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## **The Outcomes of Languages in Contact: A Case Study Students' University of Saida**

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Didactics in Partial Fulfillment for the Requirements of the Master Degree

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## **Dedication**

To supervisor for her patience with me. To my whole family especially my parents, without forgetting my lovely husband Abdulkarim and my sisters Amina and Asmae whom I Passed a wonderful times.

**Imane**

This work is dedicated to my dear parents especially my father. It is also dedicated to my dear teacher and supervisor Mrs Ouhiba.

**Hanane**

## **Acknowledgements**

**we would like at first to give our thanks to Allah**

and express the deepest appreciation to our supervisor and sincere gratitude to Mrs. Ghrazib and Talbi. I am grateful to those who encouraged and supported me in all my endower.

## Abstract

Algeria knew many languages for certain period of time that left a great impact in the Algerian society so; the present research paper is set in order to examine the effect of languages in contact among Moulay Tahar University students in Saida. The light will be shed on different outcomes of language in contact, including code-switching, bilingualism, diglossia and borrowing, the main aim of this study is to explain how students in Saida University use the French language and their dialect rather than using their mother tongue. The present research paper is set in order to examine the combination of varieties among Saida 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.

By means of a questionnaire and interviews addressed to the students, the data collected are analyzed by contribution of the students 'answers towards code switching and the reasons behind it and how do they see the code switchers; the questionnaire has been used as a research tool and addressed randomly to forty students of English which shown that students code switch according to the person they are talking with and they code switch almost between Algerian dialect and French and as far as the aim of the interview isn't not different of that of questionnaire however it is addressed to two different samples which are the students of Arabic literature and French language.

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## **Lists of abbreviations**

MSA: modern standard Arabic

H: high variety

L: low variety

MSA: Modern Standard Arabic

CS: Code Switching

CA: Classical Arabic

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Table A: The Phonetic Symbols used

## 1- Dialectal Arabic

Arabic Letter	Transcription
أ	ʔ
ب	b
ت	t
ث	θ
ج	ʒ
ح	h
خ	x
د	d
ر	r
ز	z
س	s
ش	ʃ
ص	t
ض	z
ط	ʕ
ظ	ɣ
ف	f
ق	q
ك	k
ل	L
م	M
ن	N
هـ	H
و	W
ي	J
ف	□
شـ	tf



# General Introduction

As the sociocultural situation changes, similarly language changes. At certain times and under certain circumstances, linguistic changes occur. Many of them are due to social and educational changes; others are the result of all sorts of contacts with other languages the latter is our interest because it is one of the most revealing opportunities for sociolinguistic studies, this work is aimed to study the languages in contact phenomenon and its outcomes specially code switching as some societies over the world fall into this phenomenon. A main example of these societies is the Algerian.

We worked on this topic to show the effect of other languages and how the Algerian people do not use their Algerian Arabic alone but rather they use their dialect and the French language instead which we consider as a problem that should be taken into account.

Algeria had a long colonial history, initiating from Phoenicians, Roman rule, Ottoman rule and lasting by the French occupation which lasted for one hundred and thirty years- from 1830 to 1962. In that era, Algerians were obliged to speak the French language and to use it in all domains; because during the colonization French language considered as the official one and eliminate the Arab one through the declaration of many laws and rules by the government. This research will shed light on code switching because it is the main result of the languages in contact and strongly affected the way Algerians use their language.

The language situation in Saida, just like other parts of Algeria, could be complex in addition to the existence of diverse varieties of Arabic, French. Such sketch results in varying speech behavior. On the basis of this statement, the research questions of the present work may be posed as follows: To what extent does the contact of other languages affect the way the Algerian people use their language?

This research is built up to test the following hypothesis

- The historical background may cause the birth of code switching.
- Languages in contact may lead to the language variation in Algerian society.

In an attempt to find answers and testify the latter we have used two different tools a questionnaire and interview in order to reach reliable and credible data. the questionnaire is addressed randomly to forty students of English but the interview is directed to two different samples which are the students of Arabic literature and French language 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.

This work is divided into four chapters. Initially, the first deals with the theoretical part in which it discusses different views of the scholars while, the second chapter gives a historical perspectives of each one of the main languages spoken in Algeria ( Tamazight , Arabic and French )and how they left some effect on the Algerian society also speaks about the sociolinguistic situation in the country. The third chapter presents and discusses the quantitative data that we have collected to come up with results that may answer the question raised above and lastly, the fourth chapter is concerned to give some suggestions and recommendations to protect Arabic language because it is clearly affected.

During the preparation of this research we encountered many difficulties. The first difficulty 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 difficulty is time constraints. Furthermore; the short time we had to complete our research led us to put aside some important points on code switching also we tackled some difficulties in analyzing the data obtained of the third chapter because not all the recordings were exploitable. Some of them were unusable because two persons were speaking at the same time or because of the noise consequently, only recordings with clear enough sound to produce useable data were kept so that language use was clearly identifiable. It is very important to focus on the fact that all the questionnaire's questions have been answered except in one question in which they depend only in the given suggestions without adding their personal point of view.

# Chapter One Literature Review

## **I.1. Introduction**

One of the topics that have attracted the interest of many researchers in the last decades is languages in contact and its outcomes because contact between people with different languages can have a wide variety of outcomes that affects the way language is used; so the aim of this section is to deal with the different views that the scholars have said about each outcome caused by this phenomenon.

## **I.2. Language contact**

Languages have been in contact probably for thousands of years, and possibly since, the beginning of human kind or at least very close to the beginning, as soon as humans spoke more than one language (of course, no date can be given for this beginning stage: It may have been 100,000 years prior, or 200,000 years prior, or even long period go, with late archeological proof pushing human residence of areas like Australia back past 50,000 years, the beginning seems increasingly remote). The history of languages in contact taken place in a vast part under social inequality resulting from wars, conquests, colonization and migration, relatively being contacts involving urbanization or trade as a contact motivation is also documented, as are some situations of relative equality (Sorensen 1967, Sankoff 1980). In the simplest definition, language in contact is the uses of more than one language in the same place at the same time, for example when two persons work together and are using different languages they automatically interact each other. This language in contact appears mostly in bilinguals who speak more than one language, it is considered sometimes as being short-lived, with language loss and assimilation a relatively short-term result; however, other historical situations have produced relative long-term stability and acceptance by the bilingual or multilingual population.

Language in contact is a broadest term dealing with mixing different languages in bilingual or multilingual communities, and it is about the way in which speakers are able to enrich or shape their own form of speech due to their interaction with bilingual individuals. The appearance of language contact found in a great variety of domains and areas, including language acquisition, language processing and production, conversation and discourse, social functions of language and language policy, and language change, this makes it a special challenge to many scholars and researchers, such as Thomason's (2001) introduction in language contact emphasize historical linguistic aspects of contact languages as it focuses on linguistic areas, language maintenance and shift, in this respect,

the study of language in contact is of value toward an understanding of the inner functions and the inner structure of 'grammar' and the language faculty itself. Language in contact have been in the focus of interest ever since philologists became aware of the fact that there is no language could be free of foreign elements and that languages influence one another on different levels. Language in contact can also lead to the development of new languages when people without a common language interact closely, developing a pidgin, which may eventually become a full- fledged Creole language through the process of creolization.

Among the most interesting outcomes of language contact are (Pidgins and Creoles)<sup>1</sup> which are considered as another aspect of languages contact.

When speakers of different languages interact closely, it is typical for their languages to influence each other and the most common specific type of influence is borrowing, and Code switching.

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Pidgins 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). Polsky(1998)states that “ 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”. Creole is a language that was originally a pidgin but has become nativized, i.e. a community of speakers claims it as their first language According to Lyon (1984), once pidgin becomes the first language of children, it is called: Creole. According to Alder (1977) Creole is “A language which has arisen as the result of contact between people of different languages usually formed a mixing of the languages”. Mc Groarty(2003) shows that creoles' grammars are less complex than older languages, even those which are without inflection or tone. Creoles typically arise as the result of contact between the language of a dominant group and that of a subordinate group, the vocabulary of a typical creole is supplied for the most part by the dominant language, while the grammar tends to be taken from the subordinate language.



### I.3. 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. 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.

When two populations come into contact, their social and cultural activities will surely influence each other. In many bilingual communities, persons who possess some knowledge of the other language get used to switch between the two. Code-switching is a universal phenomenon defined as the use of two or more linguistic varieties in the same utterance, is the alternation between two languages or varieties during a single conversation; this may happen in a bilingual who speaks at least two languages and have the ability to use elements of both when conversing with another bilingual. Code switching may take various and distinct forms and shapes including alternation of words, phrases, clauses and even sentences from both languages,

Many scholars have attempted to define code-switching among them Hymes who defines code-switching as “a common term for alternative use of two or more language, varieties of a language or even speech styles. “While Bokamba (1989) definition is “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 switching is not a display of deficient language knowledge: a grammarless mixing of two languages. Moreover, (Gumberz,1982: 59) define code switching as “the juxtaposition within the same speech exchange of passage of speech belonging to two different grammatical systems or subsystems”. Jacobson (1990 in Ahmed sid 2008:58) he said that code switching is “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 we describe to”. 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”. According to Milory and Muken (1995:07) Botzepe, 2010) code switching is “the alternative use by bilinguals of two or more language in the same conversation”.

Code-switching is changing event from one code to another is a phenomenon through which its users express a range of meanings. By code switching, this occurs mostly in conversation. For example, at first someone uses Arabic language than he changes into French or other language. Shana Poplack (1980) who's done broad research on code switching and introduced an entirely new explanation of this behaviour

Code-switching is a verbal skill requiring a large degree of linguistic competence in more than one language, rather than a defect arising from insufficient knowledge of one or the other rather than presenting deviant behaviour, it is actually a suggestive indicator of degree of bilingual competence.

Both fluent and non fluent bilinguals would code-switch in different instances during conversation. As stated by Sankoff and Poplack (as cited in Becker, 1997) people code-switch based on their levels of proficiency, “non fluent bilinguals are less code switchers” (p. 5), because they still do not have a full command of the second language.

Trudgill who 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.” (1996:16-17), he said that “code switching is a linguistic behaviour which is very common in bilingual and multilingual communities”. According to Haugen (1956) “Switching refers to alternation between more languages, interference to overlapping between two languages, integration to constant use of words from another language by a bilingual speaker and code-switching to introducing a single word”.

### **I.3.1. Types of Code Switching**

Scholars name different types of code switching which have been observed in people's speech, According to Poplack in (Romaine, 1989), these types can be identified as: Inter-sentential, intra-sentential and tag-switching

**a. Inter-sentential switching:** which defined as the change or a switch occurs at a sentence or a clause boundaries, it occurs between fluent bilinguals also is known as Mechanical Switching it occurs unconsciously, for example:

A Spanish English bilingual says

Sometimes I will start a sentence in English y termino en Español.

(Sometimes I will start a sentence in English and finish it in Spanish.) (MacArthur, 1998:1)

**b. Intra-sentential switching:** Explained as switching the different types that occur within the clause or the sentence (Meyers-Scotton: 1993) intra- sentential occurs in the middle of the sentence, at the level of sentence and at the level of words. It is also called “code mixing”, for example:

A <sup>1</sup>Yorba English bilingual says

Won o arrest a single person.

(They didn't arrest a single person.) (MacArthur, 1998:1)

**c. Tag-sentential switching:** Is the engagement of a tag in one language into a speech which is in other language .Moreover is the change of either a tag phrase or a word or both of them from one language to another, for example:

A Panjabi /English bilingual says

It's a nice day, hana?

