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Code- Switching in the Conversation of Salespersons and Customers in Ain Smara Market (Clothes Section)

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requirements of the Master Degree in Applied language Studies

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Dedications

In the name of God, most merciful, most compassionate.

This work is dedicated to:

My dear mother who has supported me a lot in my life.

My father without whom I would not be who I am.

All my family, particularly my sister Amel who shared the hard moment with me and encouraged me to go further.

My sister Djalila and all my all brothers: Moncef, Skander, Faouzi, Mohsen and Chemseddine.

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Abstract

Much research has been done on code switching in Algeria and the world but few got an interest in this phenomenon among salespersons and customers in a market. Our research refers to the characteristics of code switching in a specific place (a market: clothes section) and by specific persons (salespersons and customers). This work lies within the scope of sociolinguistics. It brings a small reflection on the functioning and characteristics of code switching. To test the hypotheses of this study, a recording is used as a research instrument. The theoretical part has the aim to present concepts concerning code switching and its distinction from other related language phenomena. The purpose of the practical part is to reinvest the theories exposed in the preceding part through the analysis of our corpus. The result of our study seems to support the hypothesis that code switching is used as a strategy of communication at a market place in general and in clothes section in particular.

List of abbreviations

S: Salesperson

C: Customer

AA: Algerian Arabic

F: French

MSA: Modern Standard Arabic

CS: Code- switching

xxxxxx: Do not hear the discussion

............: Stop speaking

List of tables

Symbols

Vowels

/i/   high front short, as in /quit/ (cat)

/i: / high front long, as in /di:k/ (rooster)

/a/ long front short, as in /laḥm/ (meat)

/a:/ low front long, as in /qa:la/ (said)

/u/ high back short, as in /antum/ (you)

/u:/ high back long, as in /ḥu:t)/ (fish)

Consonants

/b/ ب bilabial stop, as in /busta:n/ (garden)

/t/ ت voiceless non-emphatic dental stop, as in /tufa:ḥ / (Apple)

/d/ د voiced non-emphatic dental stop, as in /daʕm/ (support)

/T/ ط voiceless emphatic dental stop, as in/maTa:r/ (airport)

/D/ ظ voiced emphatic dental stop, as in /Dill/ (shadow)

/k/ ك voiceless velar stop, as in /kita:b/ (book)

/g/ voiced velar stop, as in the French word /gardien/ (guardian)

/q/ ق uvular stop, as in /qawl/ (speech)

/ʔ/ ء glottal stop, as in /ʔafa:qa/ (got up)

/f/ ف voiceless labio-dental fricative, as in /fi:l/ (elephant)

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

/θ/ ث voiceless interdental fricative, as in /θaʕlab)/ (Fox)

/ð/ ذ voiced interdental fricative, as in /ðiʔb/ (wolf)

/S/ س voiceless alveolar fricative, as in /suʔ:al/ (question)

/ṣ/ ص voiceless emphatic dental fricative, as in /ṣaḥifa/ (Newspaper)

/z/ ز voiced alveolar fricative, as in /zahra/ (flower)

/ʃ/ ش voiceless alveo-palatal fricative as in /ʃamʕa/ (candle)/

/ʒ/ ج voiced alveo-palatal fricative, as in / ʒa:ʔa/ (came)

/h/ هـ voiceless glottal fricative, as in /halaka/ (damaged)

/ḥ/ ح voiceless pharyngeal fricative, as in / ḥajat/ (life)

/ʕ/ ع voiced pharyngeal fricative, as in/ʕiqa:b/ (punishment)

/x/ خ voiceless uvular fricative, as in /ʔuxruʒ/ (go out)

/ʁ/ غ voiced uvular fricative, as in /ʁijab/ (absence)

/m/ م bilabial nasal, as in /mari:D/ (ill)

/n/ ن dental nasal, as in /na:s/ (People)

/l/ ل lateral, as in /liqa: /ʔ/ (meeting)

/r/ ر flap, as in /ri:ḥ/ (wind)

/w/ و labio-velar semi-vowel, as in /wadaʕ/ (farewell)

/j/ ي palatal semi-vowel, as in /jaʔs/ (despair)

Contents

INTRODUCTION

Despite the fact that the linguistic situation in Algeria is still problematic, it can be described as a real laboratory for sociolinguistic studies because of the diglossic, bilingual and even multilingual situations that prevail. These linguistic situations have created a phenomenon of mixing between languages. Thus code switching has become a very common practice among all the individuals of the Algerian society. Bilingualism (Arabic, French) in Algeria is dictated not only by the necessity of communication, but also by the heaviness of history (Colonialism) ,i.e., French language has left its effects which were radicalized in the Algerians' thought, personality as well as their dialect. In fact, the French language often plays a fundamental role in some sectors: political, educational, social and economic. In essence, the existence of the French language must be acknowledged in the life of students, politicians, doctors, commercial men etc...

This study is an attempt to see how Arabic and French, the two varieties in contact, are related linguistically and socially in the domain of commerce. In order to do so, Ain Smara market has been chosen to carry out this research. Indeed this market is too large and for time constraints, focus will be put on some areas where clothes are sold.

Clothes section in Ain Smara market has been selected because first whenever you go in Algeria, you will hear people alternating their languages. And as such, we decided to study the languages of customers and salespersons in order to show that even a laymen code switch. Many researchers dealt with this phenomenon but few were interested in the languages spoken in the markets. In addition people need to buy their necessities from this place, so whatever their language will be, they will find the means to communicate with each other. So a market is considered as a good place for the circulation of languages. Besides, in such a place, people are

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not only from Constantine, but also from Mila including Oued Athmania, Oued Seguen, Djebel Ogab, Telaghma, and Chelghoum Laid. All these towns are situated in the East of Algeria. Moreover, all ages can be represented in this place: children, young men and women, old men and women. Thus market is the perfect site to observe the language contact phenomenon.

1. Statement of the Problem

French in Algeria has a very important function. It enjoys a prestigious status. One of the sectors we are not expected to hear it is the market. The main research questions that are raised are:

−Are people who participate in the interaction aware of code-switching?

−Which type of code- switching is more used by salespersons and customers?

− What is the place of code-switching in the commercial conversation?

−What is the function of code-switching in the market of Ain Smara (strategy of communication or linguistic handicap, i.e. lack of vocabulary in our language.)?

All of these can be summarised in only one question:

What are the different characteristics of code-switching (French, Algerian Arabic) in salespersons and customers' conversation at Ain Smara market?

2. Aim of the study

The objective of this study will be an attempt to shed light on the characteristics of alternating languages in the commercial context (market: clothes section).

3. Hypothesis

The present research is based on the following hypothesis:

We would hypothesize that salespersons and customers code switch in Ain Smara market because they consider it as a simple strategy of communication.

4. Tools of research

Concerning data collection, recordings will be used to collect the data needed as they will provide examples of the way salespersons and customers' code-switch and instances of the different patterns of code-switching. First of all, interactions between salespersons and customers are going to be observed taking into account the number and duration of interactions and the language (s) that they use. Then, their speech will be recorded and transcribed. After that, the passages that contain both Arabic and French languages will be collected applying the following steps: extract languages that exist in these passages (which language is dominant, which language comes first: whether sentences start in Algerian Arabic or French), state the grammatical function of code-switched patterns, make their phonetic transcription, translate them into English, extact language cntact phenomen that exist and finally classify the type of code-switching.

The sample selected for our purpose is composed of people (Salespersons and customers) of both sexes from the East of Algeria only. People are randomly selected and they are aware that their speech is recorded because this would help to provide natural patterns of code switching phenomenon at the market place and show how people transfer from one language to another spontaneously, and thus discover a means of communication that is related only to the commercial context (clothes section).

5. Structure of the study

The present research is divided into two main chapters. Chapter One is devoted to the literature review, and chapter two is concerned with research methodology and analysis of the results obtained from the recordings.

The first chapter deals with the sociolinguistic situation in Algeria by exposing both historical and sociolinguistic perspectives. A detailed discussion about bilingualism and diglossia has been pointed out within the same part. We showed that though many definitions were given to the phenomenon of code switching, sociolinguists were unable to provide a sufficient definition to this term.

This chapter is also concerned with the exposition of a clear distinction between code-switching, diglossia, code-mixing and borrowing.

Finally the last part of this chapter will be mainly about types of code switching (situational and conversational switching), and forms of code-switching (tag, intra-sentential, inter-sentential and intra-word switching).

The second Chapter of the proposed research will be mainly about data collection and analysis. It will describe the research procedures to collect data about the different aspects of research. It will also tend to provide a description of the sample and space in which this research has taken place. The analysis of the corpus will be detailed, and the limits, and the recommendations and the general conclusion will close the chapter.

Chapter One

Language situation in Algeria and Code Switching in the Literature

Introduction

All over the world, countries have several languages spoken in their territories. Like these countries, Algeria can be cited as a perfect example of linguistic complexity. It is a country where four languages are used: spoken Algerian Arabic, Modern Standard Arabic, Berber and French. Thus it is a multilingual country. In addition to a sociolinguistic perspective, a historical one is necessary because it helps to understand the evolution that led to this situation. A detailed discussion about bilinguilism, diglossia, code switching has been pointed out within the same part.

