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> *"Code switching among students in English department*
> *at Bejaia University"*

A Dissertation Submitted in Partial Fulfillment of the Requirements for the
Master's Degree in Linguistics.

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For all who know and believe in
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Dedication

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Abstract

Code-switching is a phenomenon of great interest among sociolinguists. This research work deals with "***Code-switching among students in English department at Bejaia University***". It intends to know whether first year English students alternate between codes, it also seeks about the languages of this code alternation. Besides, the study aims at finding out the reasons behind this code switching. Thus, the following investigation was based on the hypotheses claiming that 1st year students of English at Bejaia university code switch using Kabyle, Arabic, French and English for many reasons such as "psychological states"; "lack of vocabulary"; "showing elegance"; "in order to fill the gaps"; "solidarity and power"; "exclude/ include someone to the conversation" and "educational level" . To reach the aim of this study, the researchers picked out the mixed methods including both qualitative and quantitative measurements through a questionnaire and audio-recordings. A questionnaire was administered to fifty students of English at Bejaia University. Moreover, audio-recordings performed by six EFL students from first year in order to strengthen the results obtained from the questionnaires.Accordingly, the analysis and interpretation of the results seem to support the hypotheses that first year English students at Bejaia University switch between codes and the languages of this code-switching are: Kabyle; Arabic; French and English. "Fill in the gap" is the main reason that pushes them to alternate between codes in order to communicate freely. This makes this phenomenon an inevitable way in student's daily conversations. Furthermore, "showing elegance" and "educational level" is one of the important reasons behind this phenomenon. Besides, CS plays, therefore, an important role in assuring continuousness to communicate fluently and to express easily when they face difficulties in speaking only one language.

Key words: code-switching; 1st year English students; Bejaia University.

List of abbreviation

LMD: license, master, doctorate.

CS: Code-switching

CM: Code- mixing

EFL: English foreign language

HV: high variety

LV: low variety

L1: first language

L2: second language.

Q: question.

&: and

1st: first

1stQ: the first question

2ndQ: the second question

3rd Q: the third question

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General Introduction

Introduction

The presence of many students from different regions of Algeria at Bejaia University causes a certain language contact. This latter makes up a set of languages and dialects, fundamentally consisting of "Kabyle" which is the mother tongue of Bejaia people; "Arabic" in the status of the second language, "French" classified as the first foreign language and "English" as the second foreign language. The alternation use of these languages and dialects in the same conversation or utterance is called, in sociolinguistics, "code-switching".

According to many linguists, code-switching is the alternation use of two or more languages within the same conversation; so that people alternate between languages in order to communicate. This language contact has become a noteworthy reality in the student's linguistic landscape, English students in particular. The thing that has always intrigued us as we are students of English we have noticed the presence of this linguistic phenomenon among our classmates inside and outside the classroom.

Additionally, code-switching is a prevalent phenomenon that can be observed among the students of English at the University of Bejaia. This latter may be exposed as a real situation where code-switching is exceedingly used since students of English use too different languages namely English, French and their mother-tongue in their daily lives. Thus, the fact of seeing the fascinating deal of these several languages, which provide a linguistic phenomenon "code-switching", that inspire us to conduct this sociolinguistic study at the department of English at Bejaia University.

The following investigation is an attempt to find out whether the students of English at Bejaia university code-switch or not; as well as the languages used while switching their codes. Moreover, it explores the reasons that lead them to the use of this phenomenon.

The aim of the study

The main interest of this investigation is to show the different reasons that lead EFL students of English at Bejaia University to the use of code-switching. Our study will attempt to shed some light on the understanding of the different patterns of this phenomenon such as "borrowing", "code-mixing", "diglossia", "multilingualism" and "bilingualism".

Research questions

This study attempts to answer the following questions:

1) Do EFL students of English at Bejaia University code switch?

2) If yes, what are the languages of this code-switching?

3) If yes, what are the reasons behind this code-switching?

Hypothesis

The investigation is based on the following hypotheses:

1) 1st year students of English at Bejaia university code switch.

2) The languages of code-switching among 1st year EFL students are: Kabyle, Arabic, French and English.

3) 1st year students of English at Bejaia university code switch for many reasons; among them we suppose:

- Psychological state (anxiety, shyness, anger, fear)
- Showing elegance
- Lack of vocabulary.
- In order to fill the gaps.
- Solidarity and power.
- Include/exclude someone from the conversation.
- Educational level.

Instruments

The data needed will be collected using two research tools:

- A questionnaire: for first year EFL students of English at Bejaia University, in order to answer the research questions, and to test the hypotheses suggested of this study.

- Recordings: for first year EFL students of English at Bejaia University, to provide examples of the way students code switch.

Population and sample

The selected participants are EFL learners at the department of English at Bejaia University. The whole population consists of 50 students from first year, in addition to 6 students for the recording. These students have been in contact for several years, with English in addition to Kabyle, Arabic and French. Hence, first year students are inferior in level comparing to other levels so, they tend to mix languages more than others in order to hide their vocabulary incompetency. Thus, they seem to be a representative sample to work on within this subject.

Structure of the work

The current research work is divided into four chapters .The first chapter is entitled "Overview of Code-switching"; it is devoted to an overview of code switching, its types, its theories and its causes, in addition to the reasons that lead speakers to the use of code switching according to some linguists .The second chapter entitled "language situation in Bejaia", discusses briefly the sociolinguistic situation of Bejaia University. The third chapter "methodology and design", highlights the data collection methods, population and sample of our work, whereas the fourth chapter is devoted to the analysis of data gathered from both the questionnaires and records.

Literature review

Before moving to outline the term code-switching, we need to perceive what the term "code" is. According to Wardhaugh (2010: 84), code is "*the particular dialect or language that a person chooses to use on any occasion, a system used for communication between two or more parties*". According to this definition, the term "code" can be a language that a speaker uses to communicate.

"CS" is the abbreviation of the "term code-switching" which has been defined differently by many linguists:

Valdés-Falles (1978:6) claimed that Code-switching is "*the alternating use of two languages on the word, phrase, clause or sentence level*". Thus, CS is the mixture of two languages within lexical elements. Along with that, Hymes (1977:103) stated that CS is "*the alternate use of two or more languages, varieties of a language, or even speech styles*". In other words, CS is the variation between different languages (two or more).

According to Gumperz (1982:59), CS is "*the juxtaposition within the same speech exchange of passages of speech belonging the two different grammatical systems or subsystems*". This definition insists on two essential points: the first is the linguistic aspect which characterizes the verbal exchange by the presence of the two different linguistic systems; the second is the fact that code-switching, that is more a juxtaposition of codes than a mixture, occurs in a discourse and more particularly in a situation of dialogue.

Gardner (1983 :21) declared that:

« *Il y a code-switching parce que la majorité des populations emploie plus d'une langue et que chacune de ces langues a ses structures propres ; de plus chacune peut comporter des dialectes régionaux ou sociaux, des variétés et des registres distincts dans un discours ou une conversation.* »

In other words, there is code-switching because the majority of populations use more than one language and each of these languages has its own structures; moreover each may include regional or social dialects, varieties and distinct registers in a speech or conversation.

Thus, Gardner explained that the various phenomena resulting from the contact of two or more languages such as the alternation of codes in societies which are also diverse and varied, are considered as natural phenomena in multilingualism societies. She also stated that the alternation can happen in two different ways, either between two independent linguistic systems or between two varieties of a signal, all in all code-switching can occur in the speech or conversation.

According to Jean-Pierre (2003: 17), code-switching is « *le changement, par un locuteur bilingue, de langue ou de variété linguistique à l'intérieur d'un énoncé phrase ou d'un échange, ou entre deux situations de communication, il s'agit d'un ensemble de phénomènes et de comportements complexes et systématiques* ».This means th at CS isthe change, by a bilingual speaker, of language or linguistic variety within an utterance sentence or an exchange, or between two communication situations, this is a set of complex phenomena, behavior and systematic. Code-switching is, therefore, a contact phenomenon that can occur when an individual attempts to use several languages in the same conversation; it can also designate a mode of communication used by bilingual and multilingual speakers among themselves. Code-switching consists in alternating, two lexical units of variable length within a same verbal interaction. In other words, it refers to the fact of switching from one language to another distributed in sequence, which means from one sentence to another.

Chapter one:

Overview of code-switching

Introduction

The first chapter aims at providing an entire overview over code-switching and tries to make its patterns and notions clear. This chapter starts with an overview of "code-switching" and centers around defining the term code-switching and its sociolinguistic patterns associated with the studied phenomena "code-mixing" and "borrowing". It also sheds light on various types of code-switching including its patterns (situational, metaphorical), as well as, its forms (intra-sentential, inter-sentential and tag switching). Furthermore, it shows the causes of code switching (diglossia, bilingualism and multilingualism). Finally, it highlights the reasons for code-switching according to some linguists.

1 Code-switching

1.1 Definition of code-switching

Code-switching is defined differently by many researchers. In general, it is an alternation between two or more codes or a passage from one language to another. Lùdi & Py (2003:146) stated that *« l'alternance codique est un passage d'une langue à l'autre dans une situation de communication … »*. This means that code-switching is to go from one language to another while communicating. Taking the same position, Poplack (1980:583) defined code-switching (CS) as *"the alternation of two languages within a single discourse, sentence or constituent"*. Thus, it refers to the shifting between two or more languages in the same conversation. In this sense, Thomason (2001:132) confirmed that CS *"is the use of material from two (or more) languages by a single speaker in the same conversation"*. According to Gumperz (1982:59), CS is *"the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems"*. In this definition, Gumperz explained that code-switching is the concurrent use of two linguistic codes in the

same utterance taking into consideration the maintenance of the structural rules of the language. Another definition is proposed by Bokamba (1989: 278) who emphasized that CS is *"the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event"*. From that, CS is the drifting between two different grammatical systems at the level of the sentence. Thus, it happens when an individual speaks more than one language and shifts from one to another in the same utterance. In addition to that, Milroy & Muysken (1995:7) viewed that CS is "*the alternative use by bilinguals of two or more languages in the same conversation"*. Therefore, code switching is the use of more than one code (language or dialect) by bilingual people within the same speech. They also said (1995:25) that:

> *Code-switching mechanism in bilingual speech constitute an important aspect of bilingualism and dynamic and promising research field although the awareness that code-switching is linguistically constrained and not haphazard or the result of lack of competence in one or both the languages.*

Thus, CS is a prominent aspect in bilinguals' conversation, they found it linguistically natural and for them it does not designate the incompetence of the speaker in any language. Following the same line of thought, Grosjean added that *"language alternation is a normal, common, and important aspect of bilingualism*" (1982, p. 46, as cited in Kim, 2006).

For Trudgill (1992: 16-17), CS refers to "*the process whereby bilingual or bidialectal speakers switch back and forth between one language or dialect and another within the same conversation"*. This means that, CS consists of the alternation between one language and dialect to another among bilinguals in the same conversation. He also said that *"code switching is a linguistic behavior which is very common in bilingual and multilingual communities»*. In short, CS is the behavior used by bilingual and multilingual speakers. Along with that, Hamers & Blanc claimed that (1983: 176) "*code-switching is a communication*

strategy used by bilingual speakers among them; this strategy consists of alternating units of different lengths from two or more codes within the same verbal interaction".

As a conclusion, code-switching is a communicative strategy used by bilingual and multilingual in a communicative act, it is a dynamic passage from one language to another within a single conversation.

2   Types of code-switching:

Blom & Gumperz (1972) identified two types of code-switching: "situational code-switching" and "metaphorical code-switching".

2.1   Situational code-switching

Jendra (2010) stated that situational code-switching takes place once there is a change of the situation which leads the bilinguals to alternate from one language to another. To say that topic change leads to the language change (76). According to Wardhaugh (1986), situational code-switching happens when the speakers use different languages in different situations and it is not about the modification of the subject. In situational code-switching, speakers may not be aware that they shifted their code to another, so they code switch unconsciously (102-103).

To conclude, situational code-switching depends on a given situation that pushes the speaker to choose the language that his/her interlocutor understands. In other words, it is a reaction toward the situation's change in a given discourse. We speak about situational code-switching when there is a change in situation or context. In other words, situational code-switching is the use of two or more languages in different situations.

2.2 Metaphorical code-switching:

This type of code-switching, also called conversational code-switching, occurs once there is a change of the topic within the use of various codes. Wardhaugh (1986) stated that the change happens always according to the topic perceptions (from official to private, informal to formal or solidarity to politeness) (103). That is to say; it happens when the speaker shifts from one language to another; when there is a change of the topic the use of language also changes. So, metaphorical code-switching refers to the case of the relationship between language and situation; it implies a change in topical emphasis.

