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Code Switching and Borrowing among Algerian English University Students

A Dissertation Submitted to the Department of English in Fulfillment of the Requirements for a Magister Degree in Sociolinguistics

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Dedication

I dedicate this humble work to my beloved family. To my lovely grandmother who raised me straight, to my sweet mother, a queen of my heart, for teaching me to never give up the fight, to my two dear sisters, two stars shining in my sky so bright, to my precious friends, in the largest sense of the word: associatives, relatives, schoolmates, men and women, persons seen only once or frequented all my life, to my teachers my source of inspiration and light.
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## Contents

Acknowledgments ...........................................................................................................I

Dedication .....................................................................................................................II

Contents .........................................................................................................................III

List of Abbreviations, Figures, and Tables ................................................................IV

Abstract ..........................................................................................................................01

General Introduction .....................................................................................................02

Chapter One: The Sociolinguistic Situation of Algeria in The Light of Bilingualism

1.1 Introduction ..............................................................................................................6

1.2 The Sociolinguistic Situation in Algeria .................................................................6

1.2.1 A Brief Overview of the History of Algeria .......................................................6

1.2.2 The Algerian Sociolinguistic Verbal Repertoire .................................................7

1.2.2.1 Standard Arabic .............................................................................................7

1.2.2.2 Algerian Arabic ............................................................................................8

1.2.2.3 Berber ............................................................................................................9

1.2.2.4 French ..........................................................................................................9

1.2.3 Algeria’s Present Sociolinguistic Situation .......................................................9

1.2.3.1 Bilingualism in Algeria ...............................................................................9

1.2.3.2 Diglossia in Algeria .....................................................................................12

1.2.3.3 Codeswitching in Algeria ..........................................................................14

1.3 Social Features of Codeswitching .........................................................................16

1.3.1 Situational Codeswitching ..............................................................................16

III
1.3.2 Metaphorical Codeswitching.........................................................17

1.4 Conclusion.......................................................................................17

Chapter Two: Language Attitudes, an Overview.
2.1 Introduction........................................................................................19

2.2 The Nature of Language Attitudes....................................................19

2.3 Attitudes and Behaviour .................................................................20

2.4 The Components of Attitudes..........................................................21

2.5 Methodology and Attitudes Measurements.......................................22

2.6 Attitudes towards Language and Varieties.........................................24

2.6.1 Attitudes towards Words..............................................................25

2.6.2 Dimensions of Lexical Choice......................................................26

2.6.3 Attitudes towards Language Variation..........................................27

2.7 Theories of Attitudes Change...........................................................30

2.8 What Can Language Attitudes Affect? ............................................31

2.9 Conclusion.........................................................................................33

III
Chapter Three: The Questionnaire.

Introduction ........................................................................................................................................35

The objective of the questionnaire .................................................................................................35

The respondents ..............................................................................................................................35

The type of questionnaire ...............................................................................................................35

The analysis of the questionnaire results ......................................................................................36

Conclusion ......................................................................................................................................62

General Conclusion

Appendices

Appendix One: The Questionnaire in English, French, and Arabic

Appendix Two: The Interview.

Bibliography
List of Abbreviation

**AA**: Algerian Arabic

**SA**: Classical Arabic

**BR**: Berber

**FR**: French

**ENG**: English

**CS**: Code Switching

**H**: High variety

**L**: low variety

**L1**: First language (mother tongue)

**L2**: Second language
List of Figures

Figure 1: Parents daily use of the aforementioned languages.

Figure 2: Speaking competence of the respondents

Figure 3: Understanding competence of the respondents

Figure 4: Reading competence of the respondents

Figure 5: Writing competence of the respondents

Figure 6: Number of respondents admitting or denying using code switching.

Figure 7: Reasons not to use code switching

Figure 8: Language use with parents

Figure 9: Language use with friends

Figure 10: Language use with laymen outside the university

Figure 11: Language use with another friend during the lecture

Figure 12: Language use with another student during break time

Figure 13: Language use with another student outside the university

Figure 14: Language use with a teacher during break time

Figure 15: Language use with people in charge of the faculty

Figure 16: Classical Arabic use in daily conversations.

Figure 17: Is Algerian Arabic a mixture of Arabic and French?

Figure 18: Does code alternation make the language loses its purity?

Figure 19: People’s state when they alternate between codes

Figure 20: Is code alternation a sign of lack of identity?

Figure 21: Is code alternation a problem?

Figure 22: Language used to crack jokes

Figure 23: Language used to diss (insult)

Figure 24: Language used to greet foreigners

Figure 25: Language used to greet Algerian students

Figure 26: Language used when you are tired
Figure 27: Language used when you are angry

Figure 28: Language used to surf in the internet

Figure 29: Persons who mix two codes are..
Symbols

Vowels

/i/ high front short, as in /sinn/ (tooth)

/i:/ high front long, as in /fi:l/ (elephant)

/a/ low front short, as in /al/ (solution)

/a:/ low front long, as in /a:l/ (state)

/u/ high back short, as in /hum/ (they)

/u:/ high back long, as in /tu:t/ (blackberry)

Consonants

/b/ bilabial stop, as in /ba:b/ (door)

/t/ voiceless non-emphatic dental stop, as in /ta iba/ (He is tired)

/d/ voiced non-emphatic dental stop, as in /da:r/ (house)

/T/ voiceless emphatic dental stop, as in /maTar/ (rain)

/D/ voiced emphatic dental stop, as in /Daraba/ (He hit)

/k/ voiceless velar stop, as in /kataba/ (He wrote)

/g/ voiced velar stop, as in the French word gourde /guRd/ (flask)

/q/ uvular stop, as in /qarja/ (village)

/ak/ glottal stop, as in /akala/ (He ate)

/f/ voiceless labio-dental fricative, as in /fa r/ (dawn)

/v/ voiced labio-dental fricative, as in the French word veste /vest/ (jacket)

/T/ voiceless interdental fricative, as in /Ta r/ (revenge)

/D/ voiced interdental fricative, as in /ha:Da/ (this)

/s/ voiceless alveolar fricative, as in /sa: a/ (watch)

/ab/ voiceless emphatic dental fricative, as in /aba: / (morning)

/z/ voiced alveolar fricative, as in /za:ra/ (He visited)
/ / voiceless alveo-palatal fricative, as in / ams/ (sun)

/ / voiced alveo-palatal fricative, as in / a:r/ (neighbour)

/h/ voiceless glottal fricative, as in /huwwa/ (he)

/ / voiceless pharyngeal fricative, as in / a: ina/ (lorry)

/ / voiced pharyngeal fricative, as in / abd/ (slave)

/x/ voiceless uvular fricative, as in /xuru:/ (exit)

/R/ voiced uvular fricative, as in /Rarb/ (west)

/m/ bilabial nasal, as in /maka:n/ (place)

/n/ dental nasal, as in /nu:r/ (light)

/l/ lateral, as in /la m/ (meat)

/r/ flap, as in /kabi:r/ (great)

/w/ labio-velar semi-vowel, as in /walad/ (boy)

/j/ palatal semi-vowel, as in /jad/ (hand)
Abstract

Algeria is a very interesting area for sociolinguistic studies because of the diglossic, bilingual, and even multilingual situations that prevail. These linguistic situations have created a phenomenon of mixing between the existing varieties so that code switching, not to forget to mention the process of borrowing, has become a common practice among all parts of the Algerian society. This study is an attempt to see how the languages making up today’s Algerian verbal repertoire (Oran in particular) including Arabic, French, Berber, and even English, those languages in contact, are related linguistically and socially and to check the attitudes towards code-Switching and borrowing, to be more precise and concise, in Oran speech community with a special reference to University students (The English Department); to keep the study within manageable Bounds, the Accessible homogeneous community of English students at Oran University, was chosen, since this is one of the Algerian groups where one can rely on a reasonable bilingual (or multilingual) proficiency.

These speakers have been in contact with Standard Arabic, French, and Algerian Arabic and even English, which use is increasing day after day; for a long time. Therefore they are a perfect site to observe the language contact phenomena between the languages previously stated.

The research project is entitled “Code-Switching and Borrowing among Algerian English University Students”. We will see the different language attitudes displayed by the sample students towards different language contact processes.
General Introduction

It is really fascinating to see this great deal of diversity in using variant languages by English students in the University of Oran. If we keep in mind that their verbal repertoire is actually a mixture of languages, namely, Classical Arabic, Algerian Arabic, French, Berber, and in a great extent English, which is genuinely, as observed part of the recent Repertoire; one can easily deduce from observing their daily utterances that important Sociolinguistic phenomena prevail out of the contact of these languages, for instance, Code switching and borrowing, which are the subject tackled in this work and the essence of this study.

Unlike the use of English in class-room situations, that is a rational thing to do, The Students of this study have a tendency to use French talking to their teachers outside the class –room while some others still prefer to keep using English. Moreover, it is another case when they talk to each other, they largely use Algerian Arabic. They use French and sometimes alternate to Algerian Arabic with the administration stuff. With foreign students (African, Turkish, Syrian, and Palestinian), they use a mixture of English, French and in a small extent Classical Arabic depending on the student’s background whom they are talking to.

