

**PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA**  
**MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH**  
**MOHAMED SEDDIK BEN YAHIA UNIVERSITY-JIJEL**  
**FACULTY OF LETTERS AND FOREIGN LANGUAGES**  
**DEPARTMENT OF ENGLISH**



---

**Motives and Functions of Code-switching between  
Arabic and French:  
The Case of Jijel Speech Community**

---

A Dissertation Submitted in Partial Fulfillment of the Requirements for  
the Degree of Master in English Language

**Submitted by:**

- Dribi Bilal
- Sifour Abdesamed

**supervised by:**

Boukhentache Slimane

**2014**

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA  
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH  
MOHAMED SEDDIK BEN YAHIA UNIVERSITY-JIJEL  
FACULTY OF LETTERS AND FOREIGN LANGUAGES  
DEPARTMENT OF ENGLISH



---

**Motives and Functions of Code-switching between  
Arabic and French:  
The Case of Jijel Speech Community**

---

**A Dissertation Submitted in Partial Fulfillment of the Requirements  
for the Degree of Master in English Language**

**Submitted by**

- Dribi Bilal
- Sifour Abdesamed

**supervised by**

Boukhentache Slimane

**Examination Board**

Chairperson: ....., University of .....

Supervisor: **Slimane Boukhentache** , University of **Jijel**

Examiner: ....., University of .....

**2014**

## **Dedication**

We dedicate our dissertation work to, above all, our parents, mothers and fathers, who gave us strength despite their weaknesses, who taught us despite their illiteracy, and who gave us their invaluable pieces of advice as if they are the ones studied in universities.

A special feeling of gratitude goes to teachers who have taught us from the primary school till university.

We have also to dedicate this work to our sisters and brothers, friends, relatives, and to everybody in contact.

Finally, this is dedicated to all who believe in all form of scientific development.

## **Declaration**

We hereby declare that the substance of this dissertation is entirely the result of our investigation and that due reference or acknowledgement is made, whenever necessary, to the work of other researchers. Date: 30/05/2014 Signed: Dribi Bilal, Sifour Abdessamed.

## **Signatures**

## **Acknowledgment**

This dissertation would not have been possible without the guidance and help of several individuals who in one way or another contributed and extended their valuable assistance in the preparation and completion of this work.

We owe an immense debt of gratitude to our supervisor Mr. Boukhentache slimane for methodological guidance, insightful criticism, and invaluable observations, and also for precious advice, patience, and encouragement which helped us in overcoming various obstacles that we have faced while doing this work.

A lot of thanks to our close friends; Soufian, Boualeme, “the two” Abdesslems, “the two” Mohammeds, Yasser, Abdeldjalil, Salim, Chouaib, Ramzi.

We would like to acknowledge and thank those who accepted to be recorded or completed questionnaires, without their cooperation this project would not have been possible.

Last but not least, we would like to thank in advance both examiners for giving us chance to get in touch with their questions as well as their opinions.

## **Content**

Dedication .....	I
Declaration. ....	II
Acknowledgement.....	III
List of content.....	V
List of tables .....	VI
Abstract .....	VII
General introduction.....	1

## **Chapter one: review of literature**

Introduction .....	6
1- Historical background of Algerian Arabic .....	6
1-1- Colonial linguistic inheritance of French .....	7
2- The linguistic situation in Algeria .....	8
2-1- Classical Arabic .....	9
2-2- Algerian Arabic .....	9
2-3- Berber or Tamazight .....	9
2-4- French .....	9
2-5- Arabization policy .....	10
3- The contact situation in Algeria.....	10
3-1- Bilingualism .....	10
3-2- Multilingualism.....	12
3-3- Diglossia .....	12
4- The theoretical background of code-switching .....	13
4-1- What is a code? .....	13
4-2- What is code-switching? .....	14
4-3- Types of code-switching .....	16
4-4- Code-switching versus other languages contact phenomena.....	18
4-4-1- Code-switching versus Diglossia .....	18
4-4-2- Code-switching versus Borrowing .....	19
4-4-3- Code-switching versus Interference .....	20
5- Motives and functions of code-switching .....	20
6- Studies of code-switching from different perspectives .....	25
Conclusion.....	26

## **Chapter two: research methodology**

Introduction.....	28
2-1- Field work .....	28
2-2- Population .....	29
2-3- Research tools .....	30
2-3-1- recordings.....	30
2-3-2- questionnaire .....	32
2-3-3- types of questions .....	32
2-3-4- description of the questionnaire .....	33
2-4- Procedure .....	37
Conclusion .....	38

## **Chapter three data analysis and discussion**

Introduction .....	40
3-1- Results from the recordings .....	41
3-1-1- Analysis of recordings .....	41
3-1-1-1- Sample one .....	41
3-1-1-2- Sample two.....	43
3-1-1-3- Sample three.....	46
3-1-1-4- Sample four .....	48
3-1-1-5- Sample five .....	49
3-1-2- Summary of recordings' findings .....	51
3-2- Analysis of the questionnaire .....	53
3-3- Revising research question .....	71
Conclusion .....	72
General conclusion .....	73
Bibliography .....	76
Sitography.....	80
Appendix A .....	81
Appendix B .....	85

## List of tables

Table 1: Respondents' age.....	54
Table 2: Respondents' gender .....	55
Table 3: Respondents' educational level.....	56
Table 4: Parents' educational level .....	57
Table 5: Parents' immigration .....	58
Table 6: Respondents' speech repertoire .....	59
Table 7: Settings of leaning the spoken languages .....	56
Table 8: Respondents' opinion about the speakers' code-switching in Jijel .....	61
Table 9: Admitting or denying code-switching in the respondents' own speech.....	61
Table 10: Where/with whom speakers code-switch .....	62
Table 11: Reasons for denying code-switching .....	63
Table 12: Respondents' classification of the motives and functions of code switching according to their importance .....	64
Table 13: Respondents' attitudes towards code-switchers .....	67
Table 14: Respondent' attitudes toward French .....	69
Table 15: Respondents' attitudes towards code-switching .....	70

## **Abstract**

It is widely acknowledged that the mutual use of two or more languages in the same conversation or utterance occurs in many bilingual or multilingual communities. The appropriate term that describes such linguistic behavior is Code-switching or Code-mixing. Since Algeria was a French Colony between 1830 and 1962, some researchers argue that the use of French alongside Arabic in Algeria was definitely tied to the colonial era. However, others stated that the colonial era plays only a partial role besides globalization, and other factors. This study was carried out to explore the functions and motives of code-switching between Algerian Arabic and French. From the gathered data from recordings and questionnaires, we have found that all speakers in Jijel code-switch in a variety of ways. In fact, code-switching serves many functions and motives which are relative in terms of frequency, attitudes. In general, men hold negative attitudes towards code-switching. However, women hold positive attitudes. In addition, women seem to code-switch more than men. Men tend to code-switch only when necessary while women code-switch whenever they talk especially educated ones. Concerning attitudes, men have some reservations towards code-switching while most of women are not against code-switching.

## **1- Introduction**

In Algerian society, a great portion of speakers, if not all of them, seem to apply a mutual use of two languages mainly the Algerian Arabic and French. At the level of individuals, these two languages are, in fact, not used with markedly different situational functions, but rather than this, both languages are being used by the same speakers in the same speech situation. This socio-linguistic behavior is known as code-switching- the mixing of words, phrases, and sentences from two different languages.

In this regard, this phenomenon is also commonly known in the province of Jijel where code-switching occurs between dialectal Arabic and French. In this region, we are going to carry out our study by the identification of this behavior in the participants' speech and the discovery of the real motives and functions which push the speakers to do so. In this piece of research, the two notions "code-switching" and "code-mixing" will be used interchangeably as far as, to some extent, they have the same definition.

## **2- Background of the study**

Code-switching is a phenomenon which exists all over the world among bilinguals, or multi-linguals, that is why it attracts many linguists and sociolinguists alike to carry out studies to investigate about its types, causes, function and motives, attitudes and frequency, etc. In this sense, code-switching has been studied from different perspectives (linguistic, social, cultural, psychological, etc). This linguistic behavior emerges in a terrible way in Algeria what leads many researchers to talk about code-switching between Algerian Arabic and French in different context. Code-switching has been studied in Tlemecen, where the study was presented as PHD thesis by Mohammed Zakaria ALI-BENCHERIF, in Batna by Messoudani Karim in his "Magister" thesis, and in many other languages department in Algerian universities. Furthermore, the phenomenon has been studied by many linguists around the world such as Pieter muyseken (a professor of Linguistics at Radboud University), and carol Meyers-scotton (Professor Emerita in the Linguistics Program and Department of English at the University of South Carolina). In this piece of investigation, we are going to shed some light on the motives of code-switching in the context of Jijel.

### **3- Statement of the problem**

When the speech of any individual is examined in the region of Jijel regardless of his/her age, sex, and socio-educational background, you will notice that code-switching can be easily observed in individuals' speech. Hence, this phenomenon deserves a deep investigation in order to highlight the real motives and functions that push speakers to do so. Two main questions can be raised in this regard, they are:

1. What are the motives and functions of code-switching between Algerian dialect and French in Jijel speech community?
2. What are the speakers' attitudinal dimensions towards code-switching in Jijel?

### **3. Aims and significance of the study**

This study attempts to explore how the speakers behave with regard to this phenomenon of code-switching between Algerian Arabic and French. This means, the study will identify the speakers' attitudes towards code switching. The most important aim is to give an accurate and fruitful explanation to the real motives of code-switching between Algerian Arabic and French language.

Since this study is considered to be exploratory and inductive, no hypothesis can be drawn with regard to this phenomenon.

### **4- Research methodology**

The research methods of this dissertation will be descriptive, inductive and exploratory since it will provide a factual and accurate description and explanation to the phenomenon. It is also a qualitative method in that all data collected data are in the form of words, sentences, and utterances. Recordings will be collected from the speech of twenty informants (males and females), different ages, and different educational background from the city of Jijel. By means of these recordings, we are going to identify the code-mixed speech, then describe how they do that, and then explain why they do code-switch.

In order to attain a valuable explanation concerning the real motives that push the informants to code-switch between Algerian Arabic and French, a questionnaire seems to be another important means to collect adequate data. Through this

questionnaire, informants will be given a set of answers concerning the global motives and functions that lead them to code switch, informants' task is to rank motives and functions according to their importance. The last part of the questionnaire will be devoted to personal suggestions concerning others motives and functions not mentioned in the set of listed items in addition to any comments or suggestions related to the topic under study.

## **5- Organization of the study**

This work contains a general introduction, three main chapters, and a general conclusion. Each chapter is provided with an introduction and conclusion.

The first chapter is devoted to the review of the literature which is concerned with the theoretical framework of the study. In this section, we are going to introduce the phenomenon of code-switching through the investigation of the historical background of Algerian Arabic and French and how they come into contact. After this, we are going to study the general contact situation in Algeria through defining the terms: bilingualism, multilingualism, and diglossia, then we will present the sociolinguistic profile of Algeria, analyzing the phenomenon of code-switching through giving its definition, types, and its comparison with other related language contact phenomenon mainly borrowing, diglossia, and transfer. As a crucial part in this chapter, we are going to shed most light on the real motives and functions of code-switching between Algerian Arabic and French. Then, different studies that deal with code-switching from different perspectives will be listed down.

In the second chapter, the research methodology will be identified through the presentation of population, field work, research tools (recordings and the questionnaires), and procedure. In other words, our study will be based on the idea of participants observation i.e. observe the participants utterances, transcribe them, then analyze them, in addition to the data obtained from the questionnaires.

The third chapter will be devoted to data analysis and discussion. In this chapter, data obtained from the recordings will be analyzed in details, identify code switched items, and then inferring the motives and functions that correspond to each switching. From the other part, the results of questionnaires will be represented in tables and then discussed. By analyses and discussion of the data obtained, our question – the motives

of code switching between Algerian Arabic and French seem to be promising in revealing both the motives of code-switching and participants' attitudes towards it.

## **Chapter one: review of literature**

Introduction .....	6
1-1-Historical background of Algerian Arabic .....	6
1-1-1- Colonial linguistic inheritance of French.....	7
1-2- The linguistic situation in Algeria .....	8
1-2-1- Classical Arabic .....	9
1-2-2 - Algerian Arabic .....	9
1-2-3- Berber or Tamazight .....	9
1-2-4- French .....	9
1-2-5- Arabization policy .....	10
1-3- The contact situation in Algeria.....	10
1-3-1- Bilingualism .....	10
1-3-2- Multilingualism.....	12
1-3-3-Diglossia .....	12
1-3- The theoretical background of code-switching .....	13
1-3-1- What is code? .....	13
1-3-2- What is code-switching .....	14
1-3-3- Types of code-switching .....	16
1-4-1- Code-switching versus other language contact phenomenon.....	18
1-4-4-1- code-switching versus Diglossia .....	18
1-4-4-2- code-switching versus borrowing .....	19
1-4-4-3- code-switching versus interference .....	20
1-5- Motives and functions of code-switching .....	20
1-6-Studies of code-switching from different perspectives .....	25
Conclusion.....	26

## **Introduction**

Algeria can be considered as one of the most complex bilingual, diglossic, and multilingual societies where genetically related and unrelated languages coexist in one way or another. The sociolinguistic complexity deserves, at least, a brief presentation of the contact situation in Algeria as an important issue in this piece of research.