1.1. Historical perspective

According to Queffélec et al. (2002: 11 - 13) Algeria was invaded by many countries and it was deeply influenced by their civilizations (Phoenicians, Romans, Byzantines Arabs, Turkish and French).

It was first invaded by Phoenicians, then by Romans in 46 BC. In 395 AD, it became a part of the Byzantine Empire. In the seventh century, The Arabs conquered Algeria for nine centuries, after that it was ruled by Ottomans in 1518. The Turkish rule persisted in Algeria until the French conquest in 1830. The French forces governed the country until 1962 when Algeria gained its independence.

Despite the fact that Algeria became under the Ottoman rule for four centuries, it seems that the Turkish language does not have any effect on neither Arabic nor Tamazight except for two hundred and thirty two words. Most of them are related to food like "Baklawa" a cake with walnuts and almonds, "Bourek" a piece of dough stuffed by meat etc... (Bencheneb, 1992: 96).

However when France took over the whole country, French became the only language of administration and instruction (Queffélec, et al. 2002:19). In addition Hadj Ali (1963:13) stated that a law was passed by the French administration making Arabic a foreign language and by banishing it from the educational system. He further added that these laws prevented the Quranic schools and Zaouias from studying the Quran. Ravigo (1843:36,as cited in Taleb-Ibrahimi. K, 1994:42) wrote

> *Je regarde la propagation de l'instruction et de notre langue comme le moyen le plus efficace de faire des progrès à notre domination dans ce pays…le vrai prodige à opérer serait de remplacer peu à peu l'Arabe par le français (…) qui ne peut manquer de s'entendre parmi les indigènes, surtout si la génération nouvelle vient en foule s'instruire dans nos écoles.*
>
> (I regard the spread of instruction and our language as the most efficient means to make our rule evolve in this country … the real feat of the process will be the slow replacement of Arabic by French (…) which can decrease the annihilation among natives, especially if the new generation comes collectively to learn in our schools).[1]

1.2. The sociolinguistic perspective

The French invasion in Algeria lasted one hundred and thirty two years. It seems that this period is too short compared to that of the Ottoman protectorate; however, the linguistic consequences on the Algerian Arabic were and still are deep. When Algeria became independent in 1962, four languages were present: Algerian Arabic, Modern Standard Arabic, Berber (Kabyle, Shawia, Mozabite, and Tamashekt) and French.

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[1] Translated by the author

1.2.1. Arabic

Nowadays Arabic in classified into three categories: classical, Modern Standard and Vernacular.

1.2.1.1. Classical Arabic (CA)

It is the language of Quran and Islam. It is very sacred and highly appreciated. It is considered as a dead language as it is replaced by Modern Standard Arabic. (Mouhadjer, 2002:989)

1.2.1.2. Modern Standard Arabic (MSA)

It is the form of Arabic that results from the modernity of the classical one to meet human needs and demands. It is the language of formality, culture and writing as Cown et al. (1986:20) claim:

> Modern Standard Arabic is traditionally defined as that form of Arabic used in practically all writing (forms) of Arabic and the form used in formal spoken discourse such as broadcasts, speeches, sermons and the like.

Algeria suffered from a very long period of colonization in which Algerians personality was denied, because of that, officials decided to lay a language that express their real identity. Thus Modern Standard Arabic was declared as the national and official language in all the sectors: educational, political, cultural and economic. In addition, many laws were passed insisting on the arabization and the status of the Arabic language. Among these laws is the 16 January 1991 law. It is one of the last laws. It excludes the use and practice of the French from

public administration, education, hospitals, and economic sectors. In essence, this law imposes the use of Arabic language and considers French as a foreign language. (Miliani, 2003:18).

1.2.1.3. Vernacular Arabic

It is also called Algerian Arabic (AA). It represents the dialectal Arabic and mother tongue of the vast majority of the Algerian population. It has only an oral form, and it is used in informal situations like the street, family and every day conversation. It is known as "Derdja". It has a much simplified vowel system. Its vocabulary includes many words from Berber , Turkish and French which had left great amounts of lexis on the Algerian dialect like veste (jacket), manteau (over-coat), jupe (skirt) etc ... .Algerian people ,in fact, consider these foreign words as part of their mother tongue.

1.2.2. Tamazight

Besides Algerian Arabic, there are four spoken dialects which are Kabyle in Kabylia, East of Algeria; Shawia in Aures, South East of Algeria; Mozabite in the Mzab and Tamashekt in the Sahara (Taleb Ibrahimi. K, 1994:39-40). In the "law of the 10th April 2002", Tamazight was recognized as a national language, and the government demanded to promote its use in all Algeria's institutional sectors (Queffélec, et al.2002:32).

Nowadays the situation has evolved a lot; there are universities like Tizi Ouzou University, schools for teaching Berber, books printed in Berber, emissions in TV, radio and advertisement.

1.2.3. French

It is the language of the invader. After Algeria's independence, the government saw this

language as a shameful disease which it has to fight by every possible means. It tried to do its best by passing many laws insisting on the use of Arabic language. Despite these governmental arabization programmes, French continues to have a fundamental role in the country. Its use reached mainly every domain as Grandguillaume (1983 :14) said *"c'est dans cette langue qu'ont été mises en place toutes les institutions qui ouvraient ce pays à la vie occidentale."*

(It is in this language that all the institutions took place and which gave their country access to the western life). [2]

Despite the fact that Algeria is the only country of the Maghreb who does not join the institutional Francophone for exclusively political reasons, it is considered as the second Francophone nation in the world after France. (Queffélec, et al .2004:118).

2. Bilingualism

Bilingualism is of considerable interest because of its important role in the determination of variations and changes in language system. Bilingualism is the use of two or more languages as Bloomfield (1933:50) states "bilingualism is a native-like control of two languages".

Haugen (1953:7) also asserts that bilinguals can give "complete meaningful utterances in the other language"

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[2] Translated by the author

People who know more than one language rarely reach native like mastery as Spolsky (1998:47) claims "It is rare to find equal ability in both languages".

For many countries of the world, speaking more than one language becomes a very natural phenomenon. In fact this is the case in Algeria. Milroy- Muysken (1995:1-2) claims that in addition to historical reasons

> The increasing use of international languages stimulated by modernization and globalization. The phenomenon of language revival, and the economically motivated migration of people, have led to wide spread bilingualism in the modern world.

The Algerian Arabic dialect is often mixed with the French language in every day conversation; media including newspapers, radio, TV... As a matter of fact, many Algerians understand French and use it in their everyday conversations. They take a large number of French words which are adapted phonologically, morphologically and syntactically and consider them as part of their dialect.

The Algerian bilingualism has its own specificity which results from the long period of the French occupation. Indeed, bilingualism is not homogeneous in Algeria as not all people are bilingual. There are those who are monolingual. During the colonization and after independence periods, most Algerians were bilinguals whether they were educated or not. However, nowadays we find it only among the educated people and those who are in contact with French. (Mouhadjer, 2002:990)

The Algerian bilingualism is also subtractive because Arabic substitutes French in many domains like education, politics etc… (ibid.)

Another criterion of bilingualism in Algeria is that the Algerians are generally French speakers but at different degrees i.e. there are two types of bilinguals: active and passive.

Active bilinguals are those persons who really speak French in their life even those who they do not know how to read and write. Passive bilinguals are those who understand French but do not have the ability to speak it. (ibid: 990-991)

Bell (1976: 118-120) claims that bilingualism can be compound or coordinate.

Spolsky (1998: 48) refers to that idea of having two systems by saying:

> For a number of years, there was an attempt to distinguish between compound bilinguals whose two languages were assured to be closely connected, because one language had been learned after (and so through) the other, and coordinate bilinguals who had learned each language in separate contexts and so kept them distinct.

As for Algeria, Mouhadjer considers it as coordinate. It results from the educational strategy and social specificity. He says that it is coordinate as children in primary schools develop two systems of meaning of words since they learn both Arabic and French. The first system is restricted to the first language and the other to the second one. In other words, languages are learned independently and separately. So the Arabic and French words will be stored independently in the brain. (ibid.)

3. Diglossia

Diglossia is one of the social factors that affect language change. It can be defined as the use of two different varieties of the same language for two different set of functions. It was first introduced by Ferguson (1959:336) in his article "Diglossia". Diglossia is stated by Ferguson 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 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 an other 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 section of the community for ordinary conversation.

In this definition, the Arab speaking world is described as diglossic where two distinct varieties of the same language are used. One is used in formal situations and the other in informal and every day conversation. The former is called high variety (H) or standard and the latter is called low (L) or vernacular (Hudson, 1999:49).

In the case of Algeria, the high form is Modern Standard Arabic and the low is the spoken Algerian Arabic. Algerian Arabic is used at home, street, market, sometimes on radio and TV, whereas Modern Standard Arabic is used in lectures at university, sermons in mosque, political speeches and poetry.

Standard Arabic is recognized in formal situations and it is highly appreciated by people because of its inherited status from the Quran and Classical Arabic, whereas the Vernacular variety is not prestigious at all (Sridhar, 1996:55).

Diglossia has a number of characteristics. According to Romaine (1994:46), the high and low varieties differ from each other

> …not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics, namely function, prestige, literary heritage, acquisition, standardization and stability.