Myers-Scotten & Ury (1977:5) said that "*metaphorical code-switching also depends on societal agreements*" .Thus, it defines the situation which is influenced by the conversation's topic and occurs within the same setting and participants. Hence, it depends on societal consensus. According to Gumperz & Hymes (1972:409), "*situational switching involves change in participants and/or strategies; Metaphorical code-switching involves only change in topical emphasis*". Thus, the researchers make a difference between situational code-switching and metaphorical code-switching; one designates different varieties, that occurs depending on the situation. The other designates the change of code in the same conversation without any circumstances of the change of the topic. To conclude, metaphorical code-switching triggers by topic's change, rather than social situation.

3   Theories/ Forms of code switching

Poplack (1980) proposed a well-known framework that identified three different forms of code-switching which are tag –switching, inter-sentential and intra-sentential.

3.1 Tag-switching

According to Hamers & Blanc (2000), tag-switching involves inserting a tag or short phrase in one language into an utterance from another language. This type of CS appears in the case of an insertion of a short segment or a frozen expression or idiomatic phrase in a monolingual segment. This form is realized without syntactic restrictions. Thus, they do not break syntactic rules when inserted into a sentence that is given in the L1. Romaine (1995:22) defined tag-switching as *"[...] the insertion of a tag in one language into an utterance which [...] is in the other language."*

Tags include interjections, fillers and idiomatic expressions, for example: a Panjabi /English bilingual said:

It's a nice day, hana?

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

3.2 Inter-sentential switching

This form refers to the alternative use of long segments of sentences or speech where the statements are juxtaposed within a discussion. In this form of code-switching, the speaker seeks ease or fluidity in the exchange. Here is an example from Puerto Rican which is given by Poplack In (Romaine, 1989: 123): "*Sometimes I start a sentence in Spanish y termino en Español*". Thus, this kind of switching occurs within a clause or a sentence. It takes place at clausal or sentential level, occurring within the same sentence or between speaking turns.

3.3 Intra-sentential switching

According to Poplack (1980), intra-sentential switching is possibly the most complex type among the three, as it can occur at clausal, sentential or even word level. That is to say,

this form of code-switching manifests itself within the same sentence with the existence of two different languages. This type is also known as code-mixing because it occurs within the same clause.

Alcnauerova (2011), illustrated intra-sentential code-switching in her analysis through the following example:

"He termina do mi slabores de today!", (Lanz, 2011)

[I have finished my today's tasks!]

(As cited in Alcnauerova, 2013:10).

To sum up, tag switching consists of resorting in a verbal interaction to ready-made idiomatic expression; it appears when the alternating segments are idiomatic, fixed or proverbial expressions, for instance in our case: "*hello, amek ithetili?"* which means "hello how are you?". Whereas, Inter-sentential switching is alternating sentences or statements; it often occurs in the longest units of sentences or fragments of speech, this type does not require a high linguistic competence, an example from our society: "amek *tzawjet nagh mazal? aah pardon, j'ai oublié que tu as déja des enfants"*, that is to say " so, are you married or not yet? aah sorry, I forgot that you already have children". If code-switching manifests itself within a sentence it is then intra-sentential switching; this makes that syntactic construction belonging to two languages coexist in a close correlation within the same utterance. This type of code-switching requires a high linguistic mastery of the two languages, in our case it occurs like that: "for *me, tametuthiw ilaq atili tatawlante, intellectuelle, belle watili compréhensive*" which means, "for me my wife should be tall, intellectual, pretty and comprehensive"

4 Causes of code switching

4.1 Diglossia

The term "Diglossia" was first introduced by Ferguson in 1959 in his article "Diglossia" and he defined it (1972 in Sridhar1996:54) as being:

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

In this definition, Ferguson was the first who used to describe a situation of coexistence between two linguistic systems which are genetically related and are used in teaching, in speeches and in literary productions. He underlined that equality between languages is impossible, even between languages of equal prestige. In a situation of diglossia, there is, therefore, a high prestigious variety present (language of literature and formal relationship) and a low variety (common languages, language of everyday life). He added (1959) that diglossic community has a high variety by giving the situations for which it is appropriate:

- ✓ Sermon in church or mosque
- ✓ Political speech
- ✓ University lectures
- ✓ News broadcast, newspaper, news story
- ✓ Poetry

Ferguson also said that diglossic speech community has a low variety and he gave the situations for which it is appropriate:

- ✓ Conversation with family, friends, and colleagues.
- ✓ Radio soap opera.

- ✓ Folk literature.

- ✓ Instruction to servants, waiters, workmen, and clerks.

- ✓ Caption on political cartoon.

Sayahi (2014:01) affirmed that "*diglossia is a fundamental sociolinguistic concept that is used recurrently in the literature…diglossia describes a situation where two linguistic systems coexist in a functional distribution within the same speech community*". To put it simply, diglossia refers to the specialization of two varieties of the same language. According to Ferguson (1959), any existing diglossic is characterized by two different varieties of the same language: HV (high variety) which refers to the superposed variety and LV (low variety) which represents the vernacular form of that language. In short, Ferguson indicated that both high and low varieties should belong to the same language, and each of these varieties has its specific function. The high variety might be used for literature, formal situations and for education purposes, while the low variety is used by speakers to communicate in informal settings, for ordinary conversations. As an example from our country "Algeria": Standard Arabic is considered as HV; Language used: "in literature, in school …" while vernacular Arabic is considered as LV (called: dardja); language used: "with family, friends, streets…"

4.2 Bilingualism

The term Bilingualism has been defined differently. The dictionary of linguistics and science of language elaborated by the linguist DUBOIS, J (1999:66) offered a definition to this term:

D'une manière générale, le bilinguisme est la situation linguistique dans laquelle les sujets-parlants sont conduits à utiliser alternativement, selon les milieux ou les situations, deux langues différentes. C'est le cas le plus courant du plurilinguisme. […] sur le plan individuel, le bilinguisme est l'aptitude à s'exprimer facilement et correctement dans une langue étrangère apprise spécialement.

It means that, bilingualism is the linguistic situation in which the speaking subjects are led to use alternately, depending on the environment or the situation, two different languages. This is the most common case of bilingualism. On an individual level, bilingualism is the ability to express oneself easily and correctly in a specially learned foreign language.

Thus, Bilingualism is the ability to speak and understand two languages; however in the second part of the definition the spontaneous mastery of two languages does not mean learning a foreign language in any study institution. A person can become bilingual without doing any specialized training. Weinreich saw bilingualism as "*the practice of alternately using of two languages*" (1953:05). This means that bilingualism is any situation in which an individual finds himself in a position to alternately use two different languages.

For Bloomfield (1933: 56), bilingualism is "*a native-like control of two languages*". Thus, he gave another dimension to this concept; he claimed that bilingualism consists of handling two languages in a perfect way like a native speaker. In the same vein, Martinet (1982:7) said that « *il est nécessaire de redéfinir le terme de bilinguisme [...] ne serait-ce que maitrise parfaite et identique de deux langues en cause* ». It means that, it is necessary to redefine the term bilingualism, if only perfect and identical mastery of the two languages involved. That is to say, bilingualism refers to a perfect mastery of two languages. For bilinguals; the use of two languages frequently is systematically applicable.

However, there are other linguists who reject such definition of bilingualism as "*the native-like control*". Myers-Scotten (2006: 3) sustained that *''being bilingual doesn't imply complete mastery of two languages.*" She added that "*speakers are rarely equally fluent in two languages.*" This means that being bilingual does not mean mastering the four skills, a bilingual should master only one of the four skills.

4.3   Multilingualism

According to Sridhar (1996:50)

> *Multilingualism involving balanced, native like command of all the languages in the repertoires is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles".*

In short, it is the ability to use more than two different languages written or spoken.

Malmkjaer & Anderson (1991:76) stated that *"multilingual is a person whose linguistic ability in two or more languages is similar to that of native speaker"*. Thus, multilingualism is speaking more than two languages perfectly, and each language must be spoken like a native speaker. At this point, Matthey (2000:05) defined multilingualism as: « *mettre l'accent sur le plurilinguisme revient souvent à valorise les compétences partielles dans les différentes langues du répertoire, Alors que le terme bilinguisme renvois le plus souvent à une «maitrise parfaite des deux »*. This means, Emphasizing multilingualism often amounts to valuing partial skills in the different languages of the repertoire, while the term bilingualism most often refers to a "perfect mastery" of both.

Hence, a person is considered as a multilingual when he /she has a perfect command of several languages. In other words, being multilingual refers to only when a person masters perfectly several languages.

The multilingual community is characterized by some phenomenon like code-switching, code-mixing and borrowing.

5   Code-switching VS Code-mixing

Many scholars argued that both code-switching and code mixing are communication strategies but they still receive different definitions in the literature. Ritchie & Bhatia (2004:337) defined code switching:

We use the term code switching to refer to the use of various units (word, phrases ,clause , and sentences) primarily from two participating grammatical systems across sentence boundaries within a speech event .In other words, Code switching is inter-sentential and may be subject to discourse principles, it is motivated by social and psychological factors.

They defined code mixing in the following way:

We use the term code mixing (CM) to refer to the mixing of various linguistic units (morphemes, words modifiers, phrases ,clauses and sentences) Primarily From two participating grammatical systems within a sentence .In other words, CM is intra-sentential and it is constrained by grammatical principles and may also be motivated by social –psychological factors.

The linguists showed the distinction between inter-sentential code switching which occurs between sentences and intra-sentential code mixing that occurs within sentences boundaries, but there is a shared feature between them which is, both of them are motivated by social and psychological factors.

6   Code-switching VS Borrowing

Thomason & Fman (1988:37) defined borrowing as *"the incorporation of foreign features into a group's native language by speakers of that language"*. It means incorporating foreign words in the native language of the speaker. They also declared that in the case of borrowing, "*the native language is maintained but it's changed by the addition of incorporated features*". In other words, borrowing adopts the elements of another language; both form and meaning are borrowed, then assimilated and incorporated into the new language. Borrowing is when a community of speakers incorporates some linguistic elements

into its language (baker & Trask, 1989 as cited in Malmkjaer & Anderson, 1991:282). For example in our society we borrowed the word "week-end" from the English language Eg:

Amel, anamzer g le week-end ayi?

Amel, are we going to meet in this week-end?

In order to clarify the distinction between code-switching and borrowing some researchers counted on some features. Gumperz (1982) proposed some functions of code-switching to distinguish it from borrowing, so he stated "*The incorporation of signal words, or short frozen idiomatic phrases from one variety into another with morph-syntactic adaptation."* Which means, code-switching is the fact of including words from one language to another keeping its morphology and syntax. So, the linguist mentioned the functions of code-switching to ease the distinction between code-switching and borrowing.

Hudson (1996:55) said that:

"Whereas code switching and code-mixing involved mixing languages in speech, borrowing involves mixing the systems themselves, because an item is "borrowed" from one language to become part of the other language"

Therefore, the borrowed words become totally assimilated to the recipient language to be part of its repertoire.

7   Reasons for code-switching

According to Trudgill (2002: 81) "the *same speaker uses different linguistic varieties in different situations and for different purposes."* Thus, there are many reasons that push speakers to switch from one language to another, According to many linguists, speakers may switch from one code to another either to show solidarity with a social group; to distinguish oneself; to participate in social encounters; to discuss a certain topic; to express feelings and affections; or to impress and persuade the audience.

7.1   To show solidarity

Janet Holmes mentioned in her book introduction to Sociolinguistics that a speaker may switch to another language as a signal of group membership and shared ethnicity within an addressee' (Holmes, 2000: NP). Code-switching can be used to express solidarity between people from different or the same ethnic groups. Roger Hewitt gave the example of two young boys from different ethnicity using the same Jamaican Creole:

- **White boy**: Oh, Royston, ya goin' football on Saturday?
- **Black boy:** Mi na go football! Who for?
- **White boy:** Check some gyal later.
- **Black boy**: Na. Mi na wan check gyal now.

- **White boy:** Rassclaht! Fink ya bent' (Hewitt, 1986: NP)

In the example that Hewitt supplied, it can be clearly noticed that the **'White boy'** used the Creole of the Black Jamaican boy to 'cut through the barrier between the local black and white communities; to establish solidarity' (Maybin, 2002: NP).