Since our purpose is to explore the motives and functions of code switching between Algerian Arabic and French we are going to shed light on the historical background of both languages, as far as, they came into contact for a long period of time. The two languages become related historically, linguistically, and socially in Algeria. Within this scope, it is necessary to define the phenomenon of code switching which is the result of contact situation of Algerian Arabic and French. In addition, the types of code-switching will be discussed, and also the comparison of code-switching with other related linguistic phenomena. At the heart of this chapter, we are going to present a detailed theoretical answer to our question by mentioning the different motives and functions of this behavior.

Furthermore, it is also necessary to present the different approaches that deal with code-switching from different corners or perspectives.

### **1-1- Historical background of Algerian Arabic**

The history of Algerian Arabic seems to be very complicated taking into account the fact that Algeria was invaded by many colonial forces with different civilizations, and it was deeply influenced by their languages and their cultures in general.

Algeria was first invaded by Phoenicians, then by Romans in 46 BC. It became a part of Byzantine Empire in 395 AD. In the seventh century the Arabs, bringing Islam, dominated Algeria. Arabic is the language of Quran, and because of some spiritual reasons Arabic become the language number one in Algeria and in the whole Maghreb. After that, Algeria became an Ottoman protectorate since 1518. The Turkish rule persisted in Algeria until the French conquest in 1830. France ruled over Algeria until 1962, and a new independent country emerged with a very rich linguistic repertoire from all languages or civilizations that we have mentioned.

### **1-1-1- Colonial linguistic inheritance of French**

The French long-term colonization of Algeria lasted one hundred and thirty two years. During this colonial era the French colonizer imposed the French language as an official language; Arabic was marginalized and French was the language of education in Algeria.

According to French resources, when the French arrived to ‘civilize’ Algeria, as they assume, the literacy rate in urban districts was 40 percent, far higher than in France itself at that time. When The French left after 132 years of colonization, the literacy rate was 10 – 15 percent (Colonna, 1975). In 1938, the French declared in a law that Arabic language was considered as a foreign language, no teaching was permitted or allowed in Arabic; a French inspector declared:

*“ ... the third conquest will be schooling, this should ensure the predominance of our language over the various local idioms, inculcate in the Muslims our own ideas of what France is and of its role in the world , and replace ignorance and fanatical prejudices by simple*

*but precise notions of European science” (Colonna ,1975:40).*

The French attitude was expounded by a senior inspector with responsibility for overseas education in 1910 as follow:

*“... to attach them to the metro pole by a very solid psychological bond, against the day when their progressive emancipation ends in a form of federation, as is possible ... and they remain, French in language, thought, and spirit” (Foncin, quoted Ashby, 1966:365).*

Hardy also said:

*“School had a specific role in achieving this transformation: “to transform the permissive people in our colonies, to render them as devoted as possible to our cause and useful to our commerce (...) the safest method is to take the native in childhood, bring him into assiduous contact with us and subject him to our intellectual and moral habits for many years in succession; in a word, to open schools for him where his mind can be shaped at our will.” (1917, in Taleb Ibrahim 1973:12).*

## **1-2- The linguistic situation in Algeria**

When Algeria became independent in 1962, four languages were present: Algerian Arabic, standard Arabic, Berber (Chawi, Mezab, Tergui, Chenwi, Kabyle, and others), and French.

### **1-2-1- Classical Arabic**

Classical Arabic was the language of Quran and Islam. Although it is highly appreciated, it has never been the mother tongue in Algeria. Conservative academics of Arabic called it “Standard Arabic” or “Modern Standard Arabic” in order to shape the Arabic unity and solidarity. It is the language of literature, broadcasting, formal settings, etc. Modern standard Arabic is the country’s national and official considered as the language of formality such as schooling, legislation, and parliament’s language.

### **1-2-2- Algerian Arabic**

Algerian Arabic is a mixture of many languages and it is the mother tongue of Algerians. It is widely used in informal situations such as family conversations, shopping, and the general communication in the Algerian society.

### **1-2-3- Berber or Tamazight**

It is the only original language in Algeria and North Africa, and through the process of “Arabization”, it is adopted by official institutions, it has lost terrain in many places in Algeria; nowadays, it is the mother tongue of the majority of speakers in some particular regions in Algeria (such as Bejaia, Tizi ousou, Bouira, Setif, Boumerdes, Ghardaia, Batna, and Adrar).However, Tamazight vocabulary exists in other regions in Algeria such as Jijel where some names of places are words taken from Tamazight, for example, Touwechent which is a Tamazight word that means the she-wolf. Tamazight was recognized as a national language in Algeria in 2001.

### **1-2-4- French**

It is the first foreign language in Algeria, and the language of the Colonizer. Despite the governmental Arabization programs, French continues to have a

fundamental role in the Algerian society. It is regarded as an important medium of communication. It is inevitably used as a functional instrument in all the spheres of public life namely in the administration, government, and mass media. Nowadays, French is the language of higher education mainly in certain disciplines such as: biology, mathematics, physics, etc. Furthermore, French is also used to display the social status of the speaker. This means that, it is a criterion on which people are judged. Meaning, when a speaker uses French language when he/she is talking, he/she will be seen as either an educated person or has a high social status.

### **1-2-5- Arabization policy**

After attaining independence, the Algerian Government saw that it is quite important to reformulate its linguistic repertoire. This was done by replacing the French language by standard Arabic in all domains such as schools, legislations, laws, media, etc. Since Arabic is the language that represents Islamic identity, the government decided to develop the educational system by the translation of textbooks , and by the training of teachers to make them competent to teach Arabic .

The government efforts attained certain objectives. However, French remained the dominant language because the Algerian elite, at that time, was educated in French. The Algerian government was obliged to accept French and this is quite apparent in all domains; even the Algerian constitution is written in two languages (Arabic and French).

## **1-3- The contact situation in Algeria**

### **1-3-1- Bilingualism**

Bilingualism is the use of two genetically unrelated languages such as the case in Algeria where French and Arabic coexists .Spolsky (1998:45) defines a bilingual as “a person who has some functional ability in the second language”.

Algerian bilingualism resulted from the long period of the French colonization and it is not balanced between Arabic and French. Arabic is the “dominant” or the “superstrated” language, whereas, French is the weak language or the “substrated” languages. Spolsky (1998:47) claims “it is rare to find equal ability in both languages”. In this regard, Algerians seems to have different degrees and levels of proficiency in using both languages.

Weinreich (1953) defines bilingualism simply as the practice of alternately use of two languages. Similarly, Markey (1962:52) defines bilingualism as “the ability to use more than one language”.

In contrast to Spolsky, Weinreich, Markey, and other researchers such as Bloomfield and Haugen have another view concerning bilingualism. Bloomfield (1933:50) states “bilingualism is a native-like control of two languages”. Haugen (1953:7) also, asserts that “bilingualism is when someone can give complete meaningful utterances in the other language”. Bloomfield and Haugen confessed that a bilingual must have a good mastery of both languages.

Some communities are official bilinguals i.e. the case where the two languages are used to serve the different social functions. The best example to be given is the case of Belgium where French is the official language and Flemish is the local one. State bilingualism necessarily leads to individuals’ bilingualism; however,

individuals' bilingualism does not lead to necessarily to state bilingualism. The latter case exists in Algeria where both languages are used at the level of individuals with different degrees of proficiency, but the government did not allocate any officialness to the French language.

### **1-3-2- Multilingualism**

In the case of multilingualism, there are more than two languages used by the members of a speech community. "Switzerland" and "India" can be given as the best examples of multilingualism.

In Algeria, the phenomenon of multilingualism is widespread, and you may find individuals or even groups who make the use of four languages: classical Arabic, Algerian Arabic, French, and Tamazight. This linguistic diversity deserves, in fact, longitudinal exposure to these languages in order to be acquired.

### **1-3-3- Diglossia**

Diglossic situation is characterized by the co-existence of two genetically related languages. One of them is "high" in terms of prestige such as "modern standard Arabic" in Algeria, and the other one is "low" such as the "spoken Algerian Arabic" in Algeria. The two languages serve for different functions in the same speech community.

The term "Diglossia" was originally coined by the British sociolinguist "Charles Ferguson" in 1959 to refer to situations where different varieties of the same language were used with markedly different functions. For example, in Arabic-speaking countries, "Classical Arabic" and "Demotic Arabic" are both in use, each one with a different range of functions. The high language, or variety, is used as the language of

religion, parliament debates, legislation, university lectures, television news, newspapers, etc. On the other hand, the less prestigious variety which is demotic Arabic is used in family conversations, shopping, folk literature, etc.

Ferguson (1972) identifies four languages which are considered to be in diglossic situation, and they are: Arabic, Haitian Creole, Greek, and Swiss-German.

#### **1-4- The theoretical background of code-switching**

In bilingual, multilingual, and diglossic societies, code-switching is considered to be a complex and constantly dynamic phenomenon. Due to its communicative functions and in spite of the negative attitudes towards it, code-switching deserves a deep investigation in order to highlight its functions and motives. Code switching, in fact, offers opportunities for speakers to switch between codes, and all this is depending on the demand of the situations.

##### **1-4-1- What is a code?**

In our daily speech, the situation seems to have a great importance in determining our choice of which language we use, we may choose a particular code or language in one situation and another code or language in a second situation. In a third case, we may apply both languages at the same situation.

A code is a system that is used by people to communicate with each other. According to Stockwell (2002:8-9), a code is “ a symbol of nationalism that is used by people to speak or communicate in a particular language, dialect, register, accent, or style on different occasions and for different purposes”. Similarly, Ronald Wardaugh (1986:101) maintains that a code can be defined as a “system used for communication between two or more parties used on any occasion”.

When two persons or more communicate with each other using words, they are required to select a particular code, and they may also decide to switch from one code to another, one or two mixed codes. To do that, some criteria are crucial to determine which code to be used, and whether to code switch or not. These criteria are: the speakers' background, the relationship between the speaker and the interlocutor, and the situation. Obviously, then, a code can be described as a language or a form of language variation that is used by people to make affective communication either in a form of one code, or a set of mixed-codes.

### **1-4-2- What is code switching?**

Code-switching can generally be considered as the alternative use of two codes by the same speaker during the same conversation. Researches in code-switching can be traced back at least to the 1950'S; According to Alvaréz-Cacamo (1998:32), the term code-switching was first mentioned by Vogt (1954), who defines it as a psychological phenomenon with extra-linguistic causes. Haugen (1956) used the term code-switching to refer to the use unassimilated words by a bilingual speaker from different languages. According to Haugen, code-switching refers to alternating between two or more languages. Similarly, Meyers-Scotton (1993: b) and Auer (1995) claim that both terms code-switching and code-alternating are used to serve the same sense of linguistic varieties within the same conversation. In addition, Milroy and Muysken (1995:7) stated also that "code-switching is the alternative use, by bilinguals, of two or more languages in the same conversation".

In the same vein, Gumperz (1982:59) refers to the term of code-switching as "the juxtaposition within the same speech exchange of passages of speeches belonging to two different grammatical systems or subsystems". Similarly, Crystal

(1987:363) defines code-switching as switching between languages stating that, “perhaps, it is better to say switching between varieties in addition to switching between languages”. Crystal’s and Gumperz’s definitions correspond to the case in Algeria where code-switching occurs either between Algerian Arabic and French which are two different grammatical systems or between standard Arabic and demotic Arabic which have a related grammatical system.

There are some researchers who argue that code-switching may apply to monolinguals as well as bilinguals. Zentella (1981) argued that this term applies to monolinguals because they may switch between different styles within the same language. Hudson (1996) defines also code-switching as the use of different varieties at different times by the same participants. These definitions can be illustrated by the case of a native speaker of American English speaks British accent.

Unfortunately, although much has been written about code-switching; there is a lack consensus among researchers about what the definition of code switching actually is. Gardner Chloros (1955) and Backus (1996) agree that the term code-switching is ambiguous, and that there is no clear and cohesive definition to account for all these cases where code-switching occurs.

Code-switching is said to occur more frequently in informal settings and it is less frequent in formal situations. Hoffman (1991:113) explains that “code-switching can occur quite frequently in an informal conversation among people who are familiar and have shared educational, ethnic, and socio-cultural background. It is avoided in formal speech situations among people especially to those who are aware of their social status, language loyalty, and formality”.

Despite the efforts that aim at creating two distinctive definitions between “code-switching” and “code-mixing”, some researchers, however, hold the opposite view. According to Harmers and Blanc (1989), the distinction between code-switching and code mixing fails because code-mixing is similar to the code-switching in many ways and they are both used to convey the same linguistic and social function. In addition, Spolsky (1988) considered code mixing as a sort of code-switching. Hill and Hill (1980:122) also wrote, “There is no satisfactory way to draw a neat boundary between the two phenomena”.

Last but not least, a more accurate definition that corresponds with our study is the one provided by Bentahila and Devies (1983:302). They state that “we shall hence forth use the term code switching to refer to the use of two languages within a single conversation, exchange or utterance. The result is an utterance or interaction of which some parts are clearly in one of the bilingual’s languages and the other part in the other language”.

### **1-4-3- Types of code-switching**

In bilingual and multilingual societies, speakers develop many forms of code switching consciously due to education, communication, globalization, and other factors, or unconsciously before the acquisition of these code-switches. The best case can be found in Algeria where many types and degrees of code-switching, between Algerian Arabic and French, can be observed. In fact, code-switching varies from one individual to another in considering their proficiency in both languages, and it is also varied within the same individual in considering situational factors.

Code-switching may take place between or within sentences including utterances, phrases, words, parts of words, and even tones. Researchers name different

types and degrees of code-switching which have been observed in different cases. According to Poplack (1980), three types of code-switching can be listed as: inter-sentential, intra-sentential, and tag switching.