High and low varieties differ from each other in a number of aspects:

- Grammar: The high form has grammatical features that are not present in the low one. The low variety cannot be taught in school as it does not have a standardized grammar. (Mouhadjer, 2002:992)
- Lexis: It seems that the two forms have a shared lexis with some differences in use and meaning. That is there are some particular expressions that are not present in the high but in the low and vice- versa. (ibid.)
- Phonology: The phonological system of both varieties cannot be distinguished. So that speakers fail to keep the two systems separate (ibid.).

In addition to grammar, lexis and phonology, there are other features which are:

- Function: H and L are used for different purposes, i.e. there are some situations where only the high variety is appropriate and in others only the low one is. Native speakers will find it very odd if the H form is used in a situation where the low one is normally more required and vice -versa. Hudson (1999:52) Claims that in Sauris "Speaking standard Italian at home would be like wearing a suit, and speaking German in the village would be like wearing beach clothes in church".
- Prestige: generally the high variety has more prestige than the lower one. The former is

used in education, literature and religion, however, the latter's use is restricted to every day conversation, home, street and market (Spolsky, 1998:64).

- Literary heritage: All prose and poetry are in high variety, however, little heritage is exposed in the low variety simply because it is not written. (Mouhadjer, 2002:992)

- Acquisition: As a matter of fact, the L variety is acquired first as it is the mother tongue, whereas the H variety is learned in school. (ibid.)

- Standardization: The H variety is standardized as native speakers set up books and dictionaries for it whereas the L one has never been standardized. (ibid.)

- Stability: Diglossia is a stable phenomenon; it persists for centuries or more. When H is the mother tongue of the elite, it may displace L with the help of a policy. (ibid.)

Fishman (1972 in Sridhar, 1996:55) has extended the term diglossia to include bilingual communities. That is H and L forms can also be found in bilinguals. For example in Zaire, French is considered as a prestigious language and it is used in domains such as education, law and administration. Lingala and other native languages on other hand are less prestigious and thus are low languages.

In essence, the Algerian linguistic situation is known by its complexity. It is diglossic, which is characterized by the use of spoken Algerian Arabic and Modern Standard Arabic; bilingual, the use of Arabic and French; and even multilingual; the use of Arabic, French and Berber. The Algerians have the choice to select any variety at any time. As a result, Algerians develop a form of mixing between all these varieties. That is they can use words and expressions in Arabic, French, Berber within the same sentence.

4. Code- switching

Among language contact phenomena that include (code-mixing, interference, borrowing

etc…), code-switching is defined as the use of two or more linguistic varieties in the same interaction attracts many linguists' interests. It is an inevitable consequence of bilingualism and diglossia as when two or more languages exist in a community; speakers frequently switch from one language to another.

Code-switching can be traced back at least to the 1950's. According to Alvarez-Caccamo (1998: 32, cited in Ahmed- Sid, 2008:52-53) in an attempt to review the historical development of code-switching research, the term is first mentioned by Vogt (1514) who defines it as a psychological phenomenon with extra linguistic causes.

Many researchers explain the term by supplying many definitions.

Gumperz (1982:59) sees code-switching as "The juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems" In this definition, Gumperz sees code-switching as a phenomenon where the interlocutor passes from one language to another or from one variety of the same language to another i.e. He insists on the fact that code-switching occurs not only between languages, but also between dialects of the same language.

Myers-Scotton (1993:1) agrees with Gumperz. She refers to the term as "alternations of linguistic varieties within the same conversations".

According to Milroy and Muysken (1995: 7) code-switching is "the alternative use by bilinguals of two or more languages in the same conversation". The writers here see code-switching as "a cover term that includes different forms of bilingual behavior".

For Haugen (1973, 505) code switching is "the use of two languages in which an

unassimilated or isolated word is introduced as a phrase or more in the context of the other language."

Haugen here refers to the alternation of two languages where bilingual speakers use unassimilated words from a different language and introduce them as single words in their language.

Despite the fact that many studies have been made about code-switching, yet linguistics and sociolinguists are unable to provide a sufficient definition to this term. Jacobson (1990:1) states:

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

Code-switching can also be considered as a strategy of communication used by bilinguals in their conversation. According to Hamer and Blanc (1994: 89) *"l'alternance codique est une stratégie de communication utilisée par les bilingues entre eu.*"

(Code-switching is a strategy of communication used by bilinguals between each other.) [3]

Many definitions are given to code-switching. In fact, Bentahila and Davies (1983:302) definition of code-switching can be seen more relevant for the purpose of this study.

We shall henceforth use the term code-switching to refer to the use of two

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[3] Translated by the author.

languages within a single conversation, exchange or utterance. The result is

an utterance or interaction, of which some parts are clearly in one of the

bilingual's languages and other parts in the other language.

5. The distinction between code switching, diglossia, code mixing and borrowing

Code switching has to be distinguished from other types of language contact phenomena despite the fact that there are not always clear-cut boundaries can be drawn between them.

5.1. Code- switching vs. diglossia

Code-switching should be differentiated from diglossia. Diglossia is the use of two different languages or varieties of the same language for different set of functions. For example, in Algeria MSA is the national and official language, and it is always used in formal situations, however Spoken Algerian Arabic is used in informal situations. In diglossic settings, the choice of which language will be used is not free; in contrast, it is governed by social rules. That is diglossia is socially imposed, however code-switching is a phenomenon where a person has the choice to decide when, why, and how to make code-switching (Bullock and Toribio, 2000:6). Moreover, in diglossic situations people are aware that they are moving from the H to the L variety and vice- versa; however code-switching seems to be unconscious. (Sridhar, 1996: 57)

5.2. Code switching vs. Code-mixing

Hudson (1999: 53) defines code-mixing as "a kind of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words and

so on"

It is very difficult to make a distinction between code-switching and code-mixing as the description of the former is psychological whereas the definition of the latter is linguistic. Indeed, there are some controversies between writers over the distinction between the two forms. Among those who make the distinction is Bokamba (1988 : 24, Cited in Ahmed-Sid,2008:61-62) who claims that code-switching and code-mixing have to be distinguished from each other because code-switching involves switching from one language to another inter-sententially (between sentences) whereas in code-mixing, the switch is intra-sententially (within sentences). He further claims that the two forms serve different linguistic and psychological functions. He defines code switching as:

> The embedding or mixing of words, phrases and sentences from two codes within the same speech event across sentence boundaries, while code-mixing is the embedding or mixing of various linguistic units i.e., affixes, words, and clauses from two distinct grammatical systems or subsystems within the sentence and the same speech situation.

Moreover he adds that code-switching does not need the interaction of the grammatical rules of the other language in the speech, whereas code-switching does. He gives an example from Kinshasa Lingala and French.

a) N a   ke- I   kimwenza   . Je reviens dans une heure.

 I – go-   I-last.   Kimwenza.   I will come back in one hour.

 I have gone to kimwenza. I will come back in an hour.

b) Mobali na yo   a-telepho-. aka yo deux foix par jour

Spouse of you   he telephone- Hab you times per day.

Your husband calls you twice a day.

For Bokamba "a" in the example is a demonstration of code-switching simply as there is no interaction of the grammatical rules between the two languages (inter-sentential switching). On the other hand, example" b" is a demonstration of code-mixing because there is a clear interaction of the grammatical rules of Lingala and French language. The French verb "telephone" reveals the characteristics of Lingala morphology of SV. He adds the prefix "a" in order to refer to "mobali na yo" and the marker "aka" to refer to the present tense.

Kachru (1984: 64, Cited in Ahmed Sid, 2008:62) makes a distinction between code-switching and code-mixing through degree of code sharing between participants.

> Code switching refers to the alternation in which the speech event does not
> necessary require that the speaker and hearer share identical code
> repertoires. The user may be bilingual and the receiver a monolingual. On
> the other hand, in code-mixing, the codes used and the attitudinal reactions
> to the codes are shared both by the speaker and hearer.

There are other writers who reject the distinction between code-switching and code-mixing. Hill and Hill (1980:122) for example use the terms interchangeably without seeing any difference between them. They claim that "There is no satisfactory way to draw a neat boundary between the two phenomena (code-switching and code-changing)."

5.3. Code-switching vs. borrowing

Another way in which different languages may become mixed up with each other is through the process of borrowing. People may use words from another language in their

everyday conversation to describe a concept or idea because there are/are not available words in their mother tongue.

Borrowing must be distinguished from code-switching and code-mixing because the former involves mixing the systems themselves i.e. an item is borrowed from one language to become part of another one while the second involved mixing languages in speech (Hudson, 1999:55).

Another way of distinguishing borrowing from code-switching and code-mixing is that borrowed words are usually adapted to the speakers' first language, and are pronounced and used grammatically as if they are part of their native language. However if the item shows only syntactic integration, or only phonological interaction, or no integration at all, in this case, it is considered code-switching. Gumperz states (1982: 66):

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

Myers-Scotton (1993:182-183) rejects the distinction between code-switching and borrowing since she sees them as quite related processes i.e., she states that "borrowed forms may be the result of words introduced into a host language through code-switching after an

indefinite period of time and frequency of use."

