Code-switching Between Algerian Arabic and French Language in the Algerian Media
A Pragmatic perspective
Case study: Kbc’s “Pas de-panique” show

Bublically defended on:
08-06-2015.
Before the jury

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Dedication

To the first person who taught me the alphabet, my father

To the light of my eyes who encourages me, my mother

To all my brothers

To all my teachers throughout my career of study

To all my friends

To all who know me

And with all my love

I dedicate this modest work.
Acknowledgements

I would like to express my great appreciations to my supervisor, MR. Ahmed Noureddine BELARBI for his guidance, help, encouragement, patience, and above all for his competence in directing me to accomplish this modest work.

My thanks is due to my father, my mother, my brothers, and my friends for having been patient with me.

Special thanks also go to my teacher, MR. Abdelbasset DOU and my colleague Maadh HENKA for their help.

Last but not least, I would like to thank in advance all the members of jury who have kindly accepted to correct and examine this dissertation.
List of abbreviations

AA: Algerian Arabic

CA: Classical Arabic

CS: Code-switching

H: High variety

L: Low variety

MSA: Modern Standard Arabic

MT: Mother Tongue

SA: Standard Arabic
# The phonetic symbols

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Introduction
Introduction

Code switching is the focus of the present sociolinguistic and ethnographic studies. It is the most commonly tackled topic by researchers nowadays. Also, it is a widespread linguistic phenomenon in the diglossic, bilingual, and multilingual societies.

Algeria is one of the diglossic and multilingual societies. It has different languages. Those languages are: Arabic, Berber, and French. This makes its sociolinguistic situation as a complex domain of research. Moreover, in the Algerian community, code-switching phenomenon can be found in education, administration, media and so on.

Aim of the study

This research is intended to tackle the code-switching phenomenon. However, the main aim is to check whether being a bilingual and/or a multilingual speaker is the main reason that pushes the Algerian men/women of media to code-switch.

Statement of the problem

As what we have mentioned above, Algeria is a diglossic and a multilingual society where we can study and deal with different linguistic phenomena such as: “code-switching”. The latter is the most important phenomenon that can be observed among Algerian men/women media.

This research will focus on the following problematic “the co-existence of different languages in Algeria leads to the emergence of code-switching in the Algerian media”.

Significance of the study

We intend to shed light on the code-switching phenomenon in Algerian media for the following reasons: First, to see the influence of French in Algerian media. Second, to make the Algerian men/women media aware of code-switching phenomenon and its influence in the Algerian community. Third, to contribute to an area knowing an increasing interest.

Research questions

The present piece of research is aiming at raising the following questions:
- Why do the Algerian men/women media switch-code?
- What are the factors that lead them to switch-code?
- When do they switch-code?

**Hypotheses of the study**

This study will test the following hypotheses:

First, the emergence of code-switching in the Algerian media is due to the influence of French.

Second, different cultural and educational backgrounds lead the Algerian men/women media to code-switch.

Third, Algerian men/women media code-switch occasionally or according to the context they are in.

**The structure of study**

This research consists of two chapters. The first chapter focuses on the theoretical side and background knowledge about the topic; several linguistic phenomena will be presented and explained. The second chapter will be dealing with the practical side of the study in which the hypotheses are tested, and then the findings will be investigated.

**Means of research**

In order to test the hypotheses of this study and to collect data, recordings of different samples of code switching within a broadcast program, “Pas de-panique” will be analyzed.

Recordings enable us to have concrete examples about the way the Algerian media (men and women) code-switch, when they code-switch, and the factors that lead them to do so.

**Methodology**

We have some structures from this emission “Pas de-panique”, we have divided them into categories.

We have collect all the possible code-switched items with the specific time of the expressed utterances. Then, we suggest some possible translation with these expressions in
English. Also, we have adapted both Arabic and French transcriptions since we are writing in English.

After the collection of data, we come to the description and the analysis of all code-switched expressions that we mentioned, the reasons and factors possibly contribute in this social linguistic phenomenon. At the end we come out with the answers to the research questions mentioned above.

**Limitation of the study**

In this study, we will limit the practical chapter in analyzing the broadcast programme called “Pas de-panique” and only the episode that was with Abderrazak Moukri for neither time nor space are enough to tackle all the expressions being mentioned in more than 3 or 4 different episodes.
Chapter I

Language variation
Chapter I: Language variation

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Chapter I  Language variation

Introduction

In this chapter, we deal and focus more on language in contact. The latter comes from many reasons like: wars, migration, trade and so on. It leads to the language change that facilitates communication between peoples, who come from different places and have different cultures.

Algeria is the community where we can find language variation; diglossia, bilingualism, multilingualism. All these variations lead to the emergence of some linguistic phenomena such as: borrowing, code-mixing, and code-switching.

1. Current sociolinguistic situation in Algeria

Algeria witnessed several invasions throughout history. As a result to that, its linguistic situation is instable and it has always been characterized by the existence of various linguistic varieties. But nowadays, the Algerian linguistic situation is categorized as follow:

- Arabic (Classical Arabic, Modern Standard Arabic, and Algerian Arabic).
- Berber.
- French.

1.1. Arabic

Nowadays, the classification of Arabic is different from that in the past. In the past, there were two categories of Arabic; Classical Arabic and Colloquial Arabic. The first is the language of Holy book-Quran and it is used to be the high variety that is used in schools. Whereas Colloquial Arabic was used in daily conversations. However, the present classification of Arabic is as follow:

- Classical Arabic: since it is the language of Holy book-Quran means that its use is necessary, and it is not far from MSA.

According to Mcloughlin (1999):

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 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. (p.1)

- Modern Standard Arabic: is the official language of Algeria as specified in its constitution since 1963. It is used at schools. The MSA emerged as an alternative between CA and SA. MSA is used by people on occasions calling for more formality, in international conferences, for instance.
- Algerian Arabic: 85% of the Algerian population use Algerian Arabic as their mother tongue. AA is the language of daily conversations. It is the real instrument of communication among Algerian speakers. Nowadays, we notice that it is also used at schools by most of the teachers.

1.2. Berber

Firstly, The name Berber (Tamazight) is derived from the Latin barbarus. A history by a Roman consul in Africa made the first reference of the term ‘barbarian’ to describe ‘Numidia’. The use of the term Berber spread in the period following the arrival of the Vandals during their major invasions.

Berber was the original language of Algeria. Algeria is the second country in which Berber languages are found after Morocco.

Berber languages are used in different parts of Algeria especially in Kabylie, in Aures, and in the Sahara.

