



LANGUAGE CONTACT PHENOMENA AMONG ALGERIAN UNIVERSITY
STUDENTS

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ABSTRACT

Globalisation and the rapid development of technology have created an important context in which different languages and structures can be used in the same conversations. This research investigates the practice of language contact phenomena within social media using Facebook as the main platform, and also within face-to-face interaction among Algerian Vernacular Arabic (AVA) students. More specifically, this study explores how Algerian students have incorporated lexical English borrowing in their online conversations and face-to-face interactions. In this study, the possible factors underlying language mixing of French, English and AVA are explained and the relationships between language, culture and identity among a multilingual group are examined. The nature of the study entails the use of three research methods. The first one is an online research method that uses Facebook private conversations collected from Bachelor and Masters AVA students recruited from the English department at the University of Oum El-Bouaghi, Algeria. The second method is a face-to-face group discussion collected from a different group of 13 Masters AVA students, and the third method is one-to-one interviews that involved six Masters students. One-to-one interviews are used to assess participants' attitudinal dimensions concerning the use of borrowing from English into AVA. The analysis of data revealed that Facebook as a social media platform may provide the users with opportunities to switch between languages, and indicates that the participants of this study are skilled in more than one language. This practice was observed in both Facebook online conversations and face-to-face group discussion methods. Despite the fact that AVA is the mother tongue of the chosen sample, adapting from English was more significant than French code-switching. The results revealed that different language mixing patterns are adopted by AVA students according to the topic of discussion. In this research, several reasons are provided to explain why AVA students borrow from English. The analysis of both modes of communication led to similar results in terms of language mixing patterns under the different discussion topics. Finally, it was noticed that morphological integration was used in AVA students' social media writing and speech. As a result, this research has specifically contributed to the evolution of understanding of language contact phenomena in social media and its impact on the linguistic development of AVA students.

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GLOSSARY

AVA	Algerian Vernacular Arabic
BPS	British Psychological Society
CMC	Computer-mediated communication
CS	Code switching
EFL	English as a Foreign Language
H	High
L	Low
L1	First language
L2	Second language
MSA	Modern Standard Arabic
N	Not involved
SA	Standard Arabic
SFL	Systemic Functional Linguistics

CHAPTER 1

1 INTRODUCTION TO LANGUAGE CONTACT PHENOMENA IN ALGERIA

1.1 General Introduction

Diglossic, bilingual and multilingual societies provide sociolinguists with opportunities for undertaking a range of studies on language influence. Algeria is a country where for historical reasons different languages can be identified, notably Arabic (standard and vernacular), Berber, French and more recently English. Many Algerian students use all of these languages in their daily lives. The Algerian Vernacular Arabic (AVA) is the mother tongue of the majority of the population; while Berber is also the native language of a minority of Algerians. In schools, standard Arabic is the first language; French is considered as a second language and English is a foreign language. It was therefore necessary to explore the linguistic history of Algeria in order to situate the research in a historical context, and this is done in the first chapter.

According to Essayahi and Kerras (2016), Algerian students tend to switch, mix and borrow words from other languages. There is a long-established practice to use French words, and recently English words are being used in a way which did not exist a few years ago. Essayahi's and Kerras' statement is discussed along with the results of this research in the analysis and discussion chapters. The recent practice of including insertions from English has entered into Algerians' daily language uses in different contexts. This research explored one aspect of this mixing, which is borrowing from English into AVA, to see what ramifications it introduced. This study was conducted to explore different examples of language contact in both online conversations and face-to-face interactions of AVA

students. Myers-Scotton (1963) indicates that there is an overlap between borrowing and code-switching which makes it difficult to differentiate between the two-language phenomena (this is discussed in more detail in 2.2.5). Therefore, it is important to note that there is no single definition that encompasses the two types of linguistic activity; it was also important to ensure this research would be up to date regarding current research on the borrowing from English within the Algerian context. After an exhaustive search of the literature concerning language borrowing within the context of Algerian students, such as that covered in the study by Kheder (2011), Ahmed Sid (2008), and Arab (2015), I realised that the most relevant work to this research was reported in Dr. Alouache's and Dr. Bilouk's paper that is entitled "Adaptation of English words in the Algerian Dialect" (Alouache and Bilouk, 2017). As a result, I contacted Dr. Alouache through her email address in order to seek more references and information from their work. She replied that:

Concerning the references, I wish I could be of more help in this matter, but I myself could not find a single reference that talks about the incorporation of English borrowings into Dialectal Algerian Arabic as I believe it has never been investigated or scantily investigated but with no publications (unlike if we take French as the donor language). My work was about identifying the mechanisms of adaptation adopted by EFL students as well as surveying the reasons that lead students to incorporate English words into their dialect.

