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Does the Fact of Being Bilingual or Bidialectal Necessarily Lead to Code-Switching ?
(The Case the Algerian Society)

Thesis Submitted impartial Fulfilment of the Requirements For the Master Degree in Applied Linguistics.

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Dedication

With all love that covers my heart, I dedicate this work:

To my parents with whom I feel love and security,

To my beloved sister and brothers,

To my dear husband,

And all my relatives, friends, and colleagues.

Acknowledgement

II

    I would like to express my sincere gratitude to my supervisor Dr. KAOUACHE Salah for his help, guidance and encouragement during the progress of this work, also for providing me with valuable documents.

    My special thanks should be expressed to my parents for their care and help. My thanks are also due to my husband for his encouragement and help, and for having been patient with me.

    Last but not least, I would also like to thank my friends and colleagues.

Abstract

Code-switching is a phenomenon which exists all over the world among the bilingual, or multilingual individuals. This linguistic behaviour emerges in a terrible way in Algeria. This latter who is considered as diglossic, bilingual, and even a multilingual society, in which there is the coexistence of three genetically unrelated languages namely : Arabic, French, and Tamazight.

The aim of this research work is to present the phenomenon of code-switching and to show the extent of using such phenomenon in the Algerian society.
This research aims also to show the implied reasons that push the Algerian population to code-switch.

The theoretical side of this research presents the different linguistic phenomena which exist all over the world in general, and code-switching in particular. The practical side of this research is composed of different recorded samples taken from the Algerian society, which permit, in turn, to obtain results that help in analyzing the situation.

This research project examines one hypothesis: There are different patterns of code-mixing occur when the Algerian people use two different codes. The mixed items allow to predict that the main reason due to the impact of the French colonialism.

The Phonetic Symbols Used

1- Dialectal Arabic

Arabic Letter	Transcription
أ	ʔ
ب	b
ت	t
ث	θ
ج	ʒ
ح	<u>h</u>
خ	x
د	d
ر	r
ز	z
س	s
ش	ʃ
ط	<u>t</u>
ظ	<u>z</u>
ع	ʕ
غ	γ
ف	f
ق	q
ك	k
ل	l

م	m
ن	n
هـ	h
و	w
ي	j
ؤ	□
تش	tʃ

Vowels	
ــ	a
و ــــ	u
ـــــ ــ	i
أل	al-
ə	
ɔ	
u:	

V

2.French

Transcription	Consonnes
[p]	p
[t]	t
[k]	c,k
[b]	b
[g]	g
f	f̱
v	v
s	s
z	z
ʃ	ch
ʒ	j-g
l	l
r	r
m	m
n	n

Voyelles	
i	i
ɛ	é-è
a	a
ɔ,o	o

u	ou
y	u
ø	eu
ə	e
œ-yn	un,in
ɑ	an,en
ɔ	on

Semi –voyelles ou semi -consonnes	
j	y
ɥ	u
w	ou

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INTRODUCTION

With diglossic, bilingual or multilingual societies, the linguistic phenomenon "Code-switching"- the use of two different languages or varieties – within the same interaction- emerges. Code-switching is now a sub-field of sociolinguistics which attracts many sociologists and dialectologists alike.

Algeria is one of the diglossic and multilingual societies where there is the coexistence of three genetically unrelated languages which are: Arabic, French, and Tamazight.

Dialectal Arabic is considered as the mother tongue; Standard Arabic is the first language at school; French is the first foreign language; and Tamazight is a mother tongue of a particular region in Algeria.

The question raised here is: Why do the Algerian people code-switch?

An important factor which should be mentioned here is the historical perspectives of the Algerian society. Algeria had a long colonial history, starting from Phoenicians, Arab rule, Ottoman rule and lasting by the French occupation which lasted for one hundred and thirty years- from 1830 to 1962, the date of recovering independence.

In this period, Algerians were obliged to speak the French language and to use it in all domains, especially official ones, such as: administration, signposts, and public posters. Even teachers were obliged to use French instead of Arabic when performing their tasks.

Historical factors may be considered as strong impacts that may have lead to language change.

Among the questions which are asked in this research work are:

1- Who code- switch?

2- Why do people code- switch?

1. Statement of the problem

Algeria is one of the countries in which we can deal with sociolinguistic studies, simply because it is at once a bilingual, multilingual, and a diglossic community. code-switching is a phenomenon which can easily be observed among the Algerian population.

This research will focus on Knowing the extent of using two different varieties or two different languages at the same time and within the same speech community.

The Algerian society can expose a real situation where code-switching is widely used since Algerian people has long been in contact within tow different codes namely: Arabic and French.

This research work is entitled:

"Does the Fact of Being Bilingual or Bidialectal Necessarily lead to Code-Switching?

2. Statement of research questions and Hypothesis

The main questions raised in this research work are :

1- Why do the Algerian people code-switch ?

2- Who code-switch? Well-read or ordinary people ?

The Hypothesis

There are different patterns of code-mixing occur when the Algerian people use the codes available in their repertoire. The mixed items mainly allow due to the impact of the French to predict that this mixture.

3. Aims of the Study

This study aims at shedding some light on the phenomenon of code-switching. It also aims at showing how tow different languages or codes co-exist within the same speech community. The most important aim is to prove or disprove the impact of being bilingual or bidialectal on language change. That is, to Know whether bilingualism is a necessity that lead to code-switching or not.

4. Means of Research

In order to collect data, recordings of different samples of code-switching from the Algerian society will be analyzed.

Recordings allow to have concrete examples and real situations that show the way the Algerian population code-switch, who code-switch, and then the different factors that push them to do so.

5. Structure of the Study

This research project will be divided into three main chapters. The first two chapters focus on theoretical sides in which different linguistic phenomena will be mentioned. By doing so, the reader will have an overview about the literature review which serves as a support for the present work. The third chapter is the practical part where the obtained results will be investigated.

The practical part will in turn be divided into two main parts: The spoken discourse and the written discourse. On the one hand, the spoken discourse deals with the phenomenon of switching from Arabic into French and then from French into Arabic.

On the other hand, it deals with the written discourse which has recently known a terrible use of code-switching, and notably cellular messages used by the Algerian population.

6. Conclusion

      The conclusion will be a summary of all that was mentioned before, and an answer to the proposed questions – the obtained results.

CHAPTER –I –

Language variation

Introduction

Since sociolinguistics is a descriptive study that is interested in observing what the speakers actually say, there have been found different types of variations in the world's languages.

This part will focus on language in contact which leads to language change. This contact involves the contact of different lexical and grammatical systems.

Our research project treats different language contact situations where the same speakers use different languages.

1. Language in Contact

1.1 Bilingualism

A bilingual person is he who is able to use two different codes.

First linguists disagree on defining bilingualism. Some of them say that a bilingual person should master the two languages in possession; that is, to have the ability to speak both languages fluently, exactly like native speakers.

Weinreich (In Hornby, 1977: -) defines bilingualism as follows:

> **The best way to deal with this variation**
> **in definitions would seem to be to**
> **recognize that bilingualism is not an**
> **all-or-none property, but is an individual**
> **characteristic that may exist to degrees varying**
> **from minimal competency to complete mastery**
> **of more than one language.**

So, fluency in the two spoken languages has often been proposed as the two main criterion of being bilingual and that have seldom attained as the native speakers by those who have been required to study one or more foreign languages.