(Quoted from [/reasons-for-code-switching](#))

7.2   To reflect social status

According to Shabt (2007: NP) "*Other reasons that have been found to motivate Code Switching are to sound elitist or classy*". Sometimes, speakers tend to use different languages to imply a certain social status or to distinguish themselves from other social classes. Auer said that *"Code-switching carries a hidden prestige which is made explicit by attitudes"* (Auer, 2002: NP). Also, Dr Hayat Al Khatib said in a research she conducted that speakers may use code-switching *"to show power over the less powerful"* (Al-Khatib, 2003: NP) Thus, switching codes can be a way to reflect one's social class. The ability of a speaker to code-switch implies that he is a well-educated person who is competent in two languages or even more. Thus, code-switching can be looked upon as a way to distinguish oneself. Yasir

18

Suleiman said that, *'the phenomenon of CS is very common and is looked upon as something prestigious and a sign of education and competence in more than one language'* (Suleiman, 1999).

(Quoted from [/reasons-for-code-switching)](/reasons-for-code-switching)

7.3   Affection

Code-switching can also happen when speakers want to express certain feelings and attitudes. Speakers may switch codes to express happiness, excitement, anger, sadness, and many other feelings. We can easily realize that most multilingual speakers use code switching to express a sudden or surprising feeling such as happiness or anger.

7.4   To Persuade Audience

According to Holmes *"code-switching for rhetorical reasons"* (2000:NP). Code-switching is often used in speech and rhetoric, on purpose in order to attract attention and to persuade an audience. When a speaker uses code-switching in persuasion and rhetoric, they will be more capable of reaching their goals and in persuading their audience since code-switching grabs attention and reflects a certain socioeconomic identity which can give the speaker more credibility and reliability (Nerghes, 2011: NP).

(Quoted from /reasons-for-code-switching)

7.5   To convey meaning

Speakers may code switch to convey meaning as code switching is seen as a facilitator in communication. Gumperz (1982: NP) illustrated where code switching avail to best fulfillment of the interpersonal function of communication by giving some examples:

✓ To attract literate people.

- ✓ To convey accurate meaning.

- ✓ To communicate easily, i.e., using the easiest route.

- ✓ To attract attention.

- ✓ To emphasize a point.

- ✓ To the effective communication.

- ✓ To identify with others (solidarity).

- ✓ Bridging the status gap.

- ✓ To build willingness and support.

7.6   The topic's choice

The topic of the conversation may push the speaker to code switch either consciously or unconsciously. Spolsky (1998:49) stated some reasons that lead bilinguals to code switch as he said *"for a bilingual, shifting for convenience (choosing the available word or phrase on the basis of easy availability) is commonly related to topics"*

All in all, the ultimate reason for code switching is to achieve effective communication between the speaker and hearer.

Conclusion

In a bilingual community, speakers tend to mix phrases, clauses and sentences during conversations. This means, bilinguals have the ability to switch between codes. It can also be said that CS may be defined in relation to other phenomena such as code mixing and borrowing. All in all, this chapter provided the main different aspects and definitions about "code-switching" and then presented its different types and forms, as it defined some key concepts which are linked to this phenomenon. It also discussed some reasons that lead speakers to code switch according to some linguists. The next chapter will be devoted to the sociolinguistic verbal repertoire in Bejaia.

Chapter two: Language situation in Bejaia

Introduction

The sociolinguistic situation of Bejaia is characterized by the coexistence and the crossing of several languages spoken in its communities, and among university students in particular where four main languages are used: Kabyle, Arabic, French and English.

This chapter displays a general overview about Bejaia and its university, and then moves to the verbal repertoire of Bejaia.

1   A brief overview of Bejaia

Bejaia is part of kabylia which, according to Mourad Becktache (2009:93), is characterized by "*une situation sociolinguistique particuliére"*. In other words, Bejaia is qualified by a particular socio-linguistic situation. It is a cosmopolitan city which reflects the multilingual Algerian socio-linguistic reality. People who live in Bejaia are called "kabyles" "leqvayel". They were given such name because they used to live in groups. Kabyle people are known for their fidelity, appreciation and firmness for their language and customs. According to Maddy-weintzman (2001:37):

> *The kabylians are unique among the Berbers in that they have a long history of corporate identity and have been intimately involved in major developments throughout Algerian history, since the time of the French conquest-from their fierce resistance to French rules, to being the subject of sustained French attention in an effort to wean them away from Algeria's Arab Muslims (far more so than in morocco), to their over-representation among both immigrant workers in France and in the Algerian state apparatus, to their essential role in the struggle for independence, at both the elite and mass levels.*

(Quoted in Benrabeh 2007: 33)

Thus, Kabyle people are Berbers who live in Algeria, they are known for their long history, their struggle for their identity and their culture. They are also known for their effective role that contributed to the independence of Algeria from the French colonialism.

He also spoke about their solid correlation to their identity:

No less significant, from a contemporary perspective, is the fact that from the late 1940s, kabylian intellectuals tendered an alternative, minority view to the dominant stream promoting an Arab-Muslim Algeria they instead emphasized the need for an "Algerian Algeria" whose identity was, and should remain, intimately linked with the population's employment of Berber dialects and Algerian colloquial Arabic, and not the modern standard Arabic being imported from the Arab east. Although their ideas fell on deaf ears, they served as a precursor to post- independence developments.

*(*Quoted in Benrabah 2007:33)

This means that the Berber intellectuals decided to establish a free Algeria to support the Berber language and culture, as well as renounce all the politics of arabization in Algeria.

2   A brief overview of the University of Bejaia

University of Bejaia is composed of two poles: University of Targa-Ouzemour, located in the south of the city of Bejaia and University of Aboudaou built in the east of the city.

According to M. Becktache (2009 : 92) « *l'université de Béjaia présente des caractéristiques sociolinguistiques et culturelles spécifiques*». This means that the University of Bejaia has specific sociolinguistic and cultural characteristics. It becomes a place of confrontation between languages and cultures, because of the presence of many students from different regions of Algeria and foreigners particularly the Africans. This means that several languages are spoken and used in different social and administrative areas.

The Aboudaou campus opened in 2003 brings lots of faculties such as that of law; faculty of economics, management and business sciences; faculty of human and social sciences; faculty of medicine and faculty of letters and languages…etc. (https://fr.wikipedia.org). This latter comprises four departments: French, Arabic, English and Tamazight where several languages are taught:

- ✓ In the French department, teaching is done in French; English is taught as complementary language.

- ✓ In the English department, teaching is in English; French and Spanish are also inculcated as foreign languages.

- ✓ The department of Tamazight organizes its courses in several languages according to the levels.

- ✓ In the Arabic department, courses are taught in Arabic; French and English are taught as foreign languages.

3   Bejaia's sociolinguistic verbal repertoire

In what follows, we will present the different languages present in Bejaia: Tamazight; the Kabyle language; classical Arabic; vernacular Arabic; French and English.

3.1   Tamazight

Tamazight or Berber is the second official language of Algeria. It took a long time to be formalized despite its oldness. This is due to the arabization and Islamic settlements that did not allowed the formalization of this language. According to Louanouci, «*après de longues années de silence et d'interdit, la question de la langue et de la culture berbère a enfin gagné droit d'être matière à débat*» (Louanouci 1998 : 137 as cited in Boudna & Boudraa 2016/ 2017). In other words; after long years of silence and prohibition, the question of the Berber language and culture has won the right to be a matter of debate.

After centered efforts, the Amazigh people were able to demarcate their mother-tongue in 7/2/2016 (Quoted from journals.openedition.org). Currently; the teaching of this language concerns almost the majority of the Algerian regions. Following these events, three departments of Amazigh language and culture were created; one in the university of Tizi-

Ouzou (1990), one in Bejaia (1991) and another one in Bouira (2009). There is also a national center of language and culture of Tamazighth at Bejaia University.

Tamazight language has many dialects such as Chaoui; Targui; Tarifith; Chalhi; M'zabi and Kabyle. This latter is the mother-tongue of the people of Bejaia.

3.1.1   The Kabyle language

Kabyle is the most widespread variety of Berber or Tamazight language spoken in the central North of Algeria mainly in Tizi-Ouzou, Bejaia, Bouira and Boumerdes. The Kabyle language in Bejaia according to Bektache is a dominant and the most spoken language: *«le kabyle est la langue dominante mais reste essentiellement langue vernaculaire»* (Bektache, 2009: 93). That is to say, Kabyle is the dominant language but remains essentially the vernacular. In his research, the speakers hold an indicative discourse on languages they named the Kabyle as the "mother-tongue, language of origins, language of roots, language of ancestors, language of identity, language of the Kabyles...

3.2   The Arabic language

3.2.1   Standard Arabic

It is the official language in Algeria as specified in its constitution since 1963. It is used at school. It is the language of all formal situations and official settings; it is the second language for the Kabyle but it is the first target language of the learner, thus Granguilliaume (1979 as cited in Abla, I. & Imane, I. 2020) insisted on the fact that the classical Arabic is not the mother tongue of the Algerians. According to him, the written Arabic language known as literary or classical and it is not a language of daily conversations.

Arabic language existed due to the Islamic settlements which imposed the existence of this language. After the independence from the French colonization; the Algerian government

imposed the formalization of the Arabic language; as Cheriguen (1997: 62-63) confirmed: "*c'est la langue que l'état s'efforce d'imposer depuis l'indépendence de l'Algerie 1962*". In other words, it is the language that the state tries to impose since the independence of Algeria 1962.

3.2.2   Vernacular Arabic

Vernacular Arabic, also called "Algerian Arabic", is the mother-tongue of Arabic people in Algeria. It is derived from standard Arabic. It is used in informal situations and settings. It is known as 'Dardja'. This variety has only an oral form and it has been influenced by many languages and varieties. According to lameen (2005), Algerian Arabic has various varieties, in which the vocabulary includes many words from Berber, French and Spanish. For the case of Bejaia; the bougiote Arabic (bjaouiya) is influenced by the Kabyle and the Turkish languages due to the historical reasons (Derradji 2002).

3.3   The French Language

French colonialism left its language as a historical and cultural heritage due to the long period of its stay. For Kateb Yacine, French is «*le butin de la guerre de l'Algérie*". This means that French is the spoils of the Algerian war.

French is considered as the first foreign language taught from the second year of primary school. It is used in formal and administrative settings of all kinds as it is used daily by most Algerians. Many families tend to instruct their children the French language as the first language.

3.4 The English language

English is the language of new media (TV and Internet) and the language of international communication in business, sport and travel. The Algerian government considers English as the secondary mandatory foreign language. Nowadays, English is taught from the first year of the middle school.

English is also a university specialty that is taught in the English department. The learners of English follow different specialties such as linguistics, didactics of English and literature and civilization.

Conclusion

In this chapter, we have illustrated the language situation in Bejaia; we also gave an overview about Bejaia taking into consideration the whole varieties of dialects that are spoken. In the next chapter, we will present the methodology followed, and the instruments used for collecting the data needed to reach our research objective.

Chapter three:

Methodology and design

Introduction

The present study is mainly exploratory; it shows the reasons that led first year students of English at Bejaia University to use code-switching. In other words, this investigation is an attempt to describe the phenomenon of code-switching. Hence, the nature of this research determines the methodological design. In this following chapter, we describe the methods and instruments of data collection.

1   Research methodology

This research is based on qualitative and quantitative data. The quantitative data collection has to do with a questionnaire administrated to the first year English students, and qualitative data which has to do with the analyses of English student's conversations through audio- recordings.

2   Sample and population

In order to collect data, a selected sample is required; a group of 50 students of English from first year at Bejaia University is chosen.

In order to collect more reliable data, a questionnaire for fifty students of English from first year at Bejaia University is provided to investigate the reasons that led them to use this phenomenon, in addition to recordings as a prove, that are used with 06 English students in order to see whether they code switch.

3   Tools and data collection

The research design is based on two instruments, the first is a questionnaire which contains different questions in order to gather as much as possible of information concerning the use of code-switching among EFL students.   The second tool refers to recordings conducted with 06 EFL students; the recordings took 2 to 3 minutes for each student so as to make them speak as much as possible.

4   Questionnaire

A questionnaire is a formalized set of questions for obtaining information from respondents and it is the most common mean of collecting primary quantitative data According to Walliman (2011: 97), "*asking questions is an obvious method of collecting both quantitative and qualitative information from people*".