(It's a nice day isn't it?) (ibid)

### I.3.2. Reason behind code switching

Code switching is used in everyday conversation where more than one language used. Speakers use code switching for different purposes, one of the major reasons using for code switching is to fulfill the interpersonal functions of communication and it is used for both social and linguistic meanings. Spolsky (1998:49) summarized some of the reasons that lead the speaker to change from one language to another.

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 able have the terms in their native language.

So, people switch as a communicative tool, including to exclude someone or to show expertise. Code switching is said to serve different functions; these functions can be social, communicative, stylistics, and also linguistics ones.

Code-switching performs several functions as Zentella, (1985) states:

- ✓ First, people may use code-switching to hide fluency or memory problems in the second language (but this accounts for about only 10 percent of code switches).
- ✓ Second, code-switching is used to mark switching from informal situations (using native languages) to formal situations (using second language).
- ✓ Third, code-switching is used to exert control, especially between parents and children.
- ✓ Fourth, code-switching is used to align speakers with others in specific situations (e.g., defining oneself as a member of an ethnic group).

According to Sridhar (1996:59) says “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 addition, sometimes the other language has a better word or phrase to express a particular idea; this occurs or takes place a lot with adjectives, for instance, and it really has nothing to do with not knowing the equivalent or the adjacent meaning in either language, it’s rather a matter of using the better word to illustrate what the speaker attempting to say. Johnson (2000:184) also said that code-switching also functions to announce specific identities, create certain meanings, and facilitate particular interpersonal relationships. When the speaker wants to say something in secret because of the collection of many sweet stories of people so usually switch in order to hide in plain sight, sometimes the words switch are the only ones the speaker have or are more readily available in the other language; this is not to say that the speaker doesn’t necessarily know the right word in the language they are dealing with; this has more to do with something extremely interesting, different aspects of life requires different languages to explain it such as work, family, school, sports, hobbies, etc. Very often, people code-switch both consciously and unconsciously to act or talk more like those around them.

#### **I.4. Bilingualism**

Among the various factors that control the way language used is bilingualism. Most of sociolinguists agreed on the sense that bilingualism is a earth wide phenomenon and the greater part of the world fall into this class Since hundreds for million people around the universe routinely use two or three or even four languages in their daily life as the occasion demands. The concept of bilingualism has been dealt with from different perspectives by different scholars because of its complexity but they have not agreed on a single definition of bilingualism For example, an early definition is given by Bloomfield

(1933: 56) who considers bilingualism as a “native like control of two languages.” Thus, 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. But others linguists do not agree with such a definition and refuse the idea of native like control for the description of bilingualism. MacNamara (1967) says that “it requires just a minimal competence in only one of the four language skills, listening comprehension, speaking, reading or writing, in a language in addition to the mother tongue” Between these two extremes many definitions have been put forward Myers-Scotton (2006: 3) says that “being bilingual doesn’t imply complete mastery of two languages.” She adds that “speakers are rarely equally fluent in two languages.” This means that even if people master the two languages equally they have a preference to use one and a bilingual speaker should master only one of the four skills.

According to Grosjean's (1994) words “A fully competent speaker-hearer who has developed a communicative competence that is equal, but different in nature to that of the monolingual. This competence makes use of one language or the other, or of the two together (in the form of mixed speech) depending on the situation, the topic the interlocutor, etc”

In this respect, Grosjean affirms that the bilingual is a full linguistic existence who uses his two languages with different people, in different domains and for different purposes. Degrees of proficiency in a language may depend on which contexts, for instance, school or family, and how often that language is used. Communicative competence in one of the two codes of a bilingual individual may be higher in some contexts than in others, and any assessment of a bilingual's competence in two languages needs to be sensitive to such differences of when, where and with whom bilinguals use either of their languages.

According to 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 and is frequently connected with the movement of people. As a consequence, it emerges from the fact that two different groups of people speaking different languages are in contact. Such contact may happen as a consequence of trade, occupation, traveling, or migration... Nowadays, many people have to be bilingual to be able to communicate like immigrants who have to learn another language in order to work in the country they live in; for that sense bilingualism can have two types : Additive which occurs when people in a bilingual context have different attitudes towards the existing languages if they are motivated to learn a second language but at the same time show a will to maintain their mother tongue and the second type is known as subtractive bilingualism which happens for the situation when the second language replaces the main language which may even vanish impaired. In this context Bell (1976) distinguished three interesting types of bilinguals:

Monocultural-Co-Ordinate Bilingual: Is the person who has taken the second language to access to the technological information available in the language, the pursuit of research in academic subjects, etc... And Bicultural-Co-Ordinate Bilingual is referred to 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 and the third type which refers to the person who has acquired two second languages and two cultures, one of the home and the other of the host society in parallel and that type named as Bicultural-Compound Bilingual (Bell, 1976). So after knowing the different definitions that's the scholars have given to bilingualism it is better to differentiate between it and bilinguality which many refer to both are being similar; Bilingualism refers to the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual whereas bilinguality is the psychological state of an individual who has access to more than one linguistic code as means of social communication the degree of access will vary along a number of dimensions which are psychological, cognitive, psycholinguistic, etc (Hamers, 1981).

## **I.5. Diglossia**

One of the most revealing social factors that affect language use is diglossia. The term "Diglossia" was first introduced by Ferguson in 1959 in his article "Diglossia" which 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. In the sociolinguistic much has been said about diglossia, some researchers do not agree on the criteria taken into account. Ferguson (1959) proposed the term diglossia which is considered as classical diglossia while Fishman (1967) relied on other criteria when he proposed extended diglossia.

### **I.5.1. Ferguson diglossia known as Classical Diglossia**

Ferguson defines diglossia as a "language situation where two varieties of the same language are used in the same speech community each having its definite role and used for different purposes" and he adds defining (1972 in Sridhar 1996:54) 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.

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, and each variety had its own function and the "High" (H) variety might be used for literary discourse while the "Low" (L) variety is used for ordinary conversation.

Charles Ferguson stated that diglossic speech communities have a "High" variety that is very prestigious and a "Low" variety with no official status; they are in opposite distribution with each other. According to Ferguson (1959) the following are situations for which H is appropriate:

1. Sermon in church or mosque
2. Speech in parliament, political speech
3. Personal letters
4. University lectures
5. News broadcast

6. Newspaper editorial, news story, caption on picture
7. Poetry

He also gives situations in which L is the only variety used:

1. Instruction to servants, waiters, workmen, and clerks
2. Conversation with family, friends, and colleagues
3. Radio soap opera
4. Caption on political cartoon
5. Folk literature

Then, in a diglossia situation, each variety of the language has very specific functions. This is known as the specialization of function for the (L) and (H) varieties of the language. In one set of situations, only (H) is appropriate and in another only (L), with the two sets overlapping slightly.

### **I.5.2. Fishman diglossia known as Extended Diglossia**

Fishman (1967) has proposed another perspective of diglossia which he named 'extended diglossia' and clarified that a diglossic circumstance may exist even in bilingual speech communities where the two varieties are genetically unrelated, a condition that Ferguson's view requires. Hence, "diglossic" denoting that there are speech communities where two sets of varieties -one prestigious and the other has a low status- of the same language coexist, and each variety fulfils a clearly distinct range of social functions in different sets of circumstances. The language used in the written form clearly differs from the one used among friends. The prestigious variety is not acquired as a mother tongue by anybody.

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



### **I.5.3. Variables of Diglossia**

There are five different areas put Ferguson (1959,328-335) in which H and L varieties differ.

1. Function: both varieties work differently, each variety is used in its special domain.
2. 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.
3. Literary Heritage: Both prose and poetry in diglossic languages are in High variety; while in Low variety is not written.
4. 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.
5. Standardization: Native grammarians set up dictionaries and grammar books for High variety, that's why it is standardized. Low variety is not standardized.
6. Stability: Diglossia is a stable phenomenon; it doesn't change for centuries.
7. Grammar: High variety may have more complex grammar than Low variety.
8. Lexicon: One variety may have vocabulary that lacks in the other variety, and vice versa.
9. Phonology: The phonological systems of High and Low can't be easily separate from each other because they are not known.

### **I.5.4. The relationship between Diglossia and Bilingualism**

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. Fishman (1967) considers that the relationship between diglossia and bilingualism may occur in different ways. Thus, he proposes four possibilities:

**I.5.4.1 Both diglossia and bilingualism:** happens where the two varieties genetically unrelated have clearly defined or separate functions.

**I.5.4.2 Diglossia without bilingualism:** Two or more speech communities “united religiously politically or economically into a single functioning unit.”

**I.5.4.3. Bilingualism without diglossia:** The two languages or varieties lack clearly defined or separate functions and this may be indicative of “rapid social change, of great social unrest, of widespread abandonment of prior norms before the consolidation of new ones.”

**I.5.4.4. Neither diglossia nor bilingualism:** Theoretically possible, but perhaps only in small, isolated and undifferentiated speech communities to conclude, history, culture, and religion may play an important role in making the status of the high variety stable.

There is also linguistic phenomenon that explains the mixing up of different languages, in which the different language systems are mixed up.

## **I.6. Borrowing**

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’.

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.

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”.

Aikhenvald (2000: 44), defines borrowing as “the transfer of features of any kind from one language to another as the result of contact” from the quotations above we can say that borrowing refer to the words which might be taken over from one language and are adopted to another language and in other words Borrowing is the act of using a foreign word without recourse to syntactic or morphological properties of that language and often occurs with phonological assimilation.

### **I.6.1.The difference between borrowing and code switching**

The difference is depicted at the level of language systems because as we have seen code-mixing and code-switching mix up languages in speech and happens in bi/multilingual situations whereas, borrowing can occur in monolingual ones. For example, English borrows lots of words from different languages. 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 and he adds stating that Borrowing can be defined as the introduction of single words or short, Frozen, idiomatic phrases from one variety into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language and share the morphological and phonological systems of that language. Code-switching by contrast relies on the meaningful combination of what speaker must' process as strings formed according to the internal syntactic rules of two distinct systems.

### **I.7. Conclusion**

This chapter focused on the major outcomes of language in contact phenomenon, such as code switching, borrowing and bilingualism and diglossia, in addition to that; it appears that language variation depends on language use in all the communities. The aim behind that is to find out how language varieties are mixed in a given speech community and what motivate code-switching, code-mixing and borrowing. These different notions have been tackled by giving concrete examples from Algerian community. In the coming chapter we are going to be more specific and deal with this phenomenon in Algeria society and how it's member of speech community are affected by.

# Chapter Two Linguistic Situation in Algeria

## II.1. Introduction

All over the world, many countries have several languages spoken in their territories. Like these countries, Algeria can be cited as an example of linguistic complexity. It is a country where four languages are used. In this chapter, some light is shed on the historical background of Algeria, and then it deals with the linguistic situation in the country.

## II.2. Historical Perspective

From the early centuries, North Africa had sheltered many cultures and civilizations such as Phoenicians, Romans, Ottomans and French. In this review Algeria considered as the main object by many invasions, it experienced multiple vicissitudes during its history however, it is not an easy task to ascertain precisely the origins of the Algerian population as a whole. According to Queffélec et al. (2002: 11 -13) Algeria was invaded by many countries and it was deeply influenced by their civilizations (Phoenicians, Romans, Byzantines Arabs, Turkish and French). During the prehistoric period, the Algerian territory was already populated and the prehistorical civilizations of that time are reckoned to have had African characteristics and affinities (see Julien, 1931) the first invaders of Algeria were the Phoenicians. The latter established for nearly seven centuries, linguistically Phoenicians had their own writing but it not affected the existed language and remained the Berber language the only one spoken in Algeria. They were eliminated by the Romans in 146.B.C.