Bilingualism is a characteristic of individuals who develop some knowledge and ability in a second language and then become bilingual.

1.1.1 Types of Bilinguals

There are three interesting types of bilinguals:

a- Monocultural-Co-Ordinate Bilingual: Is the one who has learned a second language for utilitarian purposes, access to the technological information available in the language, the pursuit of research in academic subjects, etc...

b- Bicultural-Co-Ordinate Bilingual: Is the one who has learned a second language for integrative reasons such as tourism, and who has studied the literature, history, and other aspects of the culture of second language speech community.

c- Bicultural-Compound Bilingual: Is the second generation immigrant, who has acquired two second languages s and two cultures, one of the home and the other of the host society in parallel (Bell, 1976).

There are many bilingual or multilingual communities in the world. Among these countries there is the nation of Europe where the majority of its population are bilingual / multilingual.

Within this nation there are two or more Ethnic groups who speak different languages. Africa, Latin America, and Asia are also nations where bilingualism is found. Canada, for example, is among the bilingual societies where two official languages co-exist: French and English.

When referring to group communication, immigrant populations from different countries all over the world should be indicated. The immigrant populations have retained their language and have passed them on to their children in order to acquire the language for the purpose of securing themselves from shifting to the majority group language.

Although the United States is characterized by being a monolingual society, English is considered as a second language for a variety of different people. The same thing applies to New York City where Spanish is the home language for many individuals of Puerto Rican background, and people of Mexican or South American origins throughout the Southwest (Hornby, 1977). With a continuing contact with English,the Spanish language melts and the lack of complete understanding of its local significance prevails. This leads to the assumption that the Spanish linguistic background will follow the monolingual English speaking population and stop using their native language. Bilingualism is still of a considerable interest because it plays an important role in determining the different changes in language systems. When users of different languages come into contact for an extended period of time, significant changes in one or both of the language systems involved, invariably result such as, the emergence of Middle English as a result of the Norman invasion of England.

1.2 Diglossia

Like bilingualism, diglossia is another social factor that affects language change. It was defined as a simple arrangement found in some societies in which two different varieties can be used at the same time.

Ferguson (1959) is the first linguist who introduced diglossia into the English-language literature for describing situations found in different places such as Greece, Swiss Germany, Hiti and the Arab world. Within each of the mentioned societies, people use two distinct varieties: High and Low varieties.

1.2.1 Types of diglossia

a- High variety: Is referred to as 'H' and used in formal situations such as: attending a lecture at a university or a sermon in a mosque, news, broadcast, political speeches, poetry, etc…. High variety is not acquired at home, it is taught at institutions and the case of children who start learning reading and writing can be mentioned here in order to show that these children learn to use standard language instead of local vernaculars. High variety is prestigious because its vocabulary includes many formal and technical terms (Hudson, 1966; Holmes, 2001; Sridhar, 1996).

b- Low variety: It is used by everybody and in everyday conversations, like communicating with family members, friends, and colleagues etc…. The Low variety is typically acquired at home and used as a mother tongue (Romaine, 1989).

Ferguson (1959) defines diglossia as:

> **A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.(Hudson, 1996; www.Nilep,2010).**

In the community, situations differ. That is why the choice of using either High or Low depends on them. In other words, in some situations the use of High is appropriate, whereas in other situations, using Low is more suitable (Romaine, 1989).

The two sets of situations can overlap. For example, when someone reads an article in a newspaper or in a magazine, he can use the High variety, as the article is written in it, however, in order to explain or discuss this article, the reader will use the Low variety.

When looking at Ferguson's definition, one can clearly notice that it is specific on many points in which he indicated that both High and Low varieties should belong to one language, as Standard and Colloquial Arabic. On the other hand, there are others who have extended the term diglossia such as Fishman, Gumperz who "include any society in which two or more varieties are used under distinct circumstances" (1996:50).

If we take the Arabic speaking diglossic community where there is the existence of different local versions of Arabic, one dialect may differ from another to a large extent, so that it becomes uncomprehensive, taking into consideration an important factor which is education.

Children, for example are taught at school to read and write. Here, it is the Standard language and not the local vernacular.

In diglossic societies, there is no acquisition of High as a mother tongue because the spoken variety is 'Low'. That is, 'Low' is the sole variety which is used at home and in their everyday communication. The appropriate way to acquire a High variety in such societies is by going to schools. In contrast, in the English-speaking societies all people have the chance to acquire both languages in parallel simply because people in such societies use both varieties in formal and informal situations.

There are five different areas noted by Ferguson and put by Fishman in (Romaine,1989; Kaouache, 2008) in which High and Low varieties differ.

▪ Function: Both High and Low varieties function differently, that is each variety is used in its special domain that is why the use of High variety instead of Low variety where this latter is needed will be odd.

▪ Prestige: High is more prestigious than Low as the former is used in religion, education, literature, whereas the latter is used with friends, in street and everyday conversation.

▪ Literary Heritage: Both prose and poetry in diglossic languages are in High variety, while in Low variety is not written.

▪ Acquisition: The first variety which is acquired is Low variety as it is the mother tongue; High variety comes the second as it is learned at school.

▪ Standardization: Native grammarians set up dictionaries and grammar books for High variety, that's why it is standardized. Low variety is not standardized.

▪ Stability: Diglossia is a stable phenomenon; it doesn't change for centuries.

▪ Grammar: High variety may have more complex grammar than Low variety.

▪ Lexicon: One variety may have vocabulary that lacks in the other variety, and vice-versa.

▪ Phonology: The phonological systems of High and Low can't be easily separate from each other because they are not known.

1.3 Pidgins and Creoles

Pidgins and Creoles are another aspect of language change.

1.3.1 Pidgin Languages

Pidgin languages are the development of distinct varieties of language, created from combined efforts of people who speak different languages.

A pidgin is not a native language of anyone_it is acquired only in contact with people who continue to speak their own language inside their own community.

Pidgins develop as a means of communication between people who don't share a common language. They can occur when two groups with different languages are communicating in a situation where there is also a third dominant language (Holmes,2001). West African people, for instance, in slave trade, were separated from others who used the same language in order to reduce the risk of rebellion. Thus they developed pidgins based on the language of the plantation bosses as well as their own languages to communicate with each other.

A pidgin is an individual solution, in some cases, for example, where individual speakers acquire a limited amount of a language for the purpose of trade and commerce. That is the quantity of language that is just needed in their business. Thus, pidgin languages have become quite stable over time, spoken as a second language, and function in special and limited domains such as languages of wider communication, which are learned informally in contact and used as trade language. Pidgins existing in Sea Coasts, for instance, developed as

a language of trade between the traders -who used different colonial languages such as: Portuguese, Spanish, or English - and the Indians, Chinese, Africans or American Indians they were trading with (Spolsky, 1998).

Pidgin languages are also needed when people from different linguistic backgrounds are thrown together and have to communicate with each other, and with a dominant group, in order to survive. The situation of slaves in which the only way they could communicate either with each other or with their masters was through pidgin which was based on the language of their masters. Most of these slaves had little opportunity to learn the ordinary language of their masters, this pidgin remained the only means of communication for most slaves for the rest of their lives. Thus, two consequences were obtained (Hudson, 1996).