This means that there is a research gap and no one has yet tackled this specific aspect. Therefore, Dr. Alouache's claim was important to provide a rationale for the research project as it identifies a gap in current knowledge.

In this study, borrowing is described as how individual words or phrases are incorporated into the matrix of AVA, and in addition to this explores how sometimes

complete sentences have been taken from one language and used in another language. Hence, words that have been taken from another language are called borrowed words (see chapter 2 section 2.2.2 for more details). However, sometimes it is not easy to identify whether a word has been taken from French or English, particularly when written so there are no clues in pronunciation (see section 4.3 for more details). According to Adami and Ottolini (2014), during this process, when the borrowed words become part of the language and many people use them in their daily communication, they will sometimes change morphologically/phonologically and be ‘adapted’ to the speech of the community which is borrowing them. This process is called nativisation (Haspelmath, 2009). Crystal (2001) claims that many factors such as, economic development and the spread of technology, especially the internet, have led to such language changes; hence many AVA speakers have recently begun to mix English words with AVA (see sections 2.2.4, 2.3, and 2.3.1 for more details). English, in particular, on which this research is focused, is a language that has gained a symbolic status in the context of modern development. Crystal (2003) claims that English has become a dominant language in the nineteenth and twentieth centuries because of its global economic power and new communication technologies. This research builds on this claim.

Thomason and Kaufman (1988, cited in Munir, 2015) claim that the spread of bilingualism and long-term cultural pressure both have an impact on speakers of one language causing them to borrow other speakers’ languages. This could also be a result of borrowing structural features like phonological, phonetic and syntactic elements and features of the inflectional morphology. Clyne (2003, p.70) and Romaine (2004, p.49), (cited in Perić and Škifić, 2015) refer to borrowing by the term “importation”. They believe

that borrowed elements might retain their original structure while in many cases they go through the process of nativisation. Hence, phonological, grammatical and even orthographic features become adapted to the system of the receiving language (Jackson, 1988, cited in Munir, 2015). The reasons for borrowing might seem simple; however, they cannot be reduced to their crucial communicative function, that is, a lack of particular primary or conceptual meaning in the receiving language (Perić and Škifić, 2015) (see section 2.2.4). Other factors such as cultural change, and changing linguistic influences on particular languages due to new modes of contact all play a role. As a confirmation, resulting from their research among Iranians, Bolbanabad and Hanifi (2014) claim that language change is a result of social and cultural events in Iranians' social life. They argue that:

In recent years, the moral and cultural values that changed in our society were often against values that govern on society. These changes were so inevitable and visible that understanding their causes was opposed by experts of social and cultural science and even the general public. It is remarkable how cultural evolution occurs in any society and it appeared in ours [i.e. Iranians] a form of acculturation, cultural publication and cultural evolution (Foroogh and Torabi, 2009, cited in Bolbanabad and Hanifi, 2014, p.21) (see section 2.2.4 for more details).

Kowner and Rosenhouse (2008) state the reasons for borrowing English vocabulary as the following: modernization and economic development, prestige, ethnic and linguistic diversity, nationalism, cultural threat, national character, and existence of regulatory linguistic establishments (see more in chapter 2 section 2.2.4). Despite the fact that this research does not focus on the extent and importance of every factor contributing to borrowing in the Algerian context, each one plays a role in the usage of those borrowed

words and the process of borrowing in general. Some of these factors are discussed in chapter five.