At times, they use Classical Arabic to crack jokes between them, and one can easily notice that the use of that particular code makes them laugh as if it is an old code which should not be used. Some kabylian groups of students use Berber among them, French and Algerian Arabic with other students who do not belong to this minority group.
The careful observations of the English students’ speech make one notices that they are switching codes and alternating according to different context, and at the same time, using some borrowed items in their utterances. This particular observation is the drive and the motive behind this study, which is a humble analysis of the aforementioned processes, Entitled “Code Switching and Borrowing among Algerian English University Students”.

This piece of work was divided into a general introduction, three chapters, and a general conclusion. The first chapter is about the sociolinguistic situation of Algeria in the light of bilingualism. The second one is an overview on language attitudes. The third chapter is the analysis of a questionnaire that we administered to a sample of students from the university of Oran.

In the present work, research methodology investigating the attitudes towards Code-Switching and Borrowing among Algerian English University students will be divided into two parts:

The first part which is composed of the first two chapters is a discussion of the sociolinguistic situation of Algeria in the light of bilingualism in addition to an overview of the different operative concepts and terminology related to language attitudes in relation to bilingual situations.

The second part of the work is the data analysis. It stands as the core of our research.
The data needed has been collected using recordings and a questionnaire as research tools. Recordings will provide examples of the way students code switch, use borrowed items, and instances of the different patterns of code mixing. On the other hand, the questionnaire will show the motivations and factors of language choice, code-switching, borrowing, and the attitudes towards code alternation. The sample consists of university students of both sexes who belong to different age groups (between 17-25, and above), from the English department at the University of Oran.

Last, but not least, an analysis of language choice and the language types identified in the data, as correlated to the social factors and the information from each respondent regarding when, where, and with whom each language is used.

In other words, the speech repertoire of the targeted university students will be identified, and the mixing patterns resulting from language contact will be analysed.

The primary aim of this study is to make a humble contribution towards the database of information available on language, particularly on code-switching and borrowing, and attitudes. The main focus is on linguistic, social, and attitudinal implications of language variation because of language contact.

The research project aims also at shedding some light on the sociolinguistic situation of Oran, and examining the different attitudes and linguistic habits the students of English at the English department of Oran University would have towards the variant languages that are at their disposal. More important, this study focused on observing the phenomena of code-switching and borrowing displayed by the aforementioned group. Worthwhile mentioning, we will check whether the theories about mixing really apply to the Algerian situation and Oran in particular.
Chapter One

The Sociolinguistic Situation of Algeria in The Light of Bilingualism
1.1 Introduction:

The present chapter introduces the Algerian sociolinguistic situation in addition to the some theoretical insights of the present research.

The first part starts with a very brief overview of the history of Algeria. This history highly influences tremendously Algeria’s present sociolinguistic situation. Then it highlights today’s Algerian sociolinguistic situation by introducing the languages that constitute the Algerian linguistic repertoire: Standard Arabic, Algerian Arabic, Tamazight and French. It also introduces the various contact processes displayed by the Algerian language groups, i.e. Diglossia, Bilingualism, code switching and Code mixing to name only these.

1.2 The Sociolinguistic Situation in Algeria:

1.2.1 A Brief Overview of the History of Algeria:

The history of Algeria witnessed different invasion. These invasions triggered contact with many nations and therefore the languages of these nations, culture and civilization.

The Berbers were the first settlers of the north African peninsula and more precisely of Algeria. They are believed to have inhabited Algeria and the Maghreb (Western North Africa) from at least 10,000 B.C. Later they were followed by the Carthaginians, Romans and Byzantines, successively. Berber, Punic, Latin and Greek were the most prominent languages and also the most widely used languages during these periods. The Byzantines dominated the land until they were overruled by the Arabs who brought Islam and the Arab language to the country. The Arab settlement represents one of the most significant involvement in the Algeria’s history added to the subsequent and later settlements of the Spanish, the Ottoman Empire and the French. These empires have had a significant influence on the Algerian society, socially, culturally and linguistically.

The different civilizations that Algeria was in contact with have made the sociolinguistic situation of its population diverse and complex. They deeply transformed it into
1.2.2 The Algerian Sociolinguistic Verbal Repertoire:

Today, Algeria is composed of a plurilingual speech community with a sociolinguistic verbal repertoire made of four different languages or language varieties to be neutral: Algerian Arabic, Standard Arabic, Berber, and French.

1.2.2.1 Standard Arabic:

Later after the Arabization policy in the 1990’s, Standard Arabic became the sole official and national language of Algeria. Nationalists who opted for Arabization wanted Arabic to replace French. This language i.e. French represented to these nationalists the language of the ancient colonizer with all the painful souvenirs that this entails. Arabization represents an alternative as it establishes Standard Arabic as the sole language to be used in education, administration, different types of media, and in economic life. Nevertheless, the Arabization policy proves to be unsuccessful and unpopular. Presently and after 25 years, Algerian Arabic and French are still used along with Standard Arabic in all spheres of life. Nonetheless, it is nevertheless important to observe the importance that Standard Arabic enjoys in the social consciousness of the Algerians and the Arab nations in general.

Standard Arabic might be defined as simplified and a quite modern version of Classical Arabic (CA) that is considered as the sacred language of the holy Qur’an. Standard Arabic contains many additions and modifications that are fostering its adaptation to the needs of modern life. Both Classical Arabic and Standard Arabic represent a true symbol for religious belonging and these languages unify Muslims Arabs and Tamazights.

In present day Algeria, Standard Arabic is used as the most prominent language in the educational system, in addition to the administrative life and for most official documents. It is also used in the different forms of media and for religious purposes. Nevertheless, this Arabic language variety is native to no one in Algeria. Neither is it in the other Arab nations.
1.2.2.2 Algerian Arabic:

Algerian Arabic is a colloquial language variety that is said to be derived from Standard Arabic. The differences between the two varieties are nevertheless quite important. First, they have a very little degree of cognation and consequently degree of intelligibility. In addition to this important difference, Algerian Arabic has a very simplified written script in comparison to Standard Arabic. Else it does not seem to enjoy any prestige. This might be due to the fact that it is stigmatized by the authorities. This language variety has unlike Standard Arabic, integrated a tremendous amount of borrowed words from French Turkish Spanish and other languages.

Algerian Arabic A is the native language of the majority of Algerians. This language is particularly used for everyday life interactions and discussions. It has got tremendous variation. It consists of regional dialects that are either urban rural or bedouin ones.

1.2.2.3 Berber:

Berber (also called Tamazight) is a big and important language sub-family consisting of different branches present in most parts of north Africa in general and in Algeria in particular. It is said to be composed of many languages or to word it differently language varieties. These languages represent native minority languages in Algeria. Two of the most spread Tamazight varieties used in Algeria are Taqbailit and Tamzabit. These language varieties are used in urban centres and dwelling around Tizi Ouzou, Bouira and Ghardaia.

Tamazight now enjoys the status of a national language since its proclamation as a national language in Algerian constitution in 2002, and is taught in most schools in Berberophone cities today.
1.2.2.4 French:

As discussed previously, during the French colonization, which lasted 130 years, French was imposed as the official language for the Algerians and the official language of the country. Comparatively to that Standard Arabic was given the status of a foreign language. Presently, French enjoys no overt official status in Algeria. It is considered a foreign language. Nevertheless, despite its official marginalization by the authorities through Arabization, French enjoys the status of a covert official language in the social mind of Algerians. It is used in various areas of social life such as education, administration, media, economy, as well as informal settings. This shows the prominent influence that this language has on the Algerian society and its important role in this society.

The coexistence of these languages makes of Algeria a plurilingual speech community. This plurilinguality triggers different multilingual sociolinguistic phenomena such as Code Switching and other contact phenomena.

1.2.3 Algeria’s Present Sociolinguistic Situation

1.2.3.1 Bilingualism in Algeria:

Bilingualism is one of the most important and complex processes of language contact. It may be simply defined as the use of two languages by the same individual or by the same language group. Nevertheless, as a concept, bilingualism means different things to different scholars according to the trainings and to their perspectives. An important reason behind the differences and the disagreement among scholars is that they haven’t been able to agree on a generally accepted definition of bilingualism. This might be related to the fact that being bilingual triggers many factors, and making a definition that includes all of these factors has seems to be a very difficult task. Examples of these characteristics include the degree of mastery in the languages involved, the domains in which the individual can use his languages, the way that the two languages were acquired or learnt, the effect of these languages on each other and vice versa, to cite only these factors.
Many attempts have been made to define the complex phenomenon of bilingualism. These attempts all proved to be too vague in terms of the level of proficiency in the two languages. For example, Weinreich (1953: 5) defines it as “the practice of alternately using two or more languages”. Other linguists make definitions that are to some extent minimalist. For instance, Haugen states

“bilingualism is understood ... at the point where the speaker of one language can produce complete meaningful utterances in the other language”

(Haugen, 1953:7)

As opposed to the minimalist approach, there is an opposing maximalist approach which might be represented by scholars like Bloomfield. As Bloomfield (1935), Halliday, McKintosh and Strevens (1970) believe in ambilingualism, a concept that can be defined as an individual’s equal proficiency in the two languages in all domains and without any effect of one language on the other. Bloomfield defines bilingualism as having “a native-like control of two languages” (Bloomfield, 1933:1).

