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**The Combination of Language Varieties in Students' Speech.**

**A case study: Students from UMC**

**Dissertation submitted in Partial Fulfillment of the Requirement for Master Degree in**  
**Applied Linguistics**

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## **Dedication**

*To the first person who taught me the alphabets, my FATHER*

*To the light of my eyes, my MOTHER*

*To my beloved BROTHERS and SISTERS*

*To all my TEACHERS throughout my career of study*

*I dedicate this work*

## **Acknowledgement**

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## **ABSTRACT**

The present research paper is set in order to examine the combination of varieties among Constantine University students. In addition, it examines the influence of languages that come into contact for a certain period of time. Concerning the Algerian situation, three languages are concerned, notably, Arabic, Berber and French. We decided to work and focus on Arabic-French contact. This contact between languages gives birth to language mixes particularly, Arabic-French code switching.

The research paper concentrates on three main objectives:

- It investigates the different linguistic patterns that emerged from language mixing.
- It focuses on the different reasons that lead Algerian University students to code switch.
- It examines the attitudinal dimensions towards code switching in addition to students' attitudes towards themselves.

The data analysis is based on a questionnaire administered to a group of twenty Algerian University students who belong to different faculties. It is set to test the hypothesis related to the earlier mentioned objectives.

The study of code variation includes two language mixing patterns: borrowing and code switching.

The data analysis shows the different languages that Algerian University students mix between. These languages are the following:

- Algerian Arabic-French.
- Algerian Arabic-Standard Arabic.

- Algerian Arabic-Standard Arabic-French.

Moreover, the results show that negative attitudes are associated with code switching.

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# **General Introduction**

## **Statement of the problem**

One of the most revealing opportunities for sociolinguistic studies is a diglossic, bilingual, and even multilingual society. Most societies all over the world fall into this category. A prime example of these societies is the Algerian one. The latter is an excellent laboratory for such studies, because of the great practice of code-switching. Algeria is a country where three genetically unrelated languages are used, notably, Arabic (Standard and Dialect), French and Berber. Millions of Algerians whether elite or uneducated routinely make use of these languages in their daily lives. Algerian Arabic is the mother tongue; Berber is also a native language of a number of Algerians. Standard Arabic is the first language in school, and French is the first foreign Language.

Code-switching is a topic of considerable interest and importance and it has received much attention from sociolinguistic studies, it raises important questions .Our first aim was driven by personal experience. In this study we intend to investigate the socio-cultural factors and attitudinal dimensions towards code-switching of a representative community of "university students of Constantine".

## **Research Questions**

The major questions our topic attempts to raise are:

- Why do University students code switch?
- What are the students' attitudes towards code switching?
- What are the students' attitudes towards themselves?

## **Aims of the study**

The fundamental aim of this study will be an attempt to shed some light on the phenomenon of code switching through the eyes of university students of Constantine in Algeria.

Furthermore, this study will examine the different patterns of code switching used by university students. We are also going to investigate the various reasons that led students to code switch in their daily conversations.

Moreover, this study will be an attempt to investigate the different attitudinal dimensions towards code switching and towards themselves.

## **The Hypothesis**

In the present research paper, we hypothesize that language contact gives birth to language mixing. In other words, Arabic-French language contact leads to code switching between Arabic and French.

If students show knowledge of Arabic and French, they will use a combination of the two languages.

## **Data Collection**

In this research, the population we chose to study is University students, Constantine from different faculties to be the representative community of university students, however, we could not apply the scientific norms which recommend the choice of 1/5 of the whole population. The sample consists of twenty students of both sex selected randomly.

University students are chosen to be a representative community, because they have been in contact with two languages, particularly Algerian Arabic which is used in informal conversations and at home while standard Arabic and French are taught at school. During respectively 12 and 9 year. Thus, we can observe the language contact between Arabic and

French in students' conversations. In addition, these students pursue their studies in three languages at the university: Arabic, French and English for English language students

The data needed in this research have been collected using a questionnaire as research tool. It is used to show the various reasons that led University students to use code switching. Moreover, questionnaire helped us to investigate the attitudinal dimensions towards code switching.

### **The Outline of the study**

The present research paper is divided into three chapters:

- Chapter One: The Algerian Linguistic Map.

This chapter is concerned with the linguistic description of Algeria. It deals with the historical background of the existing languages in Algeria, notably Arabic—Dialectal and Standard—, French and Berber.

- Chapter Two: The Theoretical Background of Code Switching.

This chapter intends to deal with a review of the literature in relation to types or patterns of code switching and other types of mixing languages such as borrowing and code mixing.

- Chapter Three: Data analysis.

This chapter tends to analyse some of the important points that are related to the phenomenon of code switching such as the different languages which are used by university students and the various reasons that lead students to code switch. In addition, this chapter will provide an investigation of students' attitudes towards code switching and towards themselves.

# The Algerian Linguistic Map

# Chapter One

## Introduction

The study of code variation offers insights which are not available in the study of monolingual communities. The language emerged from the contact of two languages in a certain period of time may highlight the interaction of social and grammatical and even lexical categories because of the great contrast between the lexical, morpho-syntactic features of that languages. The different combinations of uses result when these languages come into contact for a given period of time.

### 1. Language Contact

Over time, language contact leads and gives birth to language change. The latter involves the contact of distinct lexical and grammatical systems in addition to social patterns in the community.

Generally, language contact studies examine language contact situations where speakers of two different languages come into contact by living or working together, but in this research we will examine a different situation where the same speakers use two unrelated languages notably, Arabic and French. These speakers are Algerian University students who have been in contact with Arabic and French respectively 12, 9 years.,in addition to the spoken variety of Arabic (Algerian Arabic).Algerian university students have learnt Standard Arabic as their first language at school, French as their first foreign language.

A frequent phenomenon of language contact which may give birth to language change is code-switching. Trudgill (1992:16) defines code-switching as the "*process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation*". When two languages come into contact for a given period of time, the process of language change is hard to be ignored. Language change involves code-switching and borrowing.

Furthermore, language contact leads to different attitudes towards one or both languages.