In Algeria, the Spoken Algerian dialect often contains French. People use this language with varying degrees. Their speech consists of single words and entire sentences. They integrate French words phonologically and morphologically into their dialect and treat them as part of their native language. Bentahila and Davies (1883: 302) claim that such borrowings are motivated by the inexistence of equivalent words in their language:

> French words which are regularly used by Arabic monolinguals must be recognized as borrowing which have become parts of the competence of the Arabic speaker. It is usually easy to see the motivation for such borrowings, for a word from one language is usually introduced into another to fill a lexical gap in the second, which may process no simple term for the concept represented by the borrowed word. Code-switching, on the other hand, need not be motivated by the need to fill such a gap; on the contrary, a bilingual may switch from one language to another even though he is perfectly able to convey the whole of his message in the first language, and may in fact sometimes demonstrate this by making a switch and then returning to his original language and providing a translation of the switching material.

Myers-Scotton (1993) disagrees with them. She claims that not all borrowing words are due to the absence of equivalent terms in the native language.

6. Types of code-switching

Hudson (1999: 52-53) claims that there are two types of code-switching which are situational and conversational code-switching.

6.1. Situational code-switching

When two or more languages exist in a community, speakers frequently choose between them according to the situation they are in. In fact, they have to take many considerations. The first thing to be taken into account is which language will be understood by addressee. Of course speakers choose the language that the participant can understand. Hudson (1999: 52) states

> In bilingual communities, language choice depends on the circumstances
> and thus choice is controlled by social rules which members of the
> community learn from their experience and which become part of their
> total linguistic knowledge.

He further adds: why should a whole community bothers to learn different languages, when just one would fulfill their communicative needs? In other words, if everyone in Sauris[4] knows standard Italian, why do not they stick to it all the time and let the local German and Italian dialects disappear. The answer is simply that "Standard Italian would just fill wrong at home". Thus each language has its social function which no other language could fulfill, and it is the situation that decides which language to be used. This type of switching is called situational code-switching, because the change is in response to a shift in situation including topics, places, kinds of activities persons and purposes.

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[4] A village in the North East of Italy.

6.2. Conversational code-switching

Conversational code-switching can be defined as case where bilingual speakers talking to other bilinguals and change their language without any change in the situation. (Hudson, 1999: 52-53)

It is a type of switching which takes place with the same conversation participants, situation and sometimes even the topic. This switching has stylistic or textual functions as signaling a quotation, marking emphasis, changing a tone from the serious to the chronic (Sridhar, 1996:56).

Gumperz (1982:162) defines conversational switching as

The language switch relates here to particular kinds of topics or subject matters rather than to change in social situation. The semantic effect of metaphorical switching depends on the existence of regular relationships between variables and social situations of the type just discussed. The context in which one of a set of alternates is regularly used becomes part of its meaning, so that when this form is then employed in a context where it is normal; it brings in some of the flavor of this original setting.

7. Forms of code-switching

Bilinguals often switch between their languages in the middle of a conversation. These code-switches may take place between or within sentences including words, phrases and even parts of words. Thus according to the syntactic structures of alternating segments, code-switching may be tag, inter-sentential, intra-sentential and intra- word switching.

7.1. Tag switching

It is a switching in which certain set of phrases in one language are inserted into an utterance in another language. For example,

A Panjabi /English bilingual says

It's a nice day, hana?

(It's a nice day isn't it?) (MacArthur, 1998:1)

7.2. Intra-sentential switching

This type of switching involves the occurrence of switches within a clause or sentence boundary. For example,

A Yorba[5] English bilingual says

Won o arrest a single person.

(They didn't arrest a single person.) (ibid.)

7.3. Inter-sentential switching

It is code alternation at a clause or sentence boundary. In this switch type, the sentence or clause is in one language or the other. For example,

A Spanish English bilingual says

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

(Sometimes I will start a sentence in English and finish it in Spanish.) (ibid.)

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[5] A Danish dialect

7.4. Intra- word switching

It is a switching in which a change occurs within a word boundary. For example, "Shoppa" is an English word (Shop) with the Panjabi plural ending. (ibid.)

8. Informal situation

In Algeria, alternation between languages (Arabic, French) in the form of code-switching has become a widely observed phenomenon. As a matter of fact, when two languages get in contact for a long period, language change will be an inevitable result. Algerians have the choice to select which language to be used according to the situation of communication. They may also mix these languages, so that create a specific Algerian dialect. In fact, the Algerian population is exposed to French in almost all the domains: social, educational, political and economic. Languages of course are going to be chosen according to the addressee's linguistic competence and communicative settings i.e., whether they are formal or informal. This study will deal only with the informal ones. That is, unlike other language contact studies that examine language contact situations where speakers of different languages come into contact by living and working together. This research treats language contact phenomenon from a different perspective in which speakers of the same community use two languages in an informal setting i.e., Algerian Arabic-French alternation among salespersons and customers at Ain Smara market.

Conclusion

Thus, the Algerian linguistic situation is diglossic which characterized by the use of spoken Algerian Arabic and Modern Standard Arabic, bilingual; the use of Arabic and French; and even multilingual; the use of Arabic, French and Berber. The Algerians have the choice to select any variety at any time, by doing so; they develop a form of mixing between all these

varieties. That is, they use many languages; they alternate, mix them and even create new words. As a result, code switching has become a very natural practice in the Algerians society.

Chapter Two

Introduction

To obtain a full picture of a language contact phenomenon, which is in our case code-switching characteristics at Ain Smara market, this research employs one principal method which is recording. It is based on recording natural conversations among salespersons and customers. In fact, a large number of participants were randomly selected from this community. Then this natural language data of the participants were transcribed and analysed. Information gained from these recordings was collected to investigate code switching patterns and other language contact phenomenon observed in this community.

1. Research procedure

In fact, it is very necessary to describe the space and public in which this research takes place, because this helps to well understand or at least have an idea about what this study is about. In addition, this chapter will describe a functional framework for analysing the data.

1.1. Space of investigation

Ain Smara market is a public place where people are brought into contact with each other to exchange goods and services .It is divided into four main parts: part for the fruits and vegetables, part for the cosmetics, part for the kitchen equipments and a part for clothes which is our interest of study. It takes place each Monday .People come from different regions like Constantine, Mila, Setif, and Sahara to sell their goods and buy their necessities.

1.2. Tools and population

1.2.1. Tools

The tools of research of this study consist of tape-recordings. The recordings were achieved through the use of Samsung SGH –E250 mobile .they wee collected over approximately two months, almost all the data were collected in interactions between salespersons and costumers. I was present during all the recording sections. The speakers were aware that their conversations were tape-recorded. The recordings last forty eight minutes and fifty six seconds .They varied in length from forty eight seconds (00: 48) to five minutes and fifty one seconds (5:51)

There were eighteen recordings in all. They took place in various parts of clothes sections at Ain Smara market.

1.2.2. The sample characteristics

The sample selected for the purpose of this study consists of participants of both sexes (Male and female) .They is from the east of Algeria: Mila including Oued Athmania, Teleghma, Djebel Ogab, Oued Seguen, and Constantine ….. .They are selected randomly.

2. The analysis of the recordings

In order to well understand the phenomenon of code switching in salespersons and customers discourse at Ain Smara market (clothes section), I prefer to analyze all the recordings together in order to avoid repetition and saying the same thing each time.

Recordings number 1 and 2, 3 and 5, 4 and 8, 6 and 11, 7 and 18, 9-13 and 17, 10 and 19 are collected together during the analysis mainly because they share the same subject of discussion and sometimes the same participants as in recording 1 and 13. Because clothes areas are in front of each other, customers can easily move from one section to the other. So during the recordings, I met the same customers in different areas, and I felt obliged to record their conversations

It is worth noting that conversation number one includes the discussion on different subjects like: buying a waistcoat, birthday, and football.

Recording number 5 took place between two customers where two women asked two other girls to size an overcoat in order to see whether it suits their daughter or not. Whereas all the other recordings are interactions between salespersons and customers and their speech are mainly about clothes.

After explaining the phenomenon of code switching at the theoretical part. Now I try, according to the analysis of our recordings, to answer the questions asked at the problematic level as well as try to verify the hypothesis posed at the level of introduction.

2.1. Informal situation

    2.1.1. The analysis of the recordings

This study is based on recording natural conversations among salespersons and customers. The passages that contain both Arabic and French languages will be collected applying the following steps: extract languages that exist in these passages (which language is dominant, which language comes first: whether sentences start in Algerian Arabic or French), state the grammatical function of code-switched patterns, make their phonetic transcription, translate them into English, extact language contact phenomen that exist and finally classify the type of code-switching.

These recordings are mainly characterized by the use of two languages which are Algerian Arabic and French.

We can declare the existence of code switching in all the conversations.

We can notice from these recordings the following:

Almost all the sentences in these dialogues start in AA, and then they are intervented by words and sentences from French.

In fact, there are some sentences that start in French. For instance,

1. Soldina fi:hum a xti.

   (We lowered their prices miss.)

2. Elle est trés belle.

   (It is very nice.)

3. Lcachemire taḥḥa mli:ḥ?

 (Is its cashmere good?)

4. Lcachemire, taḥḥa bahi, ʕlabali ma:ʃi vrai.

(Its cashmere is nice; I know that that it is not genuine.)

5. Normal, hu:ma ddawha walmuhim ḥna bakina:hum.

(It's all wright, they won and we made them cry.)

6. L'essentiel lmondiale.

(The most important thing is the world cup.)