1.2 Rationale for the research

Historically, Algeria is a place of political confusion with a long colonial history, but even after independence in 1962 the situation of social complexity did not settle, and tensions remained amongst the various communities within the Algerian society (Benrabah, 2013). Within these contexts, it is important to provide information about the linguistic situation of Algeria to help create a foundation for the research by establishing the history of intercultural/ interlingual borrowing among the different ethnic groups who live in Algeria. As will be shown in the following section, the Algerian population has been in constant contact with different languages; this language contact has led to the extensive use of code-variation in Algerians' conversations. Therefore, in everyday communication, AVA speakers use a variety of languages in their speech as well as in their writings. Firstly, this chapter explains the linguistic landscape of Algeria; this includes reference to all the languages used in this speech community. Secondly, I investigate and discuss the language interaction in social media as it is becoming a new trend for using different language varieties nowadays and in face-to-face interactions. It should be highlighted that the use of language on social media in Algeria is a new area of research as Alouache and Bilouk (2017) confirm.

1.3 The Linguistic Situation in Algeria: History and Context

1.3.1 Historical Perspective and Linguistic Legacy

To understand contemporary linguistic complexity, some background on the history of Algeria is necessary. The Algerian population is mostly composed of two ethnic and linguistic groups, Arabs and Berbers (Benrabah, 2005). Berbers were the first inhabitants of Algeria, and in 46 BC Algeria became a Roman province, and then part of the Byzantine Empire in 395 AD. Subsequently, with the expansion of Islam, the Arabs governed Algeria for almost nine centuries before the Ottoman Empire invaded and occupied the country in 1518. The Ottoman Turks ruled Algeria until 1830 when the French invaded the country. In 1848, Algeria was declared a French territory. The French occupied the country until Algeria achieved independence in 1962 (Lilley, 2011).

Benrabah (2005) stated that before the Muslim Arab conquest in 632AD, the Berbers had succeeded in retaining their religions, language and customs. However, the Arabs brought the Arabic language and Islam. The latter was embraced by the Berbers. Thus, Arabic was spoken in some of the major cities while Berber remained as the primary means of communication in the mountains. Arabic was the language of cosmopolitan communication and trade, while Berber was used more in small communities and for local communication (Benrabah, 2005).

After the French forces took over the country in 1848, French was declared to be the official language of administration, and in 1938 a law passed by the French made Arabic a foreign language. Thus, French was regarded as the official language of Algerians (Ahmed Sid, 2008). According to Saad Allah (2005, cited in Chaker, 2004), Arabic was not allowed to be taught at school and colleges and French was deemed to be the official

language. These discouraging laws reflected negative attitudes towards Islam because Arabic is the language of the Quran and religion. Saad Allah (1998, cited in Chaker, 2004) also points out that some French linguists conducted studies on Berber and its varieties - for example, those by Lionel (1985), “La langue berbère existe-t-elle?” and André (1952), “La langue berbère” - as a result of the French-Berber policy. The French linguist and military officer Antoine Carette in 1848 described the differences between “Arabs” and “Berbers”. During French colonisation, there was a policy of imposing French at the expense of other languages, which was based on the division in social status between Arabs and Berbers, because the vast majority of the Algerian population was Arab, while Berbers were a minority. However, the decision makers were the French.

1.3.2 The Sociolinguistic Profile of Algerian students

The French colonial period resulted in Algerian bilingualism; bilingualism refers to the use of two languages by the same individual or within the same speech community. According to Myers-Scotton (2006, p.3) “A bilingual is one who has acquired or learned to speak or understand [...] some phrases that show internal structural relations in a second language” (see chapter 2 section 2.1.2). Within the Algerian linguistic situation, French plays an important role in Algerians’ everyday on-going interactions. It is both mixed with AVA and used as a full language without mixing with Arabic in education, media, social and professional settings. Cotterell et al. (2014) conducted a study on “Algerian Arabic-French Code-Switching”. In this research, they collected a corpus of Romanised Algerian Arabic and French from the comment section in an Algerian daily newspaper with the second-largest reader base of any Arabic paper. One example of switching is “mais les filles ta3na ysedkou n’import quoi ana hada Facebook jamais cheftou” (Cotterell et al.,

2014). This sentence uses AVA, French, and English; the AVA has been written in the Roman script and it means in English “our girls believe anything, I have never seen this Facebook before”. “El Watan” is an example of an Algerian newspaper established in 1990 and written in standard French. This newspaper covers a range of topics such as politics, economics, and sports, and it seems to be aimed at people who are fully fluent in French (<https://www.elwatan.com/>).