- In Kabylie: about five million speakers mostly in Kabylie and surrounded regions, due to Kabyle migration outside the Kabyle region in Algeria and Europe. Some estimates are as high as eight millions.
- In Aures: about two million speakers in Aures speak Chaouia (also called Tchawit, Chawi) dialect.
- In the Sahara: there are several Berber languages and dialects; Mozabite in the M’zab (Ghardaia); language of Touat and Gourara that called Taznatit, language of Touggourt and Temacine; Tamahaq among the Tuareg of the Hoggar.

On May 08th, 2002, Berber has been recognized as ‘national language’ by constitutional amendment. (Belarbi, 2013).
Although Berber is a spoken language, it has not a written form, but it has been able to survive because of its capacity to borrow more words from other languages. Also, it has maintained itself as the mother tongue of Berbers.

Statistically speaking, it is important to mention that nearly 20% of the Algerian population speak Berber dialects.

1.3. French

French language has spread in Algeria since the arrival of France in 1830. By time, it has been playing a big role in the linguistic situation of the Algerian community because of its use among the Algerian population all over the country, in all areas. Although Algeria gained its independence, but the French language is still used.

Despite the fact of Arabization, French is still used formally nowadays in administrations, media, and education. In administration, for example, we see that most of the documents are written in French. As for education, French language is a part of the standard school curriculum. In addition to this, French is also used as a mother tongue by some Algerian families.

Moreover, French is widely understood (18 million Algerians can read and write French, and the figure is higher if those who can only speak and understand it are included; Ethnologic estimates indicate that 111 000 people in Algeria speak French as their native language).

So, because of the co-existence of different languages in Algeria, the linguistic situation of Algeria is characterized by its ambiguity and complexity.

2. Language in contact

Algeria is characterized as a diglossic, bilingual, and a multilingual community. Briefly, diglossia refers to the use of two varieties of the same language. Whereas bilingualism refers to the use of two unrelated languages within the same community. Multilingualism, further, refers to the use of more than two languages within the same community.
Chapter I  
Language variation

2.1. Diglossia

Diglossia is the use of two varieties of one language within the same community.

Ferguson was the first one who introduced the term ‘’diglossia’’ into English by the late of 1950’s . He used this concept to describe the sociolinguistic situation of Arabic speaking countries as well as in the German, the Greek and the Haitian communities where two varieties of the same language are used .

Ferguson (1959) defines diglossia as :

A relatively stable language situation in which, in addition
To the primary dialects of the language (which may include
A standard or regional standards), there is a very divergent,
highly codified (often grammatically more complex) superposed
variety, the vehicle of a large and respected body of written
literature, either of an earlier period or in another speech
community, which is learned largely by formal education and
is used for most written and formal spoken purposes but is
not used by any sector of the community for ordinary conversation. (p. 336).

2.1.1. Types of diglossia

Since diglossia has been defined as the use of two varieties of the same language, these varieties are high variety (H) and low variety (L).

High variety : is referred as ‘’H’’ and it is used in formal situation such as: schools, news, poetry, political speeches and so on. As a result to that use, High variety is more prestigious than the Low variety because its vocabulary contains formal and technical terms ( Hudson, 1966 ; Holmes, 2001 ; Sridhar, 1996).

- Low variety: is referred as ‘L’, unlike the High variety, Low variety is used in informal situation such as jokes, communicating with friends, and so on. Also, it is acquired at home and used as a mother tongue (Romaine, 1989).

Ferguson noted that High variety and Low variety differ in some elements. This work put by Fishman in ( Romaine, 1989 ) and those elements are:
• Function: each variety has its function because of the different specific domains where High or Low variety is used.

• Prestige: High variety is more prestigious than Low variety since it is used in education, literature....etc.

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

• Acquisition: Low variety is considered as the mother tongue because it is acquired before the High variety. The latter comes after the Low variety as it is learned at school.

• Standardization: High variety is standardized in the sense that the native grammarians set up dictionaries and grammar books for it, whereas the Low variety is not standardized.

• Stability: it means that diglossia does not change through history. So, it is stable.

• Grammar: most linguists agree that H variety has grammatical categories that are clearly absent in L variety. The latter cannot be taught at school because it just lacks grammar.

• Lexicon: one variety lacks some vocabulary items that are used in the other variety and vice-versa.

• Phonology: the phonological systems of the two varieties cannot be separated from each other.

2.1.2. Diglossic situation in Algeria

Algeria is a diglossic community where two varieties of language are used. The Algerian diglossic case is particular since the L variety is not very close to the H variety.

Those varieties are: Classical Arabic (Modern Standard Arabic) is the High variety for being the official language of the country that is used at school, in conferences and so on, and Algerian (Colloquial) Arabic is the Low variety that is used at home, in workplaces, or among friends.....etc. Berber (Tamazight), also, is considered as a Low variety, however; French is the High variety since it is used in the administration and in some companies.
2.2. Bilingualism

A bilingual person is he who is able to use two different unrelated languages. Sridhar (1996) claimed that the term is used in the literature “to refer to the knowledge or use of more than one language by an individual or a community” (p. 47). In other words, bilingualism is a widespread phenomenon in the world. It is an interesting subject among linguists, psychologists, anthropologists, and dialectologists.

In defining bilingualism, linguists have different views, some of them state that a bilingual person is the one that has the ability to speak the two languages fluently.

Weinreich (in Hornby, 1977) defines bilingualism as follow:

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 is a Paramount element that the speaker should reach in the two languages to be a bilingual. That is bilingual is the one who speaks both languages fluently.

Another simple definition was given by Weinreich (1953), he stated that bilingualism is “the practice of alternately using two languages” (p. 1).

Haugen (1953) says that bilingualism starts when “the speaker of one language can produce complete meaningful utterances in the second language” (p. 7). The importance is, here, given to the sense that to say someone is a bilingual person when he or she is able to make and use a meaningful sentence in the second language.

According to Myers Scotton (2006) “being bilingual does not imply complete mastery of two languages” (p. 3). She illustrates that most children who were exposed, at a very young age, two languages seem to speak them equally as well as spoken by even younger children, but do not maintain equality in the two languages later on.

In the world, there are many bilingual communities, among these countries there is the nation of Europe where the majority of its population are bilingual. Canada, for example, is a bilingual community where there is the co-existence of two official languages; French and English.
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Language variation

Bilingualism in Algeria is special because it is much more practiced in the major places where there is a closed link between Arabic and French languages.

2.2.1. Types of bilingualism

The term bilingualism has several typologies that are given by different scholars. Weinreich (1953) gave three types of bilinguals namely, compound, coordinate, and subordinate bilinguals.

- **Compound bilinguals**: means that both languages are taught in the same context and situation, so that words from L1 and L2 have the same meaning.

- **Coordinate bilinguals**: means that the two languages are taught in different contexts and situations, and here the bilinguals have two systems of meanings for words; i.e. one system of meaning is for words that the individuals know in the L1 and the other is for words they know in L2.