Firstly, inter-sentential code-switching is said to occur when a person starts speaking in a language and finishes in another one. This means that the switch occurs outside the sentence or the clause boundaries, where each clause is in only one language. It is also known as mechanical code-switching, and it occurs unconsciously. This type of code-switching is considered to be the most complex one as it deserves fluency and high proficiency in both languages, especially the grammatical and communicative competencies.

Intra-sentential code-switching is the second type identified by Poplack, and some researchers call it code-mixing. It occurs when a speaker is momentarily unable to remember a term, but he is able to recall it in a different language. Meyers-Scotton (1993) said that “It involves the switch of different types that occur within the clause or the sentence”. This type of code-switching does not go beyond the level of sentence or utterance. It is much concerned with the grammatical elements such as words and affixes.

Thirdly, tag-switching or emblematic switching is said to occur when tags, exclamations, tones, and certain set of phrases (idioms, proverbs) of one language are inserted in another. This type involves also a change of pronunciation as when an Indonesian says an English word modifying it Indonesian phonological structure, for instance, “strawberry” is said to be “stroberi” by Indonesian. Notice also that, the sounds “P” and “v” are pronounced “b” and “f” respectively by a large portion of Arabic speaking countries.

Moreover, Blom and Gumperz (2000) state two types of code-switching: situational and metaphorical code-switching. In the former, the speaker shifts from one language to another according to the situation he is in; whereas, the later, the speaker shifts in order to convey a message or to create effect, for example, repeating the same utterance in the other language. An Algerian speaker may say: “ca va?”, “labes?”. This means how are you twice, or “bonjour”, “sbah elkhir”, which means good morning twice. In the previous phrases the speaker intended to emphasis or clarifies what he is saying.

Furthermore, Hudson (1999:52-53) claims that there are two types of code-switching: situational and conversational code-switching. Hudson implied a similar definition for situational code-switching to that of Blom and Gumperz. Conversational code-switching was defined by Hudson (1999:52-53) as “the case where bilingual speakers talk to other bilinguals and change their language without any change in the situation”. Similarly, Gumperz (1982:162) defines conversational code-switching as “the language switch relates to particular kind of topic or subject matter rather than to change in social situation”. In this case, what matters is the kind of the topic being used or discussed within the same situation of speaking.

#### **1-4-4- Code-switching versus other language contact phenomena**

Many researchers draw an obvious distinction between code-switching and other language contact phenomena mainly Diglossia, borrowing, and interference. Others confessed that, as far as some of these phenomena are similar more than they are different, no clear distinction can be provided in this regard.

#### **1-4-4-1- Code switching versus Diglossia**

Code-switching is said to occur where a person has a choice to decide when, why and how to perform code switching between two genetically related or unrelated languages. Both languages may be used to serve the same speech or even the same sentence or word. However, in a diglossic situation the choice of which language will be used is not free; it is governed by social rules. In this case, the two languages are genetically related, one is high, and the other one is low, each with a different set of social functions. Sridher (1996:57) stated that “in a diglossic situation people are aware that they move from the high variety to the low variety and vice-versa. However, code-switching seems to be unconscious”. Some researchers said that code-switching is a controllable strategy, while, by the acquisition of these code-switches it will become unconsciously.

#### **1-4-4-2- Code-switching versus Borrowing**

According to Poplack and her associates, borrowing and code-switching are, in fact, the results of different mechanisms in the sense that, borrowed words are actually adapted to the speakers' first language and they are pronounced as if they are part of the phonological and grammatical system of the mother tongue. In Algeria, some French origin words can be found such as: radar, television, and internet. These borrowed words are integrated in both phonological and grammatical system of our first language, Arabic. Bentahilla and Davies (1983:302) claim that “such borrowings are motivated by the inexistence of equivalent words in their languages”. Similarly, Sankoff and Maineville (1986) state that borrowing from one language involves satisfying the morphological and syntactic rules of another language, while code-switches involve sentence fragments, each of which morphologically, syntactically,

and lexically belongs to one language, and each of which is connected with a fragment of the other language.

Spolsky (1998:58) considers that “the switching of words is the beginning of borrowing, which occurs when a new word becomes more or less integrated in the second language”. Thus, it is clear that the difference between borrowed words and switched items is a matter of frequency; this means that, borrowed words tend to occur, in our speech, more frequent than switched items. Borrowed words are sound as if they belong to the mother tongue since they are integrated morphologically and phonologically within the grammatical system of the mother tongue. However, Meyers-Scotton (1993) disagrees with the previous researchers; she claims that “not all borrowings are due to the absence of the equivalent terms in the native language”. She does not see code-switching and borrowing as two distinct processes.

#### **1-4-4-3- Code-switching versus Interference**

As opposed to code-switching, interference results from the default use of the first language of a person as a reference system for other languages. It occurs when learning a second language, through academic learning or in case of immigration. This phenomenon can affect phonology, vocabulary, grammar and style of the other languages.

The common thing between all these phenomena is the conceptual integrity of a language as a homogeneous system.

#### **1-5- Motives and Functions of Code Switching**

Bilinguals do code-switch in a variety of ways, in different situations, in order to fulfill specific functions and motives. Trudgill (2000:81) states that “the same

speaker uses different linguistic varieties in different situations and for different purposes”. Answering the question of why speakers code-switch? May not be the same for all communities and all settings, the reasons are better explained in terms of the contextual social meanings. Notice first that, different speakers may have not just different motives, but also different capabilities. Jacobson (1990:85) proposes the following classification of bilingual individual which will predict what kind of switching they are likely to perform and why ?

- A. Those with largely balanced use of two languages
- B. Those with slightly predominant use of the first language.
- C. Those with markedly predominant use of the first language.
- D. Those with slightly predominant use of the second language.
- E. Those with markedly predominant use of the second language.

However, the researches carried out in the past four decades concerning the relationship between linguistic diversity and social complexity have falsified the assumption that “switching from one language to another necessarily implies a lack of competency”. From another insight, the social motivation can be considered as a broader view just like the motivations for the choice of varieties of one language. In fact, there are good reasons and motives for code-switching, but the reality of the matter is somewhat different if we consider that these motives are the results of a mixture of linguistic, socio-cultural, psychological, and even economic and political factors. Early code-switching studies which take into consideration the social functions of switching posed that question of “why do those speakers engage in code-switching? This question largely received the answer that code-switching is a strategy to influence the inter-personal relations. Throughout the 1980’s and into the 1990’s, code-switching researchers found other reasons. Gumperz (1982) and then Auer

(1984) began to talk about code-switching as the “contextualization cue” which is used signally and interprets the speaker’s intentions and reflects group values and norms. In support to this idea, Gumperz and Hernandez-Chavéz (1976) suggested that code-switching is a behavioral strategy reflecting notions of ethnic identity. The speakers’ desire of code-switching is to make them-selves understood, or manifest their ethno-linguistic identity. Finlayson and Slabbert (1997:397) demonstrated that, in the event a major motivation of code-switching is to “maintain a delicate balance in the portion allocated to each of the participating languages”.

In some cases, code-switching is served as a strategy to indicate solidarity and closeness to the addressee. Holmes (2001:34-5) stated that “participants reasons for switching is to show solidarity and ethnic identity”. Similarly, Milroy (1987) states that code-switching functions primarily as a symbol of a group identity and solidarity among members of the community. It is clear that code-switching is used as a strategy of convergence and accommodation to the speech style and norms of one’s interlocutors to convey a sense of solidarity as Giles and Powesland (1997:234) stated “the purpose of accommodation is causing the render to be perceived more favorably”. In similar vein, Grosjean (1985) stated that code-switchers accommodate to each other, they possess a wider repertoire of adaptive strategies and modification devices than monolingual speakers. In contrast to convergence, divergence is a mean to apply social distance from your interlocutor or to exclude someone from the conversation.

Most of researchers have explained the motives for employing code-switching on an interpersonal level; on the micro level, code-switching is quite related to social norms and identity. On the macro-level aspect of code-switching, some researchers (like: Paplock, Sankoff, and miller) studied code-switching in French-Canadian

communities and they concluded that the norms of the community override individual abilities”. In another study, Tim (1975) suggested that extra linguistic factors such as group identity, age, and gender play a role in determining whether or not speakers will code-switch. She found that Mexican-American, and Spanish-English speakers switch to Spanish to convey personal feelings about aspects of their culture, but switched to English to convey more objective information. In a similar study between Spanish-English speakers, Grosjean (1982) states that the lack of formal knowledge is the reason for their code switching. Grosjean mentioned the following functions: power relation, adding authority, raising status, filling a linguistic need for lexical item, discourse making, setting a phrase, filling a sentence, excluding someone from the conversation, etc.

Moreover, Gumperz (1982:144) illustrates where code-switching serves to convey purposes such as: to appeal to the literate and illiterate, to convey precise meaning, to ease communication (use the shortest and easiest morphology), to capture attention, to emphasize a point, to communicate more effectively, to identify with a particular group, to close the status gap, etc. In addition to, this Ahmed Sid (2008:99) stated among the motives of code-switching: “to create aesthetic effect, or to claim expertise in an area, or even to impose authority”.

From another perspective, Meyers-Scotton (1993) deals with the socio-psychological motivations for code-switching. In her “Markedness” model, she distinguished between “marked” and “unmarked” language choice. The unmarked language depends on a “rights and obligations” set associated with a particular conventional exchange. The marked choice signals that “the speaker is trying to negotiate different rights and obligations balance”. This means that speakers code-switch because, under some circumstances, code-switching is the unmarked choice.

For example, in classroom at school, code-switching may be dispreferred, threatened, and accordingly it is marked, whereas in the school yard, code-switching is unmarked, and consequently it is widely noticed.

Furthermore, Gumperz (1982:98) proposes six functions of conversational code-switching they are:

1. Quotation, when a speaker code-switches to quote a famous expression, proverb, or saying of some well-known figures.
2. Addressee specification: when a speaker directs the speech to a particular person and excludes the rest by using the language that the rest ignore.
3. Interjection: by the insertion of sentences fillers or sentence connectors to convey surprise, strong emotion, or gain attention; interjection is a short exclamation like: hey! , what! , and well! ; In fact, it has no grammatical value but it has a communicative function.
4. Reiteration: it means repeating the same message in the second language. It is not only used to clarify what is said but also to emphasize a point.
5. Message qualification: means the particular topic being discussed and in which domain, for example, business, education, politics, etc.
6. Personalization versus objectivation indicates the speaker's degree of involvement in the message

Hoffman (1991:116) and Saville-Troike (1982:69) give additional reasons and functions to those classified by Gumperz and they are: being emphatic about something (express solidarity), express group identity, soften or strengthen a request or command, and because of real lexical need.

As it was shown, researchers hold common views concerning the motives and functions of code-switching, however, each researcher emphasized certain points

upon the others, and this implies the variation in social situation and variation among communities.

### **1-6- Studies of code-switching from different perspectives**

The phenomenon of code-switching has been studied from different angles. In fact, it requires multi-dimensional perspectives. Therefore, the combination of approaches is quite important in order to attain a complete and fruitful description and analysis of this behaviour.

The first approach that is widely concerned with code-switching is the linguistic, structural, or grammatical approach. A variety of researchers carried out studies to analyze the grammatical and syntactic aspects and constraints of code-switching. The illustration of these studies is the study of Bentahilla and Davies (1983) which deals with syntactic characteristics of Arabic and French code-switching, Woolf ford's (1983) grammatical theory of English-Spanish code-switching, the grammatical constraints of Muysken (1995), the so-called third grammar approach of Poplack and Sankoff (1980), the generative (minimalist) syntax of Chomsky (1995), the matrix language frame of Meyers-Scotton (1993), in addition to the works of some researchers such as: Auer (1984) Clyne (1987), Di Siullo (1986), Nortier and Stenson (1990), Mac Swan (1999), Dulm (2002), etc.

The second approach that deals with language as a social phenomenon is sociolinguistics, function/situational approach. It investigates the social motivations and functions of code-switching. This approach can be traced back to the works of Sapir (1929), Hymes (1964) speaking model and communicative competence, Ferguson's (1959) diglossia, Fishman's (1967) extended diglossia. This approach is inspired by the works of: William Labov's sociolinguistic variation, the works of Blom and Gumperz (1958) concerning contextualized code-switching, Gumperz's

(1972) conversational and situational code-switching, and Hiller's (1988,1999) ethnographic and sociolinguistic studies. Furthermore, there are some recent studies such as: the study of social functions of Zulu-English speakers by Finlayson and Slabbert (1997), and the study of training college and code-switching by Lawrence (1999).

The psychological approach is the third one. It is originated by the works of Meyers-Scotton's (1990) "Matrix Language Frame" and "Markedness Model". Scotton provides a psychological explanation and the motivation of code-switching. This approach is also influenced by the works Weinreich (1953, 1968) when he classified the types of bilingualisms according to the way in which bilinguals store language in the brain (coordinate, compound, and subordinate bilingualism).

In addition to the three previous dominant approaches, the taxonomic approach which is developed by: Py, Lùdi and Grosjean to study the marks and strategies of code-switching. Moreover, the conceptualist approach deals with the organization of code-switching such as the theory of Giles' "Discursive Accommodation".

## **Conclusion**

To sum up, the Algerian community is characterized by the spread of code-switching phenomenon between Algerian Arabic and French. Consequently, Algerians shaped the so-called "third grammar" which is, somehow, in between Arabic and French. To highlight this phenomenon, we have described the diversity of the Algerian linguistic repertoire and resources; and we have also mentioned the coexistence of different contact situation in Algeria as well as investigating the phenomenon of code switching through its definitions, types, motives and functions- which are the most important aspects in this research. We have also listed down some different studies that deal with the analysis of the phenomenon of code-switching from different perspectives.