7. C'est bon, jaxi hada:k huwa lmatch laxar ta:ʕu.

(It is his last competition.)

8. Le premier lju:m.

(Today is the first.)

9. Surtout lakan ʕudti mdecidya talbsi:ha mʕa les jupes.

(Especially, if you have decided to wear it with skirts.)

10. Solde ʕallizarat solde.

(The sheats are cheap.)

11. Les tailles fi:ha?

(Do you have available sizes in this waistcoat?)

12. Couleur, modèle, nawʕija, salʕa w su:ma.

(Color, model, quality, nice good and price.)

13. Les tailles lakba:r am ma:ʃi ki:f ki:f.

(The big sizes do not have the same price of the smallest ones.)

14. Quarante six mli:ḥ? (Referring to the size.)

 (Forty six, is it good?)

15. Quarante deux aw fort ʕli:h.

(It is forty two, it is bigger than it.)

16. Les manteaux hazitu:ham?

(Do you take out the overcoats?)

17. Même lgris ta:ni mliḥa.

(The grey one is also nice).

18. Même lmarron, les couleurs taḥḥa mla:ḥ bukal.

(The brown one is also nice, all the colors are nice.)

19. Noir a xu:ja.

(I want the dark color sir.)

20. Standard a madame, les tailles matalgajaʃ fi:hum.

(You do not find the sizes madame, all of them are standard.)

We note that a salesperson used a sentence in MSA in recording number 10. For instance,

1. Aw jupe lla:h jbarak man annawʕ arrafi:ʕ.
(It is a skirt of high quality.)

In recording number 11, a salesperson also used a sentence in MSA and kept repit it each time to pay people's attention that bags prices are cheap, so that motivating them to buy ones. For instance,

1. 500 DA bark fɔrṣa la tuʕawad.
(500 DA only, it is a good opportunity.)

AA is the dominant language. So that it can be said that F has a secondary role. Its intervention in the interactions is translated by the presence of:

1. Noun

1. haj a xti <u>tↄmabile</u>. (Referring to a place where she can try her waistcoat.)

(There is a car there miss.)

2. tli:q mʕa <u>jupe</u> maʃi mʕa sarwa:l.

(It suits skirts, not trousers.)

3. dxalna fa <u>domaine</u>

(We entered the field.)

4. ʕandi <u>controle.</u>

(I have an exam.)

5. kima hak <u>tissue</u>?

(Is it the same linen?)

6. jaxi labsa <u>tricot</u> ʈwi:l.

(You wore a long sweater.)

7. ha:da mabajan vesta mabajan <u>manteau.</u> (Referring to an overcoat.)

(It seems neither a waistcoat nor an overcoat.)

8. aha, <u>pantalon.</u>

(No, it is trousers.)

9. <u>Sold</u>e ʕallizarat <u>solde</u>.

(See the translation above.)

10. <u>Couleur</u>, <u>modèle</u>, nawʕija, salʕa w su:ma.

(See the translation above.)

11. ʃ u:fi <u>Survete</u> hadi waʃ bahja.

(Look to this tracksuit, it is is very nice.)

12. hada aw <u>modèle</u> xla:f.

(It is another model.)

13. jhaw <u>tissue</u> taʕu ma:ʃi kima ljine lɔxar.

(Its linen is not like the other jean.)

14. Hada aw <u>coloroli</u>. (Referring to a sweater.)

(It is a polo-neck.)

15. manaʃti:humʃ ma:ʃi <u>style</u> taʕi.

(I do not like them as it is not my style.)

16. aw <u>jupe</u> lla:h jbarak man annawʕ arrafi:ʕ.

(See the translation above.)

17. aʕaTiha:halha bi:ha bal <u>body.</u>

(Give it to her with the sweater.)

18. wa:ʃ man <u>taille?</u>

(Which size do you want?)

2. Noun proceeded by an article

1. ʕa:du majiʒibu:ʃ <u>les pantalons.</u>

(You did not bring trousers.)

2. ra:ni nʃu:f mʕa <u>les couleurs.</u>

(I see with colors.)

3. kajan <u>des vestes</u> fa lḥanu:t.

(There are some waistcoats in my shop.)

4. ʕandak fi:hum <u>les tailles</u> lakba:r?

(Do you have big sizes in these ones?)

5. garrab <u>l'anniversaire</u> taʕak.

(Your birthday is near.)

6. Wallah ʕandna <u>les controles</u> wmama:ʃ gaʕdi:n naqra:w ʕlabalak.

(You know we have exams and we have not started yet.)

7. ga:lu <u>l'arbitre</u> quatlu:h.

(It has been said that the referee was killed.)

8. ʒbatti 500 DA taʕ <u>la bourse</u> taʕak ?

(Do you withdraw the 500 DA of your grant?)

9. Hija gadha ʄa <u>la taille.</u>

(She has her same size.)

10. aʕʈi:ni <u>la veste</u> hadi:k lakbi:ra.

(Give me the big size in this waistcoat.)

11. ʃu:fi <u>les manteaux.</u>

(Look at the overcoats.)

12. ki:ma tḥabi <u>les couleurs.</u>

(As you like the colors.)

13. nʃu:ʄha même pas <u>une minute</u> watrɔ:ḥ.

(I can barely see her then she leaves.)

14. wajḥa:l <u>les pyjamas</u> ha:du?

(How much are these pyjamas?)

15. kajan Ri:r <u>les couleurs</u> ha:du?

(Do you have only these available colours?)

16. mli:ḥa <u>lmauve</u> ʕalkif a xti.

(The violet one is very nice miss.)

17. ʃu:fi mliḥa <u>lvieuw rose</u> w <u>lbleu.</u>

(The pink and the blue colors are the most beautiful.)

18. <u>La meilleure</u> ha:dak li ﬁ jadak. (Referring to a bag.)

 (See the translation above.)

 19. <u>Les vestes</u> ʈani hazitu:ham.

  (You also took out the waistcoats.)

21. waʃḥa:l mana <u>les pantalons</u> a xu:ja?

(How much are these trousers?)

23. nʒi:b ḥa:ʒa taʕ <u>la mode</u>.

(I bring only the fashionable things.)

24. aw xadma d'origine Tɔrki ma:ʃi taʕ la <u>Chine.</u>

(It is made in Turkey not in China.)

25. bgadah <u>lbody</u> hada?

(How much is this sweater?)

26. 1750 DA <u>la jupe.</u>

(The price of skirt is 1750 DA)

27.   bgadah a xu:ja <u>les robes</u>?

(How much are these robes?)

28. aʕʈi:ha <u>les couleurs</u> ʈaḥḥa.

(Give her its sizes.)

29. naʕʈi:k la taille tqisi a xti.

(I give you the size to try it miss.)

30. ʃu:fi lrose ha:da tani. (Referring to a sweater.)

(Look to this pink one.)

3. Adjective

1. Rajḥa taʃri:ha <u>rouge</u>? (Referring to a waistcoat.)

 (Are you going to buy the red one?)

2. mli:h a xti ma:ʃ <u>vrai</u>.

(It is good, but it is not genuine.)

3. xu:ja srawal <u>tubes</u> ʕudtu matʒibuhumʃ.

(See the translation above.)

4. <u>Normal</u> hu:ma ddawha walmuhim ḥna bakina:hum.

(See the translation above.)

5. hataʃrihu:lha <u>violet</u>. (Referring to an overcoat.)

(Do you want to buy her the violet one?)

6. ʕandhum <u>noir.</u>

(They have the dark colour.)

7. ʃu:fi awkajan <u>violet</u>, <u>rouge</u> ṣfar. (Referring to waiscoats.)

(Look, there are many colors, violet, red, and yellow.)

8. wa <u>noir</u> ha:di quatre couleurs.

(This black one is the fourth color.)

9. aj meilleure couleur.

(It is the best color.)

10. ṣarwa:l <u>normal.</u>

(It is trousers.)

11. wha:da kajan ʄa <u>noir</u> a xu:ja? (Referring to a bag.)

(Do you have the black color in this one sir?)

12. ha:hu walla marron ha:dak.

(This is it, no it is brown.)

13. Vert w bajda ki:ma haka.

(Like this one, green and white)

14. Ah, complet tassama.

(You mean the whole tracksuit.)

15. waʃha:l ṣrawal tubes?

(How much are these tube trousers?)

16. makanaʃ gris ki:ma haka baʕd.

(There is not a grey colour like this one.)

17. Aha mu:ʃ ha:da importé wmanaʕraf.

(I do not know. I do think that it is an imported one.)

18. 42, aw fort ʕli:h.

(42, it is bigger than it.)

19. mli:ḥ fi ha:da sure?

(Are you sure that this one is good?)

20. haw local.

(This is the local one.)

21. wallah normal kibaʕdahum ntu:ma bark.

(Believe me; they are similar to each other.)

4. Adverb

1. aḥaʃmi, ba:h <u>au moins</u> l'insane…

(Be shameful, at least human being…)

2. Wallah <u>vraiment</u> nnas ʕga:b laḥrama:t.

(People really do illegal things.)

3. <u>C'est bon</u> jaxi hada:k huwa lmatch laxar taʕu.

(See the translation above.)

4. <u>Surtout</u> laka:n ʕudti medecidya talbsi:ha mʕa les jupes.