One of the drawbacks of the maximalist view is that there exist very few if not no individual as ambilingual. The reason why no one can be equally proficient in both of his languages is because of the functional, the social the cultural and ethnic specialization of languages. Said differently, no bilingual uses both of his languages in exactly the same social situation with the same frequency. As a consequence to that everything depends on the frequency of usage of the languages. One of the languages at the disposal of the bilingual speaker will be more readily available to him giving him/her more mastery of that language over the other. There is also the language preference paradigm that plays an important role in language choice in bilingual situations.

Another strategy used by researchers to find a satisfactory definition to bilingualism is by looking at it from a typological standpoint. Some of these are:

- **Early bilingual**: someone who has acquired two languages at an early stage in life. Many Algerians might be considered as early bilinguals as they acquire French in addition to their mother tongue (Algerian Arabic or/and Berber) at a very early age.
• **Successive bilingual:** someone whose second language is included at some stage after the first has begun to develop. An Algerian individual who learns English as a third language at school around the age of 12 can be considered a successive bilingual.

• **Receptive/Passive bilingual:** someone who understands a second language, in either its spoken or written form, or both, but does not necessarily speaks or writes it.

• **Dormant bilingual:** someone who has immigrated to a foreign country for a considerable period of time and has little opportunity to keep the first language actively in use. For example, an Algerian bilingual speaking Algerian Arabic and English would be considered a dormant bilingual if he/she travels to an Arab country where English is not used. After a period of time, he/she will start forgetting this language as he does not have enough opportunity to use it.

Another important differentiation to be made in the field of bilinguality and bilingualism is that between **individual** and **societal** bilingualism. Societal bilingualism is considered as a sociolinguistic phenomenon that characterizes society as opposed to individual bilingualism that characterizes individuals. Pohl (1965) recognizes three types of societal bilingualism:

1. **Horizontal bilingualism:** obtains in situations where two genetically unrelated languages have the same official and cultural status in a speech community, e.g., French and English in Québec.

2. **Vertical bilingualism:** obtains in communities where a standard language coexists with a distinct but genetically related dialect.

3. **Diagonal bilingualism:** occurs in communities where speakers use a non-standard language together with a non-related standard language, for instance, Louisiana French and English in the US.

Societal bilingualism is often referred to as **diglossia**, thus leaving the term bilingualism to refer to the presence of two or more languages within the same individual, but this is not the only difference between the two concepts. Perhaps the main difference between bilingualism and diglossia is that the former is the use of two languages by the same individual to fulfill the same functions whereas the latter is characterized by specialization of function.
Given the multi-dimensional and complex nature of bilingualism, relativity is obviously a cornerstone element in giving a definition to the term. In addition to its multi-faceted nature, bilingualism has also been in terminological and epistimological conflict with *multilingualism*. Although it is clear from the prefixes *bi* and *multi* that the former entails the use of two languages and the latter the use of more than two languages, some linguists, like (Fishman 1971), use the term *bilingualism* to refer to what would otherwise be referred to as *multilingualism*. For practical reasons and to overcome the issue of terminology the term *bilingualism might be used* in the present study to cover both *bilingualism* and *multilingualism*, and to refer to the presence of at least two languages in the same speaker, bearing in mind that ability in these languages may or may not be equal.

Bilingualism is present in Algeria in the four existing languages at varying degrees. It is especially salient in big urban centres, like Algiers, Oran and Tlemcen. This may be due to the fact that these urban centres are economic and technological centres. The different types of bilingualism that obtain in the Algerian speech community are:

- Standard Arabic/Algerian Arabic: vertical bilingualism.
- Standard Arabic/French: horizontal bilingualism.
- Standard Arabic/Tamazight: horizontal bilingualism.
- French/Algerian Arabic: diagonal bilingualism.
- French/Tamazight: diagonal bilingualism.
- Tamazight/Algerian Arabic: diagonal bilingualism.

**1.2.3.2 Diglossia in Algeria:**

Charles A. Fergusson (1959) was the first scholar to introduce the notion of diglossia. He defines it 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.”

Diglossia is, therefore, the existence of a dialect alongside the standard language from which it descends. According to Fergusson (1959), one form, the standard, has high prestige and is referred to as the high (H) variety, and the vernacular has low prestige and is referred to as the low (L) variety.

H and L have distinct roles in the community where they coexist. There are a number of characteristics that distinguish them. The first is the specialization of function. This means that the domains where H is used L is not, and vice versa- their roles rarely overlap. For example, H is mostly used in news broadcast, writing, and university lectures, and L is used with family and friends, and informal contexts in general. Second, there is the feature of prestige. H always has more prestige than L. In fact, the latter rarely has any prestige among its speakers. For example, there is the belief among Arabic speakers that Standard Arabic is more beautiful and better able to express important thoughts than dialectal Arabic. Third, H and L differ in their acquisition. While the former is learned exclusively at school, the latter is acquired in the home as a mother tongue. Fourth, H is always standard and highly codified with orthography, dictionaries and established norms of grammar, vocabulary and pronunciation, while L is only spoken without any clearly defined linguistic norms. Moreover, although the grammar of L is not clearly defined it still exists although it is less developed and less complex than that of H. As for vocabulary, there are words which only exist in H and others that only exist in L; that is due to the functional specialization of the two varieties.

Fergusson illustrates his definition of diglossia by giving the examples of Standard Arabic and dialectal Arabic in the Arab world, Dhimitiki and Khatarevussa in Greece, Standard German and Swiss German in Switzerland, and Standard French and Haitian Creole in Haiti. Nevertheless, his definition of diglossia only considers genetically related varieties of a language. This type of diglossia was later known as classical or narrow
diglossia as opposed to extended diglossia, a term that Fishman (1972) developed when he expanded the term *diglossia* to include the use of unrelated languages as H and L. He argues:

“Diglossia exists not only in multilingual societies which recognize several languages and not only in societies that utilize vernacular and classical varieties, but also in societies which employ several dialects, registers, or functionally differentiated varieties of whatever kind”. Fishman (1972: 92)

Examples of extended diglossia is the existence of colonial languages in developing countries alongside the mother tongues of their speech communities, like French and Arabic, French and Tamazight, Arabic and Tamazight in Algeria, Morocco and Libya.

1.2.3.3 Code-switching in Algeria:

Code Switching might be defined briefly as the alternate use of two or more languages within the same conversation. This process is very common in bilingual situations involving bilinguals who switch between two or more distinct languages or varieties of a language at some place in their interactions.

Code Switching has always been defined and interpreted as a bilingual practice. Nevertheless, with the evolution of the understanding of this process by scholars from different spheres, it has received various definitions and been studied from different angles. In ancient times, Code Switching and related phenomena were depicted as a deviant bilingual behaviour that are not important to be studied (Bloomfield, 1927: 395; Espinosa, 1917: 408). Besides, Hamers and Blanc (1983)1 recognize it as a form of incompetence in both languages. Nevertheless, other prominent and more positive researchers such as Gumperz and Blom (1972) and Myers-Scotton (1993) interpreted Code Switching as a rule governed process. This process is, according to this group of scholars,

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1 In Ali Bouamrane (1986).
well structured and organized in terms of structural constraints and that it carries many social meanings and motivations.

When Code Switching was recognized as a phenomenon worth investigating, many definitions have been advocated (e.g. Haugen, 1950: 211; Weinreich, 1953: 45; Gardner-Chloros, 1995: 68). Moreover, a study of the Linguistics and Language Behavior Abstracts database in 2005 shows that more than 1800 articles have been written about CS in practically every branch of linguistics; i.e., formal linguistics, psycholinguistics, neurolinguistics, sociolinguistics, etc.

Given the different perspectives and dimensions that the term Code Switching has been studied from, scholars do not presently seem to have any common agreement on a single definition of the term. For the sake of practicality in the present study and because defining such an important concept is not a central issue for us now, the definition that we will be using all along our work is that of Myers-Scotton (1993: 1) who defines it as: “the use of two or more languages within the same conversation”.

Three types of Code Switching have been identified by linguists in terms of place of the Code Switch in the group of words. These are inter-sentential Code Switching, intra-sentential, and extra-sentential Code Switching.

- Inter-sentential Code Switching occurs at sentence or clause boundary. That is, the speaker switches from one language to another between sentences or between phrases or clauses. Said differently, this would mean that if the interaction of the individual is divided into sentences one sentence will be in one language or variety of a language and the other sentence will be in a totally different language or variety.

- Intra-sentential Code Switching occurs within sentence or clause boundary. That is, the speaker switches from one language to another within the same sentence or clause. This type of CS is the most important type of alternation since it is the most difficult in terms of interpretation.

- Extra-sentential/tag (Muysken, 1987: 118) Code Switching is the third type of Code Switching. It refers to the use of a tag, a discourse marker, or a conversation marker.

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in a language that is entirely different from the language of the sentence into which it is inserted.

In the Algerian context involving bilingual situations and trigerring contact bilingual phenomena, Code switching occurs in all situations and in all places within language word groups(sentences- clauses or phrases). It has been observed by different scholars inter-sententially, intra-sententially, and extra-sententially. Code Switching in Algeria involves all the possible language pairs of the sociolinguistic verbal repertoire of the Algerian population.

1.3 Social Features of Code-switching:

Early investigation carried by Gumperz and Blom (1972)\(^3\) is what set the floor or basis to Myers-Scotton’s (1993) Matrix Language Frame Model. The two scholars carried out a study in Hemnesberget, a town in northern Norway and a diglossic community where Bokmal (the standard dialect) and Ranamal (the local dialect and mother tongue of the majority of the inhabitants) constitute the linguistic repertoire of the members of the speech community. This study suggests a distinction between two types of CS: situational and metaphorical.