## **Chapter two: Research Methodology**

Introduction.....	28
2-1- Field work .....	28
2-2- Population .....	29
2-3- Research tools .....	30
2-3-1- recordings.....	30
2-3-2- questionnaire .....	32
2-3-3- types of questions .....	32
2-3-4- description of the questionnaire .....	33
2-4- Procedure .....	37
Conclusion .....	38

## **Chapter two research methodology**

### **Introduction**

Although the review of literature, in the first chapter, provided useful information and facts about the phenomenon of code-switching in general and about our question in particular, the practical part seems to be crucial as far as it will provide accurate and authentic data which are concerned to be greatly valuable and contribute to the attainment of our principle aim – the functions and motives of code-switching between Algerian Arabic and French in Jijel community ,as well as, the attainment of our sub-objective –the informants’ attitudes towards code-switching. The practical part, in fact, requires to a methodology of investigation for which this chapter will be devoted. In this part of our study, we are going to identify the field work, population, research tools, and procedure of investigation.

### **2-1- Field work**

This study can be classified as a sociolinguistic research which is interested in the identification of the phenomenon of code-switching and the analysis of its motives and functions that associate with the speakers’ choices of language use. As it is previously mentioned, this phenomenon is commonly emerged in bilingual and multilingual societies and communities. The speech community of Jijel, as all the communities in Algeria and over all the word witnessed the emergence of that sociolinguistic behavior. Thus, code-switching is not restricted to a given ethnic group, social class, or particular region. Obviously then, all the members of a community get in touch with that unavoidable behavior but with different degrees of frequency. For that reason, our present study is carried out in the speech community of Jijel as a whole without restricting the study to a given social group or regional

district i.e. the sample will be taken randomly from different places. Unlike some present studies that deal with the phenomenon of code-switching at the university level, this investigation took place outside university boundaries. The aim behind that is to give the chance to the other members of this society, as another source of data, to enrich our understanding by their actual code-switched speech, opinions, and attitudes they hold towards this phenomenon. It is important, within this framework, to note that, this piece of work is an inductive and exploratory study. By means of the respondents' recordings as well as the informants' opinions in the questionnaires, we will induce and explore the real functions and motives that push the speakers in Jijel to code-switch between Algerian Arabic and French rather than keeping them apart.

## **2-2- Population**

As far as the present study is concerned, all the respondents in this study belong to the speech community of Jijel. They are from different regions in the wilaya of Jijel: Tassoust, the center of Jijel city, Elkannar, etc. they are randomly selected and from different socio-educational backgrounds. During our selection, and for the purpose of varying our population, we have tried to make a balance between the participants' age, educational background, and gender (young/old, literate/ illiterate, and male/female). Concerning data collection, many people refused to be recorded or handle a questionnaire, sometimes, because of: their shyness, busyness, or indifference. Fortunately, we have found respondents and informants who really understood the purpose of our study, or at least thought that we are doing something important and worthy, and participated giving their utterances and their answers when necessary. As we said we have worked with those people who gave as all what they know about the topic.

It is important to note that, our total population contains twenty informants who handed questionnaires. In addition, we have selected five recordings in a form of conversations as representative samples to the total recordings which are twenty recordings.

### **2-3- Research tools**

In this study, we have used two different methods for collecting the database of this work. One of them is considered to be as a qualitative method, the other is based, to a large extent, on a quantitative data.

Firstly, recordings are considered as a suitable tool for this research, by means of which, actual and authentic data concerning code-switched items or speeches are attained directly. Since all the attained data are in form of words, sentences, and utterances, recordings are classified as a qualitative method for data collection.

Secondly, questionnaires are another important tool upon which this study is based. By means of questionnaires, as a quantitative method, we can shape clear and precise answers to our questions. These answers, as ultimate goals, are attained by the end of the analysis of the numerical data.

#### **2-3-1- Recordings**

One of the obstacles that we have encountered in this work is that, many respondents, especially females refused to be recorded, and they justified their refusal by some personal, social, and cultural reasons. It is clear that many speakers are unfamiliar and do not get in touch previously with such behaviour i.e. recordings, and consequently, they do not accept to be recorded. This can be explained by the fact that most university researchers, student or teachers, have carried out their studies only at

the university level and neglected the whole society which represents, in fact, a vivid sample for sociolinguistic studies.

For the purpose of gaining more natural data with less psychological constraints, we have selected persons who knew us previously, because most of respondents who are familiar with us do not intend, in fact, to modify or trigger their speech in order to please us to the extent that some recordings exceeded twenty minutes, and consequently, the speech sounds naturally. Furthermore, the respondents did not have an idea about our topic i.e. we wanted then as authentic as possible.

In this study, the total number of recordings is twenty; however, we have selected, for the purpose of this study, only five recordings as representative samples to the total recordings. Since we are constrained by time limitation, and each recording deserves precise analysis and discussion, the selected recordings are extracted from the original recordings.

It is important to note that, these recordings are in form of conversations and dialogues between the interviewee, who is one of the partners in this work, and the respondents. In addition, the interviewee did not prepare any question to start the conversation; he started talking without limits and without reserves just to make the respondents in its normal or natural mood. Therefore, the discussed topics are sometimes chosen by the interviewee, while, sometimes the respondent is the responsible so that he can talk freely. These topics are around education, sport, military service, marriage, memories and diaries, politics in Algeria, etc. the five selected recordings belongs to four males and one female.

### **2-3-2- Questionnaire**

In our investigation, the questionnaire, as a quantitative method, allowed us to get more flexible information about the informants' motives and functions of code switching between Algerian Arabic and French as well as their attitudes towards this phenomenon. Before distributing the questionnaires to the actual samples, the questionnaire were first written in English then translated into Arabic because the informants do not master English. We have chosen Arabic and not French because most of the informants cannot master French despite the fact that they tend to code-switch more frequently. Furthermore, some informants were illiterate that is why we were obliged to ask them direct questions, and fill the questionnaires because it was impossible for them to write something in any language and also their answers were very important to our study. After the translation, the questionnaires were distributed to the twenty informants who are, as we mentioned before, from the speech community of Jijel.

Although the questionnaires were translated into Arabic, in each time, it was important to explain questions to our respondents in order to facilitate their tasks so that they give appropriate and fruitful answers.

### **2-3-3- Types of questions**

As far as questionnaires are concerned, there are two types of questions included in this questionnaire. The first type is, for example, when the respondent is asked to tick the appropriate answer (or answers) without any explanation or addition. This type of questions is known as close-ended questions. A good example of this type of questions is yes/no questions which require short answers. The second type is known as open-ended questions, in which the informants may be asked to tick the

appropriate answer (or answers) and then justify or put addition to clarify more. Concerning this type, respondents may be also asked to classify multiple items according to their importance and this, in fact, requires a mental effort to rank the items according to their importance. “why questions” are best examples to illustrate the type of open-ended questions since they provide writing in own words in order to clarify the reasons as well as the kind of questions which is devoted to further additions and suggestions.

### **2-3-4- Description of the questionnaire**

The questionnaire is composed of five main sections and sixteen questions organized throughout these sections.

Section one is about the personal information of the respondents. It contains three main questions (question 1, 2 and 3). They are about the respondents’ age, gender, and educational background respectively. The aim of this section is to examine the relationship between these three variables and the functions and motives of code-switching in all genders, ages, educational background as well as their attitudes towards it.

Section two is concerned with general information about the subject matter. It includes eight questions and they are as follow:

#### **Question 4**

It is about the educational level of the respondents’ parents. The aim of this study is to grasp the impact of parents’ sociolinguistic behavior on their children behavior.

### **Question 5**

This question is integrated to know whether immigration affects code-switching. It is to know whether immigrants tend to code-switch between his/her parents' spoken language and the language he/she finds in his/her environment. Thus, question 5 aims to find out the relationship between immigration and the appearance of the phenomenon of code-switching and to know to what extent imitation is an important motive.

### **Question 6**

The sixth question is about the speech repertoire of the respondents. By means of this question, we will find how many language or codes are used in Algeria and Jijel because they are various (genetically related and unrelated languages), and hence we will argue that the speech community of Jijel can be considered as a bilingual, diglossic, and multi-lingual community. This question aims also to identify that the respondents make use of at least Algerian Arabic and French.

### **Question 7**

This question is about the place where the spoken languages are learned and the means by which these languages are acquired. The purpose of this question is to see whether these languages are learned in formal places or in informal places, and to see to what extent education affects the speakers' utterances.

### **Question 8**

The eighth question intends to examine whether the informant is aware that speakers in Jijel are mixing between Algerian Arabic and French. This question serves as an introduction to the following question i.e. to see whether the informant

has already discovered the occurrence of this phenomenon, not only in the speech of the speakers, but also in his speech as well.

### **Question 9**

This question investigates whether the informant is mixing codes or not because he/she may say “no” because he/she has not realized and discovered yet that his/her speech contains French words which sounds, sometimes, Arabic words under the pressure of habit.

### **Question 10**

This question tends to know the places where the informant as a sample from the wilaya of Jijel does code-switch as well as the persons with whom he/she applies code-switching. The purpose of this question is to examine the relation between formality and informality of the situation and the phenomenon of code-switching i.e. to examine the effect of context on code-switching.

### **Question 11**

The last question in this section, intends to investigate the reasons that push some speakers to hold the opinion that they do not prefer to code-between Algerian Arabic and French. Thus, this question examines the respondents’ attitudes towards the mother tongue and French and avoiding the overuse of such behaviour.

Section three motives and functions of code-switching, contains only one question which is **question 12**. This question is the most important one within this questionnaire in considering the purpose at which it aims. The informants were asked to classify the list of motives and functions of code-switching from the most

important to the least important one. This question is intended to shed some light on the most influential motives and functions that push speakers to mix-code.

Section four, attitudes towards code-switching, contains three main questions: questions 13, 14, 15. all of these questions attempt to elicit the informants' attitudinal dimensions.

### **Question 13**

This question is about attitudes towards people who code-switch

### **Question 14**

This question is about the informants' attitudes towards French since it is a foreign language.

### **Question 15**

This question is about the informants' attitudes towards code-switching in general.

The last three questions are, in fact, interrelated and each of which contributes to the understanding of the informants' attitudes towards code-switchers themselves, French language, and code-switching in general.

Section five, further suggestions, is the last part of the questionnaire and it contains one open-ended question to let the informants express their ideas and opinions in relation to any aspect of the topic (motives and functions, and attitudes).

## **2-4- Procedure**

For the purpose of collecting suitable data for this work, we are using, as it is previously mentioned, two different methods: recordings as a qualitative method and the questionnaire as a quantitative method. This is, in fact, in order to encompass the functions and motives of code-switching between Algerian Arabic and French in the speech community of Jijel which is characterized by its sociolinguistic diversity and richness. At the beginning of the last April we started our work by collecting appropriate recordings and it lasted during the whole month of April. We have recorded the conversations using our cell phone as the easiest and most practical way to do that. It is important to note that, we have found a difficulty in finding females who are ready to be recorded and may be this is due to shyness or something alike. From different regions in Jijel, we have recorded around twenty recordings with different timing. It is very important to mention that, only four recordings are selected as a representation to the total recordings.

Recordings helped us to gain direct, authentic, and natural language data. In this part of our study, we have used the idea of participants observation i.e. observe the informants speech, identify code-switched items as vivid examples, and then analyze them phonologically, morphologically, and even pragmatically i.e. the intention behind code-switching ( the analysis will be in the next chapter).

After selecting the representative samples of recordings, we moved to the next step which is organizing a suitable questionnaire that goes hand in hand with the purpose of our study. The questionnaires are delivered to the twenty informants from different places in Jijel (Elkannar, Tassoust, Laakabi, the center of Jijel, etc.) starting from the 25<sup>th</sup> of April and completed around the fifth of Mai. In these questionnaires,

two types of questions are used: close-ended questions such as choosing the appropriate answers among items listed, open-ended questions which require writing in own words. It is important to say that, we have found a difficulty with illiterate people in that we obliged to read everything in the questionnaire, explain everything, and write everything they say. As it is mentioned before, the questionnaire is divided into four sections. By means of each section we come closer to our aim from a given angle. The data obtained from the questionnaires are considered to be indirect, since you cannot evaluate or draw up conclusions unless you analyze the whole findings and this will be in the next chapter.

## **Conclusion**

In summary, research methodology chapter drew a clear description of the broad lines of the path along which we are going to proceed. This was, in fact, attained by the identification of our field-work, population, research tools, and procedure. As should be clear, there are two related methods for data collection in any sociolinguistic study. The findings of the two methods complete each other. In other words, the natural data obtained from recordings always require numerical evidence gained by means of questionnaires.

## **Chapter three data analysis and discussion**

Introduction .....	40
3-1- Results from the recordings .....	41
3-1-1- Analysis of recordings .....	41
3-1-1-1- Sample one .....	41
3-1-1-2- Sample two.....	43
3-1-1-3- Sample three.....	46
3-1-1-4- Sample four .....	48
3-1-1-5- Sample five .....	49
3-1-2- Summary of recordings' findings .....	51
3-2- Analysis of the questionnaire .....	53
3-3- Revising research questions .....	71
Conclusion .....	72
General conclusion .....	73
Bibliography .....	76
Sitography.....	80
Appendix A.....	81
Appendix B .....	85

## **Chapter three: Data Analysis and Discussion**

### **Introduction**

This chapter serves, on the one hand, as a crucial and complimentary investigation to the previous chapter- research methodology, and on the other hand, it reflects and explores the findings of the literature review in the first chapter. In this chapter, detailed analysis and discussion of the data are made in order to explore general findings.