First, pidgins became more closely associated with slaves, and acquired a poor reputation as a result.

Second, pidgin languages were used in a wide range of situations, and gradually acquired the status of creoles languages.

There is a large number of pidgin languages spread through the continent including Europe where immigrant workers in countries like Germany have developed pidgin varieties based on the local national language. Each pidgin is developed to suit its user's needs (Ibid).

So, the necessity requirement of a pidgin that should be indicated is that pidgin should be easy to learn to the maximum especially for learners who don't benefit from learning it. For example, a group of migrant workers from Turkey living in Germany will not benefit a lot from a pidgin whose vocabulary is based on Turkish, as they take their vocabulary from German. The same thing concerning colonial situations where the representatives of a foreign colonial power need to communicate with the local population in matters of trade and administration. The pidgin which develops in such a situation will be based on the vocabulary of the colonial power (Ibid).

A pidgin involves the mixture of two or more languages, in which the grammatical system is based on one language and the vocabulary is largely taken from another (Spolsky,1998). When comparing pidgins with fully developed languages, it can be clearly noticed that they have a simplified structure and a small vocabulary. They are also structured differently as there is no inflection for words, marks of the plural, or to signal the tense of the verb, and no affixes to mark gender as in Spanish and Italian (Holmes, 2001).

Pidgins tend to reduce grammatical signals to the minimum for making them easier in both learning and use. Pidgin languages are difficult for the learner as they tend to be full of structural irregularities. Pidgins don't have any status or prestige. They often seem ridiculous languages. Most people find pidgin languages amusing; if someone reads a children's story written in a variety of pidgin English, he will find it easy to understand as it sounds like a baby-talk (Ibid).

Generally, pidgin languages are considered humorous or babyish by English speakers. However they remain of great importance because they are used for vital purposes.

1.3.2 Creole Languages

A Creole is a language which has acquired native speakers. Most of languages that are named pidgins became now creoles. These languages are learned as the first language by children and they are used in a wider range – in different domains. A Creole is then a pidgin language which developed into a Creole one (Holmes, 2001; Crystal, 2003). Mc Whorter in (Mc Groarty, 2003) shows that creoles' grammars are less complex than older languages, even those which are without inflection or tone. Tok pidzin is considered as a Creole language because it has been learned as a first language by most of its speakers, has been learned as a first language of most of its speakers, and has developed to suit their linguistic needs (Holmes, 2001).

Creole languages differ from pidgins in their range of functions, their structure and in some cases in the attitudes expressed towards them. A Creole is a pidgin, but which has expanded in structure and vocabulary in order to express a range of meaning and serve the range of functions that are required of first language (Holmes, 2001; Crystal, 2003).

Unlike pidgins, creole languages do develop ways of syntimatically signaling meanings like verb tenses, which may develop into inflections or affixes over time. That is, the linguistic complexity of creoles. To illustrate this point, different sentences from Roper River Creole will be mentioned:

Tok Tru OLgeta

Olgeta tok hia long dispela pepa emi true tasol. Mi soim pinis olgeta pei mani bilong mi bilong dispela yia…(2001:85).

Declaration

I, the person making this return, declare that the particulars shown herein are True in every particular and disclose a full and complete statement of the total income derived by me during the twelve months from…(Ibid;86).

The past tense in this example is signaled by the particle bin, while the progressive aspect is marked by the suffix- bad which is attached to the verb.

After pidgins develop into creole languages, they become more structurally regular, the thing which makes their forms easier either to learn or to understand (Ibid). The best example which represents the Creole languages is Haitian Creole,Tok Pidzin and Hawaiian Creole English. Although These Creoles show many characteristics of their original pidgin status, they have grammatical complexity as the natural languages (Spolsky, 1998).

Both pidgins and Creoles lack formal recognition. That's why they are often treated just as local jargon and linguistic aberration. Recently they became an area to linguists who are

interested to learn about universal tendencies and to study language status, attitudes to language, and the importance of language to group identity (Ibid).

Still these languages Know controvercies about how to describe them, and how to explain their creation and development. But they remain interesting to sociolinguistics as they are most open to social influences and lacking academies and educational establishments.

1.4 Lingua Franca

Holmes (2001) defines Lingua as a language of communication which is used by some people who come from different linguistic backgrounds. IT is also the language that is considered as a regular means of communication between different linguistic groups in a multilingual speech community. For instance, when academics and experts meet at international conferences, the English, French or Spanish languages are often used as Lingua Francas.

In particular places, the most used lingua franca is considered as an official language or as the notional language, Tanzanian people, for example, tend to choose the Swahili language when speaking to someone from a different tribal group. In the former Soviet Union too, there was about a hundred different vernaculars spoken, however just Russian served as a lingua franca, and as a national and official language of USSR (Holmes, 2001).

Greenberg in (Meyers- Scotton, 1993) observes that once establishing a language as a lingua franca, it quickly acquires the capability to develop, the thing which put other languages out of business. Lingua franca phenomenon pointed up that the languages which are largely added not by chance, but by sharing common sense and sound judgment (Ibid).

2. Arabization

2.1 Reasons of the Arabization Policy.

Because of the long period of colonization that lasted one hundred and thirty two years in Algeria, the knowledge of Standard Arabic reduced. Even the elite who asked for independence and who were in turn educated in French, " to Arabize" the country. Although the French colony imposed their language, however it was decided to replace the French language by Standard Arabic in all the domains such as: schools, administration media…

Although the Arabic language was an official policy that was used as language of instruction in Algerian schools, the government allowed Key industrial and economic institutions to carry on in using French because it was the way of achieving the economic modernization (Ahmed Sid, 2008).

After gaining independence, there were decisions put on Arabization, among these decisions: developing the educational system, and training teachers to teach the Arabic language. Here two changes were obtained: one towards Arabization and the other towards Bilingualism. The first aimed at keeping the Arabic and the Islamic identity, and the second which didn't reject the French language, and aimed at giving Algeria an access to modernization because of the prestigious place that the French language of openness (Lakehal –Ayat:2008).

Most of the Algerians were French-educated and bicultural people, especially those who were opposed to Arabization. These groups considered French as a means that could bring the country into modernity. That's why they were against choosing Arabic as the national language. For many of them, returning to the Arabic language education equals the return to a backward and an underdeveloped past (Ahmed-sid, 2008).

Conclusion

To conclude, sociolinguists can say about the linguistic phenomena which were mentioned before that there are different languages, and within each of them there are some varieties, which may in turn be different from each other.

Mixture of Varieties

Introduction

Sociolinguists is a field that studies the different linguistic behaviours of people and that analyses the Individuals' conversations, code-switching should be considered among the sociolinguistic perspectives where language behaviour and use are related to the speakers' identity or to other aspects of their social life.

This chapter aims at presenting the phenomenon of language contact that is clearly seen in code-switching with its different types.

1. Code-Switching

Code-switching is an inevitable consequence of either bilingualism or multilingualism. Any person who speaks two or more languages chooses between them according to the situation he/she is in. At first, the language chosen should be comprehensible to the addressee – the speaker chooses a language which the participant can understand (Hudson, 1996).