## **2. Historical Perspective**

By returning to the ancient pages of history to know the early and first inhabitants of Algeria, we find that the Berber tribes were the early ones. The first invaders of Algeria were the Phoenicians. They were eliminated by the Romans in 146.B.C.who settled for nearly seven centuries. Before the arrival of the Muslim Arab conquests in the seventh century, it was invaded by the Byzantines in 534A.D.along with the whole countries of North Africa. The Arab rule lasted almost nine centuries before the country came under Ottoman Empire in 1518.The latter ruled Algeria three centuries. It continued to be an outpost of the Ottoman Empire until1830.The French occupying forces invaded the country with the fall of Algiers in1830. By 1848 the French administration declared Algeria a French territory. The French occupation lasted one hundred and thirty two years i.e., until1962 when Algeria gained independence. (Haddad, 2004)

Before the Muslim Arab conquered Algeria, the Berbers resisted adopting the languages and religions of their invaders. They lived and managed to retain their home tongue, their religions, and their customs. Following the Arab conquests, Berbers at first resisted the Arabs as they did with the first invaders, but later they knew that the Muslims

did not come to invade them but to spread the principles of their religion. Thus, they adopted Arabic and embraced Islam.

Therefore, Arabic was only spoken in the major cities, Berber in the elevated mountains has remained the means of communication. This explains why Berbers living in these high places kept their Berber language like in some other communities in Great Kabylia, the Aures and the Mزاب.

Despite the fact that the Ottoman domination began in the early seventeenth century and lasted three centuries, the Turkish linguistic impact was inexistent in the countryside, Here, Arabic and Berber maintained themselves intact, apart from a small number of terms used especially in the major cities. (Saad Allah, 2005)

After France took over the whole country, the French administration declared that the French language was the only language of administration--the official one. In 1938 the French passed a law making Arabic a foreign language. French was the official language of Algerians and the European settlers (in 1960, the Europeans in Algeria reached 1000000). The French linguistic influence on that of the Algerian map seems very strong. We can say that French has the lions share (Ahmed Sid, 2008)

According to Saad Allah (2005:140), laws discouraging the use of Arabic and making French the official language, are attitudes against Islam because Arabic is the language of Quran and ancient poetry. The French authorities forbade the use of Arabic history and Arabic literature for teaching. Therefore, Arabic was not allowed to be learnt at school. However, Algerian Arabic was. He earlier pointed out (1998:30) that the French administration allowed the linguists—the French ones—to make studies on Berber and its varieties. These studies are a result of the French-Berber policy. This policy was based on the division of the social status especially between the Arabs and Berbers, *majority and*



*minority*, because the Arabs were the majority of the Algerian population as opposite to Berbers, thus French are the only decision makers. This policy started in 1940 by Colonel Careet.

### **3. Language Situation in Algeria**

Algeria is a country which is characterized by indigenous languages with a literary tradition, the case of Standard Arabic in addition to a language of communication, French, that existed as a result of colonial policy. In this case Algeria is considered as Type B nation as Ahmed Sid (2008:11) stated that “*Algeria fitted what Fishman (1972) describes as Type B nation. Type B nations are called uni-modals*” because of the reasons mentioned before. In Algeria, Algerian Arabic and Berber are the languages of indigenous inhabitants. In addition to French which is commonly used in these days despite of the fact of Arabization. We can notice that the great influence of the French presence did not cease with independence.

Therefore, these are the languages that are spoken and written in Algeria. The spoken languages are the Low variety of Arabic-Algerian Arabic- and the four dialects of Berber- Kabyle, Shawia, Mozabite and Tamshekt. These languages are used in everyday life conversations i.e., as a means of communication. The written languages are the High variety of Arabic-Standard Arabic- and French. These languages are used in administrations, education, and mass media.

#### **3.1. Berber**

According to Mokhtar (1972:216-22), linguists do not agreed on the classification of Berber and which group it belongs to. Some say that Berber is a Semitic language and others who assert it is a Hemitic one. Professor Francis Newman (1836) was the first linguist who denied the Semitic origin of Berber. Moreover, some linguists proposed the term “Semitic-Hemitic” or “Afro-Asiatic». But Greenburg who made a study about African

languages since 1994 -1955 ,maintained that since Berber and Semitic languages have the same origin, he preferred the term "Afro-Asiatic".

Despite the fact that Berber texts in the past were written in Latin and Arabic scripts, it has existed as an oral medium. The ancient Berber scripts are called Tifinagh, the divine words. Brahim (2000:71) writes that, "*Berber is spoken in a number of African countries including Mali, Niger, Mauritania and Morocco. The present paper concentrates on Berber in Algeria, a language spoken natively by between 20%-30% of the population*". It has four dialects:

- Kabyle. spoken in Kabylia.
- Shawia spoken in the Aures.
- Mozabite spoken in Mzab.
- Tamashekt spoken in the Sahara Desert And is also the mother tongue of Touareg.

In spite of its orality, Berber has been able to survive because of its capacity of borrowing words from other languages. Berber succeeds to resist invaders' linguistic influences and it has maintained itself as the mother tongue of Berbers.

Robert (1980, in Ahmed Sid 2008:16) wrote that:

As a consequence of their geographical separation from one another and the absence of both any sustained commercial intercourse between them and a written language, there has been no tendency for their culture to become unified or for their language to become standardized in the course of their history.

In March 2002, Algerian authorities amended an article –Article 3- which made Berber as a national language. This means that it would be taught in all levels starting from the academic year 2003-2004. The Higher Council of the Tamazight language is

working to introduce Berber in public administrations and the justice system. It also wants to standardize Tamazight. (Ahmed Sid, 2008)

### **3.2. Arabic**

With the arrival of Arab Muslim armies in the seventh and eighth centuries a large number of Algerians adopted Arabic and embraced Islam. It gained domination with the spread of Islam.

Arabic is the language of daily communication for between 150 and 200 million people (the Arab world), and the language of worship for more than a billion of Muslims. It is the language of Quran. Moreover, it is the language of television, radio and language of the media. (Mcloughlin, 1999:1)

Arabic in the past was classified into two categories: Classical Arabic and Colloquial Arabic. The former is the language of the Holy Book-Quran- and ancient poetry, whereas the latter is the language of daily conversations, but now it is classified into three categories:

- Classical Arabic.
- Modern Standard Arabic.
- Dialectal Arabic.

According to Mcloughlin (1999:1)

There is a direct line of descent from classical Arabic, the language of the Quran to modern Arabic, so that across 1400 years (in the Islamic calendar) the script is recognizably the same, the grammar has changed remarkably little (by comparison with, for example, German and English) and even the vocabulary has shown an astonishing integrity and consistency.

### **3.3. French**

French has existed in Algeria with the French occupation since 1830. The domination of French in the linguistic map of Algeria for one hundred and thirty two years led it to be the language of communication among the Algerians. The deliberate attempts to eradicate the use of Arabic as a language of education and written communication, made French play an important role in the linguistic situation in Algeria before and after the independence.