This research work employed two distinctive methods of data collection: recordings and questionnaire. In the discussion, five representative recordings and twenty questionnaires are analyzed in details so that we could come close to the answers of our research questions.

The purpose of the recordings is to identify switched patterns, and analyze them morphologically and phonologically. All switched items were translated into English version before analysis. It is important to note that, only natural and spontaneous recordings were taken into account, because in some recordings, some informants, in order to please us, did not behave naturally by modifying their speech, and this was something expected. On the other hand, the questionnaire was designed to investigate mainly the functions and motives that the speakers in Jijel used to code-switch between Algerian Arabic and French as well as to examine their attitudes towards such linguistic behavior.

### **3-1- Results from the recordings**

This section presents and discusses results from the recordings.

### 3-1-1- Analysis of recordings

In what follows, extracts are presented from the recordings and analyzed.

#### 3-1-1-1- Sample one

A : كيفاه بعنولك L'armée .

B: زعما normally le quinze ن مشي واشنو بلاك نريخ سمانة ca depends trois jours إيه

نرو طاردي المهم نرو طاردي مانروحش فالوقت كتخلص العامين نافيتي على روحك

A: شكون رايح معاك .

B: وحد السيد كان مريزارفي معاي فالشومبرا .

A: كيفاش la spécialité تاعك

B: la branche ; Gestion des techniques urbain اهادي شوية جديدة

و صحاب ل génie civil w l'architecture هو مالي يديوها La plupart f les concours

#### • Translation

A: Did they call you to the military service.

B: Yes, normally I will go on the fifth of this month, but I probably will be late for one week, or three days. The bottom line is that I will not go on time, I will go late.

It's better for you to pass the two years of the military service early in order to search for a job.

A: Do you have someone who will go with you?

B: Yes, with a friend who was with me in at the university residence.

A: What is your specialty?

B: Urban management techniques

This field is new, however, those who studied architecture and are numerous. In the most of cases, in employment tests, they have more and better chances to succeed than us.

### ➤ **Analysis**

Speaker A is the interviewer and the speaker B represents a given informant in each recording. This recording took place in Elkannar at a public place (in the street). The topic of the conversation was the military service as a common topic. The informant in this conversation was considered as an educated person since he studied five years at the university and he had the diploma of an engineer in the field of urban techniques. It is important to note that, the Algerian educational system is largely influenced by French language as far as many disciplines especially scientific ones are taught in French.

In this sample, almost all the utterances started in Algerian Arabic, and then they were back up by words or utterances from French. The informants inserted the French word “l’armée”, “military service” instead of its equivalent in Arabic because it is commonly used and it became part of Algerian Arabic, and also, the origin of this word “armée” can be traced to the colonial era. The speaker switched from Algerian Arabic to French by inserting the French adverb “normalement” which is used by both educated and uneducated persons, and then he used the French word le “quinze” which sounds more prestigious than its equivalent in Arabic. The speaker modified the French word “semaine” to “smana” and it became part of Algerian

Arabic (i.e. phonologically and morphologically assimilated). Despite the fact that the French utterance “trois jours” has its equivalent in Arabic, it is used in French due to the impact of education. The French word “ca depend” is also a commonly used by either literates or illiterates.

The informant used the word -نرو طاردي- which sounds as if it is an Arabic word; he inserted Arabic pronoun -ن- , -N-, which indicates the first person singular marker i.e. the subject in this case, and it precedes the French verb “retarder”. The informant also used the word -نرو طاردي- twice to emphasize his intention to go late. Similarly the word -نافيقي- is used by inserting the Arabic letter -ت- which indicates present tense maker and it precedes the French verb “naviger “. He used also the word -مريزارفي- by inserting the Arabic pronoun -م- which indicates third singular marker, and it precedes the French verb "reserver ".

In another utterance, the informant modified the French word “chambre” to “chambra” which has become part of Algerian Arabic (i.e. phonologically and morphologically integrated). The French words “la spécialité”, “la branche”, “genie civil”, and « gestion des techniques urbaines » were used instead of their equivalent in Arabic due to the impact of education. The French word “l’architect” is used normally to refer to the subject, but here it was used as a field of study instead of the word “l’architecture” which was reduced here and became “l’architect”.

The French words, “la plus part”, and “mais” as connector word are also used by all the members of the society, literate or illiterate.

### **3-1-1- 2- Sample two**

A: كاش Vote ولا والو

B: انا مانفوطيش

A: علاه ؟

B : 15 سنة مكاش حتى .Changement

بلادنا هدي مكان والولي معندوش .Grade

يديفوندي عليه فوق الطابلة و لا شييا تحت الطابلة يموت

A: non فهاد الدنيا لازم تصبر

Sinon متقدرش تعيش.

- Translation

A : Do you intend to vote in the next election ?

B: No, I will not vote.

A: Why?

B: 15 years there have been no change.

B: In our country there is nothing, if you do not have in your relatives' one who has a high grade, who defend you, or without giving a bribe you will die.

A: No you have to be patient, otherwise you cannot survive.

➤ **Analysis**

This sample was, also, recorded in Elkannar with someone with a medium education (high school). The conversation was about elections in Algeria. The interviewer started his question in Algerian Arabic, then he switched to French by

inserting the word “vote” as a noun, then he came back to express his ideas in Algerian Arabic. The interviewer seemed to be unconscious when he used the word “vote” i.e. it seemed that he was unfamiliar with any equivalent word in Arabic. This probably because, this word was used for a long time, thus, this could be due to habit. The informant replayed by a negative item -ما-, and then the Arabic sound -ن- which is used as a subject marker or to express first person singular marker which preceded the French verb – voter – and ended by the Arabic suffix -ش- that indicates, also, negation. In this utterance, the informant used two negations to serve the same meaning. This way of negation has become commonly known and widely used in Algerian Arabic.

In this conversation, the informant used the French words “changement”, “un grade”, which were used as if the speaker did not know the equivalent word in Arabic, so, why? If the speaker in such case used the Arabic word this would have sounded odd and to some extent his utterance would have lost its cultural weight. The French word -يديفوندي-, which sounds as if it has Arabic origins, was used by the informant to express his attitudes. By doing so, he inserted the Arabic prefix -ي- which indicates present tense marker and which precedes the French word “defender”, and then he used the word “tabla” instead of the French word “table” which can be considered as a part from the Algerian Arabic. The word -تشيبا- was used by inserting the Arabic definite article -ال-, « el » followed by the root -تشيبا- which has an English origin, and it is used to refer to bribe. The interviewer used the words “non”, and “sinon”, which are also commonly used instead of their equivalents in Arabic.

### **3-1-1-3- Sample three**

A: واش رالك داير فيها ؟

. Les matches, sport, Facebook: B

A: واش ل'equipe L'تاعك.

. Manchester: B

A: قولت لي كاين حالما تش لعشيه.

B : ا الكلاسيكو الريال و البارصا la final في Valence.

### • Translation

A: What do you do?

B: Sports, Facebook, matches.

A: What is your favorite team?

B: Manchester united.

A: You have said that there will be a game this evening?

B: Yes, Classico, FC Barcelona and Real Madrid, the final in Valence.

### ➤ Analysis

In this sample, the speaker (A) initiated the talk in Algerian Arabic without inserting any element of French language. The speaker (B) replied by an utterance that contains three noun words, two words have French origins, and one word has English origin. The speaker (B) used these words in French and English because he was talking about a specific topic in which he was interested.

The speaker (A) posed another question in Algerian Arabic, and then he inserted the French word -l'équipe- , and then going back to Algerian Arabic. Although the

French word –l'équipe- has its equivalent in Algerian Arabic, the speaker preferred to use it in French. The informant replied by inserting a French word “Manchester” which is a proper noun that is served to talk about a specific topic (football). The speaker (A) asked another question starting in Algerian Arabic then inserted the Arabic sound -ح-, -h- which characterizes Jijel dialect and it was used as a definite article, the Arabic article -ال-, -el- replaces the French article “le”. The Arabic sounds -ح- and -ال- preceded the French word match, and then he came back to his mother tongue. The speaker (B) replied starting first in Arabic then switched to French by inserting the three words (Classico, Barça, Real) these words sounds as if they belong to Algerian Arabic lexicon system, but, in fact, they have French and English origins. The informant inserted first the definite article -ال- to the three words may be because of the lack competency in French that is why the speakers were obliged to insert that article. After that he inserted the French noun “la finale” instead of their equivalent in Arabic because the one in French sounds prestigious and belongs to a specific topic because some words are bound to some domains. At the end he inserted the French word “valence” instead of saying -فالنسيا-- which is a proper noun taken as it is, and here we can say that the speaker did not know the Arabic equivalent (not all of them but most of them).

In this sample, we can notice three types of code-switching: inter-sentential in the second utterance, intra-sentential in the third utterance, and tag-switching in the last utterance, when the informant said in Algerian Arabic -إيه- meaning 'yes'.

### 3-1-1-4- Sample four

A: واش حالك ؟

B: لابس راني نيريباري للباك عندي ف les cours و en même temps ندير sport .

- **Translation**

A: How are you?

B: It is good. I am revising for the baccalaureate exam, I have some extra courses in foreign languages, and at the same time, I am practicing sport.

- **Analysis**

In this in this sample, the informant talked about his preparation for the baccalaureate exam. The speaker (A) introduced a question in Algerian Arabic. The informant replied using Algerian Arabic then he inserted a French verb starting with -ن-sound which indicates the first person singular marker, “preparer”, and then he inserted the Arabic sound"ل" which means “for” or “to”, these sounds precedes the French noun “Bac” which used as a reduction to the noun “Baccalaureate”. He resumed in Arabic and then switched to French by inserting the French nouns “Les cours”, “Les langues” and “sports”. In this utterance the speaker seemed to be unconscious when he had switched to French due to the impact of educational factors. Unconscious speech is said to occur when the speech is produced spontaneously and automatically i.e. without triggering or modifying the speech. The informant also inserted the French expression “en même temps” which is widely used either by educated or uneducated persons especially for prestigious purposes.

In this sample we can notice only one type of code-switching which is known as intra-sentential switching that occurs at the level of words or within words.

### 3-1-1-5- Sample five

B: كيفاه عبد الصمد ca va شوياً ؟

A: .sa va

B: ديت الـ PC تاعي عند الـ réparateur قالني زعما يعاود لي الـ Windows , finalement قالني après deux heures عاود ولي كوليت قالني الـ Windows تاكك كيلوكي و لازم يروبروني من دار و جديد لازمني نفور مايطيه نيطواييه كامل البروبلام c'est que الـ capacité نتاعوا ضعيفة...

- **Translation**

B: How are you Abdesamad?

A: It's good.

B: I've took my personal computer to the “réparateur”, He told me after two hours, you will come back - when I returned back to him. He told me that my “Windows” keep crashing and it is essential to install it again. I must delete it totally. The problem is that your computer's capacity is weak (short).

- **Analysis**

The above sample was recorded in Tassoust with a female informant. The speech was around a problem in her personal computer. Her speech appeared as a cocktail between Algerian Arabic and French. She used code-switching more frequent if it is compared to the previous recordings. She could not speak without inserting elements from French, when she failed to express her ideas in French she came back to her mother tongue.

Unlike the previous samples, this recording was initiated by the informants in Algerian Arabic, and then she switched to French by inserting the expression “ca va” which has become a part of Algerian Arabic, and then she switched again to Algerian

Arabic. The speaker (A) replied by the same expression in French “ca va” to express his closeness and solidarity with the addressee.

The speaker (B) in her second utterance, started in Algerian Arabic and then she inserted the Arabic definite article (الـ) which replaces “The” in English, and it precedes the abbreviation “PC” which stands for the English word “personal computer”, and then she switched to Algerian Arabic, after that, she inserted the same Arabic definite article “الـ” which precedes the French “réparateur”. She used the word “windows” which originates from English because there is no equivalent to this word in Algerian Arabic. She used also the French adverb “finalement” instead of their equivalent in Arabic because it sounds prestigious. When she used the French expression “après deux heures”, she gave the impression that she was an educated person and to show off her mastery of French language.

The informant used the term “كيبو كيلي” which sounds as if it is an Arabic word. She inserted the Arabic sound “كـ” which refers to personal computer “PC” this sound precedes another Arabic sound “ـيـ” as a prefix indicates present tense marker. The two Arabic sounds “كـيـ” precedes the French verb “bloquer”. Similarly, she used the word “يروبروني”, by inserting the Arabic sound “ـيـ” which indicates, in this case, future tense marker and it precedes the French verb “reprendre”, in another setting, the informant used the words “نفورماتيه” and “نبيطواييه” by inserting the Arabic sound “ـنـ” which refers to first person singular, and it precedes the French verb “formater” and “nettoyer”. She, also, used the Arabic definite article “الـ” which precedes the French noun “probleme” and “capacité”.

In this sample, we can notice that the informant used only one type of code-switching the intra-sentential switching which occurs at the level of words or within

words. The speaker code-switched for different reasons, prestige, lack of appropriate lexicon in the mother tongue, emphasis on a point, expressing closeness to the addressee. When the informant inserted nouns, adjectives, and adverbs in French, this in general, doesn't affect the grammatical and phonological level of the mother tongue or French language. But when she inserted verbs in French, the grammar and phonology of both languages was affected. This type of code-mixing is unacceptable by many researchers since the grammar and phonology of both languages is greatly and noticeably affected.