In multilingual communities, different languages are used in different circumstances, in which the choice of either language is controlled by social rules. That is, one language can be just used at home, and the other is used in other places and for other purposes.

Dension (in Hudson, 1996) illustrates this point by people who live in village of Sauris- in Northern Italy, and who speak German within the family, saurian- an Italian dialect-informally within the village, and Standard Italian to outsiders and in more formal village settings. This bind of code-switching is called Situational code- switching that is the choice of

using language when switching depends on the situation, such as the situation when talking to a close friend then switching to talk to a teacher. The choice of language is controlled by rules which are learned by the members of the community experiences, and which are in turn part of linguistic knowledge.

No language can replace another; that is each one has its social function.

Let us turn back to the Sauris example in order to support the previous information. Sauris people could use just one language in their society instead of three.

They could choose Standard Italian and forget about the other languages. But each of those languages has its separate function and the use of one instead of the other might sound strange or unacceptable. Speaking German in the village, for instance, would be like wearing beach-clothes in the church (Hudson, 1996; Sridhor, 1996).

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

The bilingual person often switches between the two languages in the middle of the conversation. The code-switches words can take place either between or within sentences. These switches too involve words, phrases, and/or even parts of words (Spolsky, 1998).

According to Gumperz (1982:59), code-switching is "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of sub-systems".

Gumperz simplifies his definition by saying that code- switching is the alternating between two or more languages within the same interaction.

According to Haugen (1956: -): " Switching refers to alternating between two or more languages, interference to overbapping between two languages, integration to constant use of words from another language by a bilingual speaker and code-switching to introducing a single word".

Di pietro in (François, 1982:145) defines code –switching as follows:" the use of more than one language by communicants in the execution of speech act".

Valdes Falhis in (François, 1982:145; Dura,2010) refers to it as " the alternation of two languages", and Scotton and Ury propose that é code-switching is the use of two or more linguistic varieties in the same conversation or interaction".

According to Milroy and Muyken (1995:07; Boztepe,2010) code-switching is " the alternative use by bilinguals of two or more languages in the same conversation".

But the earliest definition of code-switching refers to Weinreich (1953) who defines bilingual people as individuals who switch "from one language to the other according to appropriate changes in speech situation (Redouane, 2005:01).

By looking at the above mentioned definitions, it is clearly observed that there is no clear and exact definition that defines the term code-switching. Some writers agree that this term is ambiguous, that's why there is a disagreement between linguists and sociolinguists about the definition of code-switching.

1.1 Types of Code-Switching

Scholars name different types and degrees of code-switching which have been observed in different cases. According to Poplack in (Romaine, 1989), these types can be identified as: Tag-switching, inter-sentential and intra-sentential.

a- Tag Switching: It means to engage a tag in one language into an utterance which is in the other language. It is the switching of either a tag phrase or a word or both from language B to language A.

b- Inter-Sentential switching: The switch occurs outside the sentence or the clause level, in other words the switching occurs at a clause or a sentence boundaries. This type may also occur between the speakers turn (Romaine, 1989; Myer-sctton, 1993; Hoffman, 1991). Here is the example from Puerto Rican bilingual Spanish/English which is given by Poplack in (Romaine, 1989:123): "Sometimes I start a sentence in English and finish in Spanish".

c- Intra-sentential switching: It involves the switch of different types that occur within the clause or the sentence (Meyers-Scotton,1993).

The term "code-switching" may not be applied just to bilinguals but to monoliguals too, because monolinguals may switch between different styles within their language (zentella, 1981).

2. code Mixing

Some researches such as: kachru, Bhatia and Ritchie, Bokanba refer to code-mixing as a common mode of code-switching, in which the switch occurs within the sentences (Sridhar, 1996).

Although some linguists argued that there is no cut between code-switching and code-mixing and that each one is similar to the other in which both of them convey the same linguistic and social functions, however, there are others who were against this view.

McClure (1978:7) defines code-mixing as follows:

> **The individual's use of opposite language**
> **element by community.It occurs when a person**
> **is momentarily unable to access a term for**
> **a concept in the language which he is using but**
> **access it in anothercode or when he locks a term**
> **in the code he is using which exactly**
> **expresses the concept he wishes to convey.**

Following this view, it is important to distinguish between code-switching and code-mixing because code-mixing discusses issues that are related to grammar while code-switching does not (Sridhar, 1996).

There are some types of code-mixing that are accepted by their users, others are rejected because they do not preserve the notion of grammar – they are not grammatical. Code-mixing, then, reflects sophisticated linguistic competence as it presents the ability of combining grammatical units from two different language systems to obtain a more complex linguistic structure (Ibid).

Code-mixing is not allowed to all users because researcher have showed that code-mixing is governed by grammatical constraints. Teachers have pointed to some negative sides of code-mixing. They have regarded it as a sign of laziness or mental slopping, and insufficient command of language.

Code-mixing serves an important sociocultural and textual functions as it has been used as a strong expressive source that conveys multicultural experiences. Code-mixing can be found in formal writing, for instance Yau in (Sridhar, 1996) demonstrates that most of the population of Hong Kong speaks Chinese and a variety of Chinese mixed with English and used in their written materials which include textbooks, magazines, and entertainment books.

3- Borrowing

It has been mentioned that code-switching and code-mixing involve mixing languages in speech, on the other hand, borrowing involves mixing systems themselves. When using an item from one language as a part of the other language, this is called borrowing (Hudson, 1996).

Prestige and need are factors that should be mentioned when discussing about borrowing. It was noted that the frequent type of borrowing is the one which involves cultural specific items (Romaine, 1889).

Many writers distinguished borrowing from code-switching. Gumperz (1982) for example, argued that code-switching involve sentence fragment that belong to one language, but borrowing involves satisfying the morphological and syntactic rules of another language Gumperz) states:

.

> **Borrowing can be defined as the introduction of**
> **single words or short, Frozen, idiomatic phrases**
> **from one variety ("e, language), into**
> **the other. The borrowed items are full**
> **integrated into the grammatical system of the**
> **borrowing language and they are treated as if**
> **they are part of lexicon of that language and**
> **share the morphological and phonological**
> **systems of that language. Code-switching by**
> **contrast relies on the meaningful juxtaposition**
> **of what speaker must' process as strings formed**
> **according to the internal syntactic rules of two**
> **distinct systems. (Ibid: 66)**

Not just Gumperz who distinguished these phenomena, but others like Heath, Grosjan, Collins, Hudson etc…

Borrowed items may occur in children's speech as well as in adults' speech. Borrowed items too can be considered as a consequence of laziness, fatigue, or emotional stress which lead to forgetting the "correct" term, however borrowing does not always play a negative role in that borrowers sometimes choose items from another language because they are more appropriate (Hoffmann, 1991).

Conclusion

To sum up, we can say that mixing varieties is a phenomenon that can be found all over the world. It can be used to fill a gap or it can be considered as a conscious desire to mix the two languages to create new forms. It may also have the function of facilitating and and supporting thinking and communication. Each of the mentioned phenomena has its characteristics, that is they are different from each other. Mixing varieties depends on the bilingual individuals- the bilingual speaker chooses the most appropriate language in the situation he/she is in, or the most prestigious one.