After the country’s independence in 1962, the linguistic situation became complex as some people still continued to use French even though there was a desire in the newly-independent country for a revival of Arabic, and this, along with the wish for Berbers to have their language given some official status, caused many changes in educational policy over the years following independence (Maamri, 2009). Maamri (2009) reports that the ideologues of Arabisation (explained in 1.3.4) debated that recognising Berber as an official language would undermine Arabic and keep French as the only language that Algerians have in common. Yet, French is still used as a tool of communication in specific situations. Education is another important factor for Algerian bilingualism; children start learning both Arabic and French at primary school. So, learners acquire two different systems: Arabic-French bilingualism at the educational levels, and diglossia within the Arabic language as they use both standard (MSA) and vernacular (AVA) forms (Ferguson, 1959), and both languages are regarded as a medium of instruction (see chapter 2 section 2.1.2).

Algeria is also a multilingual country because of the four spoken languages: Berber, Arabic, French and English. Multilingualism refers to the use of more than two languages by individuals. The development of Algerian linguistic diversity can be seen in the recent

growth in the use of languages, particularly, English. English as a global language is influenced by many factors such as politics, culture and education (Crystal, 2012). Historically speaking, however, French has impacted Algerians more than English in both spoken and written forms as it was compulsory to learn French from the primary school; since independence English has been elevated by the Algerian authorities to the position of being integrated with Arabic and French in schools. Thus, English as a foreign language has been implemented in the Algerian middle school. According to Brutt-Griffler (2002), English is considered the most useful language in the world and it is described as “a world language” (Mair, 2003). Due to this fact, Algerian authorities work on improving access to this global language and paving the way for Algerians to be part of the worldwide community of English speakers. Furthermore, the expansion of global trade and the internet have all produced opportunities for Arabic, both Modern Standard Arabic (MSA) and Algerian Vernacular Arabic (AVA), to be influenced by other languages and cultures (Osman, 2013). MSA and AVA are explained in section 1.3.3. In other words, contemporary technology such as radio, media and television has expanded its exposure to other language forms, and English has become more prevalent in Algeria than it was. However, the coexistence of more than one language within the Algerian society has led to other different diglossic dimensions (see chapter 2 section 2.1.2).

Ferguson (1959) described Arabic as diglossic. In Algeria, there are in fact two high varieties and one low variety. Classical Arabic and Modern Standard Arabic (MSA) are considered to be the two high varieties (H), whereas Algerian Vernacular Arabic (AVA) is the low variety (L); it is the language of everyday communication of most of the Algerian population and is considered as low because it is neither codified nor standardized. In

addition, Kaouache (2008) states that diglossia really differs from bilingualism in that bilingual speakers have two different languages such as Arabic and French while diglossic communities have knowledge of two different varieties of the same language; he describes ‘H’ as the prestigious variety by Arab speakers, while ‘L’ is not at all prestigious. Similarly, Mitchell (1986, cited in Sayahi, 2014) refers to the ‘H’ variety as the “Educated Spoken Arabic” (ESA); it is the stylistic variety learnt in schools, while the ‘L’ variety is used in informal instances (see further in 2.1.2).

Written languages are regarded as the high varieties such as Standard Arabic, French and English. These languages are used in administration, education, politics and media. Turning to Berber, the spoken language varieties are considered in the framework of diglossia as low varieties used in everyday life conversations.

1.3.3 The current Algerian Linguistic Situation (The Sociolinguistic verbal repertoire in Algeria)

Due to cultural nationalism, Berber has managed to maintain its position among the Algerian community. Berber, according to Brahimi (2000, p.71, cited in Owens, 2013), is “spoken in a number of African countries including Mali, Niger, Mauritania and Morocco [...] in Algeria, it is a language spoken natively by between 20%-30% of the population”. In fact, Berber in Algeria has four subcategories: Kabyle, Shawia, Mozabite and Tamashekt.

- Kabyle is spoken in Kabylia, a region to the East of Algiers.
- Shawia is spoken in the Aures, mountains in the East of Algeria.
- Mozabite is spoken in the Mزاب, on the north fringes of the Sahara.
- Tamashekt spoken in the south of the Sahara Desert and is also the mother tongue of the Touareg people.

Although the Berber language is mainly used in spoken form, written forms do exist. It has succeeded in resisting the invaders' linguistic influences and has remained as the mother tongue of the Berber people. Accordingly, Robert (1980, cited in Ahmed Sid 2008, p.16) reports that:

As a consequence of their [the Berbers'] geographical separation from one another and the absence of both any sustained commercial intercourse between them and a written language, there has been no tendency for their culture to become unified or for their language to become standardized in the course of their history.