The Romans established their administrative system everywhere and deeply transformed the conquered people, they did not impose Latin; they were aware of the Amazigh language and were organized so that Latin may become the essential language in the African province. According to Mercier, (1888: 310) said:

The old Berber race started to undergo transformation; decreased by the ceaseless wars where it lavished its blood with such an amount of generosity, it was driven back by Roman colonization and started to be assimilated or disappeared in the province of Africa or Numidia. But in all Mauritania and certain mountainous solid masses, like Mounts Ferratus (Large Kabylie), it was preserved intact.

People who were automatically aspired to the Roman citizenship have to adopt the practices, the way of life, the religion and language of Rome.

Before the arrival of the Muslim Arab conquests in the seventh century, Algeria 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. 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). Ottomans were not concerned with the political, social or economic conditions of Algeria; but from the linguistic aspect, one notices that several Turkish words and expressions had been adopted in the Algerian Arabic of Algiers. However, very few grammatical morphemes of Turkish have made their way into Arabic because of the preponderance of the latter in the matter of religion. . Ghalem, (2000:45) said:

the Ottoman presence during three centuries, without upsetting the linguistic landscape of the country, influenced the urban varieties primarily (Algiers, Bejaia, Médéa and Tlemcen) which borrowed a considerable number of Turkish terms in the various fields of the everyday life (food, clothing, names of trades) of which some became patronyms.

Many words were introduced to the Algerian society; these borrowing words have modified the linguistic variety in Algeria. It seems that the Turkish language does not have any effect on neither Arabic nor Tamazight except for many words. Most of them are related to food like “Baklawa” a cake with walnuts and almonds, “Bourek” a piece of dough stuffed by meat etc... (Bencheneb, 1992: 96).

“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 Turkish rule was ended by the French who occupied Algeria from (1830 to 1962) within which they could influence the Algerian society both at the cultural and linguistic levels. By 1848 the French administration declared Algeria a French territory and the French language was the only language of administration considered it as the official one. The French language became the only language of administration and instruction (Queffélec, et al. 2002:19). In addition Hadj Ali (1963:13) stated that a law was passed by the French administration making Arabic a foreign language and by banishing it from the

educational system. He also added that these laws and rules prevented the Quranic schools and Zaouias from studying the Quran. In one of his books (Taleb Ibrahimi, 2000: 66) says about the French language that it was:

The only language among the other languages which lasted and influenced the users, it has gained a particular statue in the Algerian society. The French language which was imposed on the Algerian by fire and blood, constituted a fundamental element in the French policy of depriving people from their identity and the deculturation.

Algeria suffered a very long period of colonization which denies the Algerian language. The linguistic consequences on the Algerian Arabic were and still are deep.

### **II.3. Languages exist in Algeria**

Algeria is one of the diglossic and multilingual societies where there is the coexistence of three genetically unrelated languages which are: Arabic, French, and Amazigh. From independence in 1962 the three languages are used.

#### **II.3.1. Arabic Language and its varieties**

Nowadays Arabic is classified into three categories: classical, Modern Standard and Vernacular. The three main linguistic varieties of Arabic in Algeria are ; Classical Arabic (C.A), Modern Standard Arabic (M.S.A) and Algerian Arabic (A.A).

##### **II.3.1.1 Classical Arabic**

In the seventh centuries, with the arrival of the Muslim Arabs, the Arabic language became the official language of Algeria. It is the official language of all Arab countries where it is used in the oral and written form on formal setting and official circles; it was the language of knowledge and science. (C.A) is the first and native language of the Arab countries. There are assumptions that Classical Arabic was the mother tongue of none, the term “Arabiyya” itself comes from the Quran only. McLoughlin (1999:1) claims that:

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.

### **II.3.1.2 Modern Standard Arabic**

The modern form of Arabic is called Modern Standard Arabic (MSA) it is spoken in 22 Arab countries (Fezzioui, 2013). According to Cown et al. (1986:20) "Modern Standard Arabic is traditionally defined as that form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcasts, speeches, sermons and the like."

In Algeria, Standard Arabic which is also known as formal Arabic, it is the language of Quran, is used for public speeches, formal meetings, mass media. It is also the medium of instruction, literature and science. It is never used in an ordinary everyday conversation among Algerians people.

Modern Standard Arabic is considered as High style and is called 'Al-fusha'; the superiority of Modern Standard Arabic is connected with Islam. Indeed, Classical Arabic is the language of the Quran and ancient poetry which constitutes the entire Arabic grammar. Concerning grammar and lexicon of Modern Standard Arabic, Ferguson (1959:33) says that "In diglossic communities the high style may have striking differences in grammar and in word order, and in the area of the vocabulary the high style may have a much more learned and classical lexicon than the low".

### **II.3.1.3 Algerian Arabic**

This is the variety of Arabic used for everyday communication; it is the colloquial dialect, used most in informal speech. It is seen to be deriving from the Standard variety; this variety is the native linguistic variety of most people of Algeria. It is also exclusively spoken except for the writing of a few Algerian plays, poems or songs which would lose their power translated into the standard variety of Arabic. As there exists no proper writing system for Algerian Arabic, the writing system of Standard Arabic is used for that purpose. Some additional symbols representing sounds which do not exist in Standard Arabic are used in writing Algerian Arabic. However, one should mention that writing Algerian Arabic has no official recognition, it is even forbidden for pupils and students to use it as an alternative to Standard Arabic in their Arabic essays. Therefore, one can say that Algerian Arabic is written only in order to preserve the traditionality, the authenticity and the folkloric aspect of those Algerian Arabic plays, songs and poems. Algerian people use spontaneously this kind of language in everyday to communicate with each other, it is understood in all over the country even though there some regional variations.



### **II.3.2 Tamazight Language**

Tamazight language however is one of the oldest languages on the surface of the earth, Tamazight people are considered as the first inhabitants of Algeria are also the native population in North Africa, by returning to the ancient time it was the Greek who first called the people living in Maghreb as barbarians, however the word “berber” was eventually adopted by Romans, Arabs and Europeans. It has many varieties such as Kabyle, Shawia and Mozabite, Shilha, and Toureg . Kabyle is the most widespread variety spoken in the central North of Algeria mainly in Tizi\_Ouzou, Bejaya (referred as great kabyle), in addition to other urban centers such as Bouira and Boumerdes. Shawia is another variety of Berber spoken exclusively in the Auras comprising place like Batna, Biskra, Oum El-Bouaghi. However, Mozabite is a variety spoken mostly in Ghardaia and other Ibadite cities. The Shilha exist in El-Baid and Tiaret and other area in the country. The remaining variety is Tuareg in the Sahara (desert). It is difficult to give the exact number of Amazigh inhabitants. They are estimated to form approximately 20 percent of Algerian population.

### **II. 3.3 French Language in Algeria**

Over one hundred years of French rule in Algeria have left the country with a deep influence of French civilization, culture and language, this influence is still very great in spite of the efforts made reduce it. Twenty-two years ago, during the colonization French language considered as the official one and eliminate the Arab one through the declaration of many laws and rules by the government. According to Saad Allah (2005:140), the laws that the French administration declares discouraging the use of Arabic and making French the official language. The French authorities disallow or exclude the use of Arabic history and Arabic literature for teaching. Therefore, Arabic was forbid to be learnt at school. However, Algerian Arabic was. French language has left its effects which were radicalized in the Algerians' thought, personality as well as their dialect.

In fact, the French language often plays a fundamental role in some sectors: political, educational, social and economic. In essence, the existence of the French language must be acknowledged in the life of students, politicians, doctors, commercial men etc... It was decided that Arabic , the standard variety was to be the official, social and national language of the country, However, French was and is still used in Algeria as a second language officially, with the aim of giving it the status of a foreign language in the near future., the French colonization aiming at fighting education

they controlled the teaching of Arabic and encouraged the population to acquire French, the language of knowledge and civilization.

In this sense Baker and Prys Jones (1998: 355) state that:

French still enjoys a high status in Algeria. It is a major foreign language and is still widely read and spoken by many educated Algerians. National radio has a French station. The only TV channel is in Arabic with some French material. The majority of newspapers and magazines are in French. French is widely used in higher education; scientific material in school and university text books is almost exclusively in French.

The French colonialism has left very strong linguistic impacts on the Algerian population; this led to the spread of code-switching phenomenon.

## **II.4. Code Switching in Algeria**

Code-switching is a kind of interlocution that happens as an ordinary consequence of language contact and an inevitable outcome of bilingualism. Code switching is an everyday reality in everyday place where more than one language is used in everyday conversations. Hudson (1999: 53) defines code-mixing as “a kind of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words and so on”.

In Algeria, knowing that it is a bilingual country where French is used in many domains and in everyday speaking situations, the Algerian dialect is characterized by a lot of French words and even expressions; in that respect code-switching is a common characteristic of Algerian speech; is a phenomenon which can easily be observed among the Algerian population.

One may add that in the country of Algeria, bilingual system of education, the existence of French in primary schooling seems to be one of the additional causes of early dropping out. Algerian people mostly switch between Algerian Arabic and French, for instance. The presence of French in the Algerian society illustrated throughout speakers' familiarity with this language and the culture it carries, the French language is appeared in the mass media; this may be noticed through the importance of a significant number of newspapers in French such as “Le Quotidien” and “El Watan” and the popularity of national channel “Canal Algerie”. Here are some examples that illustrate the switching of Algerian people into French.

## II. 5 Bilingualism in Algeria

Over one hundred years of French rule in Algeria a deep influence of French civilization, culture and language have been left in the country; This influence is still very great as French language has been maintained in Algerian society and the number of its users has increased largely since independence which created the bilingualism phenomenon, also, Algeria is considered as being a bilingual country due to the coexistence of many languages mainly Arabic, French and Tamazight, thus, Algerians switch between these languages whereas there is big proportion of switching between Arabic and French .In other words, Bilingualism in Algeria is not a hazardous linguistic phenomenon it is the result of a long French settlement in the Algerian lands which led many people to learn the colonizers' language. However, not all those people mastered French equally. In fact, there are many people who speak French perfectly (active bilinguals) but others only understand without being able to speak it (passive bilinguals). Algerian bilingualism is the sign of one of language qualities. It is done expertly in different ways by the greater number or part of Algerians, by intellectuals as well as illiterate persons in general. as an outcome of that, the Algerian population can be divided into several sociolinguistic strata: educated, uneducated and semi-educated bilinguals. Saad ,A(1985)

### II.5.1 Educated bilinguals: They speak both the local dialect and standard French.

This is defined by Meillet (1934) as 'le bilinguisme des hommes cultivés' commonly, the dialect is the home language while the other serves a wider range Moreover, some educated are multilingual for they speak Arabic language , Berber and French , and use them in different domains. However, not all Algerians speak Berber except those who have it as their mother tongue. Educated bilinguals show a Gallicized life style. Such bilinguals are members of the medical and educational professions, civil servants, etc. Their French has several characteristics, particularly at the phonological level, that is to say, in many cases it is very hard to tell the difference between a French native speaker and a French educated (someone from Algeria).Saad,A(1985)

**II.5.2 Uneducated bilinguals:** Colonialism has been conducive to a great number of illiterate people. Approximately 80% of the Algerians population could not read and write after independence nonetheless; among them we find that, it is clear that all of them speak a local dialect (either Arabic or Berber). So, when and how did they acquire French?

During colonialism, the chief language, French, was used by the rulers and by those who were in the military. They were either the rulers on their own lands, or those who serving them. Their minds were conditioned to French attitude and even to the French language. This group of bilinguals generally of peasant or working class origin regards French much as a strange language unlike the bilinguals of group one. Their French pronunciation put them apart not only from native speakers, but also from the bilinguals of group one. In this second case, the term bilingualism is not used in the sense of equal building in two languages but, is got clearly to Begin at the point where the speakers of one language can converse without problems the speaker of another language and the proficiency in both languages is not a need. The main point is the producing of purposeful statement in the other language. Which is the Case of most uneducated Algerians who get clearly French even if they do not talk it, but use some French words adjusted morphologically and phonologically to Algerian forms of a language, to make themselves got clearly. (ibid)

**II.5.3 semi-bilinguals:** This group is chiefly of bilinguals whose fluency in French is non-existent but they are representatively of the same social position as those of group two This group is bilingual in the sense that its members speak both MSA and Berber.