CHAPTER III

Functional Framework of the Study

Introduction

Algeria is a suitable situation where code-switching is used because of the co-existence of two or more than two languages. The French colonialism has left very strong linguistic impacts on the Algerian population. This led to the spread of code-switching phenomenon. In this chapter, different samples taken from the Algerian society will be mentioned, in which different dialogues, conversations and sentences produced by the Algerian population will be analyzed. These pieces of discourse will present different important insights; the population that is concerned with code-switching; that is who code-switches? The way these people code-switch, permitting to have answers to different questions that have been asked before.

The speakers were collected randomly, they were selected from the Algerian community. The database for this chapter consists of tape recordings of authentic conversations.

recordings. This chapter is divided into three parts. The first two parts are based on spoken discourse, one from Arabic into French and the second from French into Arabic. The first part discusses the recorded items taken from the Algerian society and the second part analyses a broadcast programme which is presented in the radio - channel three, Algiers, by Mehdi. This broadcast programme is presented as a kind of a game which leave the space for the Algerian population to participate. It lasts four days a week starting from Sunday till Wednesday at four o'clock PM. This broadcast programme hold the attention to the use of code-switching even in channels that should be presented in a foreign language, namely: French. The third part will present some written discourses, more precisely cellular messages where the existence of code-switching phenomenon.

1. Part I

1.1 Sample One

1.a │ əlxijjaṯa xalsətli la rɔb Ɂana kunt haṯatha məʃ mli:ẖa, finalma ʒət thabbəl │

(الخياطة خلصتلي la robe , أنا كنت حاطتها ماش مليحة Mais finalement جات تهبل)

' The dressmaker finished my dress, I thought it was not beautiful but in the end I found it very wonderful'

1.b │lju:m rana ʒina ɑ rətɑr │

(اليوم رانا جينا en retard)

' Today we came late '

1.c │ ləʃʃijja təsmaṯ əlxədma, kulʃi termine │

(لعشية تسماط الخدمة، كلشي Terminé)

' In the afternoon, work will be boring, all thing finishes'

1.d │ kən ẖtəʒti:ha nʒi:bhələk tdi:ri ʕliha fotokɔpi│

(كان حتجتيها نجيبهالك تديري عليها photocopie)

' If you need it, I will bring it to you in order to make photocopy'

1.e │jaʕni ẖna nəxtəlfu Fi lə tɛm ,təʕək nti lazəm tdəxli həd lə pwê │

(يعني حنا نختالفوا في le thème , تاعك نتي لازم تدخلي هاد le point)

' It means that we differ in the theme, in yours, you are obliged to mention this point'

1.f │u: huwwa jəxdəm ləʃʃijja walla nõ, normalma ʕlɑ əzzu:ʒ jəbda │

(او هو يخدم لعشية و لا normalement, non على الزوج يبدا)

' Does he work this afternoon or not? Normally he starts at two o'clock '

1.g │ʕəndi xədma bəzzəf, ləzəm nʕaddi əssaʕ ʕla yn psikɔlɔg mnbəʕd nʒi │

(عندي خدمة بزاف، لازم نعدي اسع على un psychologue , من بعد نجي)

' I have a lot of works, I have to see a psychologist first then I will come after '

1.h │fahhəmni tʕiːʃ wəʃ təqraw fi la spesjalite təʕkum │

(فهمني تعيش واش تقراو في la spécialité تاعكم)

' Explain to me please what do you study in your speciality? '

- In sample one, we have mentioned different statements which are produced by Algerian people, and which includes some code-switched items. In this sample, the code-switched items refer mainly to the impact of the French language on our mother tongue.

- In statement (**1.a**), two friends in the shop were buying clothes and discussing the mentioned subject. Here the speaker starts her statement by using dialectal Arabic, which is her native language, then inside this statement she shifted to French by using the word │**la rɔb**│(la robe) ' The dress' and the word │ **finalma**│(finalement)

  'Finally'. According to what I have observed, this lady was shifting unconsciously, the factor which permits to understand that this refers to the impact of the French language because this lady was talking as if she was using words that existed in her native language system.

- The same thing with the other statements, in which the speakers switched items that occurred either inside or in the end of the statement. These words are : │ɑ rətɑr│ (en

  retard) 'Late', │lə tɛm│(le theme) 'the theme', │ fɔtɔkɔpi │ (photocopie) 'photocopy',

  │**nɔrmalmɑ́** │(normalement) 'normally', │ **nõ** │ (non) 'no', │**yn psikɔlɔg**│(un

  psychologue) 'a psychlogist', │**la spesialite**│(la spécialité) 'the specialty'. The use of such words gives the impression that these people utilize such words a lot in their daily conversations, that is why they became usual words.

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1.2 Sample Two

2.a │ al-wəhda təhkəm ləblasa əlli □uddəmha, pøtɛtr, bəssah təhkəm tut le plas,ʒə swi

dezɔle, manəkbəlhəʃ │

(الوحدة تحكم لبلاصة اللي قدامها,peut être, بصح تحكم toutes les places je suis désolé, ما نقبلهاش)

' Each woman takes the place right in front of her, perhaps, but that she confiscates all the places, I am sorry, I will not accept it'.

2.b │əʕlabələk tʕalləmt la lɑg frɑsɛz məlli kən ʕəndi sêk ane , u: dɔrk vwala, raki tʃu:fi fi

la prɔnõsjasjõ təʕi │

(علا بالك تعلمت la langue française ملي كان عنديcinq années, أودرك راكي تشوفي في la prononciation ,تاعي)

' Do you know that I studied the French language when I had five years, now you see my pronunciation'

o The second sample presents another purpose of code-switching in which the speakers' aims here differ from the first sample.

- The first expression (**2.a**) was produced by a woman in the bus station. She was talking loudly, and she was dissatisfied because she was against waiting too much for the bus. When producing her statement, she started speaking in dialectal Arabic, then inside this statement she used the French language by saying │ **pø ɛtr**│ (peut être) 'perhaps', than │**tut le plɑs**│(toutes les places) 'all the places', │**ʒə swi dezɔle**│(je suis désolé) 'I am sorry'. I have understood from this produced speech that the woman code switched because the French language has a prestigious place than the dialectal Arabic language, and the most important reason is that this woman wanted to show that she is not like the others, that is she is an educated person.

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- The same thing in the second expression (**2.b**) in which the speaker is proud of studying French in an early age, and then she aims at showing that she is an educated person and that she differs from the others.

1.3 Sample Three

3.a │ wəʃ kifəʃ ʒəwni le lynɛt │

(واش كيفاش جاوني les lunettes)

' Tell me, how do I look with the glasses?'