Nowadays, French continues to enjoy a privileged position in Algeria, French is still used formally in administrations, media and education.

## **4. Languages in Contact**

Thus, the language situation in Algeria may be characterized as diglossic, bilingual, and even multilingual. We mean by diglossia, the use of both varieties of Arabic. Bilingualism relates to the use of Arabic and French.

Diglossia refers to the use of two varieties of the same language, a High variety (H) and a Low variety (L). The diglossic situation in Algeria is between Standard Arabic (H) and Algerian Arabic (L).

Bilingualism refers to the use of two different-unrelated- languages i.e., the ongoing interaction between Arabic and French.

Multilingualism refers to the use of more than two languages .In Algeria, multilingualism is concerned with the use of Berber as a mother tongue in addition to Arabic and French.

## 4.1. Diglossia

One of the most revealing social factors that affect language change is diglossia. The term "Diglossia" was first introduced by Ferguson in 1959 in his article "Diglossia".

According to Sridhar (1996:54) the concept of diglossia according to Ferguson refers to the specialization of two varieties of the same language while the concept according to Fishman (1972) refers to the specialization of two languages

Ferguson (1972 in Sridhar 1996:54), defines diglossia as being:

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 language 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 a community for ordinary conversation.

Holmes (2001:27) listed three conditions that should be required in a community in order to be regarded as diglossic, these conditions are:

1. Two different varieties of the same language are used in the community, one variety is high and the other is low.
2. Those different varieties have distinct functions.
3. The high variety is not used in everyday conversations.

A concrete example among other examples of diglossic communities is the Arab-Speaking world. This situation fitted the Arab speaking communities. They in general

have two distinct varieties of Arabic .One variety is used only for informal situations and in everyday conversations. This variety is known as the Low variety or simply the "dialect". The other variety is used for formal situations, in education, administrations and media. This variety is the High one or simply "standard". Almost Arab speakers, if not all, give great prestige to the high variety because it is the language of Quran and ancient poetry while the other variety is not prestigious at all. It is very important to bear in mind that one of the low varieties is the mother tongue of Arabs. As Algerian Arabic is the mother tongue of a number of Algerians

According to Kaouach (2008:37) diglossia differs from bilingualism, in that bilingual speakers or communities have the knowledge of two different languages such as Arabic and French while diglossic communities have the knowledge of two varieties of the same language.

To conclude, history, culture, and religion may play an important role in making the status of the high variety stable. For instance, the Standard Arabic or more precisely, Classical Arabic will maintain itself the high variety forever because it is sacred, the language of Quran.

## **4.2. Bilingualism**

The term "bilingual» is used to refer to the person who has the capacity and ability to acquire a second language. Sridhar (1996:47) stated that the term is used in the literature *"to refer to the knowledge or use of more than one language by an individual or a community"*.

Among the various factors that lead to language change is bilingualism. Most of sociolinguists agreed on the view that bilingualism is a worldwide phenomenon, most nations in the world fall into this category. Hundreds of million people around the world routinely make use of two or three and even four languages in their daily life as the occasion demands.

Bilingualism is of great considerable interest and importance because of its vital role in the determination of variation and language change. When two speakers from different linguistic background i.e., each one has his own language, came into contact for a certain period of time, significant changes may occur in one or both languages.

Algerians were influenced linguistically during the French occupation because of the period it lasted. This long colonial period helped the French language maintaining itself within the Algerian linguistic situation even after the independence. French is widely used in Algerian everyday interactions, it is mixed with Algerian Arabic .The coexistence of two unrelated languages in Algeria, Arabic and French, makes the country bilingual. Bilingualism in Algeria is special because it is much more practiced in the major cities where there is a contact between Arabic and French. (Saad allah :1998)

## **Conclusion**

Throughout history, Algerians have been in contact with many languages, especially of their invaders such as Phoenicians (their language was Punic), Romans (Latin), Byzantines (Latin, too), Muslim Arabs (their language was, and still is Arabic), Ottomans (Turkish), French (French), in addition to the indigenous language of the inhabitants—Berber.

The languages of Ottomans and Romans who settled in Algeria for a long time (Romans—nine centuries and Ottomans, three), did not leave a mark on the Algerian linguistic situation in contrast to French and Arabs who imposed their languages from the beginning of their conquest. (Saad Allah, 2005).

# The Theoretical Background of Code switching



## **Chapter Two**

### **Introduction**

This chapter provides an overview of the theoretical background of the phenomenon of code switching. It focuses on its types and on the different reasons that lead bilingual and/or multilingual speakers use code switching. In addition, it concentrates on the attitudinal dimensions towards code switching.

This chapter also deals with another way of switching, code mixing and borrowing.

### **1. The Mixture of Varieties in the Literature**

Throughout the study of code variation different explanations are provided for Code switching, Code mixing and Borrowing. Each one will be dealt with separately.

#### **1.1. Code switching**

One of the most revealing opportunities for speakers to use two or more languages in their daily lives is bilingualism. It offers the ability to choose between the two spoken languages as the situations and circumstances demand.

Despite the fact that there are many studies which have dealt with code switching, (e.g. Gumperz & Chavez,1972; Pfaff,1979; Kachru 1978; Poplack,1980; Sanchez,1983; Myers-Scotton & Ury,1977) most linguists have not come into agreement about a definite definition of code switching. Many researchers too did not really explain the term code switching in their definitions. For instance, Jacobson (1990 in Ahmed Sid 2008: 58) wrote about this problem:

The notion of alternation between varieties is not conceived of a homogenous way, but, rather, that different investigators examine the phenomenon in ways that elude the possibility of providing a definition of code switching that all will subscribe to.

However, several others have attempted to define it. Among these linguists are Amuda (1989), Ayte (1994) and Belly (1976). For example, Hymes (1974 in Ayeomoni, 2006:91) defines code switching as *a common term for alternative use of two or more languages, varieties of a language or even speech styles*.

Moreover, some researchers used the term code switching to refer to language switching rather than to registers or dialects. For instance, Hudson (1996:52) wrote that *the term code-switching is preferred to language-switching in order to accommodate other kinds of variety: dialects and registers*. He added that there is a very important thing that should be taken into account which is that language can be understood by the addressee. The choice of languages in bilingual communities is controlled by social rules because the different languages are used in different situations. One is typically used at home whereas the other is used outside (for example, when working or shopping).