The long and profound contact with the French during the colonization, no doubt has left many consequences on the Algerian society. The first result of such contact was borrowing; unbalanced or Dominant Bilingual in Algeria which is characterized by a dominance of competence in one language over the other. This means that a person is more proficient in one of the two languages. In Algeria, many people are dominant in French with little competence in the Standard form of Arabic and vice versa. Moreover, since independence, two groups are opposed to each other: those who master French and want its maintenance in all domains are called the ‘francophones’; the ‘arabophones’ are those who are dominant in Standard Arabic and want to see it replacing French in all domains.(ibid)

## II.6 Diglossia

Diglossia is a language situation in which two varieties of the same language are used when each range has its own purpose the high range is the codified one which is used in formal settings whereas the low range is used in informal. In respect to the Algerian linguistic situation Taleb Ibrahimi (1997) points out the following: “The Algerian speaker, the same as the Arab speaker is constantly oscillating between being faithful to his mother tongue and the wish of using a new language which is used in the modern world”. According to Taleb Ibrahimi, the present Algerian linguistic situation makes clear

that speakers often find themselves switching between the language of religion and cultural inheritance and French, the language of technology, advancement and opening towards the West, but at the same time the language related with imperialism, supremacy and injustice towards the Algerian people.

### **II.6.1 Types of diglossia in Algeria**

High variety (MSA represents the high variety and it is the standard language): Is used in formal situations such as: attending a lecture at a university or a sermon in a mosque, news, broadcast, political speeches, poetry. High variety is not acquired at home, it is taught at institutions plus, it is prestigious because its vocabulary includes many formal and technical terms. Because Classical Arabic is the language of the Quran it is considered as a kind of 'supra-language' that acquired its prestige from its use in social and cultural events. In addition to this , Arabic is " ... codified to the extent that it can be understood by different Arabic speakers " (Ennaji , 1991 : 19 )

Low variety: It is used by everybody in daily conversations, like communicating with family members, friends, and colleagues. The Low variety is in general acquired at home and used as a mother tongue. Algerian Arabic represents the low variety since it is not standardized. Because there are many varieties being spoken and not written, which are distinguishable from Classical Arabic as a result of a general grammatical simplification in structure because it does not possess standard norms, it needs prestige so it is spoken spontaneously by the speakers to express their feelings, thought and communication.

In 1959, Ferguson listed criteria of diglossia. which are : function , prestige , literary heritage , acquisition , standardization , stability , grammar and phonology ( Hudson , 2002). We have already dealt with each criterion in details in the theoretical part in which we have mentioned that the high ( H ) and low ( L ) varieties are used for different purposes and in a specific domain .

### **II.7 Borrowing**

In Algeria, where many populations mainly French, Spain and Arabs, came into contact in the colonial times either antagonistically or for trade certainly effect each other. So, the respective languages will react upon each other, particularly in the form of borrowing.

The Algerian dialects are now characterized as having a lot of French words and expression. and even, Spanish words may be used particularly in the western part of the country (Oran, Ghazaouet, etc...) because of the Spanish trade or conquest that occurred

before the French arrival. But it was the French language which penetrated the population to the extent that today it may be considered as a second language. Both educated and illiterate people use a lot of French words in their everyday conversation, often making them sound like Arabic words. (Haoues 2008:102) the coming tables give some examples of borrowing words from French language are used unconsciously in daily Algerian speech:

**7.1 Integrated borrowing:** The use of borrowed French words in Spoken Algerian Arabic forms a continuum. At one extreme of the continuum, nouns are completely integrated phonologically and morphologically into the systems of Arabic, so that they seem to have an Arabic origin.

Arabic Spoken Algerian		French		English	
Singular	Plural	Singular	plural		
bu:sta	bu:sta:t	Poste	postes	Post-office	Post-offices
bla:ša//	bla:jaş	Place	places	place	places
ri:gla	ri:gla:t	Règle	Règles	Rule	rulers
fila:Z	fila:Za:t	Village	Villages	village	villages

**Table 1: Examples of integrated borrowing from French (ibid)**

## 7.2 Non-Adapted borrowing

Another point in the continuum is the use of verbs. French verbs are taken as raw material, but their use bypasses established routines for borrowing. French phonemes change little if at all; the rigid morphological requirements of the root and pattern system are completely bypassed. Instead, a French stem takes on Spoken Algerian Arabic prefixes and suffixes.

Spoken Algerian Arabic	French	English
-nessantigra	-Je m'intègre	-I fit
-nessantigra:w	-Nous nous intégron	-We fit
-neprovoki:h	-Je le provoque	-I provoke him
-neprovoki:wa	-Nous le provoquon	-We provoke him
- dubli:tuh/	-Je l'ai doublé	-I overtook him
- dublina:h	-Nous l'avons doublé	-We overtook him
-SarZi:tuh/	-Je l'ai chargé	-I charged it
-SarZi:na:h	-Nous l'avons chargé	-We charged it

**Table 2: Examples of non-adapted borrowing from French into Arabic**

**7.3 Non- conventional borrowing:** use French nouns as if they were verbs, and apply to these verbs what has been applied to verbs in non-adapted borrowing.

Spoken Algerian arabic	French	English
-wikandi:t	-J'ai passé le weekend à la cité universitaire	-I spent the weekend on the university campus.
-sjasti:t	-J'ai fait une sieste	-I had a nap
-gripi:t/	-J'ai la grippe	-I have flu

**Table 3: Examples of non-conventional borrowing from French into Arabic**

These words in Spoken Algerian Arabic seem to be French verbs to which an Arabic suffix is added to refer to the first person. Because they are verbs, one may assume that they are cases of non-adapted borrowing. Yet, they are not instances of non-adapted borrowing because they are not verbs in French. Instead, they are all nouns. Their use in French requires the addition of a verb to form a verb phrase. (ibid:104)

## **II.9. French and English in the Algerian educational system**

### **a) French**

In 1963, French was introduced in all levels and implemented in all programs. As a result, this language gradually declined in the Educational system as time passed, what made the difficult position for the government and the ministry of Education not only because of the opponents of the French-Arabic bilingualism at that time, but also because of the demographics. In fact, a report for the High Council of Francophonie in Paris (1986) stated: “in Algeria, over a total population of 21% million, 150 000 spoke French as a first foreign language and six million spoke it as a second language at that time. In 2008, 11,2 million Algerians (33%) could read and write in French”.

In 2002, things have changed, French started to be taught as a foreign language from the 4th year of primary school till the final year of secondary school. Grand

Guillaume (1983) noted that:

”The knowledge of French started expending to a more important number of citizens after independence, particularly school children, for French, it was the language of instruction” (Grand Guillaume, 1983:12). In 2007, the arabization policy has mostly affected primary and secondary education. French however, retained a higher social prestige at university education often used in scientific studies.

### **b) English**

English, on the other hand, widely spoken all over the world is taught from the middle school year because of its status as a language among the two global linguafrancas, along with French. In his respect Crystal (1997) states that: “there has never been a language so widely spread or spoken by so many people as English”.(Crystal,1997:127) From the end of the 70s to the early 90s the Algerian government decided to implement English alongside French as a foreign language to be taught from the beginning of the second three-year cycle while French was the only foreign language taught at the primary level. At middle school however, students are required to choose either French or English as their second foreign language.

In 1993, the Ministry of Primary and Secondary Education made French and English two separate choices, students were required to pick up either French or English as the 1st mandatory foreign language. It is estimated that between 1993 and 1997, 1.28% of 2 million schoolchildren chose English over French. And according to the Algerian envoy to



India, only 5% of the population is able to speak good English. To remedy to this, in 2012, the Algerian government invited Indian teachers to teach this language in Algeria.

## **II.10. Conclusion**

This chapter has summarized the main languages spoken in Algeria (Berber, Arabic and French) and has also spoken about the sociolinguistic situation in Algeria which is characterized by different phenomena (diglossia, bilingualism, borrowing and code switching). The next chapter will be devoted to the analysis and interpretation of data. Furthermore, the chapter will seek to answer the research questions by confirming or infirming the research hypotheses.

# Chapter three Methodology and Data Analysis

### III.1. Introduction

This chapter deals with the methodological issues concerning the present research work. It will explain the different techniques of data collection. The investigation of the collected data will be the key in confirming and verifying the formulated suggested hypotheses or infirming them. The data are collected by means of a questionnaire and interview and will be analyzed and commented.

### III.2. Research Instruments and Methodology

In this research work, data are collected by means of a questionnaire and interview to have rich and authentic data. Both quantitative and qualitative methods are used. In her view, Johnstone (2000: 37) asserts that: "The analysis phase of sociolinguistic research is often quantitative as well as qualitative" Therefore, It all depends on chief goal. If the researchers' interest is in a systematic approach, in order to produce comparable, general sable data, or want to produce a "deep" description of a particular case/group/situation/context. Each option involves different kinds of planning, which may best be followed by a particular research design. Nevertheless, combination or mixed method approaches prove to be very useful in many situations, and seem to solve many of the problems, which arise from adopting a single methodological approach ; Quantitative methods are best when the researchers want to compare data in a systematic way while a qualitative approach is best when researcher are exploring a subject about which they don't know much in advance or, for the opposite reason, when they want to grasp the meanings, motives, reasons, patterns, etc, usually unnoticed in standardized approaches, Our aim was then to obtain a quantitative data through the use of the questionnaire to see the effect of other languages on the way the Algerian people use their speech.

#### III.2.1 Questionnaire

The questionnaire is useful and necessary for collecting data as it is required when making research because it provides the researcher with information, beliefs, motivations and attitudes. For Wray *et al* (1998: 158)

Questionnaires can be used to collect both qualitative and quantitative data, and are suitable for a range of research questions, including ones that require several types of information. At their most tightly controlled questionnaires allow data to be collected in the same, replicable way from a large number of informants. This makes a comparison of the results easier and the conclusions clearer.

Seliger and Shohamy (1989: 172) "printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously."

group of forty students of English from different levels in Saida Moulay Taher university were selected randomly to answer a questionnaire that has been designed to investigate the result of 'languages in contact' that Algeria knew for specific period of time; the aim of this questionnaire is to know the outcomes of that contact and whether it effects the Algerian's way of speech or no. It is very important to focus on the fact that all the questionnaire' s questions have been answered except in one question in which they depend only in the given suggestions without adding their personal point of view maybe due to laziness . Our first and foremost objective when giving the questionnaire to students was to get reliable qualitative and quantitative data. Therefore, by assisting and asking them orally, our goal was to see whether our questionnaire was understood. The result of this entire questionnaire will be explained in the analysis of data.

### **III.2.2 Interview**

Recordings are very important for data collection in this study. Many conversations have been collected by means of audio-recordings. The recording devices were left on a shelf or close enough to make the recording possible, but not too obvious to be a constant reminder. Not all the recordings were exploitable. Some of them were unusable because the persons were speaking at the same time or because of the noise, making it impossible to distinguish who was talking to whom. Consequently, only recordings with clear enough sound to produce useable data were kept so that language use was clearly identifiable. The aim of this interview is to see how much French language affects the students of French and Arabic literature students too.

### **III.3. Data Analysis**

The result obtained from the two tools questionnaire and interview will be analysed as follow.