1.3.1 Situational Code-switching:

Situational CS might be defined as the use of different languages or language varieties when there is a different social or sociolinguistic situation or in order to signal that to the interlocutor. An example in case would, a bilingual speaking Algerian Arabic and French may use Algerian Arabic at home and French in his work to talk about technical matters. In his field. A change in situation might be defined as a change in any component of a sociolinguistic situation such as interlocutor, time setting place setting and others components. This means that languages or language varieties carry and signal social meanings. These social codes as some scholars call them are related to social choices and situations.

\(^{3}\) In Wei (2000 : 102-126)
1.3.2 Metaphorical Code-switching:

Metaphorical CS is the use of different languages or language varieties within the same social situation. In this type of CS the speaker switches languages in the same situation that would normally and conventionally ‘require’ one language rather than the other. One can say that what distinguishes situational from metaphorical CS is that in the former it is the social situation that determines the code choice while in the latter it is the speaker that controls the code choice to redefine the relationship with his interlocutor or for other intentions such as adding “special social meanings to the conversations”. Blom and Gumperz (1972: 89).

Hymes and Gumperz (1972) best describes the difference between the two types of CS:

“In Hemnes[ the research site] situational switching involves change in the participants and/or strategies, metaphorical switching involves only a change in topical emphasis.”

Gumperz and Hymes (1972: 409)

1.4 Conclusion:

In chapter one, we tried to shed some light on the sociolinguistic situation of Algeria. We also tried giving a working and an operative definition of the concepts that will be using in the work. It is clear that the sociolinguistic situation is complex indeed. This situation triggers different bilingual phenomena and processes and it more importantly involve different types of attitudes towards the languages making up the verbal repertoire of the Algerian speech communities and towards the bilingual processes triggered by these bilingual situations. Chapter two deals with the theoretical background related to the very concept of language attitudes.

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4 In Benali (2007)
Chapter Two:

Language Attitudes, Overview
2.1 Introduction:

Through this chapter, some major points related to Language Attitudes would be revealed and examined.

The Nature of language attitudes will be introduced in the very first papers and then we will explore the relationship between language attitudes and behavior.

We will also focus on the main components of attitude, attitude towards languages and language varieties. Moreover, we will discuss attitudes towards lexis changes and words selection which is deeply related to language variation. Since language attitude can be changed from negative to positive one, especially of changing it. Finally, we decide to conclude this chapter by talking about because of language variation, we will present some factors that latter and some theories the affect of language attitude on some domains.

2.2 The Nature of Language Attitudes:

Colin Baker defined the concept of Attitudes as “a hypothetical construct used to explain the direction and persistence of human behavior”. He believed that “behavior can be explained by reference to relativity stable and enduring disposition in people. People who believe in prayer and dislike profanities, for instance, seem to have a favourable attitude to religion”. (P: 10) Attitudes are not only linked to what is observed and measured, they are also related to person’s thoughts, processing system and even feelings which are hidden. In other words, Attitudes are latent, inferred from the directions and persistence of external behavior. (P: 11)

Colin Baker also claimed that “Attitudes are a convenient and efficient way of explaining consistent patterns in behavior. Knowing someone’s attitude to alcohol, for example, may sum up likely behavior in a range of contexts over time”. (P: 11) which means that attitudes lead the person to act, react, and do something in a
particular way i.e attitudes defines people’s behavior.

Attitudes are a concept which has two different definitions; a classical view of attitudes and the actual one. Attitudes were generally meant “a posture or pose in painting or drama, as in adopt an attitude of innocence”. (p: 11) This word is derived from the Latin word ‘aptitude’ and the Italian ‘atto’ which means ‘actus’ in Latin. As a result, Attitudes are said to be “Aptitude for action” which can be explained as “having a tendency towards certain actions”. (Baker, P: 11) On the other hand, Bem (1968) gives the actual definition of Attitudes by saying: “Attitudes are self descriptions of self perceptions. In this perceptive individuals come to recognize their attitudes by observation of their own behavior”. (P: 11)

2.3 Attitudes and Behavior:

In 1960, there were criticisms of the role of attitudes in explaining and predicting human behavior. At the beginnings, these criticisms were related to the actions themselves and their context i.e people may be polite in one situation, rude in the next one, they may say they are ambitious in one context, purport to be unambitious in a different one”. (P: 15)

Ajzen (1988) argues: “every particular instance of human action is determined by a unique set of factors. Any change in circumstances, be it even so slight might produce a different reaction” (p: 45). Just like in the case where different actors and actresses change, different scripts are enacted, and repertoires of behavior may become imperfect explainers and predictors of behavior. Therefore, “the psychologists’ ability to predict action from attitude, or attitude from action, is somewhat imperfect. (P: 15)

After two decades, these criticisms contributed in defining clearly the conception of Attitude as” acts of external behavior are themselves the result of a particular and complex environment”. (P: 16)
Another key element that helps in determining the relationship between Attitudes and behavior is “generality or specificity” of the attitude in question. For better understanding, “Attitude to minority languages, attitude to Irish language, attitude to praying using Irish in church on Sunday, for instance, represents three levels of generality, as Irish is generally used in a public house or in church”. (p : 16) whereas “the predictive validity is enhanced when the levels are being used, for example, inferring a disposition to spend a holiday in the Gaeltacht from attitude to the Irish language moves between two different levels of generality and invites only a small relationship. Attitude to Irish is more, compatible with a more aggregated response tendency. (P: 16)

2.4 The components of Attitudes:

Plato has provided a classical explanation of the components of the attitudes which includes three main elements:

First, the cognitive component refers to “thoughts and beliefs” for example; having a favorable attitude to the Irish language might entail a stated belief in the importance of continuity of the indigenous language, its value in the transmission of the Irish culture and use in immersion bilingual education”. (P: 12)

The effective component” concerns feelings towards the attitude object; these feelings may include love or hate of the language, a passion for the Irish poetry or an anxiety about learning a minority language”. (P: 12)

Some studies show that” Both of these components i.e the cognitive and the effective components of attitudes may not always be in harmony”. (P: 12) this means that, both of them are not related nor dependent on each other, moreover the presence of one of them does not require the presence of the second one ; eg: “ a person may express a favorable attitude to Irish language education, more covertly; that same person may have negative feelings abou such education”. (P: 12)

The action or conative component of attitudes is the third component, it requires a readiness for action, and it is a behavioral intention or plan of action under defined
contexts and circumstances. (P: 13) i.e the context surrounded by the person justifies his actions. A very good example would be that one related to “a person with a favorable attitude to bilingualism might indicate their readiness to enter adults’ language classes”. (P: 13)

These three components model of attitude is best viewed in a hierarchical form (Rosenberg & Hovland, 1960) with cognition, affect and action as the foundation.

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2.5 Methodology and Attitudes Measurement:

In order to analyze people’s language attitudes, several kinds of methods can be used:

Backer (1992, 17) believed that there is a great deal of research methods for measuring speakers’ attitudes towards a language such as content and document analyses, interviews, case studies, autobiographies and also the matched guide technique. To have a full picture of the whole speech community, both individuals and groups should be covered by the methods.

Interesting article was presented by Fasold (1984) which can be helpful to the researcher to select the appropriate method for determining the attitudes of the speakers towards their mother tongue.

In his perspective, language attitudes generally required attitudes to the speakers of a specific language or language variety.

A major method for observing and examining language attitudes involves the use of two different series of direct and indirect questions or methods. On one hand, a
direct method consists of subjects to respond to a questionnaire, or interview questions that are typically used in order to analyze people’s opinions about languages or dialects. The questions used in this method can be either presented in a written form to a group or individuals interviews. They are mainly concerned with language evolution and language preference. (Giles et al., 1982, 7)

On the other hand, the indirect method is set for keeping the subjects from knowing that their language attitudes are being investigated. The indirect method, “inferring language attitudes from evaluation of speakers of two or more language varieties was introduced by Lambert. He has provided studies (1967) on this method. “Lambert’s review of a series of matched-guise studies, in which the same speakers are heard using the same contrasting varieties, provided that impetus for the many indirect studies which have been conducted in language contact setting across the world”. These studies are concerned about speaker’s evaluation studies which form the foundation of the social psychological perspective on language attitudes”.

It is approved that most of research include both of these methods; direct and indirect methods.

Questionnaire is seen as another effective tool which helps to examine speakers’ attitudes towards languages and dialects. The type of questions used in such method is open and closed questions. Besides the questionnaire, interviews contribute in measuring attitudes in which researchers prefer to use open questions.

The matched guise techniques are also used in language attitudes research. In such studies, various speakers are tape-recorded reading the same pieces of discourse. Then, researchers select only those who were speaking different dialects fluently. After that, sample listeners from that same speech community are asked to listen to that tape recording and to give their views of speakers’ characteristics. These latter i.e their views are used as indicator of language attitudes.