3.b │ əlmuhim ,ʔana manəstəʕməlhumʃ tu lə tα, ʁi:r ki nəqra le livr wəlla nəstəʕməl lə

mekro ɔrdinatœr təʕi │

(ما نستعملهمش **tout le temps**, غير كي نقراles livres ولا نستعمل **le micro-ordinateur** تاعي)

' I don't use them all the time, just when I read books and use my computer '

3.c │ ʔaʕlabalək ʕləh ʒajja ʕəndna ʔ , pur cõfirme bəlli nʒəhna fi zu:ʒ │

(أعلا بالك علاه جاي عندنا **pour confirmer,** باللي نجحنا في زوج)

'Do you know why she is coming to us, to confirm that both of us succeeded '

- The first two mentioned statement were by a woman who was talking to her sister. This woman started her sentence by using dialectal Arabic, then switched to the French language when she used │ le lynɛt │ (les lunettes) 'The glasses', │ tu lə tα │(tout le temps) 'all the time', │ le livr │(les livres) 'The books', │lə mekro ɔrdinatœr │ (le micro ordinateur) 'The computer'. In my opinion, this woman was ashamed of wearing glasses, that is why she used the word │ le lynɛt │(les lunettes) 'The glasses' instead of │nwaẓər│(نواظر) so that the others will not understand the discussed subject. Her

second switching in ┃**ʁi:r ki nəqra le livr wəlla nəstəʕmʕəl lə mekro ɔrdinatœr** ┃

(le micro-ordinateur ولا نستعمل les livres نقرا كي غير**)** ' just wehn I read books and use my computer ' aims at informing the others through switching that she reads a lot and that she uses the computer most of her time; that is, she is an educated person. Perhaps she switched these two words particularly :┃ **le livr** ┃ (les livres) 'The books',┃**lə mekro ɔrdinatœr** ┃(le micro ordinateur) 'The computer' because they are more appropriate than the Arabic counterpart. Perhaps they are also commonly used in French among the Algerian population. For example, if she said ┃**əlḥasu:b** ┃ (الحاسوب) 'The computer' instead of ┃ **mekro ɔrdinatœr** ┃'micro-ordinateur', the word would seen heavy or strange as it is not commonly used.

- The first two examples show that both, the speaker and the listener are educated people as they were having a comprehensible discussion.

- In the third statement (**3.c**), the speaker was talking about his friend who was coming towards him. He was talking to anther person as if he was telling him a secret. Perhaps his code-switched item : ┃**pur cõfirme**┃(pour confirmer) ' to confirm' aims at hiding the discussed subject.

1.4 Sample Four

4.a ┃ **saḥəbna jəddi wəḥda ɔranez, wahranijja** ┃ (وهرانية , Oranaise وحدة يدي صاحبنا)

'Our friend will marry a woman from Oran, Oranian'.

4.b.1 ┃ **əlmuhim tku:n qarja, kyltive, kõpreɑsiv,..** ┃

(cultivée,comprehensive,قارية تكون المهم).

4.b.2 | ah hih syr e sɛrtê, wi, ləzəm … | (آه هيه, oui , sûr et certain, لازم...)

' Oh, sure, yes, it is necessary…'

4.c | kajən ẖwajəʒ mləẖ fəlʒamiʕa wəẖwajəʒ lala, malgre kayən bəzzəf le brɑʃ, mɛ

malœrøzmɑ makənʃ bəẖθ ʕilmi |

(كاين حوايج ملاح في الجمعية، واحوايج لال،malgré كاين بزاف les branches ,

ما كانش بحث علمي mais malheureusement)

' There are good things in the university, and others which are not, although there are a lot of options, however there is unfortunately no scientific research'

4.d | al-insan ʕləh jəwsal lhəd al-mustawa, pur ɛtr diferɑ ʕla le otr, vwala, hadi hijja |

(الإنسان علاه يوصل لهاد المستوى pour être différent،على les autres،voila، هادي هي)

'Why do people reach this level, to be different from the others, that's it '

- The mentioned examples are answers to questions which have been given to a group of students. A discussion about the main characteristics a man wants to find in his future wife. This discussion was very interesting for many students, that's why they tried to convey their ideas in different ways, using two different codes: dialectal Arabic and French.

- In the first statement (4.a), the student started his sentence by using dialectal Arabic then switched to French in | ɔranez | (Oranaise) 'Oranian'. He gave the item in French first, then he gave it again in dialectal Arabic. This student could give it just in one language only. This gives us the impression that the student he was talking to didn't understand the item | ɔranez | 'Oranaise' in French, that's why his friend reproduced it in Arabic, that is to explain it by using another code.

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- In the second statement (4.b.1), The student started as usual his sentence by using dialectal Arabic then he switched to French in | **kyltive, kõpreɑsiv,..** | (cultivée, compréhensive) 'cultivated, comprehensive' perhaps because he wanted to show that he is an educated person, and he wants a woman who has the same characteristics as his. The same student in (4.b.2) was asked whether he would choose a woman who prays or not? His answer was a mixture codes that has the same meaning: | **ah hih syr e sɛrtê, wi, ləzəm** … |(...لازم , oui , sûr et certain, آه هيـه) ' Oh, sure, yes, it is necessary…' . All these words reflect an answer which can be given in one word which is "yes" but the student here wanted to show the importance of this condition for him that is why he produced three mixed items with the same meaning. That is the speaker switched to emphasize on this point and to show that he agrees strongly on having this condition.

- Example (4.c) is a statement of a student who was dissatisfied with the absence of scientific research at university where it should be . this dissatisfaction was expressed in the words │**malgre**│(malgré) 'although', │**malŒrøzmɑ** │(malheureusement) 'unfortunately'. In my opinion, the student code-switched here because these words are the appropriate ones to express his sadness about the absence of the scientific research.

- The last example was given by a girl who was very proud of reaching this level of education and that she was different from the others, and then the reason of her switching was to show off, to tell the others that she is educated and able to speak two foreign languages.

1.5 Sample Five

5.a | ana təni sfədt mənkum, rakum prizõtitulna al-isləm bəlbiα, kima j□u:l al-isləm |

(أنا تاني سفدت منكم، راكم بريزونطيتولن الإسلام بالبيان، كيما يڤول الإسلام)

'I have too benefit from you, you have presented to us the Islam in a good way, as the Islam says'.

5.b | fi lə ka laʕək əlḥamdu lilləh, se deʒa sijjiti təxxədmi mən kbəl |

(في le cas تاعك الحمد لله, c'est déjà سييتي تخدمي من قبل)

' In your case, thanks to God, you have tried to work before'

5.c | nruḥu ʔassaʕ nrizərviw blassa wmənbəʕd nʕajtɔlək |

(نروحو أسع نريزارفيو بلاصة ومن بعد نعيطولك)

' Let's first reserve a place then we will call you '

5.d | həd əʃʃi jderαʒini bʕzzəf |

(هاذا الشيّ يديرونجيني بزّاف)

' This thing disturbs me alot '.

5.e | ki tru:ḥi tʃərʃi ʕla ḥaʒa təḥtəʒiha matəl□əjhaʃ |

(كي تروحي تشارشي على حاجة تحتاجيها ماتلقايهاش)

' When you look for something you need, you don't find it '.

5.f | ki txalsi nṭəlʕu ləlfiləʒ |

(كي تخلصي نطلعو للفيلاج)

' When you finish, we'll go to the village '.

5.g | saʕət sα fɛr atαsjõ nəplaʒi |

(ساعات sans faire attention نبلاجي)

' Sometimes without paying attention, I plagiarize '.

5.4 | məʃ mli:ẖ ki təbka tsu:fri kul əlwakt |

(ماشي مليح كي تبقى تسوفري كل الوقت)

' It is not good to suffer all the time '.

- The fifth sample presents another kind of switching which emerges too in the Algerian society in which the speakers use some words from the other language as if they are part of their language system in order to describe their ideas, or objects.