- **Subordinate bilinguals**: in this type, linguistic codes of bilingual’s second language (L2) are assumed to be understood by and interpreted through their first language (L1).

According to Hamers and Blanc (1989) (cited in Bouamrane, 1986), balanced and dominant bilingualism are another types; the first one refers to the case wherein the speakers have similar degrees of proficiency and mastery in both languages. Whereas dominant (unbalanced) bilinguals are those who are more proficient and competent in one language than in the other language(s).

2.3. Multilingualism

Multilingualism is a widespread linguistic phenomenon in the world in which there is a co-existence of more than two languages within the same speech community.

According to Sridhar (1996):

Multilingualism involving balanced, native like command of all

The languages in the repertoires is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic
expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles. (p.50)

Romaine (2003) claimed that ‘‘Experts know that multilingualism is not the aberration or minority phenomenon many English speakers suppose it to be. It is, on the contrary, a normal and remarkable necessity for the majority of the world’s population’’.

Here, we could sum up that it is a necessity to all the speakers to be multilinguals.

2.4. Dialect

A dialect is a language variety that differs from the other dialects in three levels: phonology, grammar, and vocabulary. Chambers, Trugill and Schilling (2003) said that a dialect “varies from other dialects of the same language simultaneously on all three linguistic levels: phonologically, grammatically and in terms of vocabulary” (p. 17).

There are two kinds of the dialect; regional and social. The first one refers to the differences in pronunciation, vocabulary, and grammar according to the geographical areas of the speakers. On the other hand, social dialects are concerned with social groups in the sense that people have different social backgrounds like the level of education, class, and occupation speak differently at the lexical, grammatical, and pronunciation level.

Algeria has a complex linguistic situation due to the existence of the various dialects. Among those dialects, we have Chaouia, Mzabite…etc. It is clearly noticed that the dialectal areas in Algeria have very distinct dialects. Sometimes a speaker of Chaouia, for example, cannot be understood by the one who is from the Sahara or vice versa. This occurred due to the divergence in vocabulary, grammar, and pronunciation.

2.5. Pidgin and Creole languages

Pidgin and creole languages are found in all continents. They have been defined by many scholars, and they are nearly the same.

2.5.1. Pidgin language

Pidgin language resulted from the extended contact between two groups of people who have no common language to communicate through. Also, it is the native language of no one,
it is acquired only in contact with people who continue to speak their own language in their own community. In addition, it is most commonly employed in situations such as trade, or where both groups speak languages different from the language of the country in which they reside (but where there is no common language between the groups).

Holm (1988) defines a pidgin as:

A reduced language that results from extended contact between groups of people with no language in common; it evolves when they need some means of verbal communication, perhaps for trade, but no group learns the native language of any other group for social reasons that may include lack of trust or of close contact. (pp. 4-5).

A pidgin is not a full language since it is created only on the purpose of communicating and understanding each other. It is a mixture of two or more languages, in which the grammatical system is based on one language and the vocabulary is largely taken from another (Spolsky, 1998). The socially-dominant language is called the ‘superstrate language’ from where vocabulary is taken, and the language that tends to have a greater impact on sounds, grammar and meaning is called ‘substrate language’. The latter of course is the socially-subordinate language.

A pidgin is an individual solution in the case where speakers acquire a limited amount of a language for the purpose of trade and commerce. Pidgins spreads in sea coasts, for instance, developed as languages of trade where traders use different colonial languages such as: Portuguese, Spanish, or English and the Indians, Chinese, Africans or American Indians they were trading with (Spolsky, 1998).

We can distinguish pidgin from another languages through some characteristics; it has a small number of vocabulary, less inflection, more restricted range of phonological and grammatical options, no marks of plural, no tense of verbs, and it is used in a limited areas and so on.

In Algeria, for example, Chinese workers create a new language that is as a combination of their mother tongue and Algerian Arabic, the use of this language (Pidgin language) enables them to communicate with Algerian people.
2.5.2. Creole language

It is not far from pidgin. Creole language resulted from the extended contact between two or more languages. However, Creole is a full language, also it is the mother tongue of some people as Aitchison (1994) (as cited in Wardhaugh, 2006) says that “creoles arise when pidgins become mother tongues” (p. 3177). While Holmes (1992) says that “A Creole is a pidgin which has expanded in structure and vocabulary to express the range of meanings and serve the range of functions required of a first language” (p. 95). Here, we understand that Creole has a larger vocabulary, a wide range of phonological and grammatical options, and wide areas of use than pidgin.

Unlike pidgin, Creole language develops ways of systematically signaling meanings like verb tenses, which may develop into inflections or affixes over time. That is the linguistic complexity of Creole.

We have mentioned above that the Creole arises when pidgin becomes mother tongue, to clarify this point we have the following illustration: From the seventeenth to the nineteenth century, Africans of diverse ethno-linguistic groups were brought by Europeans to colonies in the new world to work together on sugar plantations. The first generation of slaves in such a setting, the conditions were often those that produce a pidgin. Surely, Africans do not have language in common, they just produce a pidgin language. So, the children born in the new world are exposed more to this pidgin which becomes their mother tongue. i.e. that pidgin becomes Creole since it is the mother tongue of those children (Holm, 2000). The same thing is observed with Algerian children born in France where they meet with a foreign language along with the mother tongue they come up with.

2.6. Arabization

Algeria witnessed a long period of colonization that lasted one hundred and thirty-two years. As a result, Arabic language declined and vegetated. Thus, after independence, Algeria faced a serious linguistic problem.

Although Arabic was an official language that was used in instruction in Algeria, the government allowed key industrial and economic institutions to carry on in using French because it was the means of achieving the economic modernization (Ahmed. Sid, 2008). Also, the Algerian French-educated people considered French as a means that could bring the country into modernity.
However, the co-existence of numerous languages and dialects in Algeria during many years, it would be convenient to have one appropriate language. That’s why the Algerian government wanted to restore its Arabo-Islamic patrimony by implementing the Arabization process to unify the Algerian people after 132 years of instability.

The presidents of the independent Algeria wanted to give the Arabic language its position, that is to replace the French language by the Standard Arabic in all fields; schools; administration; media and so on. On October 05th, 1962, Ben Bella asserted that “Arabic will regain its rank”. In 1968, the president Houari Boumedienne declared that : “without the recuperation of this essential and important element Which is the national language, our efforts will remain useless, our Personality incomplete and our entity a body without soul” (Belarbi, 2013, p. 13).

On the light of this declaration, we understand that the president Boumedienne saw that the main thing that should be done in independent Algeria is to regain the national language “Arabic”.