The last method is observation which is designed to gather rational and natural data.
2.6 Attitudes towards Languages and Varieties:

Attitudes towards languages and language use are commonly found in the world. Speakers in general” may assign different attributes to language forms, they perhaps find that language or variety as “elegant”, “expressive”, “vulgar”, “more polite” or even sometimes “pleasing or displeasing”. (Ishtilla, 2004, p: 194) Fasold (1984) also agreed on this point, he gives a summary of the academic research into people’s language attitudes around the world. He shows “how bilingual or multilingual speakers may regard one language as more suitable to a particular topic than another, or may regard one language as aesthetically more pleasing than another, or have clearly expressed feelings about their languages in relation to their social and cultural identities”. (2004, p: 195). Eg, In Britain, although many languages are in daily use, only English has official recognition. Fasold introduced another significant point when saying that:” attitudes towards languages and language use also focus on varieties of the same language”. (2004, p: 196). He described “how the French spoken in Europe is seen to be more prestigious than that spoken in Canada, even any native Canadian French speakers”. (p: 196)

Prestige is another important element that contributes in defining speakers’ attitude towards the language or the variety of the language used. Janet Holmes (2008) describes prestige as “a slippery concept” (p: 408). She believed that:

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<td>Questionnaire</td>
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<td>matched guise</td>
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Direct and Indirect methods to measure language attitudes
“The standard variety in a community has overt prestige and the speakers who use it are rated highly on scales of educational and occupational status and these ratings reflect the association of their speech variety, which can generally help us as the “best” way of speaking in the community”. (2008, p: 408).

Covert prestige, by contrast, is “an odd term which could even be regarded as involving two contradictory ideas i.e how can something have prestige if its value is not publicly recognized? Covert prestige has been widely used, however to refer to positive attitudes towards vernaculars or non-standard speech varieties. (2008; p: 408)

One New Yorker described the city as “a sink of negative prestige” similarly in Norwich; Trudgill was told “I speak ‘orrible’ by men who used the local vernacular”. (2008, p: 409)

2.6.1 Attitudes towards Words:

The book of “Language, Power and Society” tackles the issue of how the selection of the words is affected by attitudes. People tend to use particular words instead of others in order to show respect, for instance; as Ofsted decided to use the word ‘attainment’ rather than ability in respect of pupils’ assessment caused comment via a letter to the daily telegraph”. (2004, p: 198).

There are counterexamples of words decision, in 1997, the British psychological society decided to prohibit the use of the word subjects in its publications to refer to those taking part in psychological experiments. Such participants were to be referred to as individuals, people, and students and so on”. (2004, p: 198)

In this case, Euphemism, which means “the use of inoffensive or more pleasant term as a substitute for one which might be unpleasant or taboo” (2004, p: 213), is required and needed to cover such words. For example, instead of ‘death’ and ‘dying’, it is more suitable to say ‘passing away’.
Attitude described in this section can be related to” the power to ascribe meanings to words and the power investigated in words themselves. Our attitudes can be a reflection of the social groups we associate particular words or kinds of linguistic behavior with negative evaluations are often associated with stigmatized or less powerful groups”.

(P: 201)

2.6.2 Dimensions of Lexical Choice:

For centuries, Lexical choice and lexical patterning have been discussed by theorists of style; their studies were based on specific variables such as:

2.6.2.1 Abstractness:

One of the much known dimensions of lexical choice is Abstractness which is related to the abstract and concrete words. James J. Bradac describes concrete words as “objects or actions” whereas abstract words are simply those words which represent “ideas, relationships, and concepts”. He believed that some interesting results would be reached if Abstractness describes “the persons responding to linguistic stimuli”.

2.6.2.2 familiarity:

Words, in general; can be classified as completely, somewhat, and not at all familiar to the listener or reader. The case in which, the speaker knows better the meaning of the words he is using, is describing words that are completely familiar. But when having any doubt about it i.e if he thinks that he has heard those words before and cannot guess at its meaning, we are referring to somewhat familiar words. Whereas the “not at all familiar words”, are those that the speaker has not heard before.
2.6.2.3 goodness:

Words can be seen as good or bad. James J Bradac pointed out: “It is important to note that there is a strong, idiosyncratic aspect to lexical goodness or badness”. He argues: “The use of a given word in one context will invite judgments of lexical badness, whereas the same word may be judged positively elsewhere. For example, reactions to obscene language may vary according the sex of the speaker, with males often having a high degree of impunity in this regard.

For better understanding, he added that: “The degree of familiarity, goodness and intensity of specific lexical choices depends largely (perhaps completely) upon the judgment of the speakers-hearers in a communication episode”.

Such differences and dimensions in selecting given words rather than others, can contributes in a very direct way in creating to some extent language variation in the speech community.

2.6.3 Attitudes towards Language Variation:

What factors affect attitude construction? What are the causes behind favorable or unfavorable attitudes towards a given languages?

Sociolinguistics determinants (Bouchard Ryan, Giles & Sebastian 1982) alongside with the functional typology of the language (Stewart’s 1968) shape language attitude: Standardization, autonomy, historicity, and vitality.

They claimed that: “whether speaking one or five languages, all individuals belong to at least one speech community, a community all of whose members share at least a single speech variety and the norms for its appropriate use. Language variation within and between speech communities can involve different languages or only
contrasting styles of one language. In every society the differential power of particular social groups is reflected in language variation and in attitudes towards those variations.”

2.6.3.1 Standardization:

“Standard language is most often seen as the only good and correct variety of a language while all other varieties are considered to incorrect, amoral behavior”. (University of philosophy, p: 449). In other words, “only one language variety is accepted as the good one while all other varieties are rejected as being bad and incorrect”. (P: 449)

According to James Milroy” Those languages were not seen as such because of the inherent superiority of their grammatical structures, for their better expressiveness or for the great poetry composed in them but because of the fact that their speakers spread them around the world by sword and fire and impose them on the members of subdued nation. (2006, p: 16) that’s why standard varieties do attribute in changing attitudes of the speakers. In short, Standardization is “a characteristic of the social treatment of a variety, not a property of the language variant itself”. (Giles, 1982, p: 3)

Two different aspects are related to standardization:

2.6.3.2 Autonomy:

Any variety is said to be autonomous when its speakers make it and consider it different from the other ones.

Bouchard Ryan, Giles and Sebastian described it as (1982): “Where two language varieties are very similar to each other, efforts can occur by one or both speech communities to increase their independence”. They also believe that: “An important step in the process of increased autonomy is typically the establishment of distinct written versions and the use of the written language more frequently in more formal
situations.” Eg; Speakers of Catalan in Spain developed a writing system and standardized their variety. This attitude towards the standard varieties can be held towards the autonomous ones as in both cases, speakers want to show their differences and belongings.

The issue of Autonomous varieties rises in two different situations. The first one is “when having two or more varieties autonomised by their speakers. These two varieties developed separately and stand each on its own. Whereas in the second situation, only one variety takes over the other existing ones and is chosen as the one to be standardized. (1982, p: 4)

2.6.3.3 Historicity:

Bouchard Ryan, Giles and Sebastian (1982, p: 4) claimed that: “For some variants, the claim of development from respectable ancestors is easily supported by written records. Historicity, however; can also be promulgated through new emphasis upon evolution from some ancient language”.

Historicity refers to the literary tradition carried by a language. Arabic language is a case in point as it represents the language of the Quran, the pre-Islamic and post Islamic literature. It is related to standardization as it can give some legitimacy to the variety which is seen as the mother of the other varieties. In short, Historicity is a question of temporal and traditional legitimacy.

The other main sociostructural determinant of language attitude is vitality.

2.6.3.4 Vitality:

A Language which has a great size of native speakers in one or more speech communities and which is closely dependent on the number of the functions it fulfils, is known by language vitality. Language Vitality requires serving various functions; from intimate to the most formal ones; and sufficient number of its native speakers.

The number or the size of the speakers of the language or the variety is a very important element in making any language vital as the bigger the number of users of
a variety is, the more this latter takes over the other varieties. As it was stated by Giles, Sebastian and Bouchard (1982):
“The more numerous and more important the functions served by the variety for the greater number of individuals the greater is its vitality”.
Standardization and vitality are interrelated determinants as “Standardization contributes substantially to the vitality of a language variety while strong vitality enhances its potential for achieving standardization”. (p: 5)

2.7. Theories of Attitude Change:
As it is already mentioned, having a positive attitude towards any language helps to enhance its linguistic situation and vice versa. Katz (1960) provides four functions which tend to have important implications for attitude change.

2.7.1 The Utilitarian or instrumental Function:
Katz believes that gaining rewards and avoiding punishment when speaking any minority language could be an effective method to change attitudes from negative to positive ones. In Wales’ school program, for instance, a very severe method used to be followed against students heard using Welsh, they were required to wear a wooden halter around their neck all the day!! Such methods affect in a negative way on the linguistic situation of the minority languages. But when providing appropriate rewards for minority language activity depending on identifying what is perceived by the pupil, the attitude can be changed positively.( p: 99-100)

2.7.2 The Ego Defensive Function:
This function is deeply related to the psychological aspect of the speakers of the minority languages. Some people hold a negative attitude towards the act of speaking their minority language within speakers of the majority one as they feel much more insecure and embarrassed. At this level, “fearing minority language groups being given privileges or greater worth, majority groups may hold negative attitudes towards such minorities to enhance their own self-worth and distinctiveness” (p: 100)
This means, not sharing the common threads of identity causes some kind of anxiety for speakers of the minority language, and makes them getting no involvement with
speakers of the majority. Moreover, they won’t express themselves.