For the present study, a questionnaire for fifty students of English is designed, it contains close-ended questions, to which the students put a cross in the corresponding boxes after reading the questions. It starts with collecting personal information from age, gender of the students, and then we asked questions that search for respondents' level in English. In the second section, we asked some questions about the students' attitudes towards code-switching. Finally, we asked about the reasons that led them to use of this phenomenon.

5   Audio-Recordings

The purpose of the audio recordings used with the participants is to confirm whether EFL students code switch or not and to know which languages they code switch in between. For the unstructured recordings, there is a group of English students from first year composed

of 6 recorded in order to collect data needed in this investigation. The recording consists of three questions:

Q1:

What is your opinion about online education during the covid 19 period?

- ✚ This question aims at noticing the languages that students code switch in between while speaking by attracting them with a current topic.

Q2:

Would you like to tell us about your activities during that period?

- ✚ The objective of this question is to push students to speak as much as possible.

Q3:

What are you going to do with your English diploma?

- ✚ This last question is to conclude students' opinions about their learning process in order to make them speak as spontaneously as possible.

Conclusion

This chapter highlighted the applied methodology of this study. It exposed the main objectives of this investigation and the research method which involved two kinds of investigation tools; it also mentioned: the participants, data collection, instruments, the questionnaire and recordings. The interpretation and the discussion of our informants' responses based on quantitative and qualitative methods.

Chapter four:

Data analyses and

recommendation

Introduction

The data analysis chapter deals with the interpretation of the corpus according to quantitative and qualitative analyses. It is an attempt to answer the research questions and confirm or reject the hypotheses through transforming the answers of our informants into statistical findings. The results will be presented through tables and graphs.

1 Analysis of the questionnaire

The questionnaire was handed to 50 first year English students and 50 versions of the questionnaire were handed back. This questionnaire consists of 23 questions divided into three sections. The results will be discussed in the data analysis.

1.1 Personal background

The main aim of this part is to gather information about the student participants in the study. It includes age, gender, and native language, in addition to their English level.

Table 1: Gender of the participants

gender	male	female	Total
number	13	37	50
percentage	26,5%	73,5%	100%
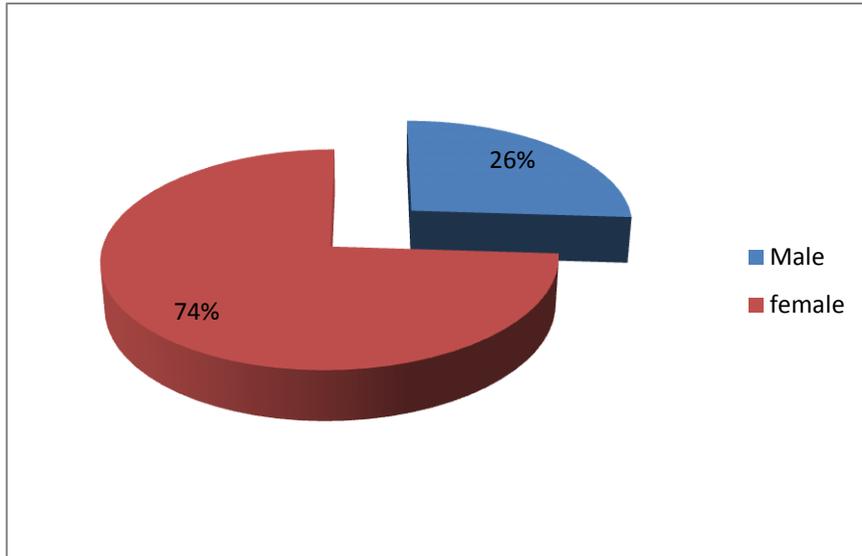
Graph 1: Gender of the participants

According to the table above, thirty seven of the participants representing 74, 5% are female and thirteen representing 26, 5% are male. We conclude that there is a mixture of answers on the part of both males and females.

Table 2: Age of the participants

Age	Number	Percentage
18	2	4%
19	40	80%
20	4	8%
23	3	6%
26	1	2%
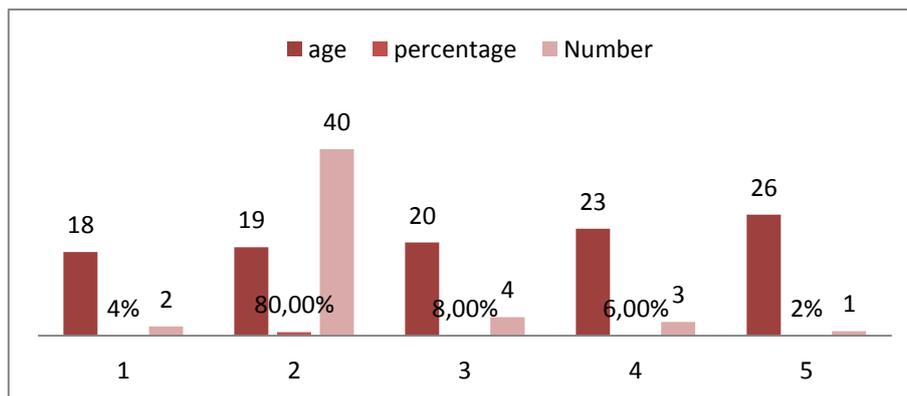
Graph 2: Age of the participants

The table above shows that the students' age ranges between18 to 26 old. The majority of them are 19 years old making up 80%. 8% of the participants are 20 years old, while 4% are eighteen years old, then 8% are 20 years old. Finally, one of the informants is 26 representing 2% of the whole sample. Hence, the dominant age of first year students is 19.

Table 3: the mother tongue of the participants

language	Kabyle	Arabic	French	English
Number	**48**	**2**	**0**	**0**
percentage	**96%**	**4%**	**0%**	**0%**
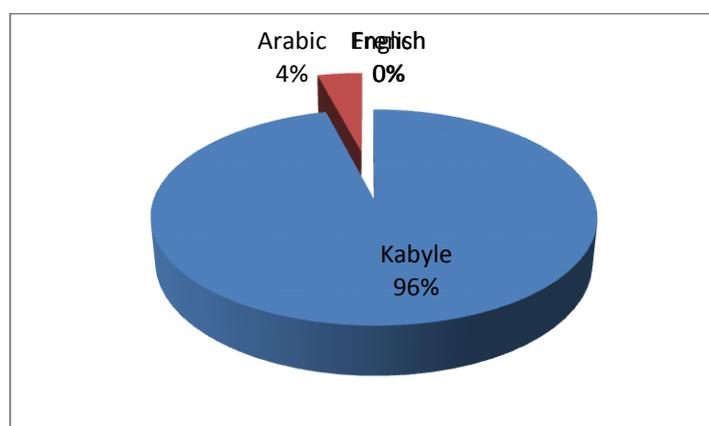
Graph3: the mother tongue of the participants

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From the table above, we work out that most of our informants speak Kabyle as their native language making up 96% of the total, while the minority has Algerian Arabic as their mother tongue representing 4%.

Table 4: the evaluation of the participant's English level

frequency	Good	Average	Less than average	I do not know
number	30	20	00	00
Percentage	60%	40%	0%	0%
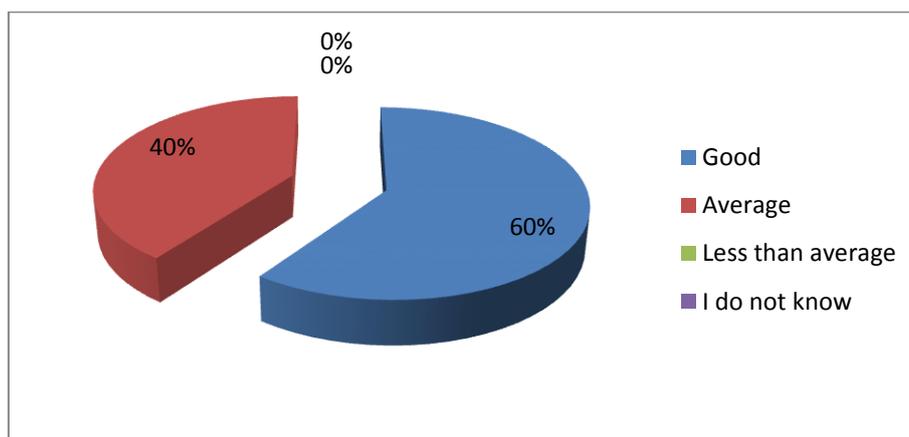
Graph4: the evaluation of the participant's English level

From the above table, the majority of our population evaluates their level in English as good making up 60% of the totals. Furthermore, twenty of them evaluate their English level as average representing 40% of the totals.

Table 5: the choice of studying English

	personal	advised	imposed
Number	40	10	00
percentage	80%	20%	0%
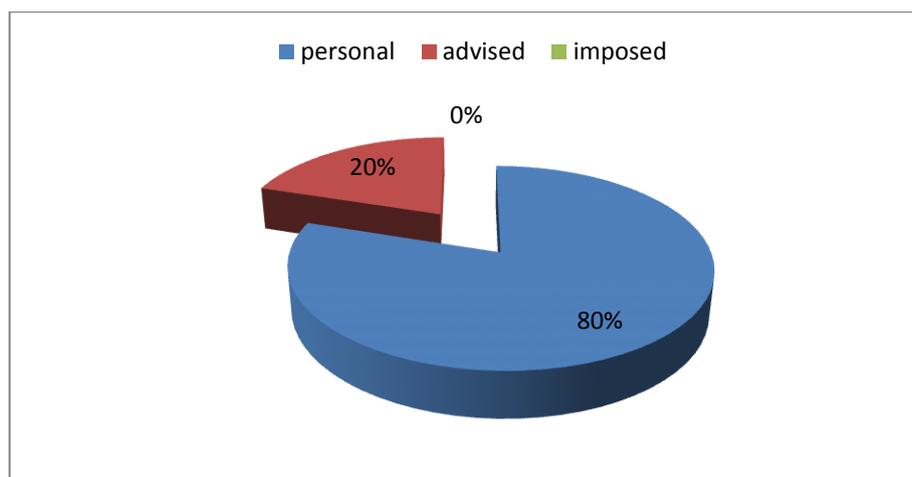
Graph5: the choice of studying English

From the findings, it is very clear that for the majority 80% of the learners, studying English was their personal choice as they appreciate that language. For them English is important as it is considered as an international language. The remaining 20% were advised to choose English by their family members and friends who have studied that language, whereas, no one of the informants was obliged to learn English.

1.2 Code-switching

The first year EFL students of English are in contact with several languages, the main aim behind this section was to know whether the students code-switch or not, and the languages of this phenomenon, in addition to take an idea about the attitude of the students toward code-switching, and to evaluate the impact of code-switching on their academic level.

Table 6: student's code-switching

	yes	No
number	50	00
percentage	100%	0%
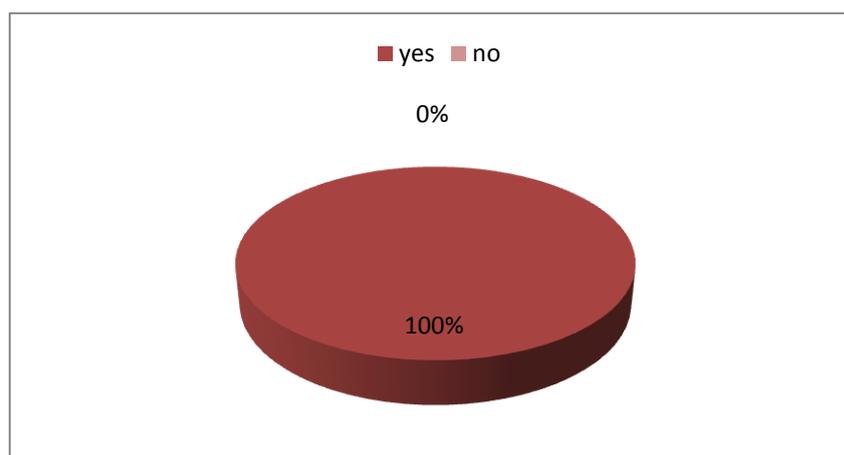
Graph6: student's code-switching

It is obvious from the table above that all 100% the questioned students, who are fifty in number, switch codes within their conversations, and they are aware of their code-switching.