Arabic, however, is the language of more than 200 million people of the Arab world and it is the language of worship for more than a billion Muslims (Benmamoun *et al.*, 2013). Similarly, Alorifi (2008) states that Arabic is one of the world's oldest living languages. It became dominant in North Africa with the spread of Islam. In the past, Arabic was classified into two categories: Classical Arabic and Vernacular Arabic, whereas now it is classified into three categories: Classical Arabic, Modern Standard Arabic (MSA) and Vernacular Arabic. The former is the language of the Quran and is restricted to religious spheres; accordingly, it has never been used as a medium of communication in Algerians' daily lives. For this reason, classical Arabic is respected and is granted a holy status. MSA modernised Classical Arabic and is used for specific domains (Fishman, 1972) such as media, politics and education and across all Arabic countries. It is considered more socially acceptable and correct than other varieties. Vernacular Arabic is the language of daily conversations, used as a means of communication and in informal functions such as family and friends' interactions. Holmes (2001, p.74) states "it is the language of solidarity between people from the same ethnic group". That is to say, this language is used where

people share the same traditions, customs, rituals and religion in a monolingual speech community. Therefore, Algerian Vernacular Arabic is the native language of the vast majority of the Algerian population. It is important to state that AVA is a language which is largely composed of Arabic origin words but has a large lexicon taken from other languages, principally French. For example, the French words “ballon” and “jamais” (“ball” and “never” in English) are preferred words for all Algerians. Therefore, they are considered as part of AVA.

During the colonial era French spread among the Algerian population. In domains such as education and administration it was the primary language of communication among Algerians as it dominated Algeria’s linguistic map for 132 years (Benrabah, 2013). In this period, Arabic was not used as the language of education and written communication and this allowed French to play an important role in the linguistic situation in Algeria. After independence in 1962, the French language was still used among many Algerians even though the vast majority of the population of European descent left the country in 1962. Now it is still used by bilinguals who have had a prolonged school-training in the French language. The use of French has recently declined and the Algerian government has worked on reinforcing the use of Arabic at all levels of public life (see 1.7.4 below), while in education English may replace French as the dominant foreign language in Algeria. Jacob (2019) states that English is considered as the “language of the future”, associated with the movement away from the language of the former coloniser towards new connections, new horizons, and new articulations of a global-national identity. It is an attempt to shift from the francophone to the anglophone world. Accordingly, Ghanmi (2019) stated in his article that the Algerian Higher Education Minister “Tayeb Bouzid”

announced that “English is an unavoidable language because it controls more than 75% of the world flow of scientific knowledge and 90.7% of fundamental science”. He also declared that “the international visibility of our universities, their ranking and their attractiveness and the job opportunities of university graduates will gain from the English language”. He believes that having English as a second language in Algeria will improve education and scientific activities in the higher education system.

Last and not least, English has been viewed by Lafage (1999) as a competitive language that will eventually encroach on French in Africa. Lafage claims that “the choice of language by the African countries is critical for the future of the French language, as much for demographic reasons as for international relations” (p.170). Since independence, English has predominated in various sectors such as the oil industry, computing and scientific and technological documentation (Bouhadiba, 2002, cited in Sarnou, et al., 2012). According to Negadi (2015), learning English is now felt more than ever, as a growing requirement in many domains of the individual’s life in Algeria. Similarly, a study by Belmihoub (2015) on “English for peace in Algeria” shows that many Algerians seem to favor English language. He believes that the spread of English in Algeria could promote sociolinguistic peace. Nowadays, English is globally regarded as the most widespread language; that is to say that the expansion of English has been integrated in educational and social systems worldwide leading to an interlingual world (Melitz, 2016). The linguistic landscape of Algeria may therefore be characterised as diglossic, bilingual and multilingual (see section 2.1.2 for further explanation).