Since the Algerian policy works on regaining the Arabic language and arabizing the Algerian community after many years of instability, there were various decisions put on Arabization among them: developing the educational system and training the teachers to teach the Arabic language. Here two changes were obtained: one towards Arabization and the other towards Bilingualism. The first aimed at keeping the Arabic and the Islamic identity, and the second which did not reject the French language and aimed at giving Algeria an access to modernization because of the prestigious place that the French language of openness (Lakehal-Ayat, 2008).

Moreover, even before gaining the independence, Algerians wanted to regain the Arabic language, for example, if we turn back to the famous sayings of Ben Badis “Islam is our religion, Arabic is our language, Algeria is our country”, we will notice that to say Algeria is an independent country if it has these conditions.

By virtue to its language and history, Algeria is Algeria. Our past and present, our culture and civilization prove that we are Algerians.

To sum up this point, we can say that the main aim of Arabization process is to elbow out the French language and replacing it with Arabic language. 

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Chapter I

Language variation

3. Mixture of varieties

Sociolinguistics is the study that deals with different linguistic behaviors such as: code-switching, code mixing, and borrowing. Under this title, we will focus more on the phenomenon of code-switching.

3.1. Code-switching

Code-switching is the use of two or more languages within the same discourse. This phenomenon has attracted the attention of researchers in several disciplines, including general linguistics, sociolinguistics, psycholinguistics and anthropology. That’s why it has become an interesting area of discussion in relation to bilingual or multilingual speech communities.

Milroy and Muysken (1995) stated that sometimes code-switching occurs between the turns of different speakers in the conversation, or sometimes between utterances within a single turn. It can even occur within a single utterance.

Hymes (1974) defines code-switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles. Code-switching is not restricted to the use of several languages, it can be the use of varieties of one language and why not speech styles.

According to Gumperz (1982), code-switching is “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical system of subsystem” (p. 59).

Simply, Gumperz (1973) refers to code-switching as the alternate use of two or more languages in the same utterance on conversation. This means that when the speaker switches from one language to another means he just uses the second language as an alternative to the first language due to some reasons.

According to Gal (as cited in Wardhaugh, 2006) “code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evolve or change interpersonal relations with their rights and obligation”.

Moreover, some researchers used the term code-switching to refer to switching rather than to register or dialects.
For instance, Hudson (1996) claimed that “the term code-switching is preferred to language-switching in order to accommodate other kind of variety: dialects and registers” (p. 52).

Hudson stressed that the language should be understood by the addressee to understand the conveyed message.

But the earliest definition of code-switching has been given by Weinreich (1953) who defines bilingual people as “individuals who switch from one language to the other according to the appropriate change in speech situation” (Redouane, 2005, p. 1). From this definition one could understand that the situation of the speech is the main element that leads the speaker to switch from one language into the other.

By referring to the definitions mentioned above, it is clearly observed that the term “code-switching” does not have exact definition. Some writers agree that this term is still ambiguous. Hence, linguists and sociolinguists are disagree about the definition of code-switching, each scholar gave it a definition that is different from the other’s scholars definitions.

3.1.1. Types of code-switching

Scholars have tried to give typology of code-switching phenomenon. According to Poplack (2000), these types are: tag-switching, inter-sentential and intra-sentential switching:

1- Tag-switching: it is related to the inclusion of a tag (e.g. you know, I mean …etc). It is switching of either a tag phrase or a word or both from language B to language A. This type of code-switching is very simple and does not involve a great command of both languages.

2- Inter-sentential switching: the switch occurs at a clause or sentence is in one language or another. This type may also occur between the speaker turn (Romaine, 1989; Myers-Scotton, 1993; Hoffman, 1991).

Here is the example from Puerto Rican bilingual Spanish/English which is given by Poplack in (Romaine, 1989, 123): “sometimes I start a sentence in English and finish in Spanish”.

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According to Romaine (1989), inter-sentential switching could be considered as requiring greater fluency in both languages than tag-switching since major portions of the utterance must conform to the rules of both languages.

3- Intra-sentential switching: switching takes place within the clause or sentence and it is considered to be the most complex form of switching.

In intra-sentential code switching, syntactic risk is much greater as compared to the rest of two.

Blom and Gumperz (cited in Sridhar, 1996) introduced another typology of code switching; situational and metaphorical code switching.

- Situational code-switching: occurs when the context and the situation change. For example, a M’zabi speaker uses Berber to talk to a friend at work. He uses Algerian Arabic to talk to a customer speaker of Algerian Arabic. He uses a combination of Classical Arabic and Berber to talk about religious matters to a Berber friend, and a mixture of Berber and French to talk about matters concerning technical terms related to his work.
- Metaphorical code-switching: occurs when there is a change in topical emphasis.

Then they develop this concept and introduced another term named “conversational code-switching”.

- Conversational code-switching: this type is not guided by a change in context or situation, and it is so rapid and used for communicative purposes.

3.1.2. Reasons for code-switching

There are many reasons that lead people to code-switch from one language to another. According to Trudgill (2000), “the same speaker uses different linguistic varieties in different situations and for different purposes” (p. 81).

Generally, the speaker code-switches to fulfill the interpersonal functions of communication, and he does that according to the context and the purpose that lead him/her to say some utterances in one language and not in others.

Gumperz (1982) illustrated where the code-switching serves to fulfill the interpersonal functions of communication by giving some examples. Those examples are as follow:
To appeal to the literate.
To convey precise meaning.
To ease communication, i.e., utilizing the shortest and the easiest route.
To capture attention, i.e., stylistic, emphatic, emotional.
To emphasize a point.
To communicate more effectively.
To identify with a particular group.
To close the status gap.
To establish goodwill and support.

So, when the speaker code-switches means that he wants to convey a specific meaning in a specific situation and for specific purpose.

3.2. Code mixing

Several linguists have attempted to define the concept of code mixing.

Trudgill (1992) defined code mixing as “the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentence and phrases, that is not really possible to say at any given time which language they are speaking” (p. 16).

Although some linguists argued that there is no cut between code switching and code-mixing, however; there are others who were against this view.

McClure (1978) defines code mixing as follows:

The individual’s use of opposite language element by community.
It occurs when a person is momentarily unable to access a term for a concept in the language which he is using but access it in another code or when he locked a term in the code he is using which exactly express the concept he wishes to convey. (p.7)

It is important to make a distinction between code-switching and code mixing because code mixing discusses issues that are related to grammar, but code switching does not (Sridhar, 1996).
3.3. Borrowing

Sometimes, in order to explain, describe, express, or even to clarify an idea, speakers need to use words from another language. Those words have not equivalents in their mother tongue, this phenomenon is called ‘’borrowing’’.

Borrowing is a phenomenon of switching that was defined by many linguists:

Spolsky (1998) stated 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” (p. 49).

Hornby (2005) defined borrowing as being “a word, a phrase or an idea that sb [somebody] has taken from another person’s work or from another language and is used in their own” (p. 179).