Table 7: the languages of code-switching

languages	Kabyle and Arabic	Kabyle and French	Kabyle and English	Arabic and French	Arabic and English	French and English
Number	3	30	5	3	4	5
percentage	6%	60%	10%	6%	8%	10%
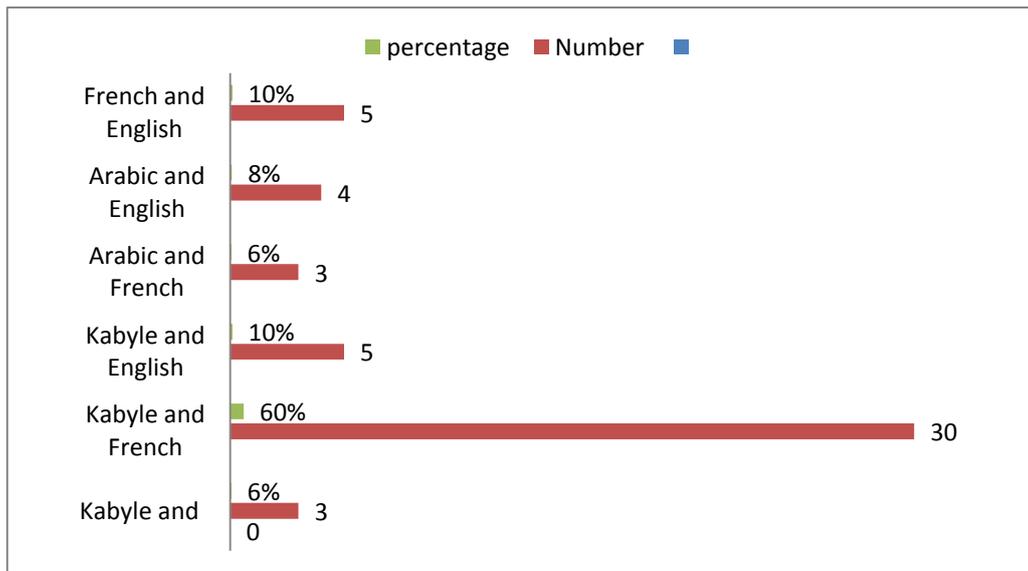
Graph7: the languages of code-switching

From the results above, we work out that the largest number of the informants representing 60% claimed that they switch between Kabyle and French while communicating. Moreover, five of the participants alternate between Kabyle and English, in the same rate 10% of the participants use French and English in their speeches. Besides, 8% of the questioned students mix codes between Arabic and English. Furthermore, the smallest number of the students who represent 6% switch codes between Kabyle and Arabic. Finally, only 3 participants alternate between Arabic and French.

Table 8: the use of code-switching with family

	Yes	No
Number	40	10
Percentage	80%	20%
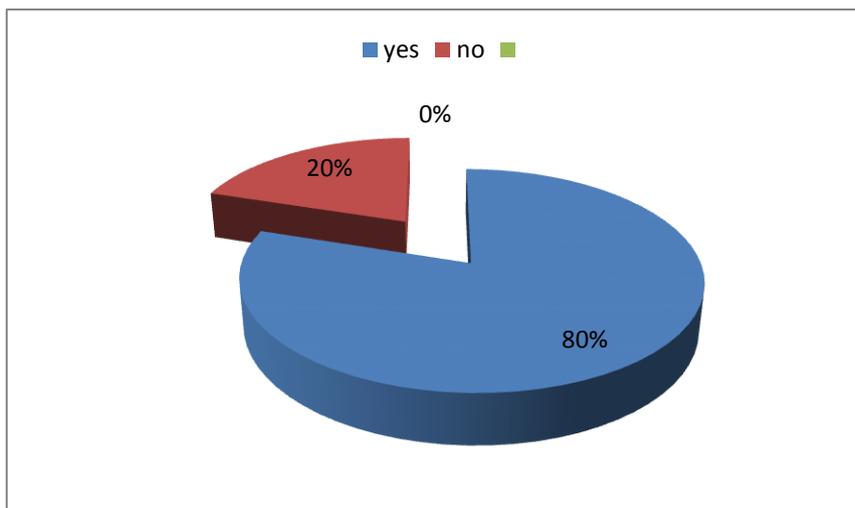
Graph8: the use of code-switching with family

The table 08 depicts that 80% of the informants use code switching with family members. They feel more comfortable since they believe that code switching facilitates communication with their family members. However, only 20% do not use code alternation during their conversation with their family. For those students, code switching is not appropriate as they use only their mother tongue because they consider it as part of their identity.

Table 9: the use of code-switching with friends

	Yes	No
Number	48	2
percentage	96%	4%
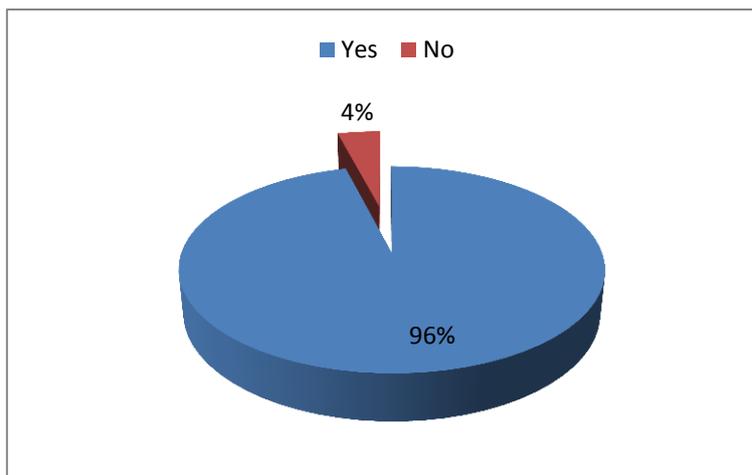
Graph9: the use of code-switching with friends

The table above shows that the majority of informants code switch as they are making up 96%. For these respondents, speaking with friends has not boundaries so they tend to switch between languages while speaking. In contrast, 4% of the informants never code switch when they are communicating with their friends; this means that they use only one language.

Table 10: the use of code-switching with classmates

	Yes	No
Number	47	3
percentage	94%	6%

According to the table above, the majority of the informants 94% claimed that they switch with their classmates. For those students; code switching helps them discuss the lessons in order to share extra information, while 6% of the informants stated that they do not switch languages with their classmates; for them speaking only English helps them develop their competencies and reinforce their skills.

Table 11: the language used in oral expression session

Language used	Only English	English and Kabyle	English and Arabic	English and French
Number	30	5	1	14
Percentage	60%	10%	2%	28%
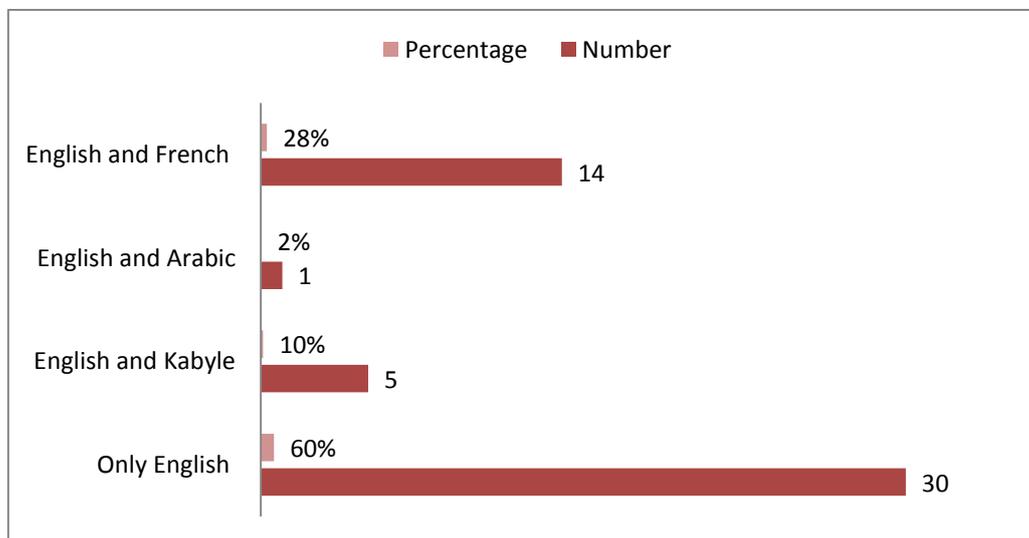
Graph11: the language used in oral expression session

The above table shows that 60% of the participants use only English during oral expression sessions while communicating with both teachers and peers. In the second

position, 14 students, who represent 28%, choose to speak English in addition to French when they interact in the classroom, while five students choose to use English and Kabyle simultaneously in their conversations for faster communication with others. Finally, one of the students speaks English and Arabic.

Table 12: the language allowed in EFL classroom

Language used	Only English	English and Kabyle	English and Arabic	English and French
number	35	00	00	15
percentage	70%	0%	0%	30%
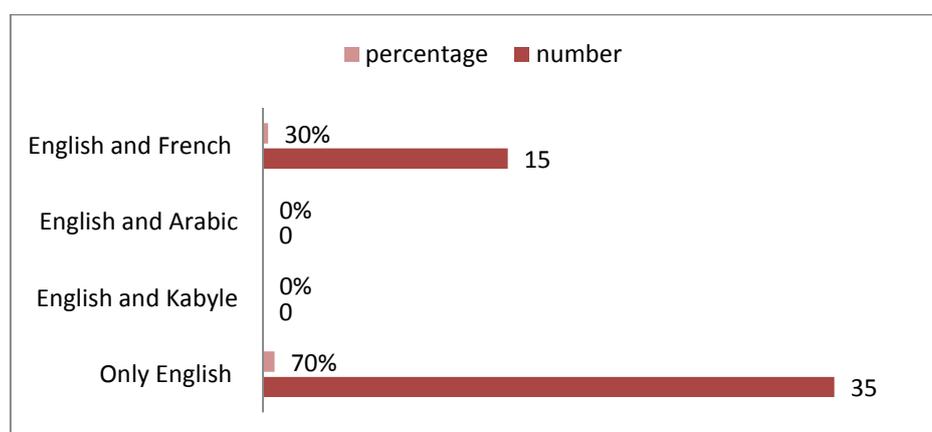
Graph12: the language allowed in EFL classroom

In the light of the result of the statistical analysis, it reveals that the largest number of the questioned students (35 in number) stated that they are allowed by the teacher to speak only English inside the classroom. Besides, the rest of the respondents agreed on the ability to include French in addition to the target language. So, from the result, EFL students of English

at Bejaia University are conscious of the necessity of using English as a medium of communication in EFL classroom.

Table 13: the context of code-switching

	Speaking	**Texting**	**Both**
Number	14	3	33
Percentage	28%	6%	66%
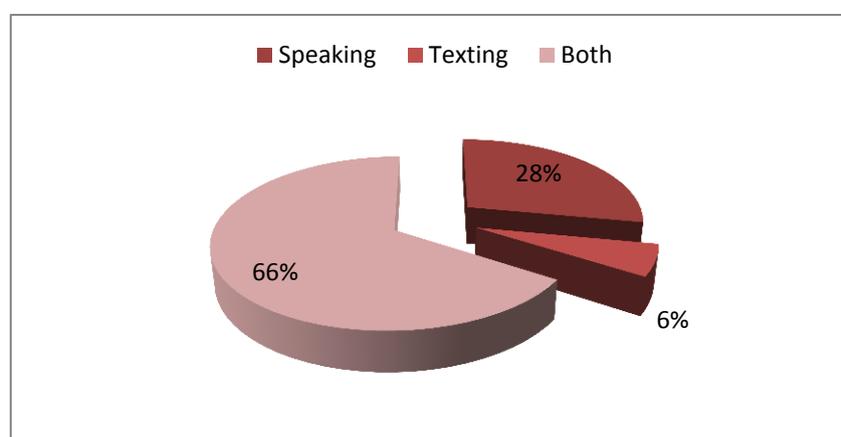
Graph13: the context of code-switching

The aim behind this question is to take an idea at what situation do students mix languages more: while texting, speaking or both of them. Most of the respondent students 66% answered that they mix languages in both texting and speaking. That is to say; code-switching appears in their writing, speaking, and also reading skills. However, 28% of the students admitted that, indeed, they use code-switching only while speaking; this means that, they use only one language when they are writing. Finally, three students 6% code switch only while texting.

1.3 Reasons for code switching

The main objective of this part is to look at the reasons that drive students to code-switch languages, and to realize which one contributes as the main reason and motivates them to use the phenomenon of code-switching.