Code switching is the process where a bilingual speaker alternate or change between two unrelated codes, be they languages or dialects. It occurs between people who share these particular codes. The choices about how code switching manifests itself are controlled by a number of linguistic and social factors.

Code switching may take various and distinct forms including alternation of words, phrases, clauses and even sentences from both languages (Skiba,1997:2)

Furthermore, Nilp (2006:1) defines code switching as being:

Code switching is the practice of selecting or alternating linguistic elements so as to contextualize talk in interaction. This contextualization may relate to local discourse practices, such as turn

selection or various forms of bracketing, or it may make relevant information beyond the current exchange, including knowledge of society and diverse identities.

For his part Sridhar (1996:56) wrote

When two or more languages exist in a community, speakers switch from one language to another. This phenomenon, known as *code switching*, has attracted a great deal of research attention in the last two decades.

The explanation of code switching needs a theory of language. The latter is considered not only with the structure of sentences but also with the structure of conversations. It also focuses on the grammaticality and acceptability of sentences in relation to the functions and contexts of languages in which it is used. Moreover, the distinction between code switching and diglossia must be borne in mind: in situations where code switching occurs, speakers switch from one language to another in the same conversation or speech unconsciously. Whereas in diglossic situations speakers switch from the high variety to the low one –varieties of the same language—deliberately, i, e., when using switches they are aware of doing so (Sridhar, 1996). He writes about the keys of distinguishing diglossia and code switching:

As noted, diglossia involves little overlapping of codes, code switching [...] involves quite a bit of overlap. Finally, the codes in code switching situation are not necessarily sharply separated in terms of how they are attitudinally evaluated relative to one another.

Furthermore, Trudgill (1996:16-17) defines code switching as *being the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation*. He wrote that code switching is a linguistic behavior which is very common in bilingual and multilingual communities. Researches on this phenomenon concentrate on the different social and linguistic context's factors that affect code switching. In addition, the grammatical rules where code switching can and cannot occur are included.

In bilingual communities the existence of various languages offers an opportunity for its speakers to choose one language. The latter is based on social rules that have been learnt from daily experience. Moreover, the choice of language depends on situations and circumstances. Each of these languages symbolizes distinct functions. For example, in Arabic-speaking countries (they are diglossic) each of the two varieties serves different functions. The high variety is used in religious rituals such as Islamic greetings and prayers in addition to the readings of the Holy Qur'an, whereas the low variety is used in daily conversations to show solidarity, friendly relationships and ethnic identity.

### **1.1.1. Types of Code switching**

Code switching is divided into two types: intersentential and intrasentential code switching. Intersentential code switching relates to the switches between sentences, i.e., the language switch is done at sentence boundaries. It occurs in conversations of fluent bilingual speakers. Intrasentential code switching relates to the switches within sentences, i.e., the alternation is done in the middle of sentences. (Lipski, 1985:5)

Intersentential code switching is known as *Mechanical Switching*. It occurs unconsciously, fills in unavailable words of the speakers' mother tongue. Some researchers prefer to call this type of code switching 'code mixing'. The latter takes place where speakers are unable to remember a given word, but they are able to recall that word in a different language.

Moreover, the literature on code switching has made a distinction of another type of code switching which is known as 'code changing'. It is characterized by fluent intrasentential alternations. Code changing is motivated by stylistic and other factors, and the deliberate nature of changes between languages is emphasized. (Lipski, 1985:12)

Several linguists accept that intersentential code switching is more complex than intrasentential one. The former requires the bilingual to be fluent in both languages. The proficiency is important in order to create 'a smooth blend'. It is worth mentioning here that the grammatical rules of either language are not violated. Intersentential and intrasentential code switching may vary according to the degree of bilingualism of an individual, for example, the age of second language acquisition. (Montes, 2000:219)

Other researchers, as Blom & Gumperz (1972) distinguished between another types of code switching: situational and metaphorical code switching. The former refers to the switch which is in response to a change in situation; for example when there is a change in the topic or setting, new participants enters the conversation. The latter refers to the switch which has stylistic functions. For instance, when a participant wants to quote, he switches from one language to another. (Sridhar, 1996:56)

### **1.1.2. Reasons for Code Switching**

Code switching is an everyday reality in everyday place where more than one language is used in everyday conversations. Languages are used to fulfill some specific functions. For instance, people use language to establish social relationships or to exchange information as similar to code switching which is seen to serve different functions especially the communicative ones. Trudgill (2000:81) stated that “The same speaker uses different linguistic varieties in different situations and for different purposes”.

One of the prominent reasons for using code switching is to fulfill the interpersonal functions of communication and it is used to convey both social and linguistic meanings. The below examples by Gumperz (1982:144) illustrate where code switching serves to convey the mentioned earlier meanings. These examples are the following:

- *To appeal to the literate.*
- *To appeal to the illiterate.*
- *To convey precise meaning.*
- *To ease communication, i.e., utilizing the shortest and the easiest route.*
- *To capture attention, i.e., stylistic, emphatic, emotional.*
- *To emphasize a point.*
- *To communicate more effectively.*
- *To identify with a particular group.*
- *To close the status gap.*
- *To establish goodwill and support.*

Furthermore, speakers in bilingual communities switch code deliberately to express solidarity with a particular social group and/or to exclude someone from the conversation. Some authors think that, unlike those who state that code switching compensates for a lack of vocabulary in the first language, some speakers code-switch because the word they are looking for does not 'come' in second language. Code switching may be used in a variety of degrees, in other words, in different situations whether it is used at home with family members and friends, or used with the outside world. (Lipski, 1985)

Code switching is said to serve different functions. These functions can be social, communicative, stylistics and even linguistic ones. Sridhar (1996:59) says that

Code mixing serves important Sociocultural and textual functions as an expression of certain types of complex personalities and communities. It is a versatile and appropriate vehicle, especially for the expression of multicultural communities.

In everyday life people switch between languages within a social situation or domain. When this situation is influenced by different factors such as the arrival of a new participant, in this case the explanation of the switch will be easy. Speakers use code

switching for different purposes. For example, Holmes (2001:34-5) states a concrete example that illustrates the participant's reason for switching is to show solidarity and ethnic identity. Both Sarah and Mere are Maori. Sarah switches to Maori in order to greet her although the rest of the meeting is conducted in English. The example is the following:

*Sarah: I think that everyone's here except Mere.*

*John: She said she might be a bit late but actually I think that's her arriving now.*

*Sarah: You're right. Kia ora Mere. Haere mai. Kei te pehea koe?*

*[Hi. Mere. Come in. How are you?]*

*Mere: Kia ora e hoa. Kei te pai. Have you started yet?*

*[Hello my friend. I'm fine.]*

In addition, Spolsky (1998:49) summarized some of reasons that led speakers to use code switching:

For a bilingual, shifting for convenience [choosing the available word or phrase on the basis of easy availability] is commonly related to topics. Showing the effect of domain differences, a speaker's vocabulary will develop differentially for different topics in the two languages. Thus, speakers of a language who have received advanced education in a professional field in a second language will usually not be able to have the terms in their native language.