2.7.3 Value-Expressive Function:

It’s the function by which individuals try to express themselves and show their belonging to the minority groups when talking to speakers of the majority language. Katz (1960) suggested that attitudes can be changed if they are related to personal values and self concept. Cacippo and Petty (1982, p: 190) also agreed on this sense when they claimed: “…minority members who value personal freedom may be somewhat resistant to the majority’s influence to assimilate a particular style of speech (or language) because their attitudes towards their unique ethnic accent (or language) is serving as a means of expressing their independence”.

2.7.4 Knowledge Function:

Attitudes is said to have the ability to facilitate understanding of people and events. Moreover, they are capable of changing when the knowledge function is existed as Katz (1960) said: “attitudes are more susceptible to change when the knowledge function is known and understood, for example, knowledge of minority or majority culture, social organization, politics and education can affect attitude”.

2.8. What Can Language Attitudes Affect? :

Example:

“Danish is not a language, but a throat disease” wrote one Norwegian respondent in a reply to a 1950s postal questionnaire asking for Scandinavian people’s opinion of the relative aesthetic qualities of Swedish, Danish, and Norwegian”. (Holmes, 2008, p: 406)

This study ended up by classifying Swedish at the first place and Danish at the bottom of the pile. The result was related to the political fortunes of the three countries more than to their relative aesthetic qualities. At that period, Swedish was
the political leader whereas Danish was recognized as the former ruling power and in a less influential political position. People’s attitudes to Swedish and Danish actually were related to the Scandinavian politics rather than any intrinsic linguistic features of the language. Taking into consideration the rise of Danish influence through its membership of the European Economic Community, different results from a similar questionnaire would be expected in the twenty-first century. (2008, p: 406)

Intelligibility is also affected by attitude. “Understanding languages or varieties is generally easier when they are used by speakers we admire. Moreover, people will be highly motivated, and consequently often more successful in learning a second language when they like this latter”. (2008, p: 407)

Janet Holmes believed that: “People generally do not hold opinions about languages in a vacuum. They develop attitudes towards languages which reflect their views about those who speak the languages, the contexts and functions with which they are associated” (2008, p: 407). For varieties or languages that speakers never heard before, their assessments are totally random. She argues this point by saying: “There is no patterns i.e there is no universal consensus about which languages sound most beautiful and which are most ugly, despite people’s beliefs that some languages are just inherently more beautiful than others”. (2008, p: 407)

Even political and social issues are affected by attitudes towards languages. Taking the case of language planners, for instance, they are obliged to take speakers’ attitudes towards the selected norm when developing a standard variety. A closely related point, at least for the majority of the countries, language attitudes can have a great influence in domains such as Education. It is hard to select the writing system of the spoken language because people’s attitudes can be strongly negative towards it just like in Somalia. (2008, p: 407).
2.9 Conclusion:

In this chapter, we have looked at how attitude can affect human behavior, the way our attitudes to language can be focused on any level of language use. We have seen also that attitudes to languages and language varieties can be related to social and cultural identity, to power, control and to notions of prestige. In addition, our ability to respond to different types of language is not always negative. One of the major points that were also discussed is that listening to the way we talk is one of the factors that one can use in forming an impression about them and the formality of the social situation and you can adopt his behavior along side with his linguistic behavior to combine them.
Chapter Three:

The Questionnaire
Introduction:

The questionnaire for this study is represented to the respondents in a random manner. Needless to say, this is done on purpose so that our respondents do not feel that they are being guided in their answers to the questionnaire.

The objectives of the questionnaire:

The objectives of our questionnaire are:

1. The English student’s attitudes towards the varieties existing in the linguistic situation in Oran. That is Classical Arabic, Algerian Arabic, Berber, French, and English.

2. English student’s attitudes towards code switching and borrowing.

3. A brief examination of language use among the English students in the university of Oran.

The type of the questionnaire:

This questionnaire is directional in nature, the respondents are asked to give only one answer out of a suggested series of two, three, or four choices, and at times give two answers when it is necessary. It was crucial during the filling of the questionnaire by the respondents to intervene and explain to them what is meant by some difficult terms.
Data Analysis:

![Bar Graph]

Figure 1: Parents daily use of the aforementioned languages.

The above graph shows that Males have a great tendency to use Algerian Arabic (almost 25) in comparison with females. The latter shows great easiness in using French (almost 20) in different contexts. On the other hand, they both lean not to use Classical Arabic almost at all. Berber is not used in a great extent except between Kabylians that explains the small amount of using that language. Unlike French, English is rarely used by students’ parents.
Figure 2: Speaking competence of the respondents

The above graph shows that Males have a great tendency in speaking Algerian Arabic in comparison with females. The latter shows great easiness in using French in different context. On the other hand, they both lean not to use Classical Arabic almost at all. Berber is not used in a great extent except between Kabylians that explains the small amount of using that language. English is largely used between students especially during the lectures and somehow in the university, and the graph also shows that female students use in a great extent English and French in comparison with male students.
The above graph shows that female students have a great tendency in comprehending Algerian Arabic in comparison with male students. The former shows great easiness in understanding French in different context. On the other hand, they both lean to better understand Classical Arabic. Berber is not well understood except between Kabylians that explains the small amount in the graph. English is better understood between students especially during the lectures and in the university which is very rational since they are studying that language and have to use it every single day.
The above graph shows that Males do not have a great capacity in reading the languages under study in Comparison to females. The latter shows great easiness in reading to a great extent all the languages except Berber. English is largely read between students especially during the lectures and somehow in the university.
The above graph shows that female students have a great tendency in writing the languages under study in comparison with males. The former shows great easiness in writing French, Classical Arabic, and English since they were exposed to those languages for a long time in their studies. Algerian Arabic and Berber are another story since they are no rules or norms of writing these languages except what we see nowadays in using them while chatting in facebook for instance for those who are illiterate.
Figure 6: Number of respondents admitting or denying using code switching.

The above graph shows that female students largely admit using code switching in the university or out of it, while male students deny or let’s say admit in a small amount in comparison with the former, and almost 12 students from both sexes deny using code switching.
The above graph displays that Males do not use code switching for they do not like it for identity reasons, and sometimes for the lack of competence in using different codes, while females students do not like code switching most of the time for identity reasons.
The above graph displays that Algerian Arabic is largely used with parents at home, then it comes French within some Families who prefer to speak French with their siblings, and then Berber within Kabylian families.
The above graph displays that Algerian Arabic is largely used with friends (the mother tongue), then it comes English since it is the language they study and use everyday in the university during the lectures and even outside the classroom, and then French for the prestige it holds, and Classical Arabic in some context for instance when they talk about religion matters, at least Berber within Kabylian groups since it is not understood by everyone.
The above graph displays that Algerian Arabic is largely used with laymen outside the university since that language is understood by every literate or illiterate, then it comes French between intellectuals, also Classical Arabic while talking about religion matters and then Berber between Kabylians peers.
The above graph displays that English is largely used with friends during the lecture since that language is the one of study and communication within the classroom so it is very rational to use in a great extent, then it comes French between for those who find some difficulties in finding the appropriate words in English. Algerian Arabic, Classical Arabic and Berber are rarely used since it is not the appropriate context to use these codes.

Figure 11: Language use with another friend during the lecture
The above graph displays that English is largely used with friends during break time to discuss the lectures since that language is the one of communication, so it is rational to use it more to develop one’s skills and competence. Moreover, Algerian Arabic and French take over when talking about general matters and discussions of different topics during break time. Berber is lesser used except between Kabylians at times because the latter have a tendency to use French more.
The above graph displays that Algerian Arabic is largely used with students outside the university to discuss the lectures or talk about different matters, then it comes French for its prestigious state within the Algerian Society, and at least in lesser extent Classical Arabic, English while talking about music and movies, and Berber between Kabylian speakers.
The above graph displays that French is largely used with teachers during break time to discuss the lectures or for general discussions since it is the language of intellectuals. English also is used largely to talk about different matters during break time with teachers to seize this opportunity to use the language under study more whenever it is possible to become some fluency and proficiency. Moreover, Algerian Arabic is used, but in a small extent for the negative attitude it holds among intellectuals within the university. Classical Arabic and Berber are rarely used except when one wants to give some examples.
The above graph shows that Algerian Arabic is largely used with people in charge of the faculty and also French, while the other languages are rarely used.
Figure 16: Classical Arabic use in daily conversations.

The above graph shows that Classical Arabic is largely used between female speakers in their daily conversations in comparison with male speakers.
The above graph shows that both male and female speakers share the same opinion that Algerian Arabic is a mixture of French and Arabic especially females, while others believe that Algerian Arabic is not only a mixture of French and Arabic, but also Turkish and Spanish because of the colonization.
Figure 18: does code alternation make the language loses its purity?

The above graph shows that almost 45 female students believe that code alternation makes the language loses its purity, while male students displays the opposite.
The above graph shows that both male and female when they alternate between codes they do it unconsciously.

Figure 19: people’s state when they alternate between codes
Figure 20: Is code alternation a sign of lack of identity?

The graph displays that code alternation in female speakers viewpoint is a sign of lack of Identity while male students show the opposite.

Figure 21: Is code alternation a problem?

The graph shows that most female students believe that code alternation is really a problem since it entails for them a duality or lack of identity and that is a threat for them.
The graph shows that Algerian Arabic is used more to crack jokes even Classical Arabic, students display while using this latter to make fun as if they are denouncing that this code is old and should not be used. Also English is largely used to crack jokes between the students of English because of the movies’ influence on them.