### **3-1-2- Summary of the findings from recordings**

The five samples of recording drew an obvious and clear picture concerning how speakers, in the speech community of Jijel, code-switch between Algerian Arabic and French. In fact, speakers code-switch in a variety of ways, with different degrees, and to fulfill different motives and functions.

Informants can't speak without inserting elements from French language even though you order them to control their speech by eliminating all the French language. This can be explained by the fact that code-switched items, through time, will be acquired as natural speech and consequently they became automatic and spontaneous as if they are part of the mother tongue lexicon. Notice that, if you asked a given informant whether he/she code-switches or not, he may say "no" because he/she is already unconscious that his/her speech contains elements from French language. This acquisition of code-switched items is due to three main factors. The first factor is education, through which many disciplines at the university are taught in French especially scientific ones, and it is taught as a module from the third or fourth year in primary school. The second factor is the colonial inheritance of French by

grandparents, parents, then their children. The third factor is the modern technology which is based on French language, and also the wider communication through its modern means such as television, telephone, internet (Twitter, Facebook, and Youtube).

Switching to Algerian Arabic generally occurs when starting utterances or when inserting some lexicon categories mainly verbs. When a speaker switches to French, he/she mainly inserts nouns, adverbs, adjectives, or a common expression as more prestigious and socially accepted elements since many words are utilized a lot in his/her daily conversation and consequently they become usual words and common behaviors. When a speaker switches again to Algerian Arabic, this is because he/she is incompetent in French so that he/she can't express his/her ideas freely in that language. The results of this study revealed that the use of code-switching between Algerian Arabic and French in the speech community of Jijel was an unavoidable phenomenon.

Females as we have seen in sample five tend to code switch more frequently than male speakers. This is probably due to the fact that females tend, in general, to embellish their speech as a means of showing off, assuming expertise, and for prestigious purposes.

Inter-sentential switching is said to occur, especially when the speaker is competent in both languages without violating their grammar and phonology, educated people and immigrants are concrete examples who are capable of producing such type of code switching. Intra-sentential switching, however, is said to occur when the speaker is uneducated or does not have full mastery of both languages. Some speakers, despite their limited knowledge in French, tend to code-switch,

because this will give listeners an impression that they are cultivated even if, in fact, they are uneducated. Intra-sentential switching, since it occurs at the level of words or within words, affects the grammar and phonology of both languages and it is unaccepted by many researchers.

Some researchers claim that speakers code switch between Arabic and French in order to fill a linguistic need especially the terminology at the level of technology and science. Bentahila and Davies (1983:302) state that “French words used by Arabic monolinguals are motivated by the inexistence of such words in the first language”. However, Meyers-Scotton (1993) disagrees with them by arguing that not all the use of French words is due to the absence of their equivalent in the first language. Indeed, they frequently code-switch to French since it is considered as the unmarked choice i.e. it is widely used and thus it is socially accepted.

### **3-2- Analysis of the questionnaire**

As it is mentioned before, the questionnaire is a suitable tool for attaining accurate and reliable data. However, these data are concerned to be indirect since you cannot judge or evaluate on the basis of them, unless, they are presented in tables or any form of data presentation and then discussed so that conclusions can be drawn up.

## 2.1. Presentation and discussion of the results

**Question one:** How old are you?

Age of the respondents	Males	Females	Total
17-25	4	8	12
26-35	3	1	4
35- and above	3	1	4
			20

Table1: Respondents' age

The above table indicates that, the number of respondents is twenty subjects. They are divided into three groups according to their ages. The first group between 17 and 25, includes 12 informants (4 males and 8 females). The second group between 26 and 35, contains 4 informants (3 males and 1 female). The last group includes, also, 4 informants (3 males and 1 female), and their ages are more than 35 years old.

In our sampling, we have attempted to vary the population i.e. make a balance between young and old people. Unfortunately, most of respondents who accepted to handle questionnaire are aged between 17 and 35, and only 4 informants who are aged more than 35 years old.

The aim behind varying ages of informants is to examine the motives and functions of code switching of each age group as well as to identify their different opinions and attitudes towards the mixing between Algerian Arabic and French in Jijel.

**Question two** Are you male or female? ( Sex).

		Percentage
males	10	50
Females	10	50
total	20	100

Table2: Respondents' gender

Table two shows that the number of male respondents is equal to that of female respondents i.e. each of them represents one half of the population. The aim behind this is to focus on the differences in their answers rather than focusing on their gender as another variable.

This question has been asked to see whether there is a difference between males and females regarding the phenomenon of code-switching, taking into account the differences in their opinions and attitudes.

**Question three:** What is your educational level?

Respondents' educational level	Males	Females	total
None	1	1	2
Primary	1	0	1
Middle	0	1	1
Secondary	5	2	7
University	3	6	9

Table 3: Respondents' educational level

According to table three, the educational level of respondents varied from one informant to another. This variation, in fact, is quite tied to their ages. The informants who are more than 50 are generally uneducated, whereas those aged between 17 and 35, as it is shown in the table 1, have different educational levels as a result of the massive educational policy after independence. Consequently, it is rare to find a person aged 25, and less, who has not received any instruction. Table 3 indicates that 9 informants out of 20 have university level, 7 informants have secondary level, one female informant has middle school level, one male informant has primary level, and two informants have had no schooling at all.

The reason behind analyzing the respondents' educational level is to show the impact of education on the phenomenon of code-switching as it was seen in recordings.

**Question four:** What is the educational level of your parents?

Parents' educational level	Fathers	Mothers	total
none	8	12	20
Primary	3	2	5
Middle	4	1	5
Secondary	3	5	8
University	2	0	2
			40

**Table 4:** Parents' educational level

The table 4 shows that a large number of parent-respondents are uneducated (20 out of 40). This, probably, is due to the fact that, they did not have the opportunity to enter school in the past either because they were prevented by the French colonizer, or because, at that time, there was limited number of school located only in certain regions. The level of mothers and fathers is generally balanced despite some minor discrepancies in their number according to the different levels of education. Fathers' educational level is slightly better than that of mothers, because in the past males had more chances to study than females due to the cultural beliefs concerning this points. Table 4 shows also that, 5 parents have primary level, 5 parents have middle school level, 8 parents have secondary level, and only 2 out of 40 parents have university level.

This question has been asked in order to examine whether the parents' educational level has a direct impact on the occurrence of the phenomenon of code-switching in their children's speech especially when the parents are educated in

French or at least studied French as a module. Furthermore, it is important to mention that education during the colonial period and even after the independence was in French, and most parents within our samples belongs to these two periods.

**Question five:** Are you parent immigrant or not?

Parents	Immigrant	Non-immigrant	Total
Fathers	3	17	20
Mothers	1	19	20
Total	4	36	40

Table 5: Parents immigration

The above table indicates that the majority of parents are non-immigrants (36 parents out of 40), and only 4 parents (3 fathers and 1 mother) who are considered to be immigrants.

The question investigates the effect of parents' immigration, as another cause or source of the phenomenon of code-switching, on their children's speech who considered our informants in this research work. It is commonly known that most Algerian immigrants have been in France at least once, and thus, Algerian Arabic was used in parallel with French and this can have an impact on the Algerian and the speakers in Jijel as well.

**Question six:** Which of the following languages do you speak? You can tick more than one.

Respondents' speech repertoire	Males	Females	total
Standard Arabic	8	6	14
Algerian Arabic	9	8	17
Berber	0	0	0
French	6	6	12
English	2	4	6
All of them	0	1	1

Table 6: Respondents' speech repertoire

The table above shows that, a large number of respondents are using of Standard Arabic, Algerian Arabic, and French. However, Algerian Arabic is spoken by the largest number of respondents (17 informants), followed by standard Arabic (14 informants), and then French being spoken by 12 informants. In addition, Berber variety is spoken by none despite the existence of some Tamazight words in Jijel but most speakers are not aware of those words. Whereas, English is spoken by 6 informants (2 males and 4 females) as a result of the spread of teaching foreign languages in Algeria especially French and English and also due to globalization. Table 6 indicates that only one female informant makes use of all the listed language varieties.

This question has been asked to show that the informant has at least Algerian Arabic and French in his/her speech repertoire, consequently, he/she has the tendency to code switch between them.

**Question seven:** Where did you learn these languages?

Places where did informants learn spoken languages	Males	Females	Total
School	9	4	13
Home	5	5	10
Street	3	2	5
Through media	2	3	5
All of them	1	5	6
Others	4	0	4

Table 7: Settings of learning the spoken languages

The findings of the above table show that 13 informants admitted that they have learnt their spoken languages through formal schooling, whereas, 10 informants have learnt them at home, and 5 in informal settings in the street. In addition, 6 informants have learnt their languages in all the previous settings. However, 4 male informants stated that they have learned these languages through training, advertisements, and internet.

From this question we can note that, the spoken languages are not only acquired in informal settings such as family and street or learned through formal education, but also there are other means and settings which play crucial importance in the teaching of languages especially foreign ones.

**Question eight:** Do you think that all speakers in Jijel use French words and expressions when they are talking to each other?

Informants' opinion	Males	Females	Total
Yes	10	9	19
No	0	1	1

Table 8: Respondents' opinion about the speakers' code-switching in Jijel

Table 8 identified that almost all informants (19 out of 20) agree that speakers in Jijel use French words and expressions in their speech, whereas, only one female informant disagrees and this probably due to the fact that she does not know that most of her words are taken from French.

This question serves, in fact, as an introduction to the coming question, and also to see whether or not the informants are aware of the phenomenon of code-switching between Algerian Arabic and French.

**Question nine:** Do you like to mix between Algerian Arabic and French in your speech?

Admitting or denying code-switching in own speech	Males	Females	Total
Yes	5	7	12
No	5	3	8

Table 9: Admitting or denying code-switching in the respondents' own speech.

Table 9 shows that a large number of respondents (12 out of 20) admitted using code-switching, whereas, a considerable number of respondents (8 out of 20) denied code-switching. It is worth mentioning that, the majority of females (7 out of 10) admit overtly code-switching, and only 3 females deny code-switching. Consequently, we can say that females tend, in general, to embellish their speech by including many codes. On the other hand, the number of male informants who admit code-switching is equal to that of those who deny using it. As it is found in recordings, females are code switching either for prestigious purposes and showing off, or it is just as a habit.

**Question ten:** If yes, where and with whom do you switch between Algerian Arabic and French?

Where/with whom respondents code-switch	Males	Females	Total
In family conversations	3	4	7
With you friends	3	4	7
In you daily speech	6	7	13
In formal situations	2	4	6
In informal situations	3	2	5

Table 10: where/with whom respondents code-switch.

As can be implied from the above table, respondents code-switch in a variety of settings, be them formal or informal, but with slight differences. Table 10 shows that 13 informants said that they code-switch in their daily speech, and approximately the same number of respondents (5, 6, and 7 respondents) said that they code-switch in family conversation, with their friends, informal situation settings, and informal

situations. The results presented in the above table reveal that, the phenomenon of code-switching is widely used in almost all the settings and even in formal situations such as education where code-switching is regarded as a marked choice that should be threatened and stopped. The widespread of such phenomenon in almost all settings is generally due to the fact that, different French words and expressions have become part of Algerian daily speech lexicon system either due to the linguistic phenomenon of “borrowing” or through frequent switching of such French words and expressions which are used upon their equivalent in the Algerian Arabic.

**Question eleven:** If you do not prefer mixing between Algerian Arabic and French, is it for the following reasons?

Reasons for denying code-switching	Males	Females	Total
Do not like French	1	1	2
Avoid imitation	1	0	1
Threaten the mother tongue	2	2	4
Prize our language	1	0	1
Others	1	1	2

**Table 11: Reasons for denying code-switching**

The results of the above table indicate that, among respondents who deny code-switching, 4 informants said that such behavior threatens our mother tongue, 2 informants claimed that they dislike French. This can be explained by the fact that, either it is the language of colonizer or due to their low oral proficiency in French. In

addition, one male informant confessed that he avoids imitation, and another male informant argues his denial by the reason of prizing our language.

Concerning the suggested reasons, one female informant has added that she cannot communicate in French, and also another male informant added that ‘French is the language of colonizer that should not be used’.

Although those informants hold negative opinions which reflect their denial of using code-switching, their speech does not go hand in hand with their opinions (i.e. they cannot prevent themselves from such linguistic behaviour).

**Question twelve:** Classify the following motives and functions of code-switching from the most important to the least important?

Motives and functions of code-switching	Classified the first			Classified the second			Classified the third		
	males	females	total	Males	Females	total	males	Females	total
a-Expressiveness of French	3	1	4						
b-Increase opportunity for practicing French	1	1	2						
c-Filling a linguistic need	1	2	3						
d- Capturing attention	2	-	2						
e-Imposing authority	2	-	2						
f-Gain prestige				4	-	4			
g-Appeal to the literate/illiterate									
h-Expressing							2	-	2

solidarity									
i-Conveying closeness to the addressee									
j-Applying social distance									
k-Exclude someone from the conversation									
l-Imitation							2	2	4
m-Quote a famous expression, saying, or proverb				1	0	1			
n-Insert sentence fillers									
o-Repeat the same message in the second language	0	2	2						
p-Claiming modernity	1	1	2						
q-Speak about a particular topic							1	0	1
r-Direct the speech to a particular person									

Table12: Respondents' classification of the motives and functions of code-switching according to their importance

In order to analyze the respondents' classifications of motives and functions of code-switching according to their importance, we have selected the items which are classified by respondents' the first, the second, and the third. This has been done in order to attain an accurate and reliable classification. In order to rank the listed items, we have taken into account two main criteria. The first is the respondent's

classification of the items (i.e. whether this item is the first, the second, or the third). The second criterion is the number of respondents who classified this item in a given order.