### **1.1.3. Attitudes towards Code switching**

Almost speakers, throughout the world make value judgments about languages and varieties in general and mixing codes, whether languages or varieties, in particular. Here, code switching phenomenon is taken as a model. Contrary to popular knowledge, people especially in bilingual and multilingual communities think that there is a language which is "better", "worse", "wrong", and "correct" than another one. They also believe that linguistic variation necessarily leads to value judgments.

Following the studies on code variation, in the United States, for example (Lipski, 2005- Montes 2000), Nigeria (Ayeomoni, 2006), most of the findings have revealed positive and negative attitudes towards code switching behavior. These attitudes especially the negative ones are due to popular belief which says that bilingual and multilingual speakers use switch codes because of their lack of linguistic repertoire.

Furthermore, code switching is seen by almost people whether bilinguals or monolinguals as a threat to the mother tongue, i.e., speakers who code switch weaken their language. For instance, Sridhar (1996:59) wrote that code switching

[...] has often been regarded negatively by teachers, prescriptive usage legislators, and even by the speakers themselves [...]. Code mixing has been regarded as a sign of laziness or mental sloppiness and inadequate command of language. It has been claimed to be detrimental to the health of language.

## **1.2. Code Mixing**

Code switching is a mixing pattern which is based on a change of situation such as the participants, setting and the topic. However, speakers of a given community, especially the bilingual and/or multilingual ones, are fluent bilinguals and others are not. When two



fluent bilinguals speak to each other without any change in the situation and both speakers switch between languages which they master, these switches are known as ‘cod mixing’.

Several linguists have attempted to define the concept of code switching and code mixing, among these are Amuda (1989), Bokamba (1989). For instance, the latter (Bokamba 1989 in Ayeomoni 2006:91) defines both concepts :

Code-switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event...code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.

Moreover, McClure (1978 in Ahmed Sid 2008:60) defines code mixing as:

The individual’s use of opposite language elements which cannot be considered to be borrowed by the community. It occurs when a person is momentarily unable to access a term for a concept in the language which is using but access it in another code or when he lacks a term in the code he is using which exactly expresses the concept he wishes to convey.

Trudgill (1992: 16) defines code mixing as

the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentences and phrases, that it is not really possible to say at any given time which language they are speaking.

### 1.3. Borrowing

In everyday conversations, speakers may use words from another language in order to explain, describe and express a given idea or an object. The equivalents of these words are not available in their mother tongue. This phenomenon of switching is known as ‘borrowing’.

Hornby (2005:169) defined borrowing as being “*a word, a phrase or an idea that sb [somebody] has taken from another person’s work or from another language and is used in their own*”.

Spolsky (1998:49) writes that “*the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language*”.

Borrowing is another way in which switching between languages may take place. It involves mixing languages at the level of language-systems as opposite to code switching and code mixing that involve the mixture of languages at the level of speech. Hudson (1996:55) stated that “...borrowing involves mixing the systems themselves, because an item is ‘borrowed’ from one language to become part of the other language”.

Borrowing is concerned with single lexical items notably, words whether nouns or adjectives. These borrowed words or *loan words* can be found in the speech of monolinguals. They may represent various semantic fields such as music, food, kitchen equipments and buildings and so forth. It is different from code switching and code mixing where speakers have the opportunity to choose which words or phrases they will use. Loan words are adapted to speakers’ mother tongue and are used in ordinary speakers’ native language. They are treated and pronounced as its words. It is very

important to note that borrowed words can keep their foreign associations for a certain period of time (Sridhar, 1996:58-9).

For example, Algerians borrow words from other languages which do not exist in Algerian Arabic especially in kitchen equipments such as "Spatule" and "les gnats" (spatula and oven gloves). This lack of vocabulary obliges Algerians to borrow words from French.

Hudson (1998:55) stated that speakers use loan words for different reasons:

One reason for using a word from such a language is to pretend, just for a moment, to be a native speaker with whatever social characteristics we associated with the stereotype. Another reason, of course, is that there is simply no other available word, in which case the link to the country may be irrelevant, or at least unintended. (In some countries all loan-words are frowned upon because of their foreign associations, so steps have to be taken to invent native words with the same meaning.

## **Conclusion**

Code switching is a common practice among bilingual and multilingual communities. Speakers use code switching in order to serve some functions whether linguistic or social. Moreover, earlier studies have highlighted positive and negative attitudes.

# Data Analysis

## **Chapter Three**

### **Introduction**

A group of twenty students among university students, Constantine from different faculties has been selected randomly in order to answer a questionnaire that has been designed to investigate the students' linguistic background and socio-cultural one.

Two main reasons have affected the decision of selecting such a category of students. First, they are fairly accessible and representative community of university students because they have been in contact with Arabic and French for a long time. Secondly, these students are chosen because they pursue their studies in Arabic, French and English in order to see the influence of these languages on the use of code switching, and it is felt that their opinions must be taken into consideration. In fact University students constitute one of the reliable sources of information.

Before dealing in details with thirteen questions that constitute the questionnaire handed out to University students, it is very important to focus on the fact that a certain number of students either have completely answered the questions or have left some answers unanswered. Students did not answer some parts of questions either felt embarrassed or they have not understood the questions or may be because of laziness.

#### **1. Administration of the Questionnaire**

The questionnaire is devised to get preliminary information about the participants themselves (personal information), and about their parents' educational level. Moreover, their opinions about the phenomenon of code switching and some information concern their homes and university environment. The participants are required to answer by

picking up the appropriate answer from a series of choices. Whereas some questions need to be answered with the participants' own words in order to give their opinions or to explain their choices as in questions number 11 and 13. The questionnaires took place in different places in university, specifically in the University library-Research Room- and in the University bus station where students from different faculties are available. Moreover; these students are from Constantine and other cities.

The questionnaire was written in a version of Arabic in order to help students who do not understand French or English especially Arabic Literature students. In addition, an English version was provided for English students.