The graph shows that Algerian Arabic is used more to insult the first rate, and also
English for the movies and the recent songs are full of F-words, the same goes for French which is largely used by female students to diss and insult. At times they use Berber not to be understood by others, and Classical Arabic is rarely used to insult because it is prestigious since it is the language of the Quran.

The graph shows that English and French are used more to greet foreign students since most of them are from English/French speaking countries, and they study English which is rational to be saluted using that latter. Classical Arabic is used too in a small extent with some Syrian students.
Figure 25: Language used to greet Algerian students

The graph shows that Algerian Arabic is largely used to greet Algerian students since it is the mother tongue, we observe too that English and French is used since French is deeply implemented within the Algerian society, and English should be used for practice. Berber is rarely used in greeting and Classical Arabic too.
The graph shows that Algerian Arabic is largely used when someone is tired, in this state one does not want to use other language except for the mother tongue. At times, some of them tend to use English since it becomes for the students as a habit to use that language. Female students have a tendency to use French in this case.

Figure 27: Language used when you are angry
The graph shows that Algerian Arabic is largely used when someone is angry, in this state one does not want to use other language except for the mother tongue. At times, some of them tend to use English since it becomes for the students as a habit to use that language especially when they are angry and want to insult. Female students have a tendency to use French in this case.

Figure 28: Language used to surf in the internet

The graph shows that English is used more to surf in the internet by the sampled students, that comes first, then French, and the other languages are rarely used except while talking to each others and not with foreigners.
Figure 29: Persons who mix two codes are..

The graph displays female students believe that those who mix between two or more codes have weak personalities, master no language that’s why they switch from one code to another in order to hide their lack of competence and they pretend to be intellectuals, and are not sophisticated, while male students share totally the opposite opinion.
Conclusion:

A census questionnaire was administered to 100 respondents to investigate language choice and attitudes towards code-switching. The findings reveal that the choice of language depends on personal and external factors and that AA and French are the most used language varieties. They also reveal a finding that does not correspond to the findings of most of the literature; respondents have negative and positive attitudes towards code-switching.
General Conclusion

This study has examined language variation among English university students. Through time, language contact has led to various language phenomena that have had linguistic, sociolinguistic, and attitudinal effects on speakers. This study attempts to identify these effects in order to shed light on the language behaviour of this specific community. Due to the confusing definitional issues pertaining to the terminology under concern, specific definitions are elaborated to include all aspects of code-variation within the community under study and taken as models in the analysis of the data.

Two methods of data collection are used: the ethnographic study and the census questionnaire. There are almost 30 hours of recorded spontaneous conversations by 100 participants in the ethnographic study. Of these participants, 87 took part in the census questionnaire which consisted of 100 students.

The results of the study show that a significant change has occurred in the linguistic situation, and French is not anymore considered the language of the colonizer by the majority of respondents. In alternation with vernacular Arabic, it is the unmarked variety of a significant number of students, especially female students. The study has three hypotheses. As shown in Chapter Three, the findings of the study support the first hypothesis, which basically tests the emergence of language patterns because of language contact. The results show that two main language patterns exist in students’ speech. On the one hand, borrowing is performed at different levels of integration which leads to the production of three sub-patterns. The third sub-pattern, non-conventional borrowing, is a recent language behaviour that has not been mentioned by the literature so far.

On the other hand, code-switching is performed with different rates of frequency since it varies from little code-switching to heavier one. Because it involves different language varieties, it results in the development of the speaker’s speech repertoire.
The second hypothesis predicts the non-permanent predictability of language choice notwithstanding the various factors affecting it. The findings show that language choice occurs according to certain factors mostly mentioned in the literature and others which are not. This hypothesis is confirmed because language choice is predictable in most cases, but there are certain language choices which cannot be explained by any factor. The findings also show that respondents use mostly AA and French code-switching as the unmarked varieties in most situations.

The third hypothesis refers to the nature of attitudes towards codeswitching. The findings show that, contrary to the existing literature which states that code-switching is generally associated with negative attitudes, there are negative as well as positive attitudes towards Arabic-French code-switching. The negative attitudes include the threat to the speaker’s identity and personality, the odd behaviour of mixing two languages, and the distortion of the languages involved to produce ‘a strange mixture’. The positive attitudes include the use of code-switching as a status marker, as a normal behaviour that does not affect identity or personality, and as the best alternative for students to communicate with peers. Moreover, the findings show that positive attitudes are associated with the use of AA-MSA code-switching which include being an identity marker, a status marker, and a beneficial temporary stage.

Finally, the results reveal that there is a difference between female students and male ones in linguistic, sociolinguistic, and attitudinal aspects.

Female students use more French, either alone or in alternation with the other varieties; consequently, they have more positive attitudes towards French.
Appendices
The Questionnaire in English:

Age:

Sex:

Year of study:

Place of birth:

Do not write your name on the questionnaire. Answer the questions and tick the corresponding square. You can give more than one answer where necessary.

1- Does your parent use the following languages in their daily conversations?

- Algerian Arabic
- Classical Arabic
- Berber
- French
- English

2- Do you speak the following languages?

- Algerian Arabic
- Classical Arabic
- Berber
- French
- English
3-Which language do you better understand?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

4-Which language do you better read?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

5-Which language do you better write?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

6-Do you switch between these languages when you speak?

☐ Yes ☐ No
7-If the answer to question 6 is Yes, why do you switch languages?
8-If the answer to question 6 is Yes, with whom do you switch languages?

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9-If the answer to question 6 is No, is it for the following reasons?

☐ You don’t like switching codes.

☐ Lack of competence.

☐ For identity reasons.

☐ Other……………………………………………………………….

10- Do you use the following languages with your parents?

<table>
<thead>
<tr>
<th>Language</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>f- Algerian Arabic</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>g- Classical Arabic</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>h- Berber</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>i- French</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>
11- Do you use the following languages with your friends?

<table>
<thead>
<tr>
<th>Language</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Algerian Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Classical Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c- Berber</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d- French</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e- English</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

12- Do you use the following languages with laymen outside the university?

<table>
<thead>
<tr>
<th>Language</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Algerian Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Classical Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c- Berber</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d- French</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

71
13- Do you use the following languages with another student during the lecture?

<table>
<thead>
<tr>
<th>Language</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Algerian Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Classical Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c- Berber</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d- French</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e- English</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

14- Which language do you speak to another student during break time?

<table>
<thead>
<tr>
<th>Language</th>
<th>AA</th>
<th>CA</th>
<th>BR</th>
<th>Fr</th>
<th>En</th>
</tr>
</thead>
<tbody>
<tr>
<td>c- Discuss the lecture?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d- General discussion?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15- Which language do you speak to another student outside the university?

<table>
<thead>
<tr>
<th>Language</th>
<th>AA</th>
<th>CA</th>
<th>BR</th>
<th>Fr</th>
<th>En</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Discuss the lecture?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
b- General discussion  

16- Which language do you speak to a teacher during break time?

<table>
<thead>
<tr>
<th></th>
<th>AA</th>
<th>CA</th>
<th>BR</th>
<th>Fr</th>
<th>En</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>Discuss the lecture?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b-</td>
<td>General discussion?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

17- Do you use the following languages with people in charge of the faculty?

<table>
<thead>
<tr>
<th></th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Algerian Arabic</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>b- Classical Arabic</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>c- Berber</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>d- French</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
<tr>
<td>e- English</td>
<td>□</td>
<td>□</td>
<td>□</td>
<td>□</td>
</tr>
</tbody>
</table>

18- Do you use Standard Arabic in your daily conversations?

□ Yes       □ No

19- If Yes, When? ..................................................................................................................
20-Do you think Algerian Arabic is a mixture of Arabic and French?

☐ Yes ☐ No

21- does code alternation make the language loses its purity?

☐ Yes ☐ No ☐ I don’t know

22- when you alternate between codes, you do it ...

☐ Consciously ☐ Unconsciously ☐ I don’t know

23- Is code alternation a sign of lack of identity?

☐ Yes ☐ No ☐ I don’t know

24- Is code alternation a problem?

☐ Yes ☐ No ☐ I don’t know
25- Which language do you use more to crack jokes?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

26- Which language do you use more to diss or foul words (Insult)?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

27- Which language do you use more to greet a foreigner?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

28- Which language do you use more to greet an Algerian friend?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

29- Which language do you use when you are tired?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English
30- Which language do you use when you are angry?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

31- Which language do you use when you surf the internet (Facebook)?

☐ Algerian Arabic ☐ Classical Arabic ☐ Berber ☐ French ☐ English

32-Persons who mix two codes:

i- are intellectual ☐

j- pretend to be intellectual ☐

k- are second-rate ☐

l- must use one language ☐

m- are sophisticated ☐

n- have week personalities ☐

o- master both languages ☐

p- master no language. ☐
33-What is your opinion about code switching and borrowing?

.............................................................................................................
.............................................................................................................
.............................................................................................................
.............................................................................................................