Notice first that, in some cases respondents have classified certain items in the same order of importance, and consequently, the same number will be given to these items. The results of the table 12 allow us to classify the motives and functions of code-switching from the most important to the least important as follows:

- 1- Expressiveness of French
- 2- Filling a linguistic need for a linguistic item
- 3- Capturing attention and claim expertise in an area
- 3-Impose authority
- 3-Repeating the same message in the second language for the purpose of clarification
- 4-Claiming modernity
- 5-Gain prestige
- 6-Conveying closeness to the addressee
- 6-Quoting a famous expression, saying, or proverb
- 7-Imitation
- 8-Expressing solidarity
- 9-Speaking about a particular topic
- 10-Appealing to the literate or the illiterate
- 10-Applying social distance
- 10-Excluding someone from the conversation
- 10-Insert sentence fillers

10-Direct speech to a particular person

**Question thirteen:** What do you think of people who code-switch between Algerian Arabic and French (you tick more than one answer).

Respondents' attitudes towards code-switchers	males	Females	Total
a-Intellectuals	2	4	6
b-Must use one language	3	2	5
c-Master no language	4	4	8
d-Have strong personality	0	1	1
e-Have weak personality	3	0	3
f-They lose their identity	3	0	3
g-others	1	2	3

Table 13: Respondents' attitudes towards code-switchers

The above table shows that a large number of respondents' (8 informants) said that code-switchers master neither Algerian Arabic nor French, 5 informants said that speakers must use one language. In addition, 3 respondents said that, code-switchers have a weak personality. Similarly, 3 male informants consider code-switching as an identity marker, they think it has a great prejudice on code-switchers' identity and that people who code-switch have no identity. However, one female informant suggested that code-switchers have strong personality. Unfortunately, 6 informants (2 males and 4 females) argued that code-switchers are considered to be intellectuals since they make use of two languages at the same time.

Concerning additional opinions, one male informant said that the phenomenon of code-switching is inherited, and consequently, code-switchers are considered as

normal speakers. Similarly, two females added that code-switching is considered as a habit which speakers acquired, and since it is socially accepted, it became as usual speech.

From the above table, two main conclusions can be drawn up. The first is that, the majority of respondents hold negative attitudes towards code-switchers. The second is that, female respondents, in general, hold positive attitudes towards code-switchers (i.e. they hold less negative attitudes in comparison with that of male informants).

**Question fourteen:** What does French represent in your society? (You can tick more than one answer).

Respondents' attitudes towards French	Males	Females	total
a-Language of prestige	1	2	3
b-Language of modernity	3	3	6
c-Language of studies	3	4	7
d-Useful language in our daily life	3	3	6
e-A second language for occasional usage	2	3	5
f-A language of equivalent use as the mother tongue	4	4	8
g-Others	1	1	2

Table 14: Respondents' attitudes towards French

This question has been designed to examine another attitudinal dimension which is, in this case, towards French language. Table 14 indicates that 8 informants said that French is of equivalent use to the mother tongue, 7 informants said that it is the language of studies, 6 informants said it is the language of modernity, the same number of informants said that it is a useful language in our daily life, and 5 informants considered French as a language for occasional usage. Only 3 informants said that it is the language of prestige as opposed to the result of table 12 in which prestige is classified in the fifth place as an important motive of code-switching. Concerning this point, Romaine, s (1989:256) stated: “attitude is too general concept to be accurately determined from the answer to a specific question or from the responses given by an informant in a careful controlled experimental situation”.

In addition, one male informant added, “French is the language of colonizer that we should not use especially at the expense of our mother tongue. However, a female informant has added “French helps to attain certain purposes such as work”.

**Question fifteen:** How do you rank you attitudes towards code-switching?

Respondents' attitudes towards code-switching	Males	Females	total
a-Extremely agree	0	0	0
b-Agree	2	2	4
c-Indifferent	2	4	6
d-Disagree	3	2	5
e-Strongly disagree	3	2	5

Table 15: Respondents' attitudes towards code-switching

Since the negative attitudes towards code-switching has become a fact, this question is has been designed to see the extent to which respondents hold negative attitudes. The above table indicates that 4 informants agree about the phenomenon of code-switching since it is considered as a linguistic diversity. Notice that, 4 female informants are “indifferent”. On the one hand, 3 males disagree, and 3 others “strongly disagree”, however, on the other hand, we have 2 female informants who disagree and 2 other females who strongly disagree. From this comparison, it can be deduced that, as it was found in table 13 and also in recordings, male informants, in general hold negative attitudes towards code-switching, whereas, females hold, in general, positives attitudes.

It is found that, as it was shown in recordings, whether informants hold negative or positive attitudes, all respondents do code-switch in natural conversations.

**Question sixteen:** Do you have any comments or suggestions to add?

Comments gathered from this open-ended question show that some male informants, who hold negative attitudes towards code-switching, are worried about the current linguistic situation in Algeria by saying that “the situation is really very bad and needs to be changed as soon as possible”. Concerning this point, one male informant defines the speech of Algerians by the phrase “real catastrophe” since the phenomenon of code-switching threatens their identity. Similarly, another male respondent said that “Arabic language is rich enough to cover all the conversational settings in any topic”, and he has admitted that such behavior has a great negative impact on our Algerian identity. He ends his speech by saying “normally we should stop this strange mixture and give more importance to Arabic language. In addition, another male informant said that “code-switching is a governmental decision neither

more nor less since all official documents were written in French language, and this contradicts with law of legislation which says any official document should be written in Arabic.

### **3-3- Revising Research Questions:**

The data obtained from both procedures reveal that, the phenomenon of code-switching between Algerian Arabic and French is really widespread in Jijel speech community, since different French origin words and expressions became part of the Algerian Arabic lexicon system. The results of recordings and questionnaires also show that, speakers are code switching in almost all settings to serve different motives and functions. These motives and functions are quite tied with speaker's educational background, his/her age and gender, the formality of the situation, the addressee, and the social status of the spoken languages.

Despite the fact that, the majority of respondents, especially males, hold negative attitudes towards code-switching, they cannot prevent themselves from being code-switchers.

### **Conclusion**

As we have seen before, the third chapter- data analysis and discussion is composed of three main parts. The first part discusses and analyses the recordings; the second part is concerned with the presentation and discussion of results obtained from the questionnaire; and the third part attempts to answer the research questions set up for this study.

The analysis of the recorded conversations demonstrates that speakers in Jijel code-switch in a variety of ways with different degrees. The results show that female

informants tend to code-switch more than male informants. Females use French as a prestigious means for showing off, claiming expertise, and modernity. Furthermore, almost all speakers, males and females, tend to code-switch since code-switching had become the unmarked language choice in order to cope with their daily communication, and if a given speaker uses pure Arabic, he/ she will be seen as a strange person, and consequently speaking Arabic alone has become the marked language choice, and thus, it is avoided. Recordings also show that education has a great impact on the phenomenon of code-switching. However, the type of code-switching committed by educated people does violate neither the grammar nor phonology of both languages. Unlike other type which was seen in the speech of uneducated people which affects grammar and phonology of both languages.

As far as the results of the questionnaire are concerned, code-switching is influenced by many factors such as spoken languages of our elders, the social and educational background, age and gender, our responsibility towards identity, etc. The findings also show that informants use different motives and functions of code-switching, either consciously or unconsciously.

The results of questionnaire revealed that, male informants hold, in general, negative attitudes, towards code-switching and French language. Nevertheless, females hold, in most cases, positive attitudes. In fact, whether informants hold negative or positive attitudes, they cannot avoid such linguistic behavior. However, their attitudes have a great impact on the frequency of code-switching.

As was seen, both recordings and questionnaires have greatly contributed in shaping these findings which can be served as approximate answer to our questions.

## **General conclusion**

This investigation shows that the Algerian linguistic map holds a heavy socio-historical and cultural heritage partly due to the French occupation (1830-1962). The result is the formation of a linguistic repertoire that seems like a cocktail between Algerian Arabic and French.

The phenomenon of code-switching is widely used in all regions of Jijel. The amount and frequency vary from one region to another, but, regardless to the differences in the amount and frequency of code-switching, the majority of speakers have negative attitudes towards code-switching.

In this study, we have tried to elicit the most important motives and functions that push the speaker in Jijel to code-switch between Algerian Arabic and French. The results of our project revealed that, in most cases, speakers were code-switching for the purpose of making the addressee feel at ease. In other cases, speakers sub-consciously do code-switch to express a shared identity or group solidarity. Sometimes, speakers intentionally modify their speech in order to present a certain image or show off.

Unlike the assumption that said, code-switching is generally used in informal settings, many recent researchers, as we find in this study, have demonstrated that the more the situation is formal, the greater occurrence of prestigious forms.

Unlike some recent studies, carried out at the level of Moroccan and Tunisian speech communities which revealed that their speakers hold positive attitudes towards code-switching, in this investigation the majority of speakers hold negative attitudes

as far as they are quite aware of their identity taking into consideration that Arabic marks identity as well as it was the language of Quran above all.

To conclude, this study represents the tip of an iceberg from which inspirations can be drawn for further studies. It is, thus, a preliminary study in the research field “motives and functions of code-switching” between Algerian Arabic and French in the speech community of Jijel. In fact, it is a research field that requires more and more investigations to dig into the various facets of this socio-linguistic behavior embedded in historical, cultural, psychological, and economical factors.

## Bibliography

- Ahmed Sid. H. (2008). *Code Variation among Algerian University Students-a case study*. Unpublished PHD. UMC.
- Appel. R and Muysken, P (2005). *Language Contact and Bilingualism*. Amsterdam: Amsterdam University Press.
- Auer, p. (1984). *Bilingualism Conversation*. Amsterdam: John Benjamins.
- Auer, P. (1995). “*The Pragmatics of Code-Switching*”: “*A Sequential Approach*”. *New work: Cambridge University Press*.
- Backus, A.M (1996). *Two in One: Bilingual Speech of Turkish Immigrants in the Netherlands*. Tilburg, the Netherlands: Tilburg university press.
- Barbara. E, B and Almeida J,t. (2009). *Linguistic Code-switching*. Cambridge: Cambridge university press.
- Bentahila, A., and Davies, E.D. (1983). *The Syntax of Arabic-French Code-switching*. *Lingua*, 302-315.
- Blom, J. and Gumperz. J (1972). “*Social Meaning in Linguistic Structures: Code-switching in Northern Norway*”. (Cited in Sridhar).
- Bloom Field, L. (1933). *Language Contact*. New York: Holt.
- Coulmas, F (2005). *Sociolinguistics, the Study of the Speakers’ Choice*. Cambridge University Press.
- Crystal, D. (1987). *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.
- Ferguson, C. A. (1995). “*Diglossia*”. *Word*, 15, 325-340.
- Gardner-Chloros, P. (1995). “*Code-switching in Community, Cross-disciplinary Perspectives on CS*. Cambridge University Press. (Cited in Ahmed Sid, H.2008).

- Grosjean, f. (1982). *Life with Two Languages: An Introduction to Bilingualism*. Cambridge, MA: Harvard University Press.
- Gumperz, J. J (1982). *Discourse Strategies*. Cambridge: Cambridge University Press.
- Gumperz, J.J and Hernandez Chavez (1972). “*Bilingualism, Bidialectalism, and Classroom Interaction*”. Stanford University Press.
- Hamers, J. F, et Blanc, M(1994). *Pratiques linguistiques Trilingues (Arabe, kabyle, français) Chez les lecteurs algériens*. Université d’Alger.
- Haugen, E. (1953). *The Norwegian language in America: A Study of Bilingual Behavior*. Philadelphia: University of Pennsylvania Press.
- Haugen, E. (1956). *Bilingualism in America: A Bibliography and Research guide*. Publication of the American Dialects Society, 26.
- Hill, J. and Hill, K. (1980). *Metaphorical Switching in Modern Nashuati: change and contradiction. Paper from the 16<sup>th</sup> meeting of the Chicago Linguistic Society*. Chicago, 122. (Cited in Ahmed Sid, H. 2008)
- Hoffman, C (1991): *An Introduction to Bilingualism*, Longman Inc. New York.
- Holmes, J. (2001). *Sociolinguistics: an Introduction*. 2<sup>nd</sup>(ed). English: Person Education limited.
- Hudson, R.A (1999). *Sociolinguistics* 2<sup>nd</sup> (Ed). Cambridge University Press.
- Jacobson, R. (1990). *Code-switching as a World Wide Phenomenon*: New York: Peter Long.
- Kaouach, S. (2008). *Dialect Stigma and Prejudice: The case of Jijel Dialect*. Unpublished Doctorate thesis. UMC.