1.3.4 The Arabization policy

Another relevant factor to the current debate about languages in Algeria is Arabization. After independence, the Algerian government worked on spreading Arabic in all public sectors, especially in education, for ideological reasons, and to build a national educational system related to national identity. Arabization was associated with two main concepts: independence and the defence of Islamic cultural values. Consequently, it was decided that Modern Standard Arabic should replace French in all its uses and Arabization was thus used as a recovery process for national identity; its major aim was to displace and devalue the presence of French language and culture. In this regard, Ghriss (2007, p.14) states that:

As a newly independent country, Algeria was concerned about making its sovereign national, political and cultural identity known quickly. This led the Algerian leaders of the time to substitute the dominant French language of the ex-colonizer by the native Arabic language because, at that crucial moment, it constituted the major landmark of the urgent assertion of the freshly recovered Algerian cultural identity. It was symbolized by the written language immediately available then, and also the most geographically and socially spread in all the Muslim Maghreb for centuries, as it had been taught long before the French colonial invasion of 1830.

In this context, Arabization was based on demands of nationalism such as: to develop an educational system characterized by a local language with a literary tradition; to develop classical and modern standard Arabic. It was a process of regaining a language by its speakers which means recovering not only the language of one's ancestors but also an authentic culture and the indigenous one of the people. Despite all this, Algeria has maintained French as the language of science and technology in secondary schools and universities.

The main objectives that were established in displacing colonial policy were:

1. To name Arabic as both a national and official language of the state and enforce it in all public sectors such as in the government, education and administration purposes.
2. To displace and devalue the dominance of French language and culture, through a process called linguistic cleansing. This process was the result of language shift, where Arabic displaced French in various areas of social life but not all.
3. To reduce the influence of all vernaculars: i.e. spoken varieties of Arabic and Berber, seen as degraded forms which cannot have official status (Aitsiselmi, 2006).
4. Standard Arabic was promoted in primary schools though the government lacked Arabic literary instructors in 1964. However, the use of Arabic was enhanced and this can be seen in the work of James Michael on 'Arabism' which "served as an increasingly vacuous official language of the postcolonial Algerian state", and through which Arab and Arabic cultures retained the "ability to evoke a 'dream' or promise" (McDougall, 2011, p.253 cited in Sharkey, 2012). Thus, Arabization has had great consequences for the language situation in Algeria, and French, which was once the language of the invaders, is no longer considered in this way now.

1.4 New mode of English borrowing in the Algerian context

English as a global language and lingua franca of the present time, has been the source of extensive borrowing for many languages. Crystal argues that the notion of lingua franca intended for international purposes has emerged strongly ever since the mid-20th century. Lingua franca is defined as "a world language whose speakers communicate mainly with other non-native speakers, often from different L1s than their own" (Jenkins, 2006, p.140, cited in Kaur, 2014). In the 20th and 21st centuries, there has been an increased exposure to the English language (Koç, 2015). For this, it would be interesting to investigate the linguistic and cultural functions of lexical English borrowing that have been

included by Algerians, particularly, among AVA students. Indeed, with the greater spread of English and technological development, which come from new channels of communication, AVA students of English can use these to enrich their vocabulary and convey their messages. As a consequence, their Algerian Vernacular Arabic (AVA) is constantly changing, not only in terms of code switching but also in terms of lexicalization, which previously in Algeria was exclusively in the use of French words. Nowadays, AVA students, particularly those studying English, tend to use English words in their daily life vernacular conversations. In some cases, they keep the original root of the word and adapt it to the grammatical norms of AVA, inventing new lexical items in the Algerian vernacular. The results of this research reveal the different patterns of language mixing among AVA students. Besides, the findings of this research also suggest the different reasons that lead to lexical borrowing.

According to Trudgill and Hannah (2013), expansion, settlement and colonisation are the main reasons for the spread of English. The rise of a global network is another reason for English becoming a global language which has created an increasing need for international communication (Christiansen, 2015). Additionally, English has become a source of loanwords for other languages instead of being the recipient through borrowing (Görlach, 2003, cited in Ruediger, 2018). English, however, has borrowed extensively from other languages as well: for instance, kindergarten (from German) or sushi (from Japanese). In the present time, English is considered as an influential resource for acquiring new words for other languages, through “reflecting the importance and status it holds as a leading language” (Kowner and Rosenhouse 2008, p.4). Thus, the status of English has been designated the “language of ultimate importance” (Park, 2009, p.1, cited in Ruediger,

2018) . In fact, English is seen to facilitate success not only career-wise but also in private life. For this, English functions as a social indicator and is the “key to upward social mobility” (Park, 2009, p.37, cited in Ruediger, 2018). Likewise, Crystal (2005, p.4, cited in Endrštová, 2010) asserts that “in any speech community, a few people want to protect their language against what is perceived to be unwelcome change (what is usually called “purism”), whereas others welcome change, diversity and innovation”.