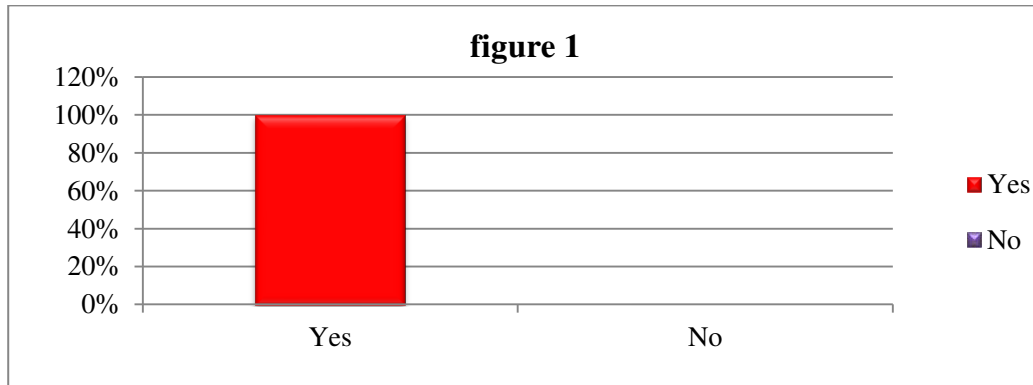
#### **III.3 Questionnaire**

The questionnaire is addressed to students of English department with their different levels and it contains twelve questions.

**Question 1** Do you think that the languages exist in Algeria for specific period of time left some effect?

The effect	Students	%
Yes	40	100%
No	0	0%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 1:** The effect of the languages existed in Algeria.



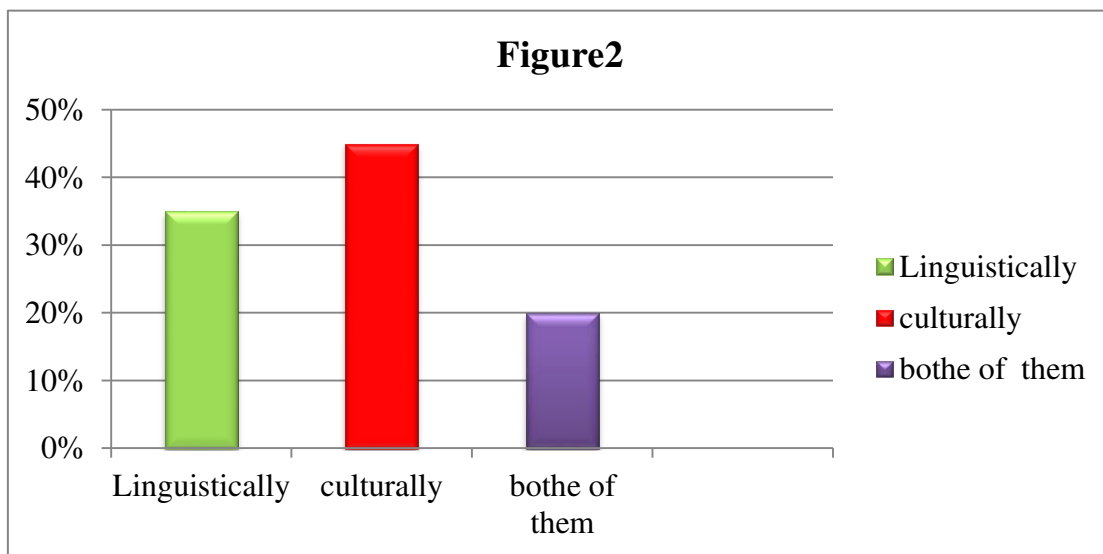
**Figure 1:** The effect of the languages existed in Algeria.

This question is aimed to know whether the languages that existed in Algeria left some effect or not, so, according to the result above we have found that **100%** of our sample agrees on the answer yes because they all see that the languages which existed in Algerian for specific period of time left some effect while none say yes

**Question 2:** If yes that effect is more touchable in?

Kind of effect	Students	%
Linguistically	14	35%
Culturally	18	<b>45%</b>
Both of them	8	20%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 2** The kind of that effect.



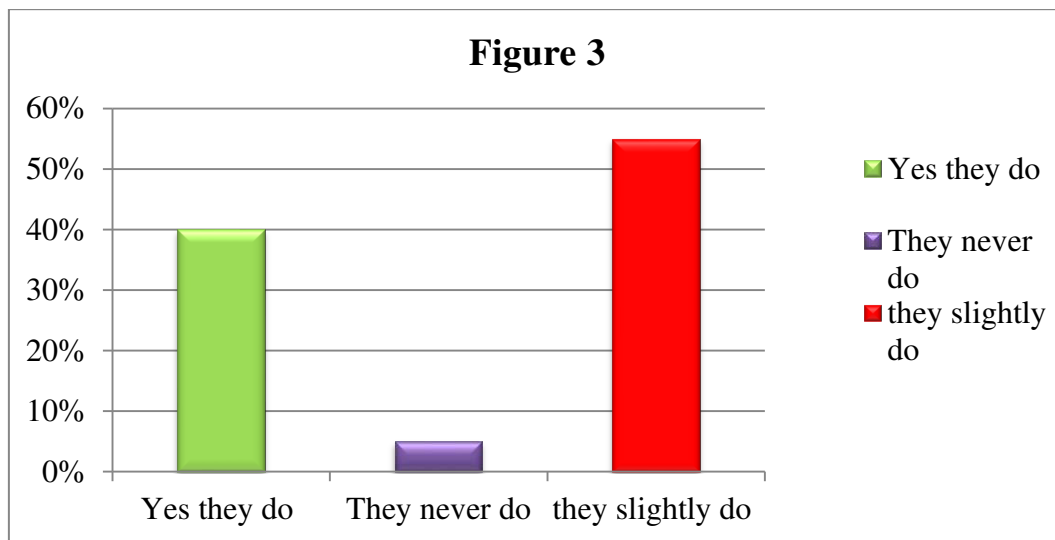
**Figure2:** The kind of that effect.

The aim behind asking question number two is to know the sort of the remaining effect. The result shows that 35% of the students see that the effect is more touchable in the linguistic, whereas **45%** claim that they believe in the idea that the effect is cultural, but 20% have two perspective regard the remaining effect which is linguistically and culturally.

**Question 3:** Do you think that the Algerian people maintain using their mother tongue (Arabic) despite the existence of other languages?

The maintenance	Students	%
Yes they do	16	40%
They never do	2	5%
They slightly	22	<b>55%</b>
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 3:** The maintenance of the mother tongue by the Algerian people.



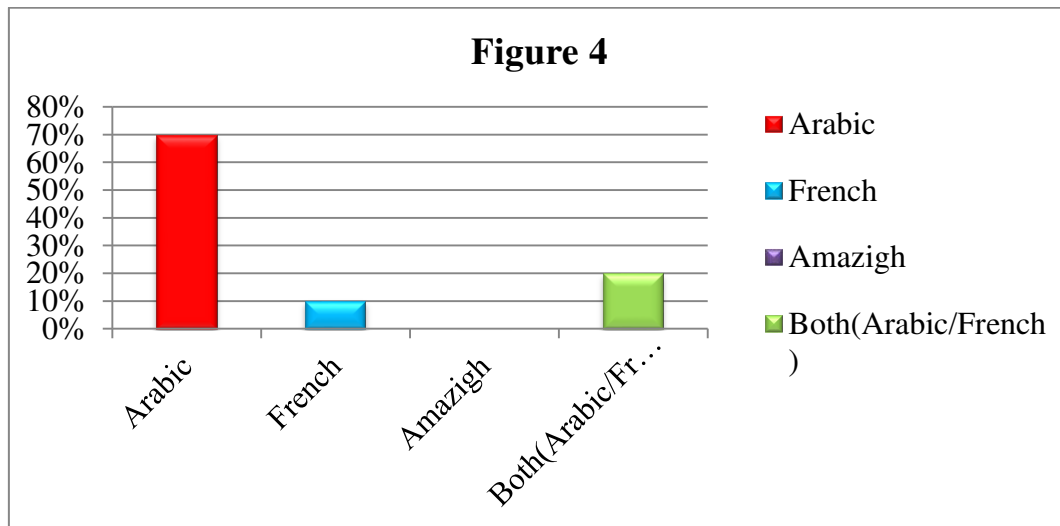
**Figure 3:** The maintenance of the mother tongue by the Algerian people.

This question is attempted to see if the Algerian people save their mother tongue despite the existence of other languages. In the table above it clearly displayed that **55%** of the sample claim that the Algerian people slightly maintain using their mother tongue although the existence of other languages. 40% of them report that the Algerian people still using their mother tongue, however a few percentage is given to the suggestion never which means that they never save their language.

**Question 4:** Which of the following languages your parents use.

Languages	Students	%
Arabic	28	<b>70%</b>
French	4	10%
Berber	0	0%
Both(French/Arabic)	8	20%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 4 :** Parents 'languages.



**Figure 4:** Parents 'languages.

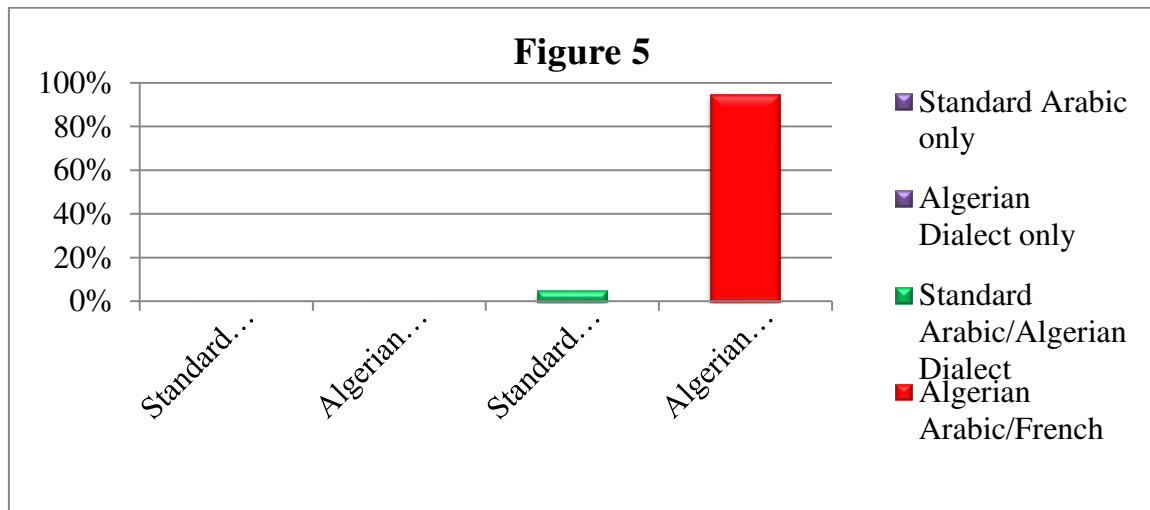
By asking this question our goal is to know the language used at home and the table above illustrates the difference linguistic varieties used by their parents. The majority of them (**70%**) used only Arabic and 20% of them used both French and Arabic. 10% of our students' parent used French only. However, the Tamazight language is used by none.



**Question 5:** Which of the following languages you use in your conversation?

Languages	Students	%
Standard/ Arabic	0	0%
Algerian/ Dialect	0	0%
Standard Arabic /Algerian Dialect	2	5%
Algerian Dialect/Frensh	38	95%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 5:** Language use in daily conversation.