(See the translation above.)

5. anaja <u>déjà</u> rajḥa naʃri veste.

(Iwant to buy a waistcoat.)

6. nju:ɸha <u>même pas</u> une minute.

(See the translation above.)

7. taqdri tgu:li presque manha:r lxɔtba taḥḥa.

(You can say that I have not seen her since her engagement.)

8. <u>Normalement,</u> hada jʒi:k.

(This one normally suits you.)

9. <u>Même</u> ṣɑrwa:l majʒi:haʃ.

(The trousers also do not fit him.)

5. Complement of an object

1. ha:da aw xadma <u>d'origine</u> tɔrki.

"d'origine" is an object of the word "xadma".

(See the translation above)

6. Verbal group

1. Hi:h <u>ça dépend</u> ʕla lcachemire.

(Yah, it depends on the cachemire.)

2. <u>Elle est très belle.</u>

(See the translation above.)

3. hadihi sRi:ra ani je n'ai <u>pas de chance</u>.

(This is the smallest one, I am not lucky.)

4. Je <u>croix</u> ha:di tʒi:k.

(I think this one suits you.)

5. mni:n rajḥa nʒi:balha anaja, <u>c'est trop.</u>

(I do not have enough money.)

6. waʃra:ki <u>ça vas</u> ?

(How are you?)

7. <u>Ça fait longtemps</u> maʃaftha:ʃ.

(I have not seen her for a long time.)

8. tqi:si a xti walla <u>c'est pas la peine</u> ?

(Do you want to try it or not.)

9. ḥaʒa c'est trés à la mode.

(It is very fashionable)

7. Nominal group

1. <u>L'essentiel</u> lmondiale.

(The most essential thing is the world cup.)

2. aha bqawlu <u>deux ans</u> ram za:du naḥawhamlu.

(He retires in two years and he looses them.)

3. fa <u>la veste lrouge</u> hadi:k.

   (In this red waistcoat.)

4. hada:k fa <u>lgrande taille</u> jdi:ru 1450 DA. (Referring to trousers.)

(The big size in this one is 1450 DA.)

5. kajan <u>trois couleurs</u> w noir ha:di <u>quatre couleurs</u>.

(There are three colours including the forth one.)

6. mli:ḥ fa lrose, <u>sac lrose</u> ha:da wallah.

(This pink bag is nice, believe me.)

7. nasḥaq <u>sac noir</u>.

(I want a black bag.)

8. 500 DA bark, <u>sac marqua</u> ja nsawi:n.

 (500 DA, it is a bag of high quality.)

9. <u>Aucun probléme</u> binatna.

(No problem between us.)

10. kajan <u>les autres modèles</u>.

(There are other models.)

11. hadou <u>le même prix</u>?

 (Do they have the same price?)

12. waʃḥa:l <u>lpule lrose</u> ha:da?

(How much is this pink sweater?)

13. aw ma:ʃi noir noir aw <u>gris fancé.</u>

(It is deep green, not black.)

14. bgadah a xu:ja <u>les pantalons classique</u> man ?

(How much are these flared trousers?)

We further note that the French preposition "dans" is replaced by "fa" (In) when proceedsFrench nouns. The table below will clearly illustrate the phenomenon:

Patterns	French	English
Fa domain	Dans le domaine	In the domain
Fa la veste lrouge	Dans la veste rouge	In the red waistcoat
Fa lgrande taille	Dans la grande taille	In the big size
Fa dechi	Dans le déchet	in second hand clothes
Fa lbleu	Dans le bleu	In the blue color
Fa noir	Dans le noir	In the dark color
Fa lrouge	Dans le rouge	In the red color
Fa les bus	Dans les bus	In the buses
Fa lmodéle	Dans le modèle	In this model
Fa lveste	Dans la veste	In this sweatshirt
Fa labjad	Dans le blanc	In the white color

Table 1: French nouns proceeded by the AA preposition "fa"

Although, we have all the colors names in AA, people in market prefer to use the French ones as it is shown in the table below:

French	Algerian Arabic	English
Violet	Tartri	Violet

Noir	kḥal	Dark
Rouge	ḥmar	Red
Jaune	ṣfar	Yellow
Lvieux rose	wardi	Rosy
Lbleu	zrag	Bleu
L'orangé	Tʃi:ni	The orange
Mauve	Tartri	Violet
Vert	xdar	Green
Blanc	bȷad	White
Lrose	wardi	Pink
Lgris	rma:di	Grey
Lmarron	qahwi	Brown
Gris foncé	rma:di fa lqa:wi	Deep brown

Table 2: Salespersons and customers' use of French colors

The French preposition "avec" is also replaced by "mʕa" (with) in Arabic before French

nouns as it is demonstrated in the following sentences:

- tli:q m̱ʕa̱ ju̱p̱e̱ ma:ʃi mʕa ṣarwal.

(See the translation above).

- Rani nʃu:f m̱ʕa̱ le̱s̱ c̱o̱u̱ḻe̱u̱ṟs̱.

 (See the translation above).

-Surtout lakan ʕudti mdecidȷa talbsi:ha m̱ʕa̱ les jupes.

- (See the translation above.)

The phenomenon of replacing the French article "le" or "la" by "l" in Arabic

is widely observed before French nouns as demonstrates the following table:

Patterns	French	English
Lrouge	Le rouge	The red
Lcachemire	Le cachemire	The cashmere
Lvrai	Le vrai	The genuine one
Lbalu	Le ballon	The football
Lmondiale	Le mondiale	The world cup
Lmatch	Le match	The competition
Lgrande taille	La grande taille	The big size
Lbleu	Le bleu	The bleu
Lmauve	Le mauve	The violet
Lrose	Le rose	The pink
Lmodèle	Le modèle	The model
Lcouleur	La couleur	The clour
Lveste	La veste	The sweatshirt
Lvert	Le vert	The green
Ljean	Le jean	The jean
Lmarqua	La marque	The mark

Table 3: The replacement of the French articles "le","la" by the AA one "l"

In the second recording, customers use French to refer to the date, although they can

state it in Arabic. For example they say:

- Le trente et un laxar. (31)

 (The thirty first is the last date.)

- Le premier lju:m.

(Today is the first.)

We further notice that one of the customers in the third recording stated money in F, although she has the possibility of saying it in Arabic, for example:

- Deux cent quatre- vingt mille (2800DA)

A salesperson also says the price in recording number 15 in AA (ʕaʃrala:f), then he transforms it into French (B dix):

- ʕaʃrala:f tricot ʕaʃrala:f.

(The price of sweaters is 100 DA.)

- Tricot taʕ "Bougara" b dix, "Rangers" b dix.

(The sweater of "Bougara" is 100 DA, "Rangers" is 100DA.)

The phenomenon of using French numbers is also observed in interaction number 08. For example:

- Trois couleurs.

(Three colors)

- Quatre couleurs.

(Four colors.)

Besides, when pointing to sizes people in market code switch without any hesitation. For example,

- Quarante six mli:ḥ? (Referring to the size.)

(See the translation above.)

- Quarante deux aw fort ʕli:h.

(See the translation above.)

The Arabic coordinating conjunction "w" ("و" in Arabic and "and" in English) is used to coordinate French and Arabic words. For example,

1. w les tailles naʕti la taille litʒi luxti.

(Concerning the sizes I will give the one that fits you miss.)

2. w lcouleur hada bgada:h ?

(How much is this color?)

3. Vert w bajda kima haka.

(Green and white like this one.)

4. Lblanc w lvert hija litʒi mli:ha.

(The white and the green sweatshirts are the most beautiful.)

5. kajan trois couleurs w noir ha:di quatre couleurs.

 (See the translation above).

5. ʃu:fi mliḥ:a lview rose w lbleu. (Referring to pyjamas.)

(The pink and the bleu colors are the most beautiful.)

6. fi:h les couleurs lbleu w l'orangé.

(There are the bleu and the orange colors.)

We can deduce that despite the fact all the words in these recordings including colors, numbers, sizes and money have their equivalences in AA, people in market use the French ones. This of course proves the fact that there is no linguistic handicap in our language.

A salesperson stated the word "drawat" in French then in Arabic in sentence number 10.Forinstance,

- 75 DA drawat aja, solde ʕalizara:t solde solde.

(The prices of sheats are 75 DA. sheats are cheap.)

This lead us to conclude that although the word / lizara:t/ exists in AA, salespersons and customers prefer to use the French one.

We remark that a customer in recording number 12 in sentence number 4 made an error when she produces the word "article". She proceedes it by two articles "les" and "l", i.e., instead of saying les articles; she said les l'articles.

We can also notice that the prepositions ('' bel "with, "bla" without") are placed before the French word "body" to mean "avec le body" (with the sweater), "sans body" (without the sweater.)

Infact in recording number 15, a salesperson employs items that are related to football like "Bougara" (a famous football player) and "Rangers" (a famous club in Scotland) to attract customers to buy his goods:

- Tricot taʕ "Bougara" b dix "Rangers" b dix.

(See the translation above.)

We remark that in the word "lrouge", Algerian people pronounce the French consonant "r" as in "غ " in Arabic, whereas in "tricot", "couleur ", "orange, " "meilleure" they pronounce it as the Arabic consonant "ر".