1.5 Research questions

This research addresses the following questions:

1. What is the impact of social media on language mixing in the Algerian context?
2. What cultural functions (the relationship between culture and borrowing) and linguistic functions does such borrowing fulfil?
3. What are AVA speakers signalling when they borrow from other languages?

1.6 Aims of the research

This research aims:

- To analyse the linguistic mixing of Arabic, French and English that occurs in both online conversations and face-to-face interactions among Algerian university students.
- To explore the cultural functions and the attitudinal dimensions related to this borrowing in a speech community of university students, who are mainly borrowing from English.

To undertake this study, an investigation was carried out to focus on university students' conversations with each other. In this research, AVA students are chosen to be the selected sample because they may have a great tendency to use different languages; for example, speaking Arabic, then shifting to French, and then English. This is evident in the

study carried out by Borsla (2015) on Arabic, French and English code switching which reported that Masters Algerian students of English in Tlemcen university switch between the three languages due to their daily interactions with students from other departments (Spanish and French departments). I, therefore, observed the different linguistic items in students' online conversations and face-to-face interactions.

Based on the previously mentioned aims, two objectives have been developed:

To determine the influence of internet usage on Algerian students' language use, and how English words enter AVA.

To establish from examining practical examples whether patterns of borrowing can be identified within online conversations and face-to-face interactions.

1.7 Methodology and methods

Data collection was based on the following methods: online written conversations using Facebook, face-to-face group discussion, and one-to-one interviews. The online method was used to collect 10 Bachelors and Masters AVA students' interactive written conversations through gaining access to Facebook chat rooms where different conversational strands were running, and different language uses were identified. In addition, linguistic communication features between participants were identified. The data collection methods were not concurrent.

Reflection was a constant process in this study. Seven stages were outlined during the data collection and analysis processes and are explained in chapter three (see section 3.2.4 and table 3.1). Reflections started while I was reading the student conversations, but then this was clarified as a distinct stage of the research.

The face-to-face group discussion method examined the social interaction among participants. The discussion consisted of a second group, this time six to eight Masters AVA students (female and male gender) who were recruited at a time most convenient to them in order to engage in a discussion covering topics identified in the earlier stages of the research (i.e online Facebook conversations). Discussions were fully recorded for analysis to explore the degree to which English is used alongside Arabic and French.

The one-to-one interviews were carried out with some specific members of the second group that participated in the group discussion in order to understand their experiences and thoughts. This is because of the possibility that one respondent might dominate the group interviews, or individuals may withhold their personal responses about the different reasons for borrowing from English in front of others. At the end of this research process, participants were able to identify those situations in which they tended to use borrowing most often. In these research interviews, open-ended questions were asked to allow informants the freedom to express their views in their own terms as they facilitated the flow of conversation with the interviewee. This section was a brief explanation of the methods used in this research (see chapter three for further details).

1.8 Outline of the thesis

This first chapter is concerned with the background of this research study. It outlines the rationale, aims and objectives, methodology and proposed thesis structure. This chapter also describes the Algerian linguistic situation; it includes Algeria's historical background, the sociolinguistic profile of Algerian students and the sociolinguistic verbal repertoire in Algeria.

The second chapter provides a review of the literature on linguistic mixing. It establishes why it is appropriate to explore linguistic mixing in social media and face-to-face interactions among AVA students.

Chapter three outlines the research methodology used in this study. It identifies the population sample and describes the data collection.

The fourth chapter consists of an analysis of the data that has been collected and considers the most relevant arguments that explain and justify the occurrence of borrowing from English into AVA.

Chapter five is devoted to the discussion of the findings. This chapter discusses the various factors that led students to borrow/ mix with other languages as well as the patterns used in their social media writings and speech.

Chapter six is the conclusion of the research project and sums up the results of the language contact phenomena that have been discussed in the previous chapters in both online conversations and face-to-face interactions.