### **1. 1.Data Analysis**

The first question is considered with the participants' personal information. This question is divided into five points. The informants are asked to indicate their sex ( a ), age ( b ). The following questions concerns the place of living in order to know their linguistic background and whether they are living in Arabic-speaking regions or Berber-speaking regions ( c ), their branch in which they are studying ( d ) and the language they are studying ( e ).

## Question 1

### 1.1. Personal Information

#### 1.1. Sex

Sex	Number of students	%
Feminine	<b>14</b>	<b>70%</b>
Masculine	6	30%
Total	20	100 %

Table.3.1. Sex

This question is set in order to see whether females use much code switches in their conversations or males do. The great majority of population investigated consisted of females (70%) an unescapable fact in Algeria. Only (30%) of the participants are boys. This explains the fact that women are more interested in education than men notably the learning in University in Algeria. For some years now, a greater number of females is reaching university. On the one hand, this is due to the number of girls who go to school and on the second, it is that girls have always showed a preference for language studies.

#### 1.1.2. Age

Age	Female	Male	Total	%
18-23	11	5	<b>16</b>	<b>80%</b>
23-28	3	1	4	20%
Total	14	6	20	100%

Table.3.2 Age

Students are divided into two groups from 18 to 23 and from 23 to 28. There are students who are graduate and postgraduate ,which means that graduate students are expected to finish their studies at the age of twenty two or twenty three because they study for three or four years. This question is handed out to these students in order to know whether age affects the use of code switching or not.The data results show that most of the participants who use routinely and so much code switching in their daily lives are whose age is between 23-28.

### 1.1.3. The Place of Living

Place of living	Female	Male	Total	%
Arabic speaking regions	14	6	20	100%
Berber speaking regions	0	0	0	0%
Total	14	6	20	100%

Table3.3. The Place of living

In this section respondents are required to specify their place of residence in order to have a linguistic background, whether they live in Arabic-speaking regions like Constantine, Mila and Jijel or Berber-speaking ones such as Bejaia, Oum El.Bouaghi.

The majority of respondents are living in Arabic-speaking areas such as Constantine and its neighbourings .13 of live in Constantine, 5 live in Mila, 1 in Setif and 1 in Jijel. Unfortunately, there is no respondent live in Berber-speaking areas in order to apply this



study to all Algerians. This question has been devised in order to know the linguistic background of the respondents. For example, one may be born in Berber-speaking regions but lives in Arabic-speaking ones. In this case the importance is given to the place of residence rather than that of birth because the person is influenced by the society he lives in.

#### 1.1.4. The Branch of study

Stream	Female	Male	Total	%
Arabic Literature	2	0	2	10%
English	4	1	5	25%
French	0	1	1	5%
Biology	2	1	3	15%
Technical sciences	1	1	2	10%
Matter sciences	1	0	1	5%
Electronics	0	1	1	5%
Law	4	1	5	25%
Total	14	6	20	100%

Table3.4 Branch of Study

This table indicates the respondents' branch of study. This table explains the number and the percentage of respondents according to their field of study.5% of respondents belong to the Electronics and 5% to Matter Sciences. Next 10% of them belong to the department of Arabic Literature and the same percentage to Technical Sciences.25% of students belong to the Law department ,25% to the English department.

### 1.1.5. The Language of Study

Language	Female	Male	Total	%
Arabic	6	1	7	35%
English	4	1	5	25%
French	4	4	<b>8</b>	<b>40%</b>
Total	14	6	<b>20</b>	<b>100%</b>

Table3.5. The Language of Study

The participants in this research are from different faculties of Mentouri University, Constantine. Therefore, they pursue their studies in different languages. These participants pursued their studies in Arabic, because both English and French are taught as foreign languages. They pursue their studies whether in Arabic, English or French and this depends on their field. Therefore, students of Arabic Literature and Law have their studies in Arabic. Students of French language, Biology, Electronics, Matter Sciences, and Technical Sciences have their studies in French. Students of English language have their studies in English.

The majority of respondents have their studies in French 40% (students of Biology, Electronics, Technical Sciences, Matter Sciences and French), 35% in Arabic (students of Arabic Literature and Law) and 25% in English.

## Question 2

### 1.2. Parents' educational level

Level	Father	%	Mother	%
None	<b>11</b>	<b>55%</b>	<b>10</b>	<b>50%</b>
Primary	2	10%	6	30%
Medium	1	5%	2	10%
Secondary	6	30%	1	5%
University	0	0%	1	5%
Total	20	100%	20	100%

Table3.6 Parents' educational level

The Algerian educational system is divided into five categories: superior, high, middle, primary and none. The first for parents who hold a university degree, high for those who hold secondary degree, middle for the intermediate degree, primary for primary degree and finally none relates to parents who have no educational degree.

In table 3.6 results show that ,concerning fathers, the great majority of fathers did not have education at all (55%).10% of them have primary education ,while 5% are intermediate and30% of the respondents' fathers have secondary level. Finally none has university degree.

Concerning mothers, only 5% of the informants' mothers have a university degree, 5% secondary, 10% medium and 30% have a primary level. The remaining number, i.e., 50% have no education at all. This means that the vast majority of mothers are illiterate. It is important to emphasize here that fathers have no university degree but mothers have.

To conclude, we have seen that the large numbers of parents are illiterate whether fathers or mothers because parents in the past did not have the opportunity to go to school.

### Question 3

#### 1.3. Parents' Speech Repertoire

Languages	Number of Parents	%
Arabic	<b>14</b>	<b>70%</b>
Berber	0	
French	0	
Arabic/French	6	30%
Total	20	100%

Table3.7 Parents' speech repertoire

Table.3.7.illustrates the different linguistic varieties used by the respondents' parents in their daily conversations. The majority of parents use only Algerian Arabic (70%) and 30% of them use both Algerian Arabic and French, i.e., a mixture between Algerian Arabic and French.

## Question 4

### 1.4. Respondents' speech repertoire

Languages	Female	Male	Total	%
Standard Arabic	10	5	15	75%
Algerian Arabic	14	6	<b>20</b>	<b>100%</b>
Berber	0	0	0	0%
French	11	5	<b>16</b>	<b>80%</b>
English	5	2	7	35%

Table3.8 Respondents' speech repertoire

Table3.8 indicates the respondents' repertoire. Almost all admit speaking Standard Arabic and Algerian Arabic (75%) and French (80%). Algerian Arabic which is the mother tongue of a number of Algerians is spoken by all of the respondents (100%). What leads all Algerian University students have these codes-Standard Arabic and French- in their linguistic repertoire is that they pursue their studies in Standard Arabic and French as a foreign language. Moreover, English students pursue their studies in English and this makes them have at least four codes. Unfortunately, none has Berber in his speech repertoire. All the respondents have at least three languages notably, Standard Arabic, Algerian Arabic, French and English. Furthermore, Algerian University students tend to mix the earlier mentioned codes in their daily conversations. The respondents' speech repertoire contains the following codes:

- ❖ Standard Arabic.
- ❖ Algerian Arabic.
- ❖ French.
- ❖ English.