French code switched elements consist of single words and very rare sentences. This of course leads to different forms of code switching.

Tag switching

1. iqi:si a xti laʃta matadi:ʃ <u>normal.</u>

(You can try it even if you do not take it.)

2. gu:li zima:h rajḥa taddi:ha rouge?

(Tell me which color do you want to take?

 Inter-sentential switching

1. ha:di hi sRira. Ani j'ai pas de chance. (See the translation above).

2. L'essentiel lmondiale ħna natalʕu whu:ma jabqaw jatfarʒu fi dzajar.

(The most essentiel thing is the world cup. We qualify and they watch us in the Algerian TV.)

 3. asmʕi ʃu:fi lmarqua, haja c'est très à la mode.

(See the translation above)

 Intra-sentential switching

        We observe that these conversations are full of this type of code switching. For-

instance:

   1. ʃatjatha fa lrouge anaja

   (I want to take the red one.)

   2. laka:n ṭħabi lvrai nʒiblak a xti.

   (If you want the genuine one, I will bring it to you miss)

   3. basaħ lcachemire taħħa ma:ʃi ki:ma haka.

   (But its cashmere is not like this one.)

   4. kajni:n des vestes fa lħanu:t.

    (See the translation above.)

   5. Garrab l'aniversaire taʕak.

   (See the translation above.)

   6. ʕlabali balli jupe, aha manalbasha:ʃ mʕa les pantalons.

   (I know that I will wear it with a skirt, not with trousers.)

7. Wallah ḥna ʕandna les controles w mana:ʃ gaʕdi:n naqraw.

(See the translation above.)

8. ga:lu l'arbitre qatlu:h.

(See the translation above.)

9. xu:ja waʃha:l ṣrawal tubes ha:du?

(See the translation above.)

10. ha:da fa lgrande taille jdi:ru 1450 DA.

(See the translation above.)

11. nrɔr:ḥ fa les bus taʕ 11.00.

(After that I will take the 11:00 bus.)

12. hadihi la taille ṣRi:ra.

(See the translation above.)

13. ha:di je croix tʒi:k.

(See the translation above.)

14. qissilha nti yaxi labsa tricot Twil.

(See the translation above.)

15. waʃḥa:l les pyjamas ha:du ?

(See the translation above.)

16. La couleur ha:di ʕandak ?

(Do you have this color?)

17. kayan fa lmodèle hada b 1200 DA.

(There is this model; its price is 1200 DA.)

18. kajan fa lmodèle ha:da bark ?

(Do you have only this model?)

19. ʃuːfi survete haːdi waʃ bahia.

 (See the translation above.)

 20. Kayane ghir style hada?

 (Do you have only this style?)

 Thus the intra-sentential switching is the most dominant type of code switching in the conversation of salespersons and customers at Ain Smara market. That is French segments alternated with AA sentences.

 The majority of the French borrowing elements in these recordings are in the form of single nouns and verbs surrounded by Algerian Arabic. The examples below illustrate the use of these French borrowing elements.

 Nouns

1. wallah gadaːh man sɔːg maxdamtuːʃ dajaʕt ṣwaːrdi, ḥabast sɔːg wtabaʕt lbalu anaja.

(I stopped working in market. I lost my money and got interested in football.)

2. haja wajna blasa nqiːs.

(Where can I try my waistcoat?)

3.   haj a xti tomabile.

(See the translation above.)

4.   wallah kajniːn fa dechi jfalgu.

(Believe me, there are beautiful trousers in second hand clothes.)

5. hada mabajan vesta mabajan manteau.

 (See the translation above.)

6. 75 DA drawaːt.

(See the translation above.)

7. haːt waḥda fi saʃijatha kima haːdi.

(Give me a sweater like this one in its cover.)

8. xir ma ∫ifu:n.

(It is better than the second hand clothes.)

9. wa∫ḥa:l tricawa:t ha:du

(How much are these sweaters?)

The brrowing items	French	English
Bla:ṣa	Place	Place
Lbalu	Le ballon	The football
Tɔmabi:l	Automobile	Car
De∫i	Déchet	Second hand clothes
Vesta	Veste	Jacket
Drwa:t	Draps	Sheats
Sa∫ijatha	Sachet	Cover
Tricawat	Les tricots	The sweat-shirts
Chiffoun	Chiffon	Second hand clothes

Table 4: Borrowed nouns

In the word /bla:ṣa/ the voiceless sound /p/ is substituted by the voiced one /b/ because the former does not exist in our dialect. However although /s/ exists in Arabic as a voiceless non emphatic dental fricative, it is replaced by another segmental in the Arabic which is the voiceless emphatic dental fricative /ṣ/. We also notice that the sound "a" is added to the final of the word and this indicates the change of the gender of the French word from the masculine to the feminine in AA.

Similarly in the word /lbalu/, we note the deletion of the vowel /e/ before /b/ and the consonant /n/ at the end of the word with the replacement of the vowel /o/ by /u/.

In /Tɔmabi:l/ we remark the deletion of the sound /au/ at the beginning of the word with the substitution of vowel /o/ by /a/.

Besides, in the word /diʃi/ the suffix "et" at the end is substituted by the sound /i/ because the correct form is "déchet".

In the word "vesta", we observe that the word is kept as it is with the addition of the front vowel /a/ at the end of the word to show the feminine.

People in market also adapt this word "drawat" to their mother tongue with some modification i.e., they pronounced the consonant "r" as the Arabic sound "ر" and added to it the suffix "wat" at the end of the word to denote the plural form.

In the word "sachiyatha", the addition is quite observed. The semi-vowel "j" and the front one "a" are added to change the gender of the French word from the masculine to the feminine when adapted to AA. The suffix "ha" is also added to refer to the sweater.

In the word 'tricawat", we observe the substitution of the vowel "o" by "a", in addition to the Algerian mark of plural "wat".

Similarly in "Chiffoun", we notice the replacement of the suffix "on" at the end of the word by "oun"

Verbs

1. Surtout lakan ʕudti <u>mdecidya</u> talbsi:ha mʕa les jupes. (See the translation above.)

2. su:ma <u>nriglouk</u> ma:ʃi muʃkal

(As well as the price is concerned, I will help you, no problem).

3. ana gult ki tɔxlaṣ ʃta tsoldiw fi:hum.

(I thought that when the winter ends, you lower their prices)

4. <u>soldina</u> fi:hum so:g lʒaj nzi:du nsoldiw fi:hum.

(We lowered their price miss, and we will do the same thing next market.)

5. ma:ʃi rayḥa <u>nssayé</u>.

(I am not going to try it.)

Verb	French	English
Mdicidja	Décider	Decide
Nriglouk	Régler	Help
Tsoldiw	Vous soldez	You are lowering the price
Nsoldiw	Nous soldons	We will lower their price
Soldina	Nous avons soldé	We lowered their price
Nsayé	Essayer	Try

Table 5: The borrowing verbs

The verb /mdicidja/ is in present tense. It is composed of the prefix /m/ which refers to the first singular pronoun "I" and the suffix /ja/ which refers to the feminine.

/nriglu:k/ in the second sentence is a French verb. It consists of one prefix and two suffixes. The prefix "n" denotes the first plural pronoun. While the first suffix points the first plural pronoun "we", the second one "k" refers to one of the customers.

Moreover the verb "solder" is fully integrated into AA. It is conjugated in both tenses past and future.

/Soldina/ is in the past. It is composed of the root "solde" and the termination "na" which denotes the first plural pronoun "we". In fact, this reveals the economy of language in Spoken AA. Both of the verbs "tsoldiw", 'nsoldiw" are in future. The first verb consists of the prefix "t" and "iw" to refer to the pronoun "you". Similarly in the second one, the prefix "n" and the suffix "w" are added to point the personnel pronoun "we".

"nssayé" is a French verb (essayer). It is preceded by the prefixes "machi" to refer to the negative form, "rayḥa" to denote the future tense, and "n" to point the first singular pronoun (I).

These verbs are adapted morphologically since it takes the Arabic affixes and follow the rules of spoken AA inflection.

Adverb

1. ʃu:fi ᴛraʃ <u>nɔrmɔmɔ</u> jʒi:k.

(Look, this one normally suits you.)

"Nɔrmɔmɔ" is a French adverb (the correct form is "normalement"). The salesperson in recording number 17 use the word and modify it by replacing the termination "alment" by "ɔmɔ".

The majorities of the words in these recordings have their equivalences in AA except for

few ones. Despite the fact that these few items have their equivalences in MSA, salespersons and customers tend to use French words instead. This means that these borrowing or code switched elements are not due to a lexical gap in AA.

In fact, people use such words from French consciously. In other words, they are aware that they make CS because this helps them to talk spontaneously. Besides the context that they are in motivates the use of items from the French language.