Note: The questionnaire in front of you is a part of a research for a Majister degree on code switching and borrowing among Algerian English University Students. Your opinion, dear student, is crucial. Be certain that your responses will remain strictly confidential and will not serve any other purpose than the one stated above. Thank you for your cooperation.
The Questionnaire in French:  

Age:

Sexe : Masculin-Féminin

Niveaux d’instruction :

Lieu de naissance (ville) :

Veuillez répondre aux questions et mettre une croix dans la case correspondant à la réponse choisie. Vous pouvez choisir plus d’une réponse là ou c’est nécessaire.

1- Votre parents Parle-l’ont fréquemment les langues suivantes dans ses communications quotidiennes?

☐ Arabe Algérien ☐ Arabe classique ☐ Berbère ☐ Français ☐ Anglais

2-Parlez-vous les langues suivantes ?

☐ Arabe Algérien ☐ Arabe classique ☐ Berbère ☐ Français ☐ Anglais

3-Comprenez-vous, comme langue parlée, plus facilement :

☐ Arabe Algérien ☐ Arabe classique ☐ Berbère ☐ Français ☐ Anglais
4-Liser-vous plus facilement :

☐ Arabe Algérien ☐ Arabe classique ☐ Berbère ☐ Français ☐ Anglais

5-Savez-vous écrire plus facilement :

☐ Arabe Algérien ☐ Arabe classique ☐ Berbère ☐ Français ☐ Anglais

6-Est-ce que vous sautez d’une langue à une autre quand vous parlez ?

☐ Oui ☐ Non

7-Si la réponse à la question(6) est positive (oui), pourquoi mélangez-vous ?

.................................................................................................................................

.................................................................................................................................

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.................................................................................................................................
8- Si la réponse à la question(6) est positive, avec qui employez-vous le mélange ?

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

9- Si la réponse à la question(6) est négative (Non) est-ce pour les raisons suivantes :

☐ Vous n’aimez pas le mélange.

☐ Manque de compétence.

☐ Pour des raisons d’identité.

Autres (précisez s’il vous plait) .................................................................

☐

10- Parlez-vous les langues suivantes avec vos parents ?

<table>
<thead>
<tr>
<th>Souvent</th>
<th>Des fois</th>
<th>Rarement</th>
<th>Jamais</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Arabe Algérien</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Arabe classique</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c- Berbère</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

80
11- Parlez-vous les langues suivantes avec vos amis?

<table>
<thead>
<tr>
<th>Souvent</th>
<th>Des fois</th>
<th>Rarement</th>
<th>Jamais</th>
</tr>
</thead>
</table>

a- Arabe Algérien

d- Français

e- Anglais
12- Dans quelle langue parlez-vous aux gens hors de l’université ?

<table>
<thead>
<tr>
<th>Langue</th>
<th>Souvent</th>
<th>Des fois</th>
<th>Rarement</th>
<th>Jamais</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Arabe Algérien</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Arabe classique</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c- Berbère</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d- Français</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e- Anglais</td>
<td></td>
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</tr>
</tbody>
</table>

13- Dans quelle langue parlez-vous à un autre étudiant pendant le cours ?

<table>
<thead>
<tr>
<th>Langue</th>
<th>Souvent</th>
<th>Des fois</th>
<th>Rarement</th>
<th>Jamais</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Arabe Algérien</td>
<td></td>
<td>82</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
b- Arabe classique

c- Berbère

d- Français

e- Anglais

14- Dans quelle langue parlez-vous à un autre étudiant pendant l’interclasse pour?

<table>
<thead>
<tr>
<th></th>
<th>AA</th>
<th>AC</th>
<th>BR</th>
<th>FR</th>
<th>ANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Discuter le cours?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Discussions diverses ?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15- Quelle langue employez-vous hors de l’université avec un autre étudiant pour?

<table>
<thead>
<tr>
<th></th>
<th>AA</th>
<th>AC</th>
<th>BR</th>
<th>FR</th>
<th>ANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Discuter le cours?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b- Discussions diverses ?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16- Dans quelle langue parlez-vous à un professeur Algérien pendant l’interclasse pour?

<table>
<thead>
<tr>
<th></th>
<th>AA</th>
<th>AC</th>
<th>BR</th>
<th>FR</th>
<th>ANG</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Discuter le cours?</td>
<td>83</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
17- Quelle langue employez-vous avec les responsables de votre faculté ?

<table>
<thead>
<tr>
<th>Souvent</th>
<th>Des fois</th>
<th>Rarement</th>
<th>Jamais</th>
</tr>
</thead>
<tbody>
<tr>
<td>a- Arabe Algérien</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b- Arabe classique</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>c- Berbère</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>d- Français</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>e- Anglais</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

18- Utilisez-vous l’arabe standard (Al-Fusha) lors des communications quotidiennes ?

☐ Oui  ☐ Non

19- Si oui dans quelles circonstances ?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………
20-Pensez-vous que l’Arabe Algérien est un mélange de la langue arabe et la langue française ?

☐ Oui  ☐ Non
21- Est-ce que l’alternance de code ferait perdre la langue sa pureté ?

☐ Oui  ☐ Non  ☐ Je ne sais pas

22- Quand vous alterner de code, vous le faite...

☐ Consciemment  ☐ Inconsciemment  ☐ Je ne sais pas

23- Est-ce que l’alternance de code est un signe d’un manque d’identité ?

☐ Oui  ☐ Non  ☐ Je ne sais pas

24- Est-ce que l’alternance de code est un problème ?

☐ Oui  ☐ Non  ☐ Je ne sais pas

25- Quelle langue utilisez-vous le plus pour raconter une blague ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

26- Quelle langue utilisez-vous le plus pour insulter ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

27- Quelle langue utilisez-vous le plus pour saluer un ami étranger ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

28- Quelle langue utilisez-vous le plus pour saluer un ami Algérien ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

29- Quelle langue utilisez-vous quand vous êtes fatigué ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

30- Quelle langue utilisez-vous quand vous êtes irrité ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais
☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

31- Quelle langue utilisez-vous quand vous connectez sur internet (Facebook) ?

☐ Arabe Algérien  ☐ Arabe classique  ☐ Berbère  ☐ Français  ☐ Anglais

32- Les personnes qui alternent entre deux codes :

a- sont des intellectuels  ☐
b- prétendre être de intellectuels

c- sont des médiocres

d- doivent utiliser une seule langue

e- sont très sophistiqués

f- n’ont pas de personnalité

g- maitrisent les deux langues

h- ne maîtrise aucune

33-Que pensez-vous de l’alternance de codes et l’emprunt ?

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Note: Ce questionnaire fait partie d’une recherche pour l’obtention du Majister en Sociolinguistique. Votre opinion, cher étudiant, est très important pour la réalisation de cette étude. Soyez sur que votre réponse restera strictement confidentielle et ne sera utilisée que dans le but susmentionné. Merci pour votre coopération.
Appendix B

Transcription of Sample Conversations

The following is an extract from a conversation that took place in the university cafeteria among four students1 about the exams.


(Did you see the time table of the exams? They have posted them.)

F1: /Non, j’ai rien vu. lba:ra j’ai vérifié, ba a je n’ai rien vu/

(No, I didn’t see anything. Yesterday, I checked, but I didn’t see anything.)

F2: /Pardon. aftham w nsi:t ngullak. C’est vrai, ra:ham affi a:whum hier aprèsmidi/

(Sorry. I had seen them, but I forgot to tell you. It’s true. They posted them yesterday afternoon.)

F1: /C’est pour quand le début des examens? /

/ (When do the exams start?)

M2: /smana l jaya. da:ru mawa i:d mli: a. andna presque tous les jours le matin/

(Next week. It is a good time table. We have exams almost every day morning.)

1 To distinguish between respondents, the participants in this conversation are labelled as F (for Female) and M (for Male), in addition to numbers 1 and 2.

M1: /Le matin a: a mli a. Imaginez andna les examens le soir. ra: nsouffri:w/

(To have the exams in the morning is a good thing. Imagine they are in the afternoon. We would suffer.)

F1: /wa ra: jkun le premier contrôle? /

(What is the first exam?)
F2: /L’écrit. D’ailleurs, le prof ga:l «Vous aurez un essai.»/

(Written expression. Besides, the teacher said “You’ll have an essay.”)

M2: /Le problème mahu l’écrit. Le problème huwa les matières ta la fa:Da/

(Writing is not a problem. Subjects that need learning are the problem.)

F1: /Moi, je n’ai même pas commencé la révision. la:zam nabda le plus tôt possible/

(I have not even started the revision. I have to start as soon as possible.)

M1: /rana ka:mal ma bdi:na: /

(We have not all started the revision.)

F2: /ana j’ai déjà commencé. raft ma jakfini: l-waqt si nabqa nassanna/

(I have already started the revision. I knew I would not have time if I had waited.)
Bibliography


Abstract

The following research relate to aspects of language contact phenomena prevailing at the Algerian sociolinguistic scene with a special reference to Oran speech community in an educational context. The main focus is almost put on three basic aspects.

Analysis of the different language mixing patterns resulting from a contact language situation which includes Classical Arabic, Algerian Arabic, French, Berber, and English. Motives that stand behind code switching patterns. Attitudes towards language switching and borrowing as an everyday practice among the sampled community.

Findings reveal aspects of a significant change occurring in the linguistic situation through the emergence of language patterns resulting from language contact phenomena.

Key words:
Code Switching; Borrowing; Diglossia; Bilingualism; Language Contact; Code Mixing; Attitudes; Structural Approach; Psycholinguistic Approach; Statistical Approach.