- ❖ Arabic-French.
- ❖ English-French.
- ❖ English-French-Arabic.

## Question 5

### 1.5. Languages in Conversation

Languages	Female	Male	Total	%
S.Arabic	0	0	0	0%
A. Arabic	4	2	6	30%
Berber	0	0	0	0%
French	1	0	1	5%
A.A/French	9	4	<b>13</b>	<b>65%</b>

Table3.9 Languages in Conversation

Table 3.9 indicates the different languages used by respondents in their daily conversations. No respondent reports that s/he uses Standard Arabic and Berber in daily life. 5% of these students use French. Whereas 30% of informants claim that they use Algerian Arabic. The great majority of them use a mixture between Arabic and French (65%). It is worth mentioning that, in this study there is no respondent who speak Berber in all situations.



## Question 6

### 1.6. Languages at home

Languages	Female	Male	N.Students.	%
S.Arabic	0	0	0	0%
A. Arabic	11	5	<b>16</b>	<b>80%</b>
Berber	0	0	0	0%
French	1	0	1	5%
English	0	0	0	0%
A.A/French	2	1	3	15 %
Total	14	6	20	100 %

Table3.10 Languages at Home

Table 3.10 shows the different languages that respondents use them at home. All the respondents claim that they do not speak Standard Arabic at home because the great majority of respondents' parents have no educational qualification, as we have shown before (Table 3.7). Concerning French, only 5% report that they use it at home. 15% of the respondents use Arabic-French at home. Finally, the majority of them use Algerian Arabic because it is the mother tongue of the respondents and the parents' educational level may affect the choice of the language.

## Question 7

### 1.7. Languages with friends

Languages	Female	Male	N.Students	%
S.Arabic	0	0	0	0%
A. Arabic	6	3	<b>9</b>	<b>45%</b>
French	0	0	0	0%
French/A.A	5	3	<b>8</b>	<b>40%</b>
F/English	1	0	1	5%
A.A/F/English	2	0	2	10%
Total	14	6	20	100%

Table3.11 Languages with Friends

Generally speaking, languages used with friends are certainly different from that are used at home. In this situation the formal varieties are more used notably Standard Arabic and French. However, the findings show that there is no respondent whether male or female who uses Standard Arabic with his/her friends. Only 5% of the respondents (female English student) use English-French with her friends. 10% use Arabic/English/French (two female English students). 40% use a mixture of French-Algerian Arabic. The remaining majority report that they use Algerian Arabic with their friends.

## Question 8

### 1.8. Languages at the university

Language	Female	Male	N.Students	%
S.Arabic	1	0	1	5%
A. Arabic	2	1	3	15%
S.A/A.A	3	0	3	15%
French	0	0	0	0%
F/A. Arabic	3	3	<b>6</b>	<b>30%</b>
English	1	1	2	10%
F/English	0	1	1	5%
F/E/A. Arabic	1	0	1	5%
S.A/A.A/F	1	0	1	5%
English/A.A	2	0	2	10%
Total	14	6	20	100%

Table3.12 Languages at the University

Table 3.12 indicates the respondents' languages used at the university. The findings show that only one female student-from The Arabic Literature Department- uses Standard Arabic (5%) and a female English student uses code switching between English and French (5%).In addition 5% of the respondents code switch between Standard Arabic/Algerian Arabic/French.Moreover,5% use Arabic/French/English.10% of respondents use English and10% code switch between English and Arabic.15% of students use Algerian Arabic at the university.15% of them use Standard Arabic. Most of the informants code switch between Arabic and French (30%).

## Question 9

### 1.9. Admitting or denying the use of code switching

Accepting or denying C.S	Female	Male	N.Students	%
Yes	13	6	<b>19</b>	<b>95%</b>
No	1	0	1	5%
Total	14	6	20	100%

Table3.13 Admitting or denying the use of code switching

In this part respondents are asked to report whether they admit or deny using code switching. The great majority of respondent admit using code switching 95% thirteen female students from different faculties and six male students, whereas only one female student who studies Arabic Literature denies using it 5%.

## Question 10

### 1.10. Languages used in code switching

Languages	Female	Male	Total	%
S.A./A. Arabic	0	0	0	0%
A. Arabic/French	5	5	<b>10</b>	<b>50%</b>
A.A./S.Arabic/French	7	1	<b>8</b>	<b>40%</b>
A. Arabic/English	0	0	0	0%
French/English	0	0	0	0%
Arabic/French/English	1	0	1	5%
Total	13	6	19	95%

Table3.14 Languages Used in Code switching

Respondents are asked to specify the languages they code switch between. No respondent admits using code switching between Standard Arabic and Algerian Arabic, Algerian Arabic-English, French/English. 5% of respondents code switch between Arabic/French/English (English female student). 40% of respondents said that they code switch between three languages notably, Algerian Arabic/Standard Arabic/French. The half of respondents code switch between Algerian Arabic-French (50%)

## Question 11

### 1.11. Reasons for using code switching

Reasons	Female	Male	N.Students	%
Impact of society	0	1	1	5%
Level of addressee	0	1	1	5%
Lack of vocabulary	2	3	<b>5</b>	<b>25%</b>
Impact of study	1	1	2	10%
Impact of situation	2	0	2	10%
Improve vocabulary	2	0	2	10%
Express a point	2	0	2	10%
Habitual expressions	4	0	<b>4</b>	<b>20%</b>
Total	13	6	19	95%

Table3.14 Suggested Reasons for using Code switching

Most speakers code switch in order to serve some functions. In other words, they do so for a given purpose. Here, respondents are asked to report their different reasons. The data analysis shows that 25% of respondents code switch because of the lack of vocabulary in their mother tongue. 20% of them report that because they are used to. Whereas 10% use code switching in order to express a point. In addition, 10% of respondents codes switch to improve their vocabulary in a given foreign language. The remaining number is divided equally for the impact of language of study especially those who pursue their studies in English and French (10%) and the influence of context (10%). It is very important to note that a female student did not answer.