In fact these words don't exist in their native language, these borrowed words are pronounced and used grammatically as if they are a part of their mother tongue.

The mixture of two different systems can be clearly noticed in the mentioned examples

| prizõṯitulna | (بريزونطيتولنا), 'you have presented to us', | sijjiti | (سييتي), 'you have tried', | nrizərviw | (نريزارڥيو), 'we reserve', | jderɑʒini | (يديرونجيني), 'disturb me', | tʃərʃi | (تشارشي),'search', | ləlfiləʒ| (للفيلاج) , 'to the village', | nəplaʒi | (نبلاجي), 'I plagiarise', | tsu:fri | (تسوفري), 'you suffer', all these words contain additional items that do not exist in our grammatical system. The word | prizõṯitulna | (بريزونطتيولنا)'You have presented to us', for example, can be divided into two parts. The base of the word which is | prezõte | (presenter) 'present', and the added item which is | tulna |.

According to what I observed, the speakers code-switch in this case because they feel that by doing so, they are not limited by grammatical rules which should be followed to obtain a well formed sentences, and thus, it facilitates their way of communication.

- In statement (**5.f**) the speaker used word | al-filəʒ | (الفيلاج), 'the village', instead of | vilaʒ| (village). This shows that the speaker is illiterate because he used a phoneme which is |**V**| and which doesn't exist in the sound system of the Algerian Arabic dialect, that's why he replaced it by | **F** |.

1.6 General Analysis of Part I

- In the first part, most of the Algerian population code-switch either in the middle or in the end of the sentence.

- The ways people code-switch differ from one person to another – according to their purposes and needs.

- In general, women code-switch more than men. Women consider the French language as a prestigious way to convey their message.

2. Part II

2.1 Sample One

1. a: | kɛskə sa vœ dir ləlu |

(qu'est- ce que ça veut dire lellou)

' What does it mean lellou? '

B: | ləllu se la pɛrsɔn əlli tkuːn bəhja |

(Lellou c'est la personne اللّي تكون باهية)

' Lellou is the person who is beautiful '.

A: | ah nõ maʒəbtihəʃ |

(Ah non, ما جبتيهاش)

' Oh, no, it's wrong '

We have said before that in part two we will mention some conversations that represent some conversations that represent code-switching phenomenon. These conversations are taken from an emission presented in the radio, channel three. The presenter of this broadcast programme proposes strange words that are used by the Algerian population and asks for the meanings of those words. Although this broadcast programme should be presented in the French language, however there is a shift from French into dialectal Arabic from time to time.

In the first conversation, the caller was a woman who works as a hostess. She gave her answer in dialectal Arabic instead of French by saying |əlli tku:n bəhjal| (اللي تكون باهية) 'The person who is beautiful'. I suppose That she shifted from French to dialectal Arabic because the meaning of such words should be expressed in its native language. That is, dialectal Arabic is more appropriate than French.

2.2 Sample Two

2.1 A: | kɛskə ty fɛ mabin ərrabʔa wəlxəmsa |

(ما بين الرّبعة والخمسة Qu'est- ce que tu fais)

' What do you do between four and five o'clock ?'

B: | ʒə nə pœ pa parle avɛk le otr, nəhbə̟t ʔəssaʕ lbəb lwəd bəʃ nəʃrub õe kafe mənbaʕd

nwəlli |

(je ne peux pas partir avec les autres, نهبط أسع لباب الواد

(ومن بعد نولي. un café باش نشرب

' I can't speak with the others, I go first to Beb loued to drink coffee, then I come back '.

2.2. A: | ʕaqila bõswar | (Akila bonsoir), 'Akila good afternoon'.

B: | bõswar, wəʃrak məhdi labəs |

(واش راك مهدي لا باس, bonsoir)

'Good afternoon Mehdi, are you fine?'

A: | alɔr, balala se kwa, yn rəfɔrmylasjõ de nõ, de ɔbʒɛ wəlla wəʃ |

(ولا واش c'est quoi, une reformulation des noms, des objets بلال ,Alors)

'What does it mean " balala", a rewording of names of objects or what?'

- In the first example, both the presenter and the caller code- switched from French into dialectal Arabic. From their way of speaking, the listener always feel that even if they master both languages- French and dialectal Arabic- however they prefer to turn back to their origin.

- The same thing in the second example, in which the caller code-switched in |**wəʃrak məhdi labəs** | (واش راك مهدي لا باس) ' How are you Mehdi, are you fine', and the presenter as well in | **wəlla wəʃ** | (ولا واش), 'or what'. In my opinion, they could say these wards in French, but they said them in dialectal Arabic as they are more appropriate.

2.3 Sample Three

3. A: | **k ɛskə ty travaj jasin** |

(qu'est-ce que tu travailles yasine ?)

'What's your job yasine'?

B: | arʃitəkt | (architecte)**,** 'architect'

A: | vu ɛt marje walla lala |

(Vous êtes marié ولا لال)

'Are you married or not?'

B: | awwəh, ma marijjiʃ|

(أوّاه ما مارييش)

'No, I am not married'

- In this example, the caller switched from French by saying | **mamarijjiʃ** | (مامـارتيش) 'not married' In fact this is a borrowed item from the French language.

The speaker added two items | **ma**| (ما) which is the negation of the action and | **jiʃ** | (ييش).

2.4 Sample Four

4.1 A: | le mo hu:ma ʕajnin balala, ja waldi|

(les mots : هُوما يا ولدي، عينين بالال)

The words are: | **ainin balala, ja wəldi** |

4.2 A: | zu:bida bõswar, kɔma ale vu|

(Zoubida, bonsoir, comment allez-vous?)

'Good afternoon Zoubida, how are you?'

B: |**bjê, alḥamdulləh**| (bien, الحمدولّه), 'fine thanks to God'

- The first code- switched items are in | **ʕajnin balala** | (عينين بالال) and |**ja wəldi** | (يا

  ولدي. These words are commonly used among Algerian population, that's why they

  kept them as they are, that's from one side. From the other side, this emission aims at

  answering such words by keeping their forms.

- In the second example (4.2), the caller answered by saying | **əlḥamdulləh** | (الحمدولّه),'

  thanks to God'. Perhaps the caller shifted here from French into dialectal Arabic

  because she felt that this word is more appropriate because it reflects her culture and

  religion.

2.5 Sample five

5.1 A: | apar statistic wəʃ tḥəbbi tdiri |

(Apart statistique واش تحبي تديري)

'Apart from statistics, what do you want to do?'

B: |ʒə fɛ la lag almad parskə nḥəbha)

(je fait la langue Allemande parce que نحبها)

'I study the German language because I like it'

5.2 A: | təsukni fi le batima, fi haduk təʕ le tur|

(تسكني في هادوك تاع les batiments, في les tours)

'Do you live in bildings, those high- rise buildings?'

B: **|wi haduk|** (oui, هادوك) 'yes, these ones'

A: **|lasasœr kajən|** (L'ascenseur كاين), 'Is there a lift'.

- In these two conversations, both the presenter and the caller shift from French into dialectal Arabic from time to time. I think that this kind of code-switching takes place Unconsciously, because the main purpose of the speaker is to communicate his/her message. In **|parskə nh̲əbha|** (parce que نحبها) 'because I love it', for example, the speaker preferred to use the word (نحبها) instead of a French one because it is more appropriate to transmit his strong feeling.