Hudson (1996) stated that “.....borrowing involves mixing the systems themselves, because an item is ‘’borrowed’’ from one language to become part of another language ” (p. 55).

To illustrate this point, we have concrete examples about the use of the word ﻓﯿﺪﯾﻮ. Its origin is French, but it is used in Arabic dictionaries. The word ﺑﺎرﯾﺲ (Paris) is a french word, but it is found in the Arabic dictionaries and takes part from the Arabic language.

Furthermore, borrowing does not occur only in a specific speech, because it is used either by children or by adults. Borrowed items too can be considered as a consequence of fatigue, or emotional stress that lead the speaker to forget the correct words; however, borrowing does not always play a negative role because sometimes the speaker borrows words from another language on the purpose that they are more appropriate than those from his mother tongue (Hoffmann, 1991).

Borrowing is one of the phenomena that are over-used in the Algerian community. It’s as a result to the contact with French during the colonial period. Thus, we see that either the educated or non-educated people use a lot of French words during their speaking. They often make those words sound like Arabic words as the word “table” in French becomes “tabl’, also the word “casserolle” becomes “Kasrouna” and so on.
3.4. Code-switching versus Borrowing

Code-switching sounds like a simple concept, but is in fact more than it seems because it looks like some other linguistic phenomena such as code mixing and borrowing. So, it is important to make the distinction between code-switching and borrowing.

Code-switching involves switching between languages in which the speakers are fluent and can, in effect, be viewed as changing the grammar in use. Nevertheless, borrowing is the act of using a foreign word without resource to syntactic or morphological properties of that language, and often occurs with phonological assimilation. Gumperz (1982) argued that code-switching involves mixing systems themselves. Whereas, borrowing is the use of an item from one language as a part of the other language (Hudson, 1996). He also argued that code-switching involves sentence fragment that belongs to one language, but borrowing involves satisfying the morphological and syntactic rules of another language.

Code-switching is the use of two or more languages in a single utterance but in a complex way. Borrowing is like a loan or placement of single common words or phrases within sentences or utterances (Lipski, 2005).

Borrowing is different from code-switching in that a completely monolingual speaker can engage in borrowing while in a conversation without having knowledge of the grammar, vocabulary, and structures of the language.

Moreover, borrowed forms or concepts are integrated into the borrowing, while code-switching, as we shall see, implies the use of two or more different language codes within the same stretch of speech.

Myers-Scotton (1993) also made another distinction that code-switching essentially involves bilingualism while borrowing does not necessarily do. In other words, the speaker who code-switches from one language to another should be bilingual, but the one who borrows words from another language is not necessarily a bilingual speaker.

Conclusion

To sum up, language variation is a linguistic phenomenon spreading all over the world. Sociolinguists can say about those linguistic phenomena as we have mentioned above, that there are different languages in the world, and within each of them there are several varieties, which are different from one another.
Chapter II

Code-switching in Kbc’s ‘Pas de-panique’ show
Chapter II : code-switching in Kbc’s “Pas de-panique” show

Introduction

II.1. Part one

II.1.1. Sample one

II.1.2. Sample two

II.1.3. Sample three

II.1.4. Sample four

II.1.5. Sample five

II.1.6. Sample six

II.2. Part two

II.2.1. General analysis

Conclusion
Introduction

This chapter is based on spoken discourses that include code-switching, either from Algerian Arabic into French or from French into Algerian Arabic; it analyzes a weekly broadcast program (Pas-de-panique). The latter is shown in an Algerian channel (El-khabar), (KBC). This broadcast program discusses different issues from the Algerian community through inviting different personalities., it lasts only once a week, on Saturday at nine o’clock P.M. And in this practical chapter, we will analyze the episode that was with Abderrazak MOUKRI.

This chapter is divided into two parts. The first part includes different samples and each sample presents one speaker; to give examples that are taken from his/her speech. Whereas, the second part deals with the analyses of the recorded speeches.

Moreover, we will write the transcription of each sentence by using the phonetic symbols that are mentioned above.

II.1. Part one

This part presents six samples; each sample presents one speaker’s speech.

II.1.1. Sample one

Here, we start with the presenter of the emission:

Abdelkader Jeryou is a director of some broadcast programmes in Algerian channels. He is the director of “Journan Igoustou”; one of the famous comic show broadcasted at Ramada. He had post graduation studies in acting and theater.

1.1. Abdelkader Jeryou said:

1.1.a. | tem taʃ lyum huwa hdarna ɛla raʃwa|. (02:04 mins)

تع اليوم هو هدرنا على الرشوة (today’s topic is about bribery).

1.1.b. [se vʁɛ hadhi kayna]. (04:24 mins)

C’est vraiқ. (That’s right, it is usual).
1.1.c. [wahid dumanda ʕlik eraʃwa].

(04:38 mins)
(Does anyone ask you to give him bribery?).

1.1.d. [ʃuʃti raʃwa ʃukatik].

(04:40 mins)
(Have you seen a scene of bribery that shocked you?).

1.1.e. [ʃilxitat siyasi tbanila səɾjø bizaf].

(15:59 mins)
(Within political discourse, you seem too strict).

1.1.f. [wala ʕɛ ʃippi nʕayiʃlak].

(33:02 mins)
(just make a beep, and i will call you back).

1.1.g.[kifaf ʃe no dimukratus].

(01:07:00 mins)
(How about Demokratos?).

Here, we see that mostly, the presenter started using his MT and then used words which do not exist in his native language such as: (دومندا), (شوكاتك), (بيمي), (شوكاتك). These borrowed words are pronounced and used grammatically as if they are a part of his MT.

According to what we observed, the speaker switch-codes in this case because he feels that by doing so, he is not obliged to follow grammatical rules as well as to obtain a well formed sentences, and thus, this facilitates his way of expression.
II.1. 2. Sample two

Kamel Abdet is a comic actor. He has got a Magister in French. Also; he is a teacher at University Tizi Ouzou.

2.1. Kamel ABDET said:

2.1.a. [ṣarjezmān ʒamb madit].

Surieusement jamais مديت (04:03mins).

(Honestly, I have never given).

2.1.b. [mɛ xaṭrat ʒe əblizə kima fi 1ıpital]

Mais حطرات t’es obligé l’hopital (04:04 mins)

(But sometimes you are obliged to as in the hospitals).

2.1.c. [tə əblizə tɑtɪ ɾawə].

T’es obligé تطعي الرشوة (04:08 mins).

( You are obliged to give the bribery).

2.1.d. [mɛʃ lɨṭbib wala la fam də mənæʒ].

la femme de ménage مش للطبيب ولا ؟ ل (04:10 mins)

(Not to the doctor but to the cleaning lady).

2.1.e. [wde fwa fi ɭezəɾɛsən təgulu maʃi hakdha].

les opérations في des fois و (04:16mins)

( And even, she sometimes does teach him how or how not to do surgical operations).