1.9 Conclusion

To sum up, Algeria is a nation with a long colonial history which has affected its linguistic complexity making it a unique place of language mixing and borrowing today. After independence (1962), the objective of the Algerian government was to revive the Islamic and cultural values that had become hybridized throughout the colonial period (Maamri, 2009); in which France imposed its language through eliminating the Algerian culture. Consequently, local indigenous languages were marginalised. However, due to the educational reforms and Arabization programmes that have been applied since the independence period 1962 to the present day, the language situation in Algeria has

undergone great changes. Nowadays, a great number of Algerians master both Modern Standard Arabic and French with varying degrees of fluency and recently more of them have begun to use English. This language contact has led to the extensive practice of borrowing among AVA students. This new mode for the adaptation of English language has been noted in this chapter. The next chapter reviews the literature about linguistic mixing in relation to social media and face-to-face interactions in order to shed light on the related language phenomena and to establish the rationale for this research project. The second chapter also presents the theories of language such as Halliday (1960), and Fishman (1965) that will be used to frame the research.

CHAPTER 2

2 LINGUISTIC MIXING IN SOCIAL MEDIA AND FACE-TO-FACE INTERACTION

2.1 The theoretical frameworks of this study

2.1.1 Halliday's model (1960)

One of the most substantial theories concerning language is Halliday's Systemic Functional Linguistics (SFL). Since the 1950s SFL has been influential in the process of texts analysis (Montes *et al.*, 2014). SFL is an approach to language that is used for a number of purposes, for example, language education and discourse analysis. Halliday's model studies language through its function rather than its structure. His traditional model is more interested in the manner by which language is utilised in social settings so as to obtain a specific target (O'Donnell, 2012, cited in Almurashi, 2016). In other words, SFL is less interested in how language is represented, than in focusing on the discourse produced in the form of written or oral language and what the produced texts contain. Halliday believes that users need to have a purpose when writing a sentence; they have to address a particular context or cultural matter when they communicate in order to understand the meaning of the language in situation (Montes *et al.*, 2014). Therefore, as SFL is more concerned about the use of language, a greater importance is given to the function of language, for instance, what language is used for, rather than what structure of language or manner of language is developed (Matthiessen and Halliday, 1997, cited in Almurashi, 2016).

The context is one of the central concerns when analysing a text in SFL because it is integral to the process of making meaning. It is not possible to grasp the meaning of what the user utters or writes unless there is some kind of familiarity with the context in which this text is embedded (Martin, 1984). Fundamentally, language is related to a number of contexts; these contexts are the context of culture (Genres) and the context of situation (Register). To Halliday, the context of situation has three strands in which the aspects of the context are linked to the language used in order to create a text. These strands are as following:

- Field: indicates the topic discussed or talked about. In my research, three topics were extracted from the online data analysis; education, religion and sports and discussed in the face-to-face group discussion (see chapter four for further details).
- Tenor: this is about the relationship between the speakers in the conversations. In this research, the participants are AVA students who are having conversations with each other. The Facebook participants mostly consist of students. I realised that some conversations were between students who know each other. In some cases, the students are close friends. It should be noted that two of the students' conversations are with teachers. The teachers, according to Halliday's terms, require a different 'Tenor' because the student's relationship with the teacher is not the same as with other students. As a result, I had the opportunity to observe whether there is any difference between the language used between the students and the teachers and the language used by students who know each other.

Some of the participants in face-to-face group discussion were students who knew each other before the data collection, and some had the chance to introduce themselves during the group discussion (see chapter four).

- Mode: this indicates the form of language that is playing in the interaction (spoken or written). In this project, both spoken and written forms were used by my participants. However, within these two categories there are smaller divisions, for example, writing a letter, sending an email, using a text message. Although these three are written, they produce different texts hence, they are different ‘modes’ within the Hallidayan structure. Within this research, the ‘Mode’ refers to social media, group discussion and one-to-one interviews. All three are different; social media is written and the text is produced using either computer keyboard or smartphones, recorded using both Latin and Arabic alphabets. Both face-to-face group discussion and one-to-one interviews are spoken. However, face-to-face group discussion took place between the students and one-to-one interviews between the student and the researcher (more details are found in chapter four).

The three Register variables discussed above were used to explain people’s perceptive understanding in which individuals use different kinds of meaning, different resources and different parts of the language system (Matthiessen and Halliday, 1997, cited in Almurashi, 2016) .

According to Cordeiro (2018), SFL is a functional approach. In this vein, Halliday (2004) underlines