3. Discussion

In Algeria, the problem is that AA contains many French words. The use of this language varies considerably. In the sampled salespersons and customers speech, code switched patterns include large number of single French words and phrases. Algerians take these words as they are (without any modification) or integrate them phonologically and/or morphologically into their mother tongue with no reference to their French origin. These code switched occurrences are said to be motivated by a lexical gap i.e., there is a lack of vocabulary in the Algerian L_1, that's why people tend to use items from French language. Bentahila and Davies (1983:302) state that French words used by Arabic monolinguals are motivated by the inexistence of such words in the L_1. However, Myers- Scotton (1993) disagrees with them by arguing that not all the use of French words is due to the absence of their equivalences in the L_1. As for the use of French elements in AA, we have to agree with Myers Scotton as there are equivalent terms in AA despite the use of French words. The following table will clearly clarify the phenomenon:

Code witched and borrowing elements	AA	MSA	English
Solde	su:ma rxi:sa		Low price
Soldina	raxasna fi:hum		We Lowered their price
Les pantalons	ṣrawal		Trousers
Lcahemire	Lʒald		Cashmere
Vrai	Taʕ ṣaḥ		Genuine
Tubes	Dajaq		Tube
blaṣa		maka:n	Place
Tɔmabile		sija:ra	Car
La taille	Lqajs		Size
Jupe		tanu:ra	Skirt
Lveste lrouge		sutra hamra:ʔ	Red waist coat
Grande taille	Qais kbi:r		Big size
Dechi	qaʃ gdi:m		Second hand clothes
Tissue	qma:ʃ		Material
Lbleu	lazrag		The bleu
Noir	Lakḥal		Black
Lrouge	laḥmar		The red
Lviolet	Tarrri		Violet
Lmauve	Tarrri barad		The violet

L'orange	Tʃi:ni		The orange
Lrose	wardi		The pink
Gris	rma:di		Grey
Gris Foncé	rama:di falqa:wi		Deep grey
Ljaune	laṣfar		Yellow
Marron	quahwi		Brown
Vert	xdar		Green
Blanc	bjad		White
Madame	xti / mma		Madame
Les manteaux		maʕa:ʈif	Overcoats
Les couleurs	lalwa:n		Colors
Drawat	lizara:t		Sheats
Sac		haqi:ba	Bag
Modèle	nawʕ		Model
Marqua	hajal		High quality
Lmeilleure	lamli:ḥ		The best
Pyjamas		mala:bis annawm	Pyjamas
Ʈrois	tlata		Three
Quatre	rabʕa		Four
Quarante	rabʕi:n		Forty
Quarante deux	Ʈni:n w rabʕi:n		Forty two
Quarante quatre	rabʕa wrabʕi:n		Forty four
Quarante six	sata w rabʕi:n		Forty six

Survetement		badla rija:dija	Tracksuit
Complet	ka:mla		The whole
Prix	su:ma		Price
Les joggings		mla:bis arrijada	The jogging suit
Nriglouk	nsaʕdu:k		I help you (in the sense of negotiating)
C'est trés à la mode	taʕ lmoda		It is very fashionable
Importé		mustawrad	Imported
Local		maħali	Local
Fort	kbi:r		Great
Lpule		kinza dajiqa	Sweater
La chine		ṣi:n	China
Nsayé	nʒarab		Try
Body		kinza dajiqa	Sweater
Sachiya		ki:s	Shopping bag
Style		uslu:b	Style
Tricot		kinza	Sweat-shirt
Chifoun	qaʃ gdi:m		Second hand clothes
Les robes	gna:dar		Robes
Chemise		qami:ṣ	Shirt
Tissue	qma:ʃ		Material
Liquette		qami:ṣ Tawi:l	Shirt

Table 6: Code switched and borrowed items

We notice that the majority of the words have their equivalences in AA except for few ones (as it is illustrated above). Despite the fact that these few elements have their equivalent items in MSA, salespersons and customers at Ain Smara market tend to use French words instead. As far as the informal situation is concerned, we can decide that the space, in our case the market, is one of the most important factors that imposes the use of code switching. In order words, salespersons and customers can say all the words in AA. For example, they can say /su:ma rxi:sa/ instead of "solde", but the AA item seems some how heavy, and it does not convey the same meaning as the French one. So we can say that such words are symbols of conventions or key words which are related only to the market (clothes section). Therefore code switching can be considered as a simple strategy of communication between salespersons and customers at Ain Smara market as Hamer and Blanc (1994: 89) claim "Code switching is a strategy of communication used by bilinguals between each other", and this confirm our hypothesis.

Conclusion

The phenomenon of Arabic-French alternation in Ain Smara market takes mainly two forms. The first is code switching in which unassimilated words are introduced into the Algerians mother tongue. The other is borrowing in which French items are inserted fully or partially into spoken Algerian Arabic. Thus code switching and borrowing are two common processes among salespersons and customers. Furthermore, the majority of code switched elements involve single words, phrases, adjectives, and very few adverbs and verbs.

The analysis of the recorded conversations also demonstrates that almost all the sentences start in AA, then they would shift directly to French utterances. However the numbers of sentences that start in French are very few. Moreover, as it has been illustrated in the practical part, salespersons and customers code switch in the market because the situation

and the topic of the discussion (clothes) impose the use of Arabic-French alternation. This of course proves the facts that code switching is used as a communicative strategy.

General Conclusion

This work has tried to describe languages alternations in salespersons and customers conversations at Ain Smara market , in other words, to see particularly the diffusion and the use of the two languages: Algerian Arabic and French in informal situation (market area : clothes section)

In order to describe this phenomenon, it was necessary to collect some theoretical elements concerning code-switching within the community under study. This theory is completed by empirical findings resulted from the analysis of the data.

One method is used to collect data which is recording .There is almost one an hour of recorded spontaneous conversations in the ethnographic study.

As far as the results of the analysis are concerned. We can state that code-switching is an original form of expression and the obtainable results allow us to confirm our hypothesis.

In fact, this phenomenon is the result of languages in contact, bilingualism, and thus becomes a natural and vital practice in the Algerian society. That is the prolonged contract between Algerian Arabic and French conducts people in the market to code switch and borrow words from this language (French) and so produce a distinctive linguistic means that remains a proper code of this social group.

The results also demonstrate the identification of two linguistic phenomena in salespersons and customers speech: code-switching and borrowing .It further shows that Algerian Arabic is always in a strong position with some segments from the French language. Besides, the communicative situation and the subject of discussion, as it is shown in the theoretical part, are the most important factors that impose language alternation. Our

interlocutors also code switch because this allows them to talk spontaneously and without any hesitation i.e., helps them to assure an effective communication.

Finally, the results reveal that salespersons and customers code-switch not because of a lack of vocabulary since all the French items have their equivalences either in AA or in MSA; in contrast because they consider it as a strategy of communication.

Limitations of the Study

Like other research studies, this one seems to have some limitations, the most important of which are:

- The impossibility of recording men in market clothes sections, thus, limiting the places of their recording to places where they can be acted as salespersons

- The impossibility of covering all clothes sections under study. That is despite the random selection of the sample, this study includes only some clothes sections at Ain Smara market.

Recommendations for Further Research

In fact, this small scale study is an attempt to identify the linguistic and the sociolinguistic effects resulting from language contact. Further large scale research on identifying the characteristics of code-switching in the speech of Algerian-French bilinguals in all market sections (Fruit and vegetable section, cosmetic section etc…) will be welcome and interesting area of research.

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Résumé

Beaucoup d'études sont faites à l'alternance codique en Algérie et dans le monde, mais il y a peu d'études qui sont intéressées à ce phénomène chez les clients et les vendeurs au marché. Ce travail se rapporte à étudier les caractéristiques de l'alternance codique dans un lieu particulier(le marché : la section des vetements) avec un groupe spécifique (clients et vendeurs). Cette étude s'inscrit dans le cadre de la sociolinguistique qui se propose d'apporter une petite réflexion sur le fonctionnement et les caractéristiques de l'alternance codique. L'enregistrement est employé comme un moyen pour tester l'hypothèse supposée dans cette étude. La partie théorique a pour objectif de présenter les principales notions concernant l'alternance codique et leur distinction aux autres phénomènes. La partie pratique a pour but de réinvestir les outils théoriques dans le dépouillement et l'analyse du corpus. Les résultats semblent affirmer notre hypothèse qui dit que l'alternance codique est employée comme une stratégie de communication dans le marché en général et dans la section des vêtements en particulier.

ملخص

لقد اجريت الكثير من الدراسات عن ظاهرة التناوب اللغوي الرمزي في الجزائر و في العالم كله. لكن

اقتصر اهتمام البعض بهذه الظاهرة ليشمل كلا م البائعين والمشترين في السوق.   ان هذا العمل يرتبط أساسيا بخصائص

التناوب اللغوي في مكان معين (السوق :قسم الملابس) و بفئة معينة (البائعين و المشترين). إن هذا العمل يندرج في إطار

علم الاجتماع اللغوي و هو يطرح جزءا من التفكير بالنسبة لوظيفة و مميزات التناوب اللغوي الرمزي.   لقد تم استعمال

المسجلة كوسيلة لفحص الفرضية المطروحة في هذه الدراسة.   تعرضنا في الجزء النظري إلى بعض المفاهيم الأساسية

المتعلقة بالتناوب اللغوي و تمييزه عن بقية الظواهر اللغوية.   أما الجزء التطبيقي فهو يهدف إلى استثمار النظريات

والتعريفات المعروضة في الجانب النظري في تفحتحليل وضعية ما. وخلصت النتائج إلى تأكيد الفرضية المطروحة والتي

تقول بأن التناوب اللغوي الرمزي يستعمل كإستراتيجية في السوق بصفة عامة وفي قسم الملابس بصفة خاصة.