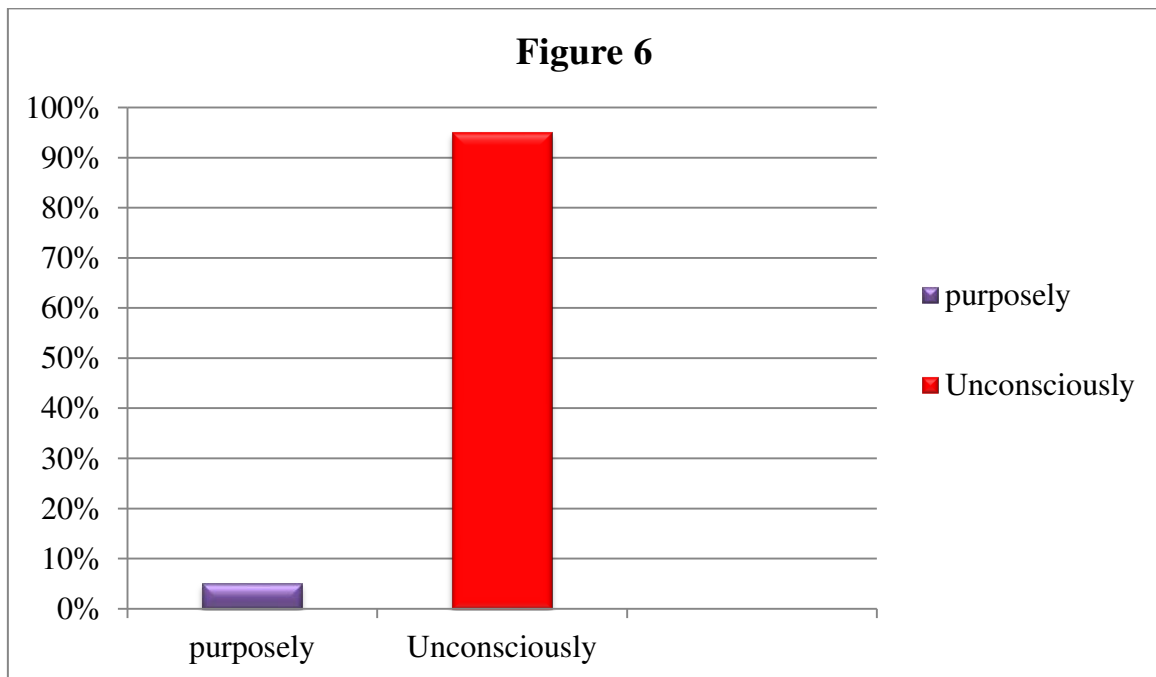
**Figure 5:** Language use in daily conversation.

The table above indicates the different languages used by the student in their conversation. The great majority of them (95%) use the mixture of Algerian Dialect with French. Whereas, 5% use the standard Arabic with Algerian Dialect. Neither respondent reports that they use the standard Arabic only nor they use the Algerian Dialect.

**Question 6:** Do you code switch?

They Do Code Switch	Students	%
Purposely	2	5 %
Unconsciously	38	95 %
<b>Total</b>	<b>40</b>	<b>100 %</b>

**Table 6:** How do the people code switch.



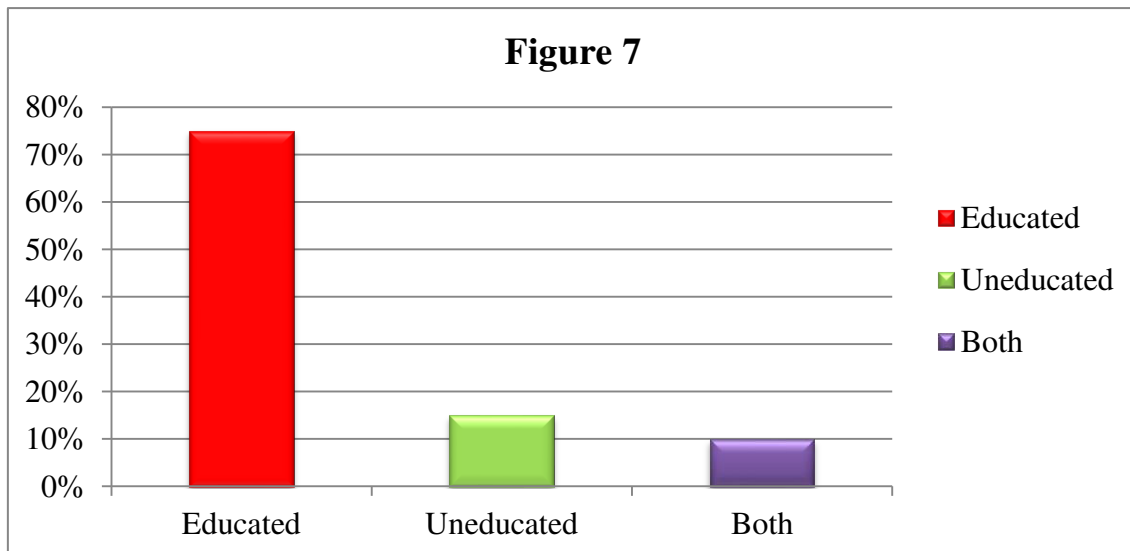
**Figure 6:** How do the people code switch.

The aim of this question is to know whether code switchers are aware of their use of code switching or not. The table above depicts that **95 %** of the speakers code switch unconsciously whereas, 5 % of them admit that they code switch on purpose.

**Question 7:** Who code switch more in Algeria?

Category of people code switching	Students	%
Educated	30	75%
Uneducated	6	15%
Both	4	10%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 7:** The categories of people who code switch more.

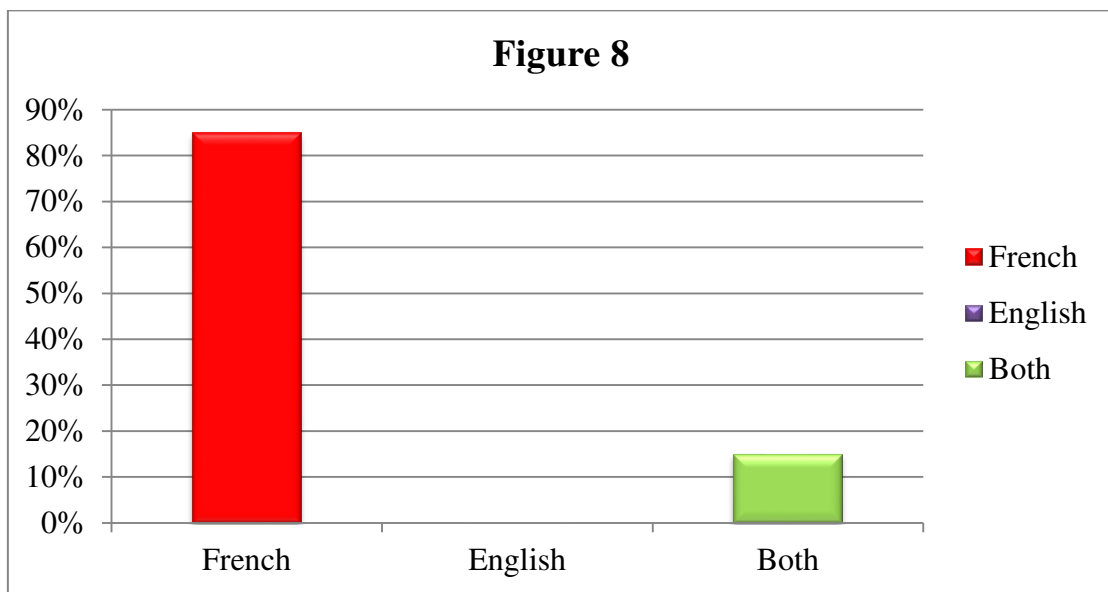


**Figure 7:** The categories of people who code switch more.

In The table above the respondents are asked to specify the category of people who code switch more in Algeria and the data analysis shows that **75%** of them claim that the majority of people who code switch more belong to educated category.15 % said that the uneducated people are the ones who code switch more whereas, 10 % of them believe that both categories use code switching.

**Question 8:** The Algerian code switch using?

Language used in CS	Students	%
French	34	85 %
English	0	0%
Both	9	15%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 8:** The language used in code switching.**Figure 8:** The language used in code switching

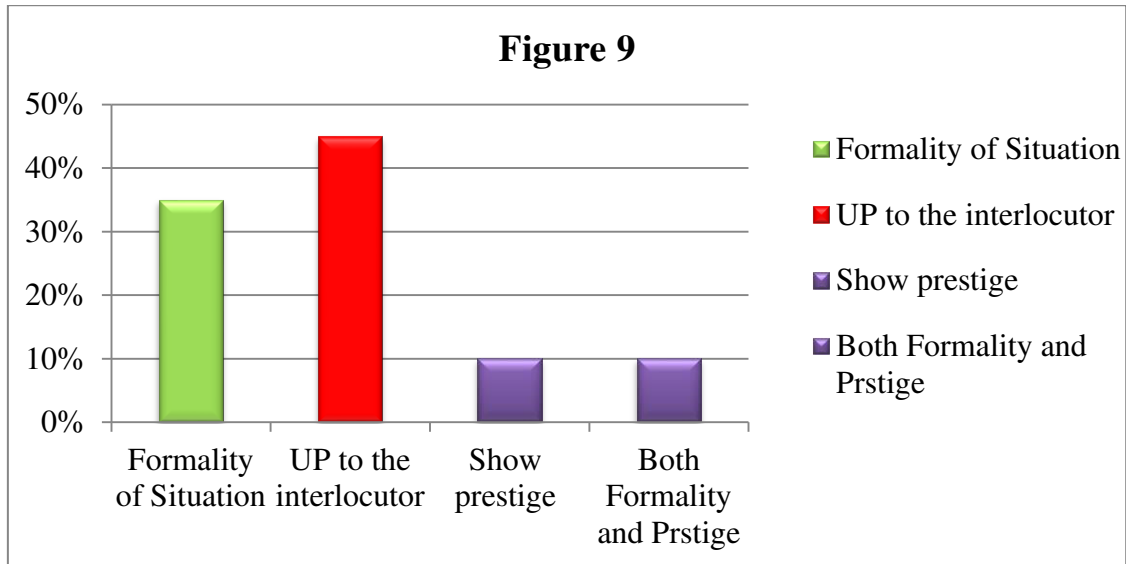
By asking this question our aim is to know which language is likely used by the Algerian when they code switch. The table above illustrates that **85%** of the Algerian people code switch using French unlike the English language which is used by none. But 15 %see that they code switch between the two languages notably.