Table 14: student's states while using code-switching

	Consciously	Unconsciously
Number	15	35
Percentage	30%	70%
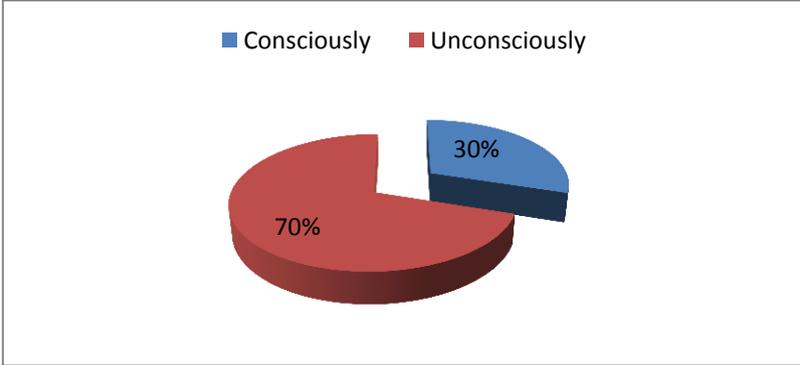
Graph14: student's states while using code-switching

The main aim behind this question is to perceive whether the students code-switch between languages consciously or not. From the above graph, we realize that thirty five students, who represent 70%, indicate that they code-switch consciously. So, they are aware while code-switching and they use it because of the need of another language to acquire the target language. Nevertheless, 30% of the respondents indicate that they code switch unconsciously. Thus, for them, it is a habit and considered as a way of life.

Table 15: student's opinions about other's code-switching

	sophisticated	Second-rate	Intellectual
Number	12	6	32
Percentage	24%	12%	64%
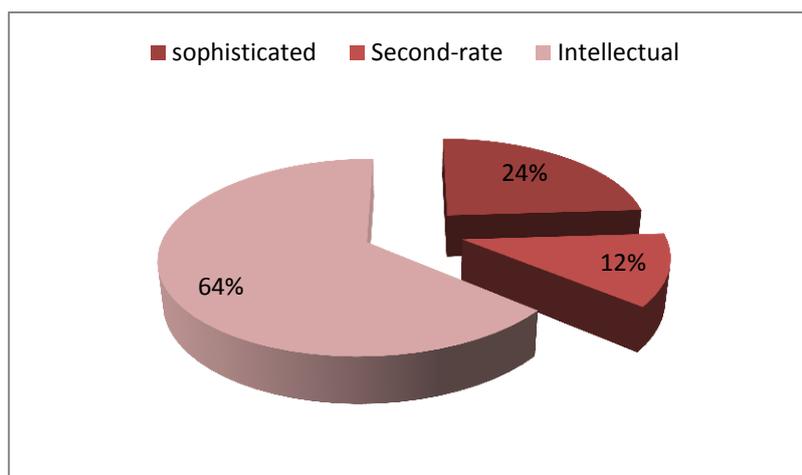
Graph15: student's opinions about other's code-switching

From the table above, 64% of the students see people who code switch as intellectual. For them, an educated and modern person code switch because he knows several languages. Besides, 24% of the respondents displayed that those who mix between languages are sophisticated and elegant people. Finally, 12% stated that people who code switch are second-rate, ordinary persons.

Table 16: student's opinions about using code-switching

	Master no language	Master both languages
Number	11	39
Percentage	22%	78%
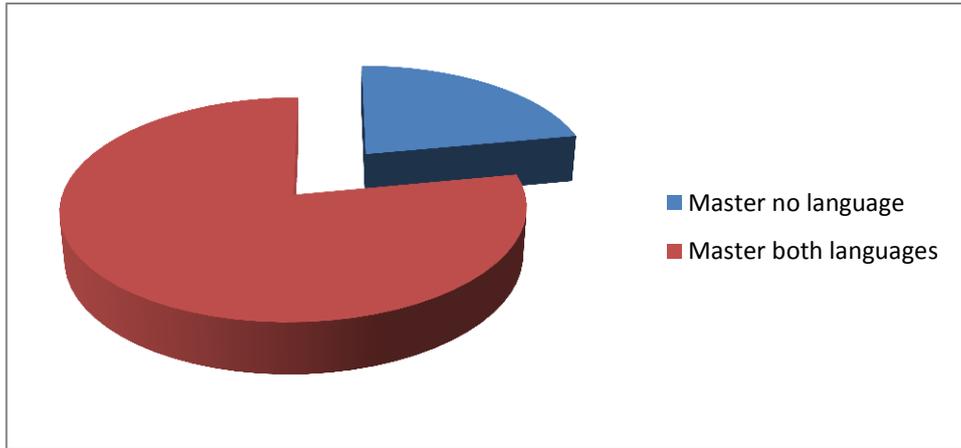
Graph16: student's opinions about using code-switching

The results of the table shows that a big number of the informants 78% find that people who mix codes are fluent in both languages. Besides, 22% of the questioned students think that a person who uses alternation codes master no language. Hence, they alternate between languages in order to hide their incompetence.

Table 17: code-switching only a means to explain difficult words

	Yes	No
Number	24	26
percentage	48%	52%
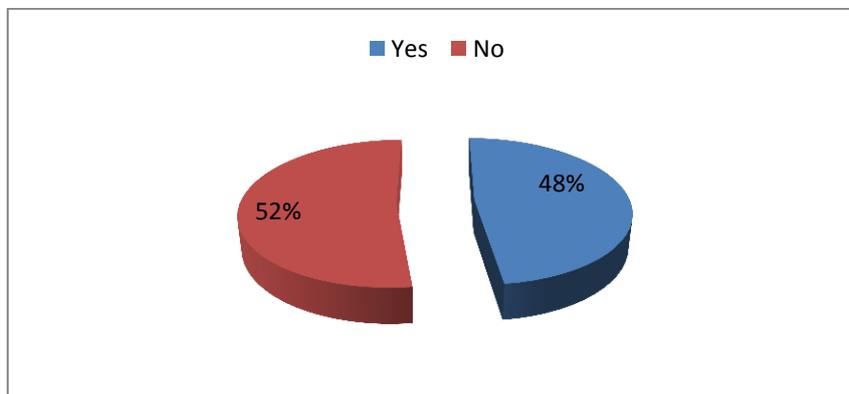
Graph17: code-switching only a mean to explain difficult words

According to the table 17, an important number of the respondents; mainly 52% do not use code-switching only to explain difficult words. 48% of them code switch to give equivalents to difficult items or expressions using English language.

From the obtained results, it is determined that the majority of questioned students do not use code switching only as a strategy to illustrate the meaning. In other words, there are other reasons for using code switching in addition to explaining the meaning.

Table 18: using code-switching to express one's self

	Often	Sometimes	Rarely	Never
Number	14	29	5	2
Percentage	28%	58%	10%	4%
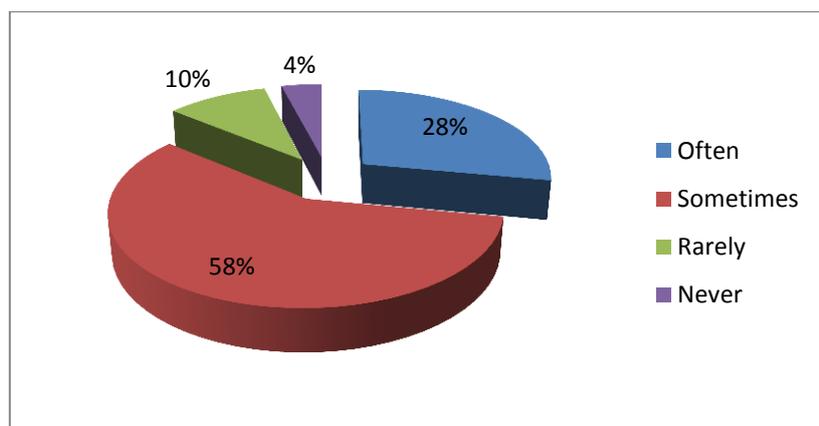
Graph18: using code-switching to express one's self

This question looks to know whether code-switching conveys the meaning and transmits the intended messages or not. The above table reveals that 58% of the participants sometimes code-switch when they are unable to express themselves. Besides, 28% of the informants state that they often use code switching as a means to convey meaning. 10% rarely resort to switch between languages when they meet troubles to carry out a meaning in a target

language. Finally, 2 students never tend to alternate between codes to transfer ideas when they are incapable to convey it with the target language.

It is apparent from the above outcomes that a large number of students use code switching in order to convey meaning, and to fill the gap when facing communication barriers.

Table 19: code-switching and anger

Frequency	Often	Sometimes	Rarely	Never
Number	10	16	16	8
percentage	20%	32%	32%	16%
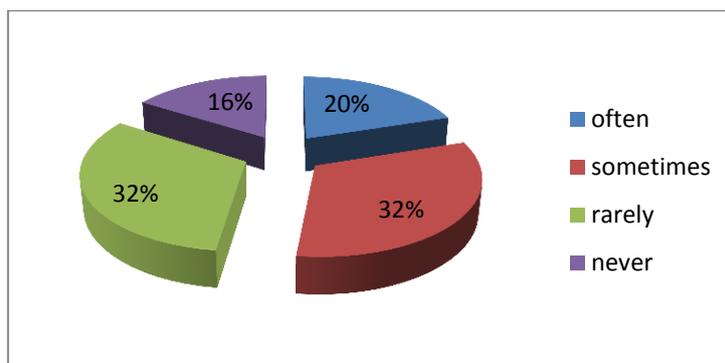
Graph19: code-switching and anger

It is obvious from the above table that sixteen of the questioned students sometimes code switch when they get angry, whereas eight of them never alternate codes when they are bad-tempered. In this state, they do not want to use other languages. Furthermore, 32% of the students representing 16 in number rarely code switch when they are in high dudgeon. At times, ten respondents often switch codes since it becomes for them a habit to mix languages especially when they are annoyed.

Table 20: code-switching and shyness

Frequency	Often	Sometimes	Rarely	Never
Number	5	16	13	16
Percentage	10%	32%	26%	32%
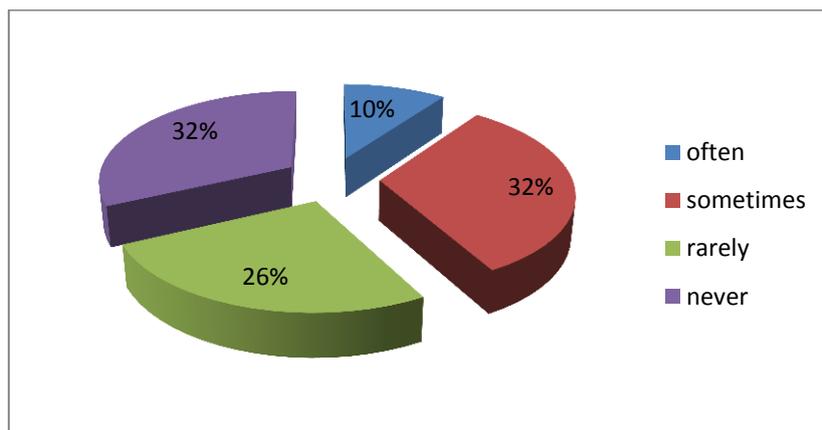
Graph 20: code-switching and shyness

According to the table 20, the results show that 32% of the participants sometimes switch codes when they are shy. 32% never have a tendency to alternation use of languages when they are timid. Besides, thirteen of them rarely use code switching as a way to hide their shyness; they prefer to use only one language. Finally, 10% often consider code-switching as the best strategy to stash their timidity.

Table 21: code-switching for excluding someone from the conversation

Frequency	Often	Sometimes	Rarely	Never
Number	5	10	13	22
Percentage	10%	20%	26%	44%
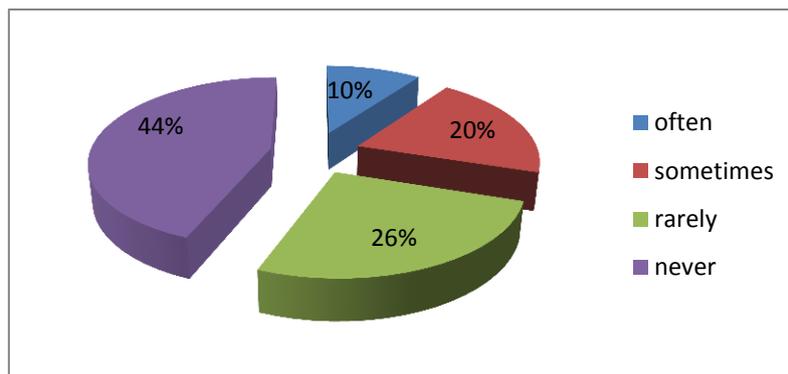
Graph 21: code-switching for excluding someone from the conversation

The findings reveal that the largest number of the students (44%) do not consider code-switching as a means to exclude someone from the conversation, so, they never alternate between languages to deny access to someone. Moreover, 26% of them stated that they rarely switch codes in order to drive away somebody from discussion. Thus, ten of the questioned students (20%) sometimes use it as a strategy to exclude someone from a group. Finally, five of them (10%) often resort to this strategy.