- Mackey, W. (1962). *The Description of Bilingualism* in: Fishman, J, Mouton: The Hague 554-84.
- Milroy, L. (1987). *Language and Social Networks*. Oxford: Blackwell.
- Milroy, L and Muysken, P (1995). *One Speaker Two Languages: cross-disciplinary perspectives on code-switching*. New York: Cambridge University Press.
- Muysken, P. (2000). *Bilingual Speech: a typology of code-mixing*. Cambridge: Cambridge University Press.
- Myers-Scotton, B. (1993). *Social Motivations for Code-switching: Evidence from Africa*. Oxford: Oxford University Press.
- Phillipson, R (1992) *Linguistic Imperialism*, Oxford: Oxford University Press.
- Poplack, S. (1980). "Sometimes I'll start sentence in English y termino en espanol: Toward a typology of code-switching". *Linguistics*, 18, 581-618.
- Romaine, S. (1989). *Bilingualism*, Blackwell. Oxford. U.K and Cambridge USA.
- Romaine, S. (1995). *Bilingualism*. 2<sup>nd</sup> (Ed). Oxford: Blackwell.
- Sankoff, D. Mainville, M. (1986). *Code-switching of context*. *Free Grammars. Theoretical Linguistics*, 13. 75-90.
- Savielle-Troike, M. (1982). *The Ethnography of Communication: an Introduction*. Oxford: Blackwell.
- Spolsky, B. (1998). *Sociolinguistics*. Oxford: Oxford university press.
- Sridhar, K. (1996). *Code-switching*. Lee, S and Hansberger, N (Eds). *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press.

- Stockwell, P. (2007). *“Language and Linguistics, The Key Concepts” 2<sup>nd</sup> (ed).* Rutledge, New York.
- Taleb-Ibrahimi, K. (1994). *Les Algériens et Leur(s) Langue(s)*. PHD Dissertation, Alger.
- Taleb, A.L (1967) *De la Décolonialization a la Révolution Culturelle* (1962-1972) SNED, Alger.
- Trudgill, P. (2000). *Sociolinguistics: An Introduction to Language and Society. 4<sup>th</sup> (Ed).* Oxford University Press.
- Wardaugh, R. (1986). *An Introduction to Sociolinguistics*, Brazil Blackwell, UK.
- Weinreich, U. (1953/1968). *Language in Contact, Linguistic Circle of New York.*

## Sitography

- Alvarez – Caccamo, c (1998). Retrieved from:  
[www.udc.es/dep/lx/cac/aaa/1998/alvarez-coccamo.htm](http://www.udc.es/dep/lx/cac/aaa/1998/alvarez-coccamo.htm)

## Appendix A : The questionnaire in English

### Questionnaire

Dear informants,

This questionnaire aims at investigating the motives and functions of code-switching in the speech community of Jijel. It is part of a research project for obtaining a Master degree in foreign language teaching/learning. Your responses are greatly needed and quite important for the attainment of the research objectives. You are kindly requested to tick the appropriate box (unless indicated otherwise), and to make full statement when necessary. Your responses will be used for research purposes and will be treated with confidence. Thank you in advance for your cooperation.

#### Section one: personal information

1. How old are you? .....

2: Are you...? Male  female

3: what is your educational level?

- a- Primary school
- b- Middle school
- c- Secondary school
- d- University
- e- None

#### Section two: general information about the subject matter

4: what is the educational level of your parents?

- |               | Father                   | mother                   |
|---------------|--------------------------|--------------------------|
| a- Primary    | <input type="checkbox"/> | <input type="checkbox"/> |
| b- Medium     | <input type="checkbox"/> | <input type="checkbox"/> |
| c- Secondary  | <input type="checkbox"/> | <input type="checkbox"/> |
| d- University | <input type="checkbox"/> | <input type="checkbox"/> |
| e- None       | <input type="checkbox"/> | <input type="checkbox"/> |

5: Are your parents...?

- |                   | Father                   | mother                   |
|-------------------|--------------------------|--------------------------|
| a- Immigrant      | <input type="checkbox"/> | <input type="checkbox"/> |
| b- Non- immigrant | <input type="checkbox"/> | <input type="checkbox"/> |

6: Which of the following languages do you speak? You can tick more than one.

- a- Standard Arabic
- b- Algerian Arabic
- c- Berber
- d- French
- e- English
- f- All of them

7: Where did you lean these languages?

- a- School
- b- Home
- c- Street
- d- Through media
- e- All of them
- f- Other .....

8: Do you agree that all speakers of Jijel use French words and expression when they are talking to each other?

- Ye       o

9: As a citizen of Jijel speech-community, do you prefer to mix between Arabic and French in your speech?

- Ye

10: If yes, where and with whom do you switch between Arabic and French?

- a- In family conversations
- b- With your friends
- c- In your daily speech
- d- In formal situations
- e- Other(s) (please, specify)  
.....

11: if no, is it for the following reasons?

- a- Do not like French
- b- Avoid imitation
- c- It is a threat to the mother tongue

- d- Prize our language
- e- Other(s) (please specify)

.....

**Section three:** motives and functions of code-switching

12: classify the following motives and functions from the most important to the least important ( 1-2-3....)

- a. Expressiveness of French
- b. Increasing opportunities for practicing French alongside Arabic
- c. Filling a linguistic need for a linguistic item
- d. Capturing attention and claim expertise in an area
- e. Imposing authority
- f. Gain prestige
- g. Appealing to the literate and / or illiterate
- h. Expressing solidarity
- i. Conveying classiness to the addressee
- j. Applying social distance
- k. excluding someone from the conversation
- l. Imitating
- m. Quoting a famous expression, proverb, or saying
- n. Inserting sentence fillers or connectors to convey surprise, strong emotion, or gain attention
- o. Repeating the same message in the second language for the purpose of clarification
- p. Claiming modernity, literacy, and prestige
- q. Speaking about a particular topic
- r. To direct the speech to a particular person and/or exclude another
- s. Other functions (please, specify)

**Section four:** attitudes towards code-switching

13: what do you think about people who code-switch? They: (You can tick more than one answer)

- a- Are intellectuals
- b- Must use one language
- c- Master no language
- d- Master both languages
- e- Have strong personality
- f- Have a weak personality
- g- They lose their identity
- h- Other (please, specify)

.....

14: what does French represent in your society? (You can tick more than one answer)

- a- Language of prestige
- b- Language of modernity



## Appendix B: the questionnaire in Arabic

### استبيان

أخواني أخواتي ...

إن هذا الاستبيان الذي أنت بصدد إتمامه يساعدنا على إكمال بحثنا من أجل نيل شهادة الماستر تحت عنوان "وظائف و دوافع التناوب اللغوي بين العربية الجزائرية و الفرنسية و المزج بينهما في ولاية جيجل". إن الهدف الأول من هذا الاستبيان هو معرفة و من خلال إجابتك وظائف و دوافع هذا المزج اللغوي. يهدف كذلك هذا الاستبيان إلى معرفة موقفك اتجاه هذا المزج اللغوي. إننا في حاجة ماسة لمشاركتك و ذلك من أجل الوصول للأهداف المرجوة من هذا البحث. الرجاء وضع علامة \* في الخانة أو الخانات المناسبة و إضافة معلومات إن اقتضى الأمر.

#### الجزء الأول معلومات شخصية

السؤال 1 السن

أنثى

ذكر

السؤال 2 الجنس

السؤال 3 مستواك التعليمي

الابتدائي

المتوسط

الثانوي

الجامعي

بدون مستوى

#### الجزء الثاني معلومات عامة حول موضوع البحث

السؤال 4 المستوى التعليمي لوالديك

الأم

الأب

الابتدائي

المتوسط

الثانوي

الجامعي

بدون مسنن

السؤال 5 هل والدك مغتربين

الأب	الأم	
<input type="checkbox"/>	<input type="checkbox"/>	نعم
<input type="checkbox"/>	<input type="checkbox"/>	لا

السؤال 6 أي من اللغات الآتية تتكلم ( يمكنك اختيار أكثر من لغة )

العربية الفصحى

العربية الجزائرية

الامازيغية

الفرنسية

الإنجليزية

الكل

السؤال 7 أين تعلمت هذه الغلة أو اللغات

في المدرسة

في البيت

في الشارع

من خلال الوسائط

الكل

أماكن او وسائل اخرى

السؤال 8 هل توافق بان أغلب سكان ولاية جيجل يمزجون بين العربية الجزائرية و الفرنسية ؟

نعم  لا

السؤال 9 كقدر في ولاية جيجل هل تفضل المزج بين العربية الجزائرية و الفرنسية في كلامك

نعم  لا

السؤال 10 إذا كان جوابك نعم, مع من و أين تمزج بين العامية الجزائرية و الفرنسية ؟

في المحادثات الاسرية

مع الاصدقاء

في كلامك اليومي

في مواقف رسمية (الزامية كالدراسة)

في مواقف غير رسمية و عادية

**السؤال 11** إذا كان جوابك بلا , ما هو سبب ذلك ؟

أنت لا تحب الفرنسية

تتجنب التقليد

في الكلام

ذلك يشكل تهديدا للغة الأم

تقديرا و احتراما للغة الام

أسباب أخرى

### الجزء الثالث دوافع ووظائف المزج اللغوي

**السؤال 12** رتب الوظائف و الدوافع التالية من الأكثر أهمية الى الأقل أهمية

ثراء اللغة الفرنسية

زيادة فرص استعمال الفرنسية بغرض التعلم

تغطية العجز اللغوي بخصوص بعض الالفاظ

جلب الانتباه

إثبات الخبرة في مجال معين

فرض السلطة

ربح جاذبية

التكيف مع المستمع

التعبير عن التضامن والقرب من المستمع

إقصاء شخص ما من الحوار

التقليد

الاستشهاد بعبارة مشهورة, حكمة, أو مثل معين

إدراج روابط من اجل تحقيق المفاجأة, و جلب الانتباه

تكرار نفس العبارة بلغة أخرى قصد الشرح

إثبات التحضر

التكلم حول موضوع خاص

- توجيه كلام لشخص معين
- اقضاء شخص معين من المحادثة
- وظائف و دوافع أخرى
- 

### الجزء الرابع الموقف اتجاه المزج اللغوي

السؤال 13 ما رأيك في الاشخاص الذين يمزجون بين لغتين ؟

- متقفون
- يجب ان يستعملوا لغة واحدة
- لا يتقنون اي من اللغتين
- لديهم شخصية قوية
- لديهم شخصية ضعيفة
- فقدوا هويتهم
- مواقف اخرى
- 

سؤال 14 ماذا تمثل اللغة الفرنسية في مجتمك ؟

- لغة النفوذ
- لغة التحضر\_
- لغة العلم
- لغة مستعملة في حياتنا اليومية
- تستعمل في مواقف معينة فقط
- تستعمل بشكل متكافئ مع العامية الجزائرية
- أخري
- 

السؤال 15 باعتبار موقفك اتجاه التناوب اللغوي هل أنت ؟

- موافق إلى أقصى حد
- موافق
- لا يهملك الأمر
- معارض\_



## **Résumé**

Il est largement reconnu que l'utilisation mutuelle de deux ou plusieurs langues dans le même conversation ou énoncé se produit dans de nombreuses communautés bilingues ou multilingues. Le terme approprié qui décrit un tel comportement linguistique est le code - switching ou code – mixing. L'Algérie a été une colonie française entre 1830 et 1962, certains chercheurs soutiennent que l'utilisation du français en parallèle l'Arabe Algérienne en Algérie a été définitivement liée au facteur colonial .Cependant, d'autres affirment que le facteur colonial ne joue qu'un rôle partiel avec la mondialisation, etc. Cette étude a été réalisée pour explorer les fonctions et les motifs de code-switching entre Arabe Algérienne et la langue Française. D'après les données recueillies à partir des enregistrements et le questionnaire, nous avons constaté que tous les haut-parleurs à Jijel font code interrupteur et, code-switching sert de nombreuses fonctions et des motifs qui sont relatifs concernant la fréquence, les attitudes et la différence entre l'homme et la femme. Les femmes semblent code-switching commutateur plus que les hommes ; en outre, les hommes ont tendance à code-switching, uniquement, lorsque c'est nécessaire alors que les femmes de code –Switch a chaque fois qu'elles parlent et surtout les femmes éduquées. En ce qui concerne les attitudes, les hommes ont une certaine réserves à l'égard du code -switching alors que la plupart des femmes ne sont pas contre code-switching.

## التلخيص

إنه و من المعترف به على نطاق واسع أن الاستعمال المتبادل للغتين أو أكثر يحدث في الكثير من المجتمعات ثنائية أو متعددة اللغة و المصطلح الدقيق الذي يصف هذه الظاهرة اللغوية هو التناوب اللغوي. و بما أن الجزائر كانت مستعمرة فرنسية بين 1830 و 1962 فإن العديد من الباحثين يدافعون عن فكرة أن الاستعمال المزدوج للعربية الجزائرية و الفرنسية في الجزائر إنما يرجع لعامل الاستعمار في ما أن آخرين يرون أن الاستعمار عامل جزئي إلى جانب العولمة... الخ. لقد قمنا بهذه الدراسة من اكتشاف وظائف و دوافع التداول اللغوي بين العربية الجزائرية و الفرنسية و من خلال جمعنا للبيانات بواسطة التسجيلات و الاستبيان وصلنا إلى أن كل المتكلمين في منطقة جيجل يناوبون بين الفرنسية و العربية في محادثاتهم. كما أن هذا التناوب يخدم عدة وظائف و دوافع و ذلك بشكل نسبي فيما يخص التكرار و المواقع و كذلك الفرق بين الذكور و الإناث. كما يجب الإشارة إلى أن العنصر النسائي يمزج بين الفرنسية و العربية الجزائرية أكثر من العنصر الرجالي. و يجدر القول أن العنصر الرجالي يناوب بين اللغتين حين و فقط يجد نفسه مجبر على ذلك فيما أن العنصر النسائي يفعل ذلك على الدوام و الخاصة المتعلمين منهم . في ما يخص المواقع هنالك بعض التحفظ من جهة العنصر الذكوري في ما لا نجد أية معارضة من الجانب النسائي.