**Question 9:** Why do you code switch?

Reason of code switching	Students	%
Formality of situation	14	35%
Up to the interlocutor	18	45%
Show prestige	4	10%

Both formality and prestige	4	10%
<b>Total</b>	<b>40</b>	<b>100 %</b>

**Table 9:** The reasons of code switching.

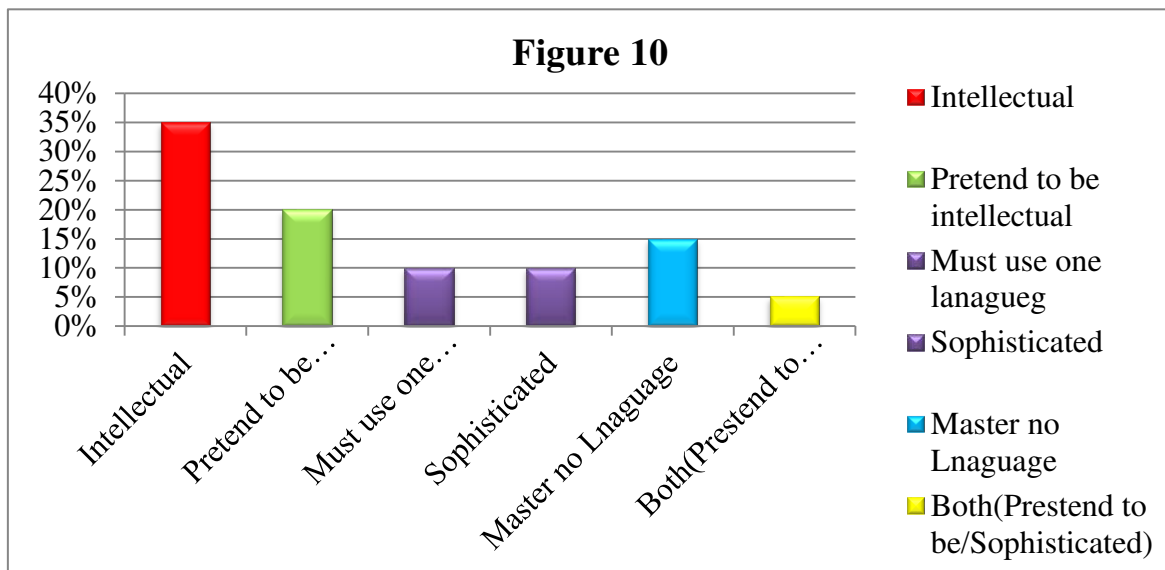


**Figure 9:** The reasons of code switching.

In the table above the respondents are asked to specify the reasons behind their code switching so **45%** of them said that they code switch according to the interlocutor however, 35 %of them believe that they code switch up to the formality of the situation whereas, 10 %of them admit that they code switch to show prestige.10 % of the respondents use code switching due to two reasons(show prestige and according o whom you are talking to) besides the reasons we suggest some respondents see that; the lack of vocabulary, neglect the interlocutor and the French colonization can also taken into account to justify why do people code switch.

**Question10:** What do you think of people who code switch?

Attitudes	Students	%
Intellectual	14	<b>35%</b>
Pretend To Be	8	20%
Must Use Language	4	10%
Sophisticated	4	10%
Master No Language	6	15%
Both(Pretend to be/Sophisticated)	2	5%
Both(Intellectual/ Sophisticated)	2	5%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 10.1** Attitude towards code switching**Figure 10:** Attitude towards code switching

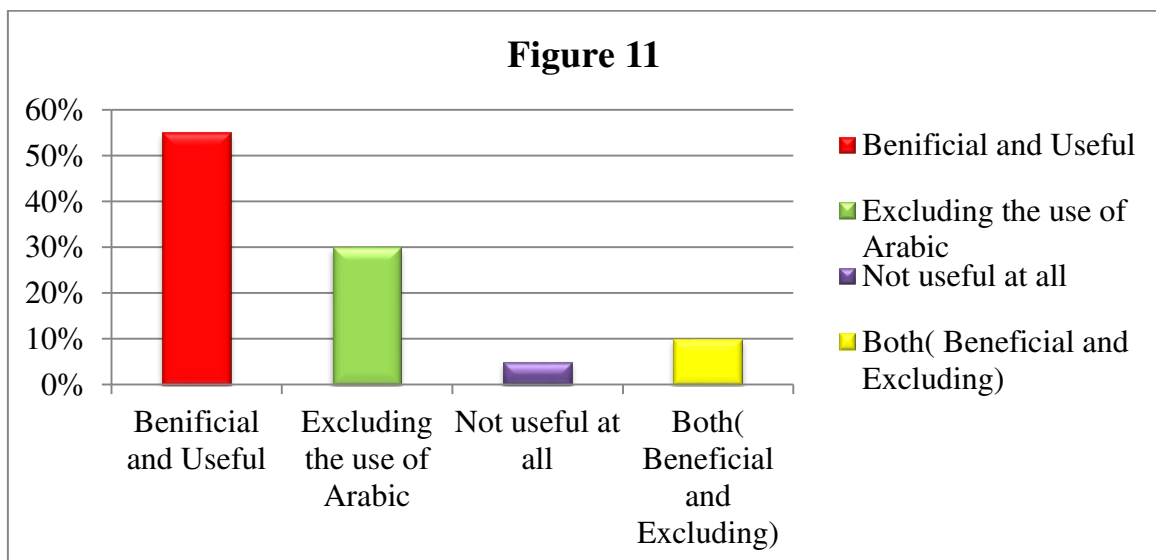
The question is asked to indicate the different attitudes of respondents toward people who use code switching; therefore, the data analysis' findings show that **35%** of students see the code switchers as intellectual but 20 % of them think that they are not intellectual but only pretend to be. 10 % of them believe on the idea that Algerians should not code switch between languages but must use one language instead of using mixture of languages and also 10% of them believe that code switchers are sophisticated. 15 % of the sample own negative attitude toward code switching and consider the code switchers as

not being qualified in any language and also 5 % of the sample assert on the idea that code switchers are pretend to be intellectual and are sophisticated in addition to that the remaining number 5% is divided equally between the two attitudes( people who code switch are intellectual and also pretend to be).

**Question 11:** What do you think of people who code switch?

Attitudes Toward Languages	Students	%
Beneficial And Useful	22	55%
Excluding The Use Of Arabic	12	30 %
Not Useful at All	2	5%
Both Beneficial And Excluding	4	10%
<b>Total</b>	<b>40</b>	<b>100%</b>

**Table 11:** Attitudes toward including other foreign languages.



**Figure 11:** Attitudes toward including other foreign languages.

In order to know the attitudes of Algerian people towards including others foreign languages in their educational system we have asked this question. The obtained results shows that more than half (55%) of them see that the including of foreign languages is

beneficial and useful. 33% said that this strategy can exclude the use of Arabic whereas, 10% of them think that these foreign languages are beneficial and useful and at the same time can cause the exclude of using Arabic and the remaining 5% consider the including of them are not useful at all.

### III.3.2 Interview

We have adapted interview as another tool to achieve credible and reliable data and it is addressed to two different samples which are students of literature and French.

**Researchers: What's your branch of study?**

Ahmed: /ana miʃi *étudiant* ana *prof*/.  
 أنا مشي *étudiant* أنا *prof*

I am a teacher not a student

**Researchers: How do you see LMD system?**

Ahmed: /Maʃroʕ mliḥ *mais* xosah ʃwija waqt baʃ yenzah/  
 مشروع مليح *mais* يخصه شويه وقت باش ينجح

Good project but still needs time to give a best result

**Researchers: What do you think of students' level?**

Ahmed: /Moʃkil taʃ *niveau* rah ytiḥ *chaque année* ktar *mais a mon avis tous le monde est responsable les étudiants et les profs*/.  
 مشکل تاع *niveau* راه بطيح كتر

*mais a mon avis tous le monde est responsable les étudiants et les profs chaque année*

The level is decreasing each year more but in my opinion all are responsible students and teachers

**Researchers: What do you think of life in Algeria?**

Ahmed: /Ru:bla rana ʃayfinha *par a rapport les autres payes*/.  
 روبلة رانا عايشينها *par a rapport les autres payes*



Trouble when it compared to others countries

**Researchers: How do you see you carrier in Algeria?**

**Ahmed:** /Maniʃ metfaʔəl/

مانيش متفائل

I'm not optimist

The intra-sentential code is obviously depicted in his speech because he is French teacher and strongly affected by see the above example 1, 2, 4, and 5 Inter-sentential code switching. The example three it is shown that the place where a new sentence begins is marked with a short pause most of the time not noticeable. In fact, the pauses are good indicators of the beginning of a new sentence or clause, since in spoken discourse the boundary between two sentences or clauses is not always clear.

The participant also used a borrowed word Roubla which comes from the French word La rouble and as we have already explained in the first chapter that borrowing can be considered as other way of switching as 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”

**Researchers: what is your branch of study?**

**Ali:** /rani dajər Françaɪs/.

راني داير Français

I study French.

**Researchers: what do you think of LMD system?**

**ALI:** /LMD system problem wʔana manjʃ meqtanəʃ bjh par se que huwa eli habat *niveau*/.

LMD system problem وانا منيش مقتنع بيه par se que هو الي هبط niveau

LMD system is a problem itself and it doesn't convince me because it decreases the student's level.

**Researchers: what do you think of today's student level?**

**ALI:** /həd system howa eli xala *l'étudiant fainéant* w majdirf *les recherches* kima bekri

*En plus* makanf *programme* kajən *monsieur* google/.

هاد System هو الي خلا l'étudiant fainéant وميديرش les recherche. كيما بكري

.monsieur google كايڤ programme مكانش en plus

This system makes a student lazy and unable to do research as usual.

In addition there is no program but Mr google.

**Researchers: what do you think of life in Algeria?**

**ALI:** /normal xəti raki ʕarfa mezirija w mʕiʕa ɣalja/.

Normal . ختي ميزيرية ومعيشة غالية

It is normal sister you know about misery and living is very expensive.

**Researchers: How do you see your future/ carrier her?**

**ALI:** /je ne sais pas la venir taʕi rabi rah ʕalem biha/

Je ne sais pas la venir تاعي ربي راه عالم بيها

I don't know my future only god know.

In this conversation the speaker code switch between French and Arabic, he usually started the sentence with French and he switched into Algerian dialect and this can be clearly shown in the conversation for example when he said: ( LMD system ,system), (problem, problem), (i don't know, je ne sais pas), (normal, normal), the type of intra-sentential code switching can be clearly noticed in these examples ,(because), /par se que/, (level, niveau), (student, étudiant), (lazy, fainéant ), (the research, les recherches), (in addition), en plus), (program, programme ),(Mister, monsieur), (the future, la venire) ,also the speaker borrowed the word (misery, mizirija) ,from the French language (misère), that is the speaker switched to emphasize on his point of view and maybe he wants to convince the audience by using these words.

**Researchers: what is your branch of study?**

**Lamia:** /Adab ʕarabi/.

أدب عربي

Arabic literature

**Researchers: what do you think of LMD system?**

**Lamia:** /həd *system compliqué* bezaf w γbən *les étudiants*/.

les étudiants هاذ complicated system وغبين بزاف

Very complex system and overexerted the students.

**Researchers: what do you think of today's student level?**

**Lmaia:** /*les étudiants* marahomf *intéressés w les profs* marahomf metmaknin/.

les étudiants متمكنين مراهمش intéressés w les profs مراهمش

Students are not interested in studying and teachers as well as are not competent.

**Researchers: what do you think of life in Algeria?**

**Lamia:** /makanf kima mɛiʃa fi l'*Algerie*/.

l'Algerie مكانش كيما معيشة في

Life in Algeria is wonderful

**Researchers: how do you see your future/ carrier her?**

**Lamia:** /*normal* rani metfa?la/

Normal متفائلة راني

Cool I'm optimist

In this conversation the speaker also switches between Arabic dialect and French sometimes she started the sentence with French and continues the speech with Arabic and vice versa. However, she used only common words that are simple and clear for example: (system, system), (complex, compliqué), (students, les étudiants), (teachers, les profs), (normal, normal), (Algeria, l'Algerie). So here the speaker used the intra-sentential code switching. , in addition sometimes she used the word (normal) to avoid more talking as she deviated from the answer.

**Researchers: what is your branch of study?**

**Fatimal:** /dajra adab/

دايرة أدب عربي

I study Arabic literature

**Researchers:** what do you think of LMD system?

**Fatima:** /həd l *programme* zedid baʔa bil al faʃal fi *marikan* w mandɤf jenzah fi bladna/

هاد programme جديد باء بالفشل في الولايات المتحدة الامريكية ومنشنش ينجح في بلادنا

It is new system that failed in USA and I think it will also in my country.

**Researchers:** what do you think of today's student level?

**Fatima:** /tarazoʃ malhu:z wa baramij mokaəafa , oui *niveau* tajəh bezaf/

تراجع ملحوظ وبرامج مكثفة oui niveau تايح بزاف

Despite the intensive program the level is remarkably decreased.