Here, the speaker switch-codes in different ways; his switched items occurred in different places - at the beginning, within the sentence and at the end of the sentence. He switches from French to Algerian Arabic and the opposite.

Actually, the speaker was switching easily and unconsciously. Also, he speaks French language fluently. So, we can say that it is due to the impact of French on his MT (AA).
II.1.3. Sample three

**Amina Belabed** is an Algerian newscaster. She has got License in communication.

3.1. Amina said:

3.1.a. | ana ma kuzyn resamən hkatli h kayal. |
Hikayəli Hikayəma ma cousine rəccəmmənt (Ana: 04:41 mins)
(My cousin told me a story).

3.1.b. | dayir dusi fi la dağel. |
AADL (04:46 mins)
(He submitted a file at the AADL).

3.1.c. | rabən alı enətə nu bakə.| 
Bənk entre nous əlf 40 (04:54 mins)
(between us, 40 thousands DA).

3.1.d. | allə rəžəluh Omanin maljun.| 
Alərs rəqətləhə ələ 80 millıon (05:01 mins)
(They gave her back 80 millions).

3.1.e. | taqra išlan fiʃurnal ʃla tawdhif.| 
Taqra Elən fi Şurnal Şla Tawdhif (18:14 mins)
(When she reads an employment ads in the newspaper).

3.1.f. | wəhda par ezəmpl ki tkamal qrayithə.| 
Wəhda par əzəmpl ki tkamal qrayitha (18:00 mins)
(A woman, for instance, when she is graduated).

3.1.g. | hulmə lwa hid inha tuhkum post.| 
Hulmə Iwahid inha tuhkum post.
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poste (18:06 mins)

(Her only dream is getting a job).

In these examples, we notice that Amina code-switches from her MT into French, but she uses only few words and expressions.

II.1.4. Sample four

Nadjwa ROUGHIS is an Algerian reporter (broadcaster). She was born in 1986. She has got License in Law.

4.1. Nadjwa said:

4.1.a. |masratli li jaxsiyan me srat Isahibti

صرات لصاحبتي. (05:26 mins)

( This has not happened to me, but to one of my friends).

4.1.b. |xuha rah yfarik fi kankur rah dfa' dusil.

راح يشارك في concours RAح دفع الدوسي (05:31 mins).

( Her brother wanted to apply for a job and hence he put his candidacy).

4.1.c. |dif at sit mlajin me man'ah xuha.

دفعت 6 ملايين (05:40 mins)

( She payed 6 million, but her brother was not accepted).

4.1.d. | me al'azajir haqaqt araqm alqijasi.

الجزائر حفقت الرقم القياسي (04:47 mins).

( But Algeria set a record ).

4.1.e. |hal titwaqa'in ja kadir liklasman ta'ha.

شحال تتوقع يا Kader التصنيف الـ (04:53 mins)

(What rank do you Kader, expect for her!).
4.1.f. [[hadhi hija al mɔ̀d pas fi bladnà].

(This is the password in our bled).

II.1.5. Sample five

Abderrazak MOUKRI is an Algerian politician. He was born on October, 23rd, 1960. He has got a Doctorate in Medicine and Magister in Sharia. Also, he is a founding member of an Islamic party. He has written many articles and essays.

5.1. MOUKRI said:

5.1.a. [huwa ʕandu salør tạʃu wizid lisalør t aʃu min rafa].

( He has got his payment and augments with bribery).

5.1.b. [waʃ hị la praʃʃon tạʃ al makìOa bilbit jikitbu sɔn] sans !

( What is the job of the housewife? They write: Neant ! ).

5.1.c. [wbitali limra tạʃi rabha dublɔmɔn]

( Hence my wife is a double winner).

5.1.d. [ana ljum manif fi liraʃʃajil almaʃruf rani fi prọfajil wahd axar maʃ maʃruf] :

(Today, I am not in the very known profile of mine rather I’m in another different unknown one ).

5.1.e. [ana kunt ʒOŋ]

(14:12 mins)
(When I was young).

5.1.f. [dirt ẓn barb]

une barbe درت (14:15 mins)

(I had got a beard).

5.1.g. [daru masrahija ẓla novəmbrə]

novembre دارو مسرحية على (15:44 mins)

(They did had a play on november).

II.1.6. Sample six

The singer (Sadek) is a famous singer. He participated in several international concerts. He studied ‘Biology’ at the university.

6.1. The singer said: (The song).

6.1.a. [gaʕ aʕb bayi jvuti]

(All people like to vote).

6.1.b. [mala ẓib gravata wi ʕaʕb ʕlaja jvuti]

(Allama جيب كرافاته والشعب عليها يفوتي) (57:45 mins)

(So, put on the tie and so that people may vote for you).

6.1.c. [nirfid lbaṭaṭa fla valiz diplomatik]

(I put potatoes in my diplomatic bags).

6.1.d. [nalbas gravata nuzdum filpulitik]

(I put on the tie and poke my nose in politics).
6.1.e. |ндабар сабаṭ ḭำктаб|  
(I carry on a bag and put on my shoes).

6.1.f. |nxun lbuja lkustim ili ḏrah|  
(I take my father’s suit he bought).

6.1.g. |bayi nlajim turu|  
(I want to take all the Toro ‘the bull’).

6.1.h. |wala mir fi lamiri|  
(Or a mayor in his town hall).

6.1.i. |winta tuxriʒ atiri|  
(You come out angry crying ).

6.1.j. |mersi|  
(Thanks).

6.2. The singer said:

6.2.a. |mersi a vu intuma ili Šrādṭuna|  
(Thank you for your invitation).
6.2.b. [On a jamais proposé à quelqu’un pour faire un morceau (Tâعنا 01:02:47 mins)]

On a jamais proposé à quelqu’un pour faire un morceau

(We have never asked anyone to broadcast one of our compositions).

6.2.c. [Pour faire un concert on a jamais demandé à quelqu’un pour nous mettre dans un festival (01:02:49 mins)]

Pour faire un concert on a jamais demandé à quelqu’un pour nous mettre dans un festival

(To make a concert, we never ask someone to put us in a festival or to invite us to make a concert).

6.2.d. [Donc , des gens qui nous invite, il ya plein de personnages, chaque fois on rencontre des gens, partout, meme (01:03:08 mins)]

Donc, des gens qui nous invite, il ya plein de personnages, chaque fois on rencontre des gens, partout, meme

(So, people who invite us, there are a lot of persons whom we meet every time everywhere even in Jordony).

6.2.e. [Bon, on a pas encore fini notre album, mais (01:03:21 mins)]

Bon, on a pas encore fini notre album, mais

(Well, we have not finished our album, but we are still working).