Table 22: the reasons for mixing languages

Reasons	To fill the gap	Showing elegance	Lack of vocabulary	Lack of self-confidence	Anxiety	fear
Number	29	12	28	1	18	1
Percentage	58%	24%	56%	2%	36%	2%
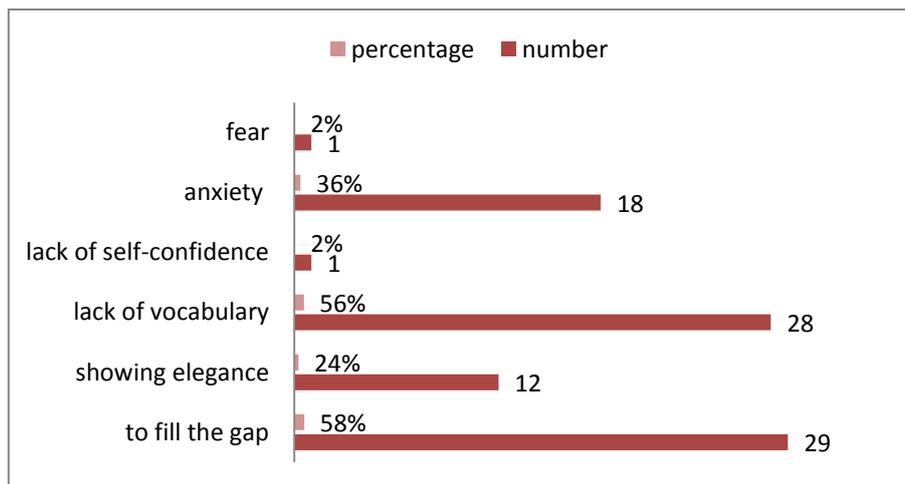
Graph 22: the reasons for mixing languages

From the table above, we figure out the different reasons that lead the students to code switch. Therefore, the most common reason (58%) of code switching behavior among the students is to fill in the gaps, when having a vocabulary limitation. Moreover, twenty-eight students claimed that the reason behind using code-switching is the lack of vocabulary of the language; they are denoted by 56%. Besides, for 36%, the reason is anxiety. That is, they prefer alternate codes when they have feelings of worry and uneasiness. Another frequent reason is to show elegance, 24% of the students code switch using several languages because they find this prestigious, and reflect their high status. A small rage number of the respondents (2%) use this linguistic feature because of the lack of self-confidence. Finally, one of the informants added that s/he alternates code when s/he in situation of fear.

In the light of the statistical analyses, we summarize that first year EFL students at Bejaia University code switch for many reasons. Mostly, it is used when there is a miss in the conversation. In addition to the psychological state of the speaker that influences his/her speaking ability such as anxiety, fear and lack of self-confidence. In short, code-switching is a means of facilitating conversation among EFL students and a strategy to avoid misunderstanding.

1.4 Further Suggestions and Recommendations

The main aim of this section is to explore the impact of code-switching on the student's level, and to get their opinions toward this phenomenon.

Table 23: the impact of code-switching on the student's level

	Yes	No
Number	29	21
percentage	58%	42%
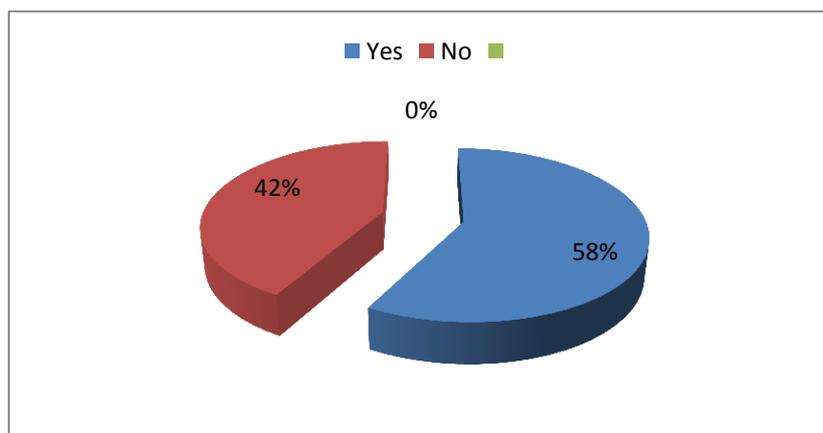
Graph23: the impact of code-switching on the student's level

The table above shows that the largest number of the informants (58%), representing twenty nine in number, displayed that code switching impacts on their level. The rest of the questioned students (42%) representing 21 in number, stated that this linguistic phenomenon does not influence them.

Code switching impact

For the students who said yes (58%), code-switching impacts on their level differently; it may be a positive or a negative impact, which means it decreases or increases. So, after analyzing the answers of the questioned students, we recognize that the majority of the students are influenced negatively by code-switching. This latter decreases their level. For them it precedes language death as some of the informants said "*It decreases, since it doesn't push us to learn the missing word",* another one said "*Decrease, because code-switching is as barrier to learning"*. Besides, to some people who consider code-switching as a threat to their identities as one of the questioned students stated "*Decrease, because it is the reason for people losing their identities and language*".

Other students claimed that code-switching increases their level because it allows them to practice their language competences using more than one language, as one said *"it helps me improve my level by mastering new words (vocabulary)".* Sharing the same view, another student claimed that *"code-switching enhances my level at vocabulary and raises the fact of becoming a good bilingual person".* Additionally, there are some students who find this phenomenon as a means to improve their level in several languages, as one of the participants claimed *"increase, because it helps us to speak two or more languages at the same time".*

2 Analyses of the recordings

The recordings are conducted with 6 first LMD students of English at Bejaia University with the use of our personal mobile phones. The recordings are composed of three questions, for the sake of setting data and to observe and analyse the phenomenon of code-switching.

2.1 The first question

<u>What is your opinion about online education during the covid 19 period?</u>

🞤 Manel

« I don't agree with, je pense que la connexion tha3ya. »

I do not agree with, I think that the internet connection is bad.

🞤 Melissa

"*There is no better alternation, parce que tout simplement onezmirara anaqra dayi g la fac.*"

There is no better alternation, simply because we cannot study here at the University.

🞤 Lounis

"I think it is really difficult, lack of technology, la motivation aussi, also anxiety."

I think it is really difficult, lack of technology, motivation too, also anxiety.

🞤 Massliva

"I find it not really…Uhh c'est pas vraiment pratique, because of ..emm le manque de connexion. So, it is not helpful."

I find it not really… Uhh it is not really useful, because of…. Emm the lack of connection. So, it is not helpful.

🞤 Dehia

"For me, I think it is the best solution for having the courses online, on the other hand it is not sufficient for the learners. Iiih je préfere présential itsama fehman bien assidhi tconcentrin."

For me, I think it is the best solution for having the courses online. On the other hand, it is not sufficient for the learners. Yeaah, I prefer the face-to-face instruction, so, they understand well and they concentrate.

✚ Rahim

"It is better for those who are far from the University, maisily'aaussi le manqued'intércation."

It is better for those who are far from the University, whereas, there is also a lack of interaction.

2.1.1 Analysis of the 1st Q

Code switching occurs clearly in the recorded conversations. The first recording has mentioned three languages (Kabyle, French and English) in the same sentence during their speeches while giving their opinions.

2.2 The Second question

<u>Would you like to tell us about your activities during that period</u>?

✚ Manel

Yeah… eheeminteresting…. Au début j'étais sur TIKTOK, I discoveredthat application elle est juste magnifique.

Yeah….eheem interesting…at the beginning I was on TIKTOK, I discovered that application it is just amazing.

✚ Melissa

"Actually, I didn't do anything, j'ai appris à cuisine quelques trucs akkayi…"

Actually, I did not do anything, I learnt to cook some stuff, you know…."

✚ Lounis

"I passed my time reading books, walking in the forests and in the beach, it is relaxing and useful."

✚ Massilva

"*First, I helped my mom, watching TV, lire des livres et salagh la musique*"

First, I helped my mom, watching TV, reading books and listening to music"

✚ Dehia

"Emmm…Wellll… nothing makla w rgad"

Emm…well…nothing just eating and sleaping.

✚ Rahim

"Well… I used to practice sport, watching TV and reading books, there were nothing special to do."

2.2.1 Analysis of the 2nd Q

In the above recorded conversations, students mixed codes using four languages (English, French, Kabyle and Arabic). Thus, they switch between these codes in order to facilitate communication and to convey meaning.

2.3 The third question

<u>What are you going to do with your English diploma?</u>

Manel

« Yeah…. Ehhhem… well… I don't know (laughing) Emmm je ne sais pas sincérement…après voilà...I don 't have enough idea I am still en premiere année quand j'aurai my diploma dimyzegh achu dikhdmagh»

Yeaah … Ehem… well… i do not know (laughing)... (Thinking) I really do not know… well … *i do not have enough idea i am still in first year when I get my diploma I will think what to do with.*

Melissa

"I am really confused; I don't know (thinking) I would like… my dream is to work in a company; port, airport sinon dans le pire des cas teacher w khlass."

I am really confused; I don't know (thinking) I would like... my dream is to work in a company; port, airport. Otherwise, in the worst case I will be teacher and that's it.

Lounis

"Uhh a teacher, it is my objective I want to be a good teacher."

Massilva

"Emmmy English diploma…. Normally I am going to teach but ona pasvraiment de poste de travail,mais we hope balak anas3o zhar»

Emm my English diploma…. Normally I am going to teach but we do not really have many workstations, but we hope, maybe we will be lucky"

Dehia

"I want to become a teacher I wanna teach in middle school 7amlagh ataasarach imechta7, this is my dream."

I want to become a teacher, I want to teach in middle school, I really love young children, and this is my dream

✚ **Rahim**

"I don't see any future here either I study for nothing, I want to leave this country go to America or Canada ... why not working with my diploma there."

2.3.1 Analysis of the 3ʳᵈ Q

From the recordings, there are some students who spoke only using the target language because the question is asked in English so, they answered using only English as it is the studied language, as it is clear in the answers of **Rahim** and **Lounis**. However, there are others who mixed between different codes (Kabyle, Arabic, French and English).

3 Discussion of the findings

From the analyses of the data, it is revealed that the whole of our questioned students code-switch while speaking using different languages which are Kabyle; Arabic; French and English. Such results confirm the first and the second hypotheses of our research that are : 1ˢᵗ year English student at Bejaia University code switch using different codes: Kabyle, Arabic, French and English

Code-switching has taken an important part in EFL English students of Bejaia University conversations, as one of the questioned students stated *"for me code- switching is very important in our usual life",* another one said *"nowadays code-switching is considered as way of life for most of people, it also becomes a mean of survival"*. Furthermore, some of the students thought that code switching is an enjoyable aspect, as one of the informants displayed *"I think it is good thing, there is a pleasant atmosphere while using it"*. Moreover, there are students who claimed that code-switching occurs according to the situation *"For most Kabyle people, code switching/ mixing often occur situationally,*

regardless of language mastery or emotions". Another one said that *"most people consciously switch between more than one language according to the situation they are in".*

There are many reasons, causes, and consequences behind this phenomenon according to the respondents. Fill in the gaps is one of the main causes as one of them displayed "*I think that with code-switching we could transmit the message and the information to our interlocutor easily, the code-switching helps us in some situations when we found us blocked so we serve and recourse to another language".* Other informants use code switching to show elegance as one of them claimed "*I think code switching is used to get attention and to show elegance".* In the same vein, another student said "*I use code switching not because I don't know the first language but I like to show to people that I can speak many languages".* More than that, some of the students find code-switching as a best way to express solidarity and familiarity among social groups as one of the respondents displayed "*For me it is important for people to feel comfortable throughout all of the different groups in their lives".* Another reason given by some of the questioned students is that switching codes is helpful for those who have a lack of vocabulary, one of them stated "*code switching helps us to let the conversation ongoing, and it's useful when we have a lack of vocabulary".* In addition to that some of them believed that code switching is good and bad at the same time as one of them said "*Code switching has positives aspects as it has negative ones, for beginners i think it is a good method of learning, but for EFL students it is better to speak the language they learn in order to enrich their skills".* Besides, some of them suggested that code switching must be avoided because of its negative effects. According to one of them, "*It is better to speak only one language in order to master it, instead of using code switching, try to learn the missing word".* Taking the same position, another student said: "*Stop code switching while speaking if you want to speak other language as native speaker".* Thus; s/he

thinks that switching codes is a barrier to be fluent in the target language. At this point, another student ordered "*avoid code switching*".