**Researchers:** what do you think of life in Algeria?

**Fatima:** /kajən tabaqija w mʃiʃa rahi ɣi tzid w tɣla/

كاين طبقية ولمعيشة راهي غير تزيد وتغلا

There is social class and the level of leaving it increasing

**Researchers:** How do you see your future/ carrier her?

**Fatima:** /makan hata *avenir* teqri ɣir fel batəl wela tetzowzi zwaz ʃajan/

مكان حتى *avenir* تقري غير فالباطل ولا تتزوجي زواج عيان

I don't see any future here either I study for nothing or engaged in failed marriage.

It is clearly noticed that the speaker of Arabic literature is less affected by the French language, however, his speech usually contains French common items like: (program, programme), (level, niveau), (future, avenir), maybe to show his ability to speak French language, but few answers contain the intra-sentential type of code switching.

### III.4 Data Interpretation

From the data analysis above it is clearly shown that the contacts between languages that Algeria knew within specific period of time as we have discussed in the chapter two (historical background) left effect. It can be revealed from the analysis of the learners' questionnaire that admitt that the languages in contact disallow them saving their mother tongue completely. It is also noticed that all of them used both Arabic and French in their conversation although their parents use only Arabic home .so the results shows that they code switch between the mentioned languages unconsciously which means they are unaware of that act according to whom they are talking to and they strongly believe that switchers are intellectual.In this part, most of Algerian students code-switch either in the middle or in the end of the sentence. The way people code-switch differs from one person to another according to their purposes and needs. The Algerian people code- witch for various reasons for instance, when they find that some items are better expressed in either language, that are more appropriate in one language than in another. Code- switching helps in emphasizing on a particular point. 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 like French students and concerning Arabic literature students who are supposed to master Modern Standard Arabic language but they don't rather, they code switch between Algerian dialect and some common words in French.

### III.5 Conclusion

The findings of the data show that the Algerian historical background plays an important role in affecting their way of using language hence, they don't use their mother tongue appropriately but rather they 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, the analysis of the students' questionnaire and interview helped us to shed some light on the phenomenon of code switching. They offered an opportunity to focus on Arabic-French code switching among University students.

# Chapter Four Syggestions and Recommendations

## **IV.1 Introduction**

The third chapter shown that the outcomes of languages in contact clearly affected today's linguistic situation in Algeria and the way Algerians use their speech. We have seen also, that almost students do not use their Algerian Arabic alone but rather use dialect and French for such reasons, the present chapter will give some suggestion and recommendations to protect Arabic as help in decreasing the use of code switching which effects our mother tongue .

## **IV.2 Suggestion and recommendations**

Although code-switching can add to a student's toolbox, it can also be a sign of delay in language ability and Bilingualism can be viewed as either a subtractive or an additive language process as we have already explained in the first chapter. Subtractive refers to increasing the fluency and vocabulary in one language while the ability in the other decreases (Hughes et al., 2006). Therefore, this process involves the replacement of one language for the other. The additive process is when the speaker holds on to the knowledge of the first language and adds on the skills of the second language (Hughes et al., 2006). Some people view code-switching as negative because they view it from the subtractive perspective, believing that the addition of a second language shows lack of knowledge of the mother tongue .and chapter three shows that almost students use code switching whether they are foreign languages' student or even student of Arabic literature.

Then, they forget about their mother tongue which is the language of the holy Coran and using other foreign languages to express their minds it means that Arabic language is in danger and should be protected by the speakers of Arabic language themselves. They can do this through various avenues such as: schooling and education, books and publishing (not just translations), the culture at large, and as any scholar of language maintenance or Ecolinguist will tell you- their ideology. What do they think about (and of) their language? How do they measure their language to other languages? And many other questions, and once those can be answered (and importantly implemented) then the status and importantly the future of a language can be determined. Arabic language is not dead but their speakers are. Some linguists study this phenomenon and propose various suggestion believing they are useful in protecting Arabic discussing

this issue in the annual Arabic language conference that takes place in Dubai each year for the last few years under the name 'laws and legislations should be imposed by Arab countries to protect the Arabic language'.

### **IV.3 Scholars call for laws to protect Arabic**

Shaikh Nahyan Bin Mubarak Al Nahyan, Minister of Culture, Youth and Community Development during his opening speech says "Between the eighth and 16th century, the Arabic and Latin languages were the only two in the world used to document science and philosophy. This is proof that the Arabic language is a global language and it is up to this generation to conserve and protect it," In order to preserve the language for future generations, Shaikh Nahyan said we must have curriculums with clear objectives that are based on thorough studies. "We must also ensure that the Arabic language is lively so that its learners will find it both fun and beneficial. Training qualified teachers and utilising technology also help spread its usage.

The Arabic language faces many dangers according to Dr Abdul Latif Obaid, member of the Tunisian Council of National Constituent Assembly said: "Our Arabic Language is facing dangers from foreign languages that are used in our schools and our media, slang is also a danger as it is overwhelming and slowly replacing the standard language,".

To help protect and preserve the language Dr Ahmad Al Dhabib, said legislations and laws should be imposed to protect it; "Many Arab countries need legislations and laws to ensure that the Arab language is used in tourism and education. We are not against other languages; we are against other languages overwhelming ours." Dr Abdullah Nasir saw that Arab people have a huge role in protecting the Arabic language and the problem is hold on them personally stating "The Arabic language is being shut out by its own people in the name of literature. We are the only people who have two types of literature the standard one and the colloquial literature. The later has taken the place of the standard language." Nasir also said the Arabic language is being threatened by slang language, and if the Arabic language is in threat, so is the Arab identity. Mohammad Al Qatatsha, a member of the Jordanian House of Representatives also believes that the Arab people are the ones in charge of protecting their language saying "We are the ones who push our children to invest in the foreign languages because we believe that they are a



valuable investment. We believe we need this language because the owners of this language are the rulers of the world.”Al Qatatsha said laws and legislations are not enough to protect the language. The Arab people should also have an effective role.

So from the scholars quotation we can say what speakers at the conference thought the current status of Arabic language is. The vast majority of speakers show anxiety, there is a call to refer to a 1944 unified terminology! 1944? We need one for today and it shouldn't be imposed either people should ease into using good terminology otherwise it will feel too prescriptive. Nobody is against a unified terminology there are benefits to such a thing but it needs updating and it needs to reflect the world we live in today. It cannot be archaic in its words when describing modern ideas and objects (words such as internet, selfie, nerd etc....need quick short Arabic equivalents not transliterations or inconceivable words). There is also a call to use Arabic language in tourism, not sure what that means because most tourists will not speak Arabic, why not in both Arabic and English or French ? And how does a brochure in English affect the Arabic speaker or indeed the future of Arabic?

Practically though there is a call in the article to implement change and ensure better command of Arabic among native speakers through an improvement in curricula and in the quality of teaching through better teacher training and more creative resources. Many have always felt sorry for both the Arabic teacher and the Arabic student because many times the subject is neglected and whilst other schemes of work are updated and made more accessible (like maths & science) Arabic language syllabi have always been the same for decades in many Arabic speaking countries. However, that is changing because many people both those in education and publishing in the Arab world have agreed that there is an issue and it needs to be addressed, Arabic has been neglected for too long. So schools, publishers and writers have begun implementing many changes to the way Arabic language is presented and represented in both print and schooling. main language (alongside English) of its speakers now and in the future. Please share your thoughts as always.(Arabic needs protection)

## **IV.4 Conclusion**

We have adapted this last chapter to suggest some recommendations to protect Arabic language because through this research we have found that their users are not using it appropriately as it should be. Plus, we have opened door to further research maybe taken into considerations by others researchers in the future.

# General Conclusion

This study has examined language variation among students' university of Saida. Through time, language contact has led to various language phenomena that have had linguistic and sociolinguistic effects on speakers. In this research work, the major concern was to identify this effect in order to shed light on the language variation in the University of Saida by focusing on the different outcomes of the language contact such as code switching, borrowing, bilingualism and diglossia. The research work aimed at finding out answers to two main research questions which are confirmed in our analysis. The first one was to know the causes of Algeria's linguistic diversity, and tried to give a general idea about Algeria's linguistic past and present. Algeria has always been a multilingual country, and its linguistic history confirms that, because of the succession of several civilizations which have left linguistic traces, mainly the French language which remains a linguistic legacy in Algeria after more than 50 years of independence. Such linguistic situation will probably last for many more years. We have seen that despite the fact that the Algerian population has struggled to express its own identity, there still exist clear linguistic problems. The second one was to know the consequences behind language contact that are clearly noticed in Algerian utterance especially code switching and borrowing. In this study the main concern was to shed some light on the phenomenon of code switching behaviour within a specific community, university of Saida. 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 can be clearly shown in their conversations.

According to the evidence the results reveal a positive insight to the given hypothesis. The data analysis has shown that the coexistence of many languages for certain period of time had left a great impact in the society and especially the French languages where it considered as a second official language in Algeria. The results also has shown that the phenomenon of code switching is part of the Algerian society, where we found that the French language influence not only educated people but also uneducated ones, 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 colonize rather they considered those speakers of it as prestigious and intellectual. We have found that Algerian students do not use their mother tongue alone but switch between languages according to the person they are speaking with. They shift from one code to another

according to the interlocutor. Also, bilinguals mix codes within one sentence to express a word that does not have a direct equivalent in the other language. Thus, code switching is part of the Algerian society. It was noticed that such students switch between languages in their communication as they mix languages within one sentence.

We have learned that code-switching affects many people. It does not only affect the code-switchers but also the friend of the code-switcher because, they might feel uncomfortable and left out. We think the part that was easy in particular was forming the questions that went along with our topic. The hardest thing to us was finishing all the chapters on time because we did not use our time as effectively as we should have. Next time we would use the time more properly so we would not have to cram. We think it would be more useful if this investigation needs to be studied further. Questions like what are the emotional and social effects of code-switching? What are the bad effects of code-switching?

We think it would be more effective if the researchers saw what the racial background of the people who answered the data surveys were so; they could better understand where they come from. Another thing is if they asked the same survey questions to people of another country or place to compare and contrast the people and the places where code-switching happens.

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## Questionnaire

Dear students, you are asked kindly to answer these questions by putting a cross in the appropriate box or boxes in order to collect data about our research.

1. Do you think that the languages exist in Algeria for specific period of time left some effect?

Yes ☐

No ☐

2. If yes that effect is more touchable in?

Linguistic (language) ☐

Culture (way of living and thinking) ☐

3. Do you think that the Algerian people maintain using their mother tongue (Arabic) despite the existence of other languages?

Yes they do ☐

No they never do ☐

Yes slightly do ☐

4. Which of the following languages your parents use.

Arabic ☐

Frensh ☐

Berber ☐

5. Which of the following languages you use in your conversation?

Standard Arabic only ☐

Algerian Dialect only ☐

Standard Arabic with Algerian dialect ☐

Algerian dialect with Frensh ☐

6. Do you code switch?

Purposely ☐

Unconsciously ☐

## 7. Who code switch more in Algeria?

Educated people

Uneducated people

## 8. The Algerian code switch using?

Frensh

English

## 9. Why do you code switch?

Due to the formality of the situation

According to whom you are talking to

To show prestige

To other reasons

.....

.....

.....

.....

## 10. What do you think of people who code switch?

Are intellectual

Pretend to be intellectual

Must use one language

Are sophisticated

Master no language

## 11. What do you think of including other foreign languages in the Algerian Educational system?

Beneficial and useful

Excluding the use of Arabic

Are not useful at all

### **The interviews' questions**

Question 1: What's your branch of study?

Question2: How do you see LMD system?

Question 3: What do you think of students' level?

Question 4: What do you think of life in Algeria?

Question 5: How do you see you carrier in Algeria?