6.2.f. [On sait avec le temps on va faire plus de concert, mais surtout avec le privé (01:03:29 mins)]

On sait avec le temps on va faire plus de concert, mais surtout avec le privé

(You know that with time, we will do more together especially with the private sector, Do you understand me!)

In the song, the singer starts speaking with his native language and then he switches to French to use some words but he does not pronounce them as they are. In this case, the singer uses or says these words in order to keep the same rhyme.

In (6.1.d.), he said (البولتيك) to keep the same rhyme as well as (diplomatique).
In (6.1.i.), he said (أتيري) to keep the same rhyme as (la mairie)

We can say that the singer starts talking in his MT while he is singing for the sake of being understandable by the majority of audience.

When the singer started talking with the presenter, we observed that his code-switching was from French into his MT, and he said only few words with his native language.

II.2. Part two

This part presents the analysis of the samples mentioned in part one.

II.2.1 General analysis

Generally, we notice that all the speakers switch-code either in the middle or at the end of the sentence. And the way they switch-code differs from one person to another according to their purposes and needs.

We are going to analyze the switched items depending on three categories; obligation, register, and non natural.

1. Obligation

According to what we have recorded, we see that in some cases the speaker is obliged to switch into French because he/she does not have the equivalent words or expressions in his/her native language (AA). In (1.1.e.), for example, he said (sérieux) instead of (صارم), because the latter is not used in AA.

In (2.1.a.), he said (jamais) instead of (أبدا) because we (as Algerians) do not use the word (أبدا) since it is used in MSA or CA, but here we do not deal with Academic broadcast.

In (2.1.d.), he said (la femme de ménage) and not (عاملة نظافة) because the speaker did not have an equivalent of this term in his native language (AA).

In (4.1.b.), she said (concours) rather than saying (المسابقة) because the latter does not have an equivalent term in AA. So, the speaker was obliged to code-switch into French.

2. Register

In this case, the speaker says some words in French. Although those words are existed in his/her native language, but he/she does not use them in the context of his/her speech. This
use may occur as a consequence to the speaker choice or alternation, and may be the appropriateness of the words or the expressions themselves and the matter of being more prestigious, too.

In (3.1.a.), Amina said (ma cousine) instead of (بننت عمي)، according to her intonation, we could say that she said that for the sake of being more prestigious.

In (3.1.c), she said (entre nous), we can say that she preferred to say that expression in French, because she could say (بيناتنا) (in her MT).

In (5.1.e.), Moukri said (انا كنت) (شأ ب), but he may say it unconsciously or he prefered to say (jeune) because before he said (شأ ب).

In (4.1.e.), Nadjwa said (Kader), here the code-switching emerged in the phoneme (k), she could say (ق)، but to be more prestigious, she said (Kader) rather than ( قادر).

In (4.1.f), Nadjwa said ( mot de pass) and not ( كلمة السر) because the latter is rarely used among the Algerian people..

3. Non-natural

Within this category, code-switching is not natural because the speaker code-switches consciously. i.e. he/she prepared himself/herself to code-switch when he/she needs to do that.

In (6.1.d.), the singer said (سياسي) (البولتيةك) because he wanted to keep the same rhyme and to have more attractive and enjoyable song. So, we can say in some cases the speaker has some purposes that lead him to code-switch.

After the analysis of the recordings taken above, we found that some of the factors that affect code-switching are ‘gender’ and ‘educational background’.

Gender

We have seen that men code-switched more than women. But women are more prestigious and less unconscious than men.

For example, Kamel Abdet (from 4:00 mins to 4:27 mins), during this twenty seven seconds, he starts speaking in French then he switches into AA. Also, he says eighteen words in French. Whereas Amina (from 4:40 mins to 5:07 mins), during this twenty seven seconds,
she says six words in French. So, both of them speak twenty seven seconds but the man (Kamel) code-switches more than the woman (Amina).

Although women took an important part from that discussion, but mostly they speak Algerian Arabic rather than French.

**The educational background**

We have noticed that the educational background has effective role in code-switching phenomenon and it is always related to the context. Abderrazak MOUKRI, for example, he is a medicine, but he is less code switch because he also has got a Magister in Sharia and that’s why he didn’t code-switch more.

The singer is the more code-switcher one because he is a French educated person; he studied geology at university. More than this he has a closed contact with French people and he participated in the international concerts. The latter obliged him to know and speak more than one language.

From the examples that we analyzed above, there are different reasons that lead the speakers to switch-code. Among those reasons, we have the followings:

- The absence of equivalent words in one of the used languages.
- The use of one language rather than the other is due to the appropriateness i.e. some words or expressions are more appropriate in French than in Algerian Arabic.
- Speakers switch-code into French because they feel that they will be more prestigious.
- There are people who code-switch to show off, that is to show that they are able to speak more than one language.
- Some people switch-code when they feel that they will communicate better if they use that language. In a political discourse, for instance, the speaker says the political terms in French because he feels that he is more competent.
- Code-switching helps in emphasizing on a particular points.
- In some cases the speakers code-switch unconsciously.
- Code-switching may appear due to the choice of the speaker.
- The speakers need to switch-code when they are speaking with people who do not understand the other language.
- And the dominant reason is the influence of French language on the Algerian people.
• The Algerian men/women media switch-code because there are many people from different places are seeing and listening them.

Conclusion

To conclude, the findings of data show that there are factors that affect the code-switching behavior that occurred between Algerian Arabic and French. The Algerian men/women media code-switch for some purposes and within a particular situation.

The analysis of the recordings taken above enables us to discover the reasons that lead the Algerian men/women media to code-switch; why and when they code-switch.
Conclusion

The present research paper has dealt with the Language contact that has given birth to various linguistic phenomena. Code-switching is one of those phenomena and it is the focus of this study.

In this study, the main concern was to shed light on the phenomenon of code-switching in the Algerian media.

The data needed in this study have been collected as follow: ‘Pas de-panique’ is as a case study, and the recordings of different speakers as a research instrument. The participants of this study are four men and two women who are from different places and have different educational backgrounds. The recordings were set to confirm or invalidate the already-mentioned hypotheses.

The analysis of data has shown that all the speakers code-switch in different ways; they code-switch from Algerian Arabic into French or vice versa; the main reason behind that is the influence of French. In addition, the findings support the hypothesis that having different educational backgrounds lead the Algerian men/women media to code-switch differently. Moreover, the results show that all the speakers code-switch in particular situation (context) and for particular purposes.

Furthermore, our study shows that there are factors that distinguish between the speakers in adopting code-switching such as gender and educational background.
Bibliography

Books


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**Theses**


**Dictionaries**


**Webiography**

Appendix
Appendix

Sample one

1.1. Abdelkader Jeryou said:

1.1.a. | tem taʕ lyum huwa hdarna çla raʕwa|.