## Question 12

### 1.12. Attitudes towards code switching

Attitudes	Female	Male	N.Students	%
Are Intellectual	2	1	3	15 %
Pretend to be intellectual	2	3	<b>5</b>	<b>25%</b>
Are second-rate	1	0	1	5%
Must use one language	1	0	1	5%
Are sophisticated	0	0	0	0%
Master no language	1	0	1	5%
Master both languages	0	0	0	0%
Have strong personality	2	1	3	15%
Have weak personality	1	1	2	10%
Depends on the person	3	0	3	15%
Total	13	6	19	95%

Table 3.15 Attitudes towards code switching

Table 3.15 indicates the different attitudes of respondents towards people who use code switching and especially Arabic-French code switching. As we mentioned before these respondents pursue their studies in Arabic, French and English. The language of study may affect the attitudes of respondents because English and French students generally have positive attitudes in opposite to Arabic Literature students. Moreover, gender may affect the attitudes; generally speaking girls consider code switching a positive phenomenon.

However, the data analysis' findings show that the half of respondents have negative attitudes 50%.25% of students claim that code switchers pretend to be intellectual, 10% said that they have weak personality, 5% of them master no language, 5% are second-rate,

5% claim that people who code switch between Arabic and French must use one language instead of using a mixture of two languages. It is very important here to say that most of respondents who have negative attitudes are contradictory, because they themselves code switch. Only 30% of respondents have positive attitudes. 15% said that people who code switch are intellectual, 15% said that they have strong personalities. The remaining number -15%- did not make comments on people who use code switching in their daily life (three female students said it depends on the person).

In table 3.15 the results show that only four female students have positive attitudes, whereas, six female students have negative attitudes. Concerning males, only two male students have positive attitudes in opposite to four ones.



## Question 13

### 1.13. Attitudes towards code switchers themselves

Attitudes	Female	Male	N.Students	%
Obliged	2	0	2	10%
Imitation	1	2	<b>4</b>	<b>20%</b>
Loss of identity	2	1	3	15%
Total	5	3	8	45%

Table3.16 Suggested Attitudes towards code switchers themselves

Table 3.16 indicates the different attitudes of respondents towards themselves. It is worth mentioning that in this question the majority of respondents avoided to answer it (12 students). Concerning students who answer this question (8), they gave some suggested attitudes such as: they are obliged 10%, they are imitating 20%, they feel that they lose their identity when they code switch 15%.

## Conclusion

To conclude, the findings of the data show that the Algerian linguistic map plays an important role in using code switching behaviour, particularly Arabic and French. The majority of students code switch between Algerian Arabic and French in their daily life whether at home, with friends and even at the university and each one use it for specific purposes. Moreover, code switching is seen by almost people negatively and they consider the use code switching may weaken their native language. As Sridhar (1996:59) stated that code switching has been regarded negatively. Most university students have negative attitudes towards the phenomenon of code switching.

The analysis of the students' questionnaire helped us to shed some light on the phenomenon of code switching .The questionnaire offered an opportunity to focus on Arabic-French code switching among University students. It is set to discover the different reasons that lead University students to code switch in addition to their attitudes towards code switching and towards respondents themselves.

## **General Conclusion**

The present research paper has examined the combination of varieties among university students. The literature on code variation has emphasized that language contact has given birth to distinct and various language phenomena. The latter has had different factors that might have affected individuals and left some linguistic, sociolinguistic and even attitudinal impacts.

In this study the main concern was to shed some light on the phenomenon of code switching behavior within a specific community, university Algerian students. One particular side what to estimate the different reasons that lead them to use code switching in their daily life. And study the types of code switching. In addition, the attitudinal dimensions towards this linguistic behavior were investigated.

The data needed in this study have been collected using a questionnaire as a research instrument. The participants of this study are twenty university students from different faculties. The questionnaire was set to confirm or invalidate the hypothesis of the present study, which is “language contact always gives birth to language mixing”.

The analysis of the data has shown that the phenomenon of code switching is part of the Algerian society, and the findings support the hypothesis that the majority of them admit using code switching in their daily conversations. Moreover, the results show that the majority of the participants do not consider French as language of the colonizer despite the policies of Arabization.

## **Limitation of the study**

During the preparation of this research we encountered many difficulties that there. The first limitation is the few number of studies of Arabic-French mixing throughout the world in general, and in Algeria in particular. Hence the difficulty to find the related references, which in fact revealed a great shortage. The second limitation is time constraints. Furthermore, the; the short time we had to complete our research led us to put aside some important points on code switching.

Finally, is about the very small number of participants which prevented us from having a more general picture of students' code switching ,and prevented us too from having the sample we tested to be really representative .

## **Implications for Further Research**

This study has attempted to examine and to identify the different linguistic, sociolinguistic and attitudinal factors that emerge from language contact, It would be interesting to make further research in order to examine the social meaning of code switching in addition to the constraints on code switching in bilingual speech (Algerian Arabic-French).

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5. Which of the following languages do you use in a daily conversation?

- ❖ Standard Arabic
- ❖ Algerian Arabic
- ❖ French
- ❖ Berber
- ❖ Other.....

6. Which language do you usually use at home?

- ❖ Standard Arabic
- ❖ Algerian Arabic
- ❖ Berber
- ❖ French
- ❖ Other.....

7. Which language do you usually use with friends?

- ❖ Standard Arabic
- ❖ Algerian Arabic
- ❖ Berber
- ❖ French
- ❖ Other.....

8. Which language do you usually use at the university?

- ❖ Standard Arabic
- ❖ Algerian Arabic
- ❖ Berber
- ❖ French
- ❖ Other.....

9. Do you code switch between languages in a conversation?

- ❖ Yes
- ❖ No

10. If the answer (8) is yes, what are the languages do you switch between?

- ❖ Algerian Arabic-Standard Arabic
- ❖ Standard Arabic-French
- ❖ Algerian Arabic-French
- ❖ Berber-Algerian Arabic
- ❖ Berber-French
- ❖ Algerian Arabic-Standard Arabic-French

❖ Other.....

11. Why do you code switch?

.....

12. What do you think about people who code switch?

❖ Are intellectual

❖ Pretend to be intellectual

❖ Are second-rate

❖ Must use one language

❖ Are sophisticated

❖ Master no language

❖ Master both languages

❖ Have strong personalities

❖ Have weak personalities

❖ Other.....

13. What do you think about yourself when you code switch?

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