2.6 General Analysis of Part II

- All the speakers in the mentioned conversations were educated people- Architects, Engineers, Advertizers,…

- The speakers in these conversations switched from French into dialectal Arabic.

- They are competent in both languages, that's why they were shifting from one language to another smoothly.

- Most of the callers were women.

3. Part III

The phenomenon of code-switching can be easily seen in spoken discourse as well as in written discourse. In this part, we will mention some samples, namely: cellular messages which were exchanged between the Algerian populations.

3.1 Sample One

1. │Sbəh al- xi:r, kifəʃ rak, ʒɛsper tku:n l□i:t ru:hək mʕa lə prɔbləm təʕ lbarə<u>h</u>│

(صباح الخير، كيفاش إلم، J'espère تكون لقيت روحك مع le probleme تاع البارح)

'Good morning, how are you, hope that you found yourself with yesterday lac'

- In the above message, the writer code- switched: from dialectal Arabic into French by using two words:│ʒɛsper│ (j'espère), 'I hope', and │lə prɔbləm││ (le probléme) ,' the problem'. Perhaps the writer used these words because he didn't find the lexicon in dialectal Arabic, that's why he replaced them by French items.

3.2 Sample Two

2. │ki ʕajjəṯtlək l□i:tək kfəlt lə pɔrtabl, α tu le ka ty a reysi│

(كي عيطتلك لقيتك قفلت le portable، en tout les cas, tu as réussi.)

'When I called you, I found your cellular locked, in all the cases, you succeeded'

- When looking at this message, it can be noticed that the writer is an educated person, in which he started his writing by dialectal Arabic then he shifted into French. In this message the writer used two complete sentences, one in dialectal Arabic and other in French.

- He didn't use separate words, this permits to understand that the writer masters both languages.

3.3 Sample Three

3.a │ məl□i:t ma n□ulllək, mɛrsi boku ʕazizti e bɔn nyi │

(merci beaucoup et bonne nuit ما لقيت ما نقلك، عزيزتي)

'Oh dear, I don't know what to tell you, thank you very much and good night'

3.b │ səmhini maʕajjəṱṱəʃ, rani ʒyst mani:ʃ □aʕda mʕa lxədma, ʒɔdt nəxdəm sɑ are │

(sans arrêt عدت نخدم ،الخدمة مع قاعدة مانيش راني juste، عيطتش ما سامحني)

'I am sorry for not calling you, I am very busy, I work without stopping'

3.c │ ki txəlsi lxədma ʕajtili, bɔn ʒurne │

(bonne journée عيطيلي الخدمة تخلصي كي،)

'When you finish work call me, have a nice day'

3.d │ Sbəh lxi:r, wəʃ raki, nətmana tku:ni bjã │

(bien تكوني نتمنّ واش راكي، الخير صباح)

'Good morning, how are you, hope that you are fine?'

- I n the mentioned examples, the writers code-switched in different ways; their switched items occurred in different places- within the sentence, at end of the sentence,etc….

The writers here shifted from dialectal Arabic into French by using separate items, that is not complete sentences, like in │ **ʒyst** │ (juste) 'just', │ **sɑ are** │ (sans arrêt), 'without stopping', │

bɔn ʒurne │ (bonne journée), 'have a nice day' .

In my opinion, the writers were code-switching unconsciously. And the principal reason beyond their switchings was the impact of the French language on their mother tongue.

3.4 Sample Four

4.a │ ty e xəmsi;n bəlmja ward, səttin bəlmja jəsmi:n, e sɑ pur sɑ lə paroe də sət vi │

(et cent pour cent le parfum de cette vie ،ياسمين بالمية ستين ،ورد بالمية خمسين Tu es)

You are fifteen percent flowers, sixteen percent jasmine, and one hundred per cent the perfume of this life.

4.b │ ja ẖu:ta, ja pwasɑ, jəlli □əlbək ʕlijja □lasɑ, □u:lili wəf hwələk ʕsəl walla krwasɑ │

(يا حوتة، يا Poisson ، يا اللي قلبك عليّ Glaçon ، قوليلي واش حوالك، عسل ولاّ Croissant)

- These two messages presents another kind of messages that are widely used by Algerians. Each switched item seems to be put on the purpose of forming a nice style in order to make these sentences more attractive and full of humour too. Thus the code-switched items were selected according to their appropriateness. In the second example (**4.b**), the writer started his statement by dialectal Arabic │ **ẖu:ta** │ (حوتة), 'fish' , then he shifted into French in │**pwasɑ**│ (poisson), 'Fish'. It is clearly seen that the two words have the same meaning. The writer here could use just one language instead of two ones, but he did so in order to obtain a well formed statement, and which fit the other ends of the statement which are: │**□lasɑ** │ (glaçon), 'Frozen', │ **krwasɑ** │ (Croissant), 'Croissant'.

3.5 General Analysis of Past Three

- code-switching phenomenon can emerge in written discourse as well as in spoken discourse.

4. General Analysis

When looking at all the mentioned examples with their different analysis, we find that there are different reasons that push bilingual individuals to code- switch.

Among the reasons there are:

- The lack of facility in dialectal Arabic or in French when talking about a given subject.

- The absence of the appropriate words or expressions that are needed in the time of speaking that is, the lack of the appropriate terminology in one language.

- Code- switching phenomenon appears when the used language doesn't have the items or the appropriate translation for the vocabulary which is needed.

- The Algerian people code- witch when they find that some items are better expressed in either languages, more appropriate in one language than in another.

- Code- switching helps in emphasizing on a particular point.

- Code- switching may be considered as means of communication by which people can communicate a message or intent.

- Speakers sometimes code- switch unconsciously; they are often unaware that they are shifting from one language to another.

- There are people who code-switch to show off, that's to tell the others that they are educated people and that they are capable of using two different languages.

- The final reason is the dominance of the French language because of the long colonial history that the Algerian society lived in the past.

There are monolinguals who had negative attitudes toward code- switching. These individuals find that this kind of mixture is concerned as a grammar- less, jargon or gibberish that is an insult to their rule-governed language. According to them, the speaker who code-switches is a person who is not competent in any of the two languages, and they named these people: "semi-lingual", or "monolingual".

Others, on the other hand, see that code- switching is the consequence of laziness, that's why it is dangerous and should be avoided (François, 1982).

The obtained results show that people who code-switch in a regular way are educated people who are generally competent in both dialectal Arabic and French. The others code-switch because of the dominance of the French language in which we can find people who are not educated, but they shift from time to time. It can also be seen that women code- switch more than men, perhaps because the French language is more prestigious, thus it can differentiate them from men.

Conclusion

In any bilingual, bidialectal society, we can find the phenomenon of code-switching. This research work presents different samples taken from the Algerian society which show that the majority of the Algerian population code-switch in different domains and situations. As it was mentioned before, the phenomenon of code-switching due to different reasons, in my opinion, the principal reason is the dominance of the French language. So the bilingual or bidialectal individual may code-switch.

To sum up, whatever these bidialectal or bilingual individuals do, they turn back to their mother tongue, simply because the French language is their native language, that's why the switching to their mother tongue comes spantaneously, and naturally.

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