تحميم اليوم هو هدنا على الرشوة (02:04 mins)

1.1.b. |se vrə hadhi kayna|.

C’est vrai (04:24 mins)

1.1.c. |wahid dumanda ʕlik eraʕwa|.

واحد دومدا عليك الرشوة؟ (04:38 mins)

1.1.d. |lufti raʕwa ʕukatik|.

لشفت مراهة شوكاك؟ (04:40 mins)

1.1.e. |filxitab siyasi tbanilna sərjO bizaf|.

فيلي الخطاب السياسي تباننا (15:59 mins)

1.1.f. |wala ye pipi nʕayîlak|.

ولا غي ببي نعيل乘车 (33:02 mins)

1.1.g. |kifa ʕem dimukratus|.

كيفاش ديموكراتوس؟ (01:07:00 mins)

Sample two

2.1. Kamel ABDET said:

2.1.a. |sərjezman ʕame madit|.

Surieusement jamais (04:03 mins).

2.1.b. | me xaʕrat ʕe ablîqe kima fi lopital|
Mais t’es obligé l’hôpital (04:04 mins)

2.1.c. t’es obligé tafti raîwa.

T’es obligé (04:08 mins).

2.1.d. la femme de ménage (04:10 mins) م lehet biba la fam da menâş).

2.1.e. les opérations (04:16 mins) للاستعمال، تقول مش هكذا.

Sample three

3.1. Amina said :

3.1.a. ana ma kuzyn resâma hkatli hkalâ.

3.1.b. dayir dusi fi la dâjîl.

AADL (04:46 mins)

3.1.c. rabîn alf entre nu bark.

3.1.d. Alors 80 million (05:01 mins).

3.1.e. taqra išlan filžurnal ila tawdhîl.

3.1.f. wahda par ezâmpl ki tkamal qrayîtha.

3.1.g. hulmha lwahid inha tuhkum post.

poste (18:06 mins)
Sample four

4.1. Nadjwa said:

4.1.a. [masratli] لى عسیه ين نسیب لس مسربت

مسربت لي شخصیاً (05:26 mins)

4.1.b. خوها راح يشارك في concours راح دفع الدوسي

روها راح يشارك في (05:31 mins).

4.1.c. [diffat sit mlajin me man3ah] xuha].

مانجعش روها (05:40 mins)

4.1.d. Me al3azajir haqqat araqm alqijasi]

الجزائر حققت الرقم القياسي (04:47 mins).

4.1.e. [thal titwaq] ja kadir liklasman ta3ha].

كلمة توقع يا Kader السابق (04:53 mins)

4.1.f. [hadhi hija al m3d pas fi bladna]

همي هيلام في بلادنا (46:20 mins)

Sample five

5.1. MOUKRI said:

5.1.a. [huwa 3andu salar tasu wizid lisalar tat su min rajwa].

هو عندو ال Salaire تاعو و زيد لل Salaire (09:12 mins)

5.1.b. [wa] hija la profejjoen tas al makiOa bilbit jikitbu son]

الprofession يتم المكثة بالبيت ؟ (11:26 mins)

5.1.c. [wbitali limra tasi raha dublamon]

doublement و بالتالي المرى تاعي رابحة (12:56 mins)

5.1.d. [ana ljam manif fi lprofajil alma3ruf rani fi profajil wahl axar ma3ruf]
5.1.e. | ana kunt 30n |

المروف راني في بروفيل واحد آخر مش معروف (13:14 mins)

jeune (14:12 mins)

5.1.f. | dirt qa barb |

une barbe (14:15 mins)

5.1.g. | daru masrahija 3la november |

novembre دارو مسرحية على (15:44 mins)

Sample six

6.1. The singer said : ( The song).

6.1.a. | ga a[a]b bayi jvuti |

(57:36 mins)

6.1.b. | mala 3ib gravata wi [a][b] la jvuti |

(57:45 mins)

6.1.c. | nirfid lba ta fla valiz diplomatik |

(57:55 mins)

6.1.d. | nalbas gravata nuzdum filpulitik |

(57:55 mins)

6.1.e. | ndabar saba wkartab |

(58:38 mins)

6.1.f. | nxun lbuja lkustim ili [rah |

(58:41 mins)

6.1.g. | bayi nlajim turu |

(59:44 mins)
6.1.h. | wala mir fi lamiri |

la mairie و لا مير في (59:48 mins)

6.1.i. | winta tuxri3 atiri |

(59:54 mins)

6.1.j. | mersi |

Merci (01:00:55 mins)

6.2. The singer said:

6.2.a. | mersi a vu intuma ili ʕradtuna |

Merci à vous أنتومنا إلي عرضتنا (01:01:51 mins)

6.2.b. | ʕna 3ame propoze kolk k pur fer ʔ mɛrcu taʔna |

On a jamais proposé à quelqu’un pour faire un morceau تاعنا (01:02:47 mins)

6.2.c. | pur fer yn kənsər ʕna ʔame domande a kəlkyn pur nu mətr danzə fəstival wala jaʕradna wala nruh u ndiru kənsər |

Pour faire un concert on a jamais demandé à quelqu’un pour nous mettre dans un festival و لا يعرضنا ولا نروح ندربو concert (01:02:49 mins)

6.2.d. | dənk de ʕan ki nuzinvit il ja plyn |

Donc , des gens qui nous invite, il ya plein de personnages, chaque fois on rencontre des gens , partout, meme في الأردن رحنا حتى للاردن (01:03:08 mins)

6.2.e. | bə ʕna pa ankər fini nətrə album mæ rana nixdmu mʃalwaqt |

Bon, on a pas encore fini notre album, mais رانا نخدمو فيه مع الوقت (01:03:21 mins)

6.2.f. | ʕn se akə lə tan ʕn va fər plə də ʕənsər mæ suɾtu avək ʔə prive rak fahimmə |

On sait avec le temps on va faire plus de concert ,mais surtout avec le privé راك فاهمني ؟ (01:03:29 mins)
Abstract

The purpose of this study is to tackle the code-switching phenomenon and its existence in the Algerian media and as well as to show to what extent such linguistic phenomena is experienced in Algeria. The main aim of this study is to show the implied reasons that push the Algerian men / women of media to switch-code. This study is divided into two chapters. The first chapter focuses on the theoretical side with a background knowledge about the topic; several linguistic phenomena will be presented and explained. The second chapter will be dealing with the practical side where various recorded samples, taken from a broadcast programme, from El-khabar Channel “Pas de Panique” will be analyzed. The findings show that the Algerian men / women media switch-code for such purposes and in particular situations. Also, our study shows that there are factors that distinguish between the speakers in adopting code-switching such us: gender and educational background.

Keywords: code-switching, Bilingualism, multilingualism, Diglossia, Borrowing.