From the mentioned suggestions, we recognized different points of view about the studied linguistic phenomenon "code-switching". According to the responses gathered from the students of English at Bejaia University; code-switching is used according to many reasons such as "fill in the gap"; "showing elegance"; "expressing solidarity"; "topic's choice" and "lack of vocabulary". Such result confirms the last hypothesis.

The findings of the recordings show that almost the first year students of English department have in their speech repertoire at different degrees four codes: Kabyle, Algerian Arabic, French, and English. Moreover, students tend to mix the four codes in their daily interactions.

The two forms of code-switching are obviously depicted: intra-sentential and inter-sentential code switching occurred clearly in their answers. The intra-sentential code-switching is occurred frequently in their speeches such as in **Manel**'s recording *"I don't agree with, je pense que la connexion tha3ya."* This means that: *"I don't agree with, I think that the internet connection is bad*". In addition to inter-sentential code-switching which is involved in **Dehia's** conversation: ""*For me, I think it is the best solution for having the courses online, on the other hand it is not sufficient for the learners. Iiih je préfere présential itsama fehman bien assidhi tconcentrin.*" That is to say: « *For me, I think it is the best solution for having the courses online. On the other hand, it is not sufficient for the learners. Yeaah, I prefer the face-to-face instruction, so, they understand well and they concentrate.*"

There are also some students who used only one language which is English as it is the studied language as shown in **Rahim's** and **Lounis**'s recording *"I don't see any future here either I study for nothing, I want to leave this country go to America or Canada … why not*

working with my diploma there.” Another expression *“I passed my time reading books, walking in the forests and in the beach, it is relaxing and useful.”*

Conclusion

This chapter carried out the methodological part, and a statistical investigation. A questionnaire and audio- recordings were selected as research tools and it was interpreted and analysed deeply. So, we have illustrated the data gathered with tables, pie charts and graphics with statistical analysis.

To conclude with, the students of English at Bejaia University code switch using four codes Kabyle; Arabic; French and English for many reasons.

General conclusion

Our topic was about code-switching among students of English at Bejaia University which its ultimate aim was to prove the research hypotheses and to find out the answers of the research questions of this investigation.

As the results apparently highlighted, first year English students at Bejaia university use code-switching in their daily talk. It also reveals that the languages of this phenomenon are Kabyle; Algerian Arabic; French and English. The findings also show that this code switching is done for many reasons; among them: "fill in the gaps" (for some students CS is a better means to hide their incompetency in the target language); "showing prestige" (according to some informants, the use of CS is to show their educational level); "expressing solidarity" (for some students, CS is the best way to express familiarity with a given group) "the lack of vocabulary" is one of the main reasons that drives students to alternate between codes. Therefore, the findings obtained answer the study questions and confirm the hypotheses on which this study based.

This research work encompasses four chapters. Initially, the first chapter dealt with the theoretical part in which we discussed different concepts related to code-switching, as we have indicated the reasons and the causes of this phenomenon following the viewpoints of some linguists. The second chapter gave a general overview about the language situation in Bejaia, in the third chapter we discussed the methodology and design adopted in conducting this research work. Lastly, the fourth chapter was practical; we analyzed and interpreted the data gathered using two different tools; the questionnaire and the audio-recordings.

At the end of our study, we hope by this modest work to have brought a little clarity to our research which concerns the study of code switching among students of English at Bejaia University. We also hope that we have added something new for future researchers and new prescriptive.

Limitation of the study

Like any field, this study encounters some difficulties which are:

- Some participants did not give relevant answers to some questions of the questionnaire especially when they were asked to comment on the answer.
- Some of the recorded respondents did not answer seriously, and some did not give us the opportunity to record them.
- The limitation of pages.

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Appendices

Questionnaires

> **Dear students,** we would be grateful and thankful if you accept to answer this questionnaire which requires your view points in your daily conversation about the use of code-switching which is according to many researchers "*the mixture of two or more languages in the same conversation*". Please put a cross in the appropriate box and give your answer whenever necessary.

Section one: Personal Background:

1. **Gender**: a) male □   b) female □
2. **Age**: ………………

3. What is your native language?
   a) Kabyle □   b) Arabic □   c) other □
4. How do you evaluate your level in English?
   a) Good □ b) Average □ c) less than average □ d) I do not know □
5. Your choice to study English at university was:
   a) Personal □ b) Imposed □ c) Advised □

Section two: Code-switching.

1. Do you switch between languages when you speak?
   a) Yes □   b) No □
2. If yes, what are the languages do you switch In between?
   a) Kabyle and Arabic □ b) Kabyle and French □ c)Kabyle and English □
   d) Arabic and French □   e) Arabic and English □   f) French and English □

3. When i communicate with my family I code switch:
   a) Yes □   b) No □
4. When I communicate with friends I code switch:
   a) Yes □   b) No □
5. When I communicate with my classmates I code switch:
   a) Yes □   b) No □
6. In oral expression's session I speak:
   a) Only English □   b) English & Kabyle □
   c) English & Arabic□   d) English & French □

7. In English classroom I am allowed to speak:
   a) Only English □   b) English & Kabyle □
   c) English & Arabic □ d) English & French □

8. Do you mix languages more while:
   a) Texting □   b) speaking □   c) both □

Section three: reasons of code-switching:

1. When you mix languages in your conversation, you mix them:
   a) Consciously □   b) Unconsciously □
2. For you, Persons who mix two languages are:
   a) Intellectual □   b) second-rate □   c) sophisticated □
3. For you, persons who mix two languages:
   a) master both languages □   b) master no languages □
4. I use code switching only when explaining difficult words:
   a) Often □   b) Sometimes □   c) Rarely □   d) Never □
5. I use code switching when I'm unable to express myself in English:
   a) Often □   b) Sometimes □   c) Rarely □   d) Never □
6. I code switch when I am angry:
   a) Often □   b) Sometimes   c) Rarely   d) Never
7. I code switch when I am shy:
   a) Often □   b) Sometimes   c) Rarely   d) Never
8. I code switch when I want to exclude someone from the conversation:
   a) Often □   b) Sometimes   c) Rarely   d) Never
9. Why do you mix languages?
   a) In order to fill the gap □   b) showing elegance □   c) Lack of vocabulary □
   d) Lack of self-confidence □   e) anxiety □   f) fear □

Section four: Further suggestion.

1. Do you think that code switching Impact on your level?
   a) Yes □   b) No □
2. If yes, how? (Decrease / increase), explain.
   …………………………………………………………………………………………………
   …………………………………………………………………………………………………
3. If you have any other suggestions or comments about code-switching, please feel free to write them.
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Thank you for your cooperation and help.

Audio-recording

⊕ Manel

The researcher: Hello, can we ask you some questions please?

Manel: Hi, yeaah of course.

The researcher: What is your opinion about online education during the covid 19 period?

Manel: *I don't agree with, je pense que la connexion tha3ya.(*I do not agree with, I think that the internet connection is bad).

The researcher: okay, Would you like to tell us about your activities during that period?

Manel: *Yeah… eheem interesting…. Au début j'étais sur TIKTOK, I discovered that application elle est juste magnifique.* (Yeah….eheem interesting…at the beginning I was on TIKTOK, I discovered that application it is just amazing)

The researcher: what are you going to do with your English diploma?

Manel: « Yeah…. Ehhhem… well… I don't know (laughing) Emmm je ne sais pas sincérement…après voilà…I don 't have enough idea I am still en premiere année quand j'aurai my diploma dimyzegh achu dikhdmagh». *(Yeaah … Ehem… well… i do not know (laughing)... (Thinking) I really do not know… well … i do not have enough idea i am still in first year when I get my diploma I will think what to do with).*

The researcher: hhh inchalah; thank you very much.

Manel: it's okay good bye.

✚ **Melissa**

The researcher: hi, can we ask some questions please?

Melissa: sure you can.

The researcher: What is your opinion about online education during the Covid 19 period?

Melissa: *"There is no better alternation, parceque tout simplement onezmirara anaqra dayi g la fac."*(There is no better alternation, simply because we cannot study here at the University).

The researcher: Would you like to tell us about your activities during that period?

Melissa: *"Actually, I didn't do anything, j'ai appris à cuisine quelques trucs akkayi…"* (Actually, I did not do anything, I learnt to cook some stuff, you know….)

The researcher: what are you going to do with your English diploma?

Melissa: "I am really confused; I don't know (thinking) I would like… my dream is to work in a company; port, airport sinon dans le pire des cas teacher w khlass." (I am really confused; I don't know (thinking) I would like... my dream is to work in a company; port, airport. Otherwise, in the worst case I will be teacher and that's it.)

The researcher: hh yes, thank you Melissa.

Melissa: you are welcome dears.

✚ **Lounis**

The researcher: hello, can we ask some questions, please?

Lounis: OKAY

The Researcher: What is your opinion about online education during the covid 19 period?

Lounis: *"I think it is really difficult, lack of technology, la motivation aussi, also anxiety."*(I think it is really difficult, lack of technology, motivation too, also anxiety).

The researcher: Would you like to tell us about your activities during that period?

Lounis: *"I passed my time reading books, walking in the forests and in the beach, it is relaxing and useful."*

The researcher*:* what are you going to do with your English diploma?

Lounis: *"Uhh a teacher, it is my objective I want to be a good teacher."*

The researcher: okey, thank you very much

Lounis: welcome, goodbye.

✚ __Massilva__

The researcher: Good morning, can we ask you some questions please?

Massilva: Yes with pleasure.

The researcher: What is your opinion about online education during the Covid 19 period?

Massilva:*"I find it not really…Uhh c'est pas vraiment pratique, because of ..emm le manque de connexion. So, it is not helpful."*(I find it not really… Uhh it is not really useful, because of…. Emm the lack of connection. So, it is not helpful).

The researcher: Would you like to tell us about your activities during that period?

Massilva: *First, I helped my mom, watching TV, lire des livres et salagh la musique"*, (First I helped my mom, watching TV, reading books and listening to music")

The researcher: what are you going to do with your English diploma?

Massilva: *"Emm my English diploma…. Normally I am going to teach but on a pas vraiment de poste de travail, mais we hope balak anas3o zhar»* (Emm my English diploma…. Normally I am going to teach but we do not really have many workstations, but we hope, maybe we will be lucky")

The researcher: Yes why not, thank you.

Massilva: welcome.by

♦ Dehia

The researcher: Hello, can we ask you some questions, please?

Dehia: yes of course

The researcher: What is your opinion about online education during the Covid 19 period?

Dehia: *"For me, I think it is the best solution for having the courses online, on the other hand it is not sufficient for the learners. Iiih je préfere présential itsama fehman bien assidhi tconcentrin."* (For me, I think it is the best solution for having the courses online. On the other hand, it is not sufficient for the learners. Yeaah, I prefer the face-to-face instruction, so, they understand well and they concentrate).

The researcher: Would you like to tell us about your activities during that period?

Dehia: *"Emmm…. Wellll… nothing makla w rgad"* (Emm… well… nothing just eating and sleaping).

The researcher: what are you going to do with your English diploma?

Dehia: *"I want to become a teacher I wanna teach in middle school 7amlagh ataas arach imechta7, this is my dream." (*I want to become a teacher, I want to teach in middle school, I really love young children, and this is my dream)

The researcher: thank you so much.

Dehia: you are welcome.

⬇ **Rahim**

The researcher: hello can we ask you some questions, please?

Rahim: Okay

The researcher: What is your opinion about online education during the Covid 19 period?

Rahim: *"It is better for those who are far from the University, mais il y'a aussi le manqué d'intércation."(*It is better for those who are far from the University, whereas, there is also a lack of interaction).

The researcher: Would you like to tell us about your activities during that period?

Rahim: *"Well… I used to practice sport, watching TV and reading books, there were nothing special to do."*

The researcher: what are you going to do with your English diploma?

Rahim: *"I don't see any future here either I study for nothing, I want to leave this country go to America or Canada … why not working with my diploma there.*

The researcher: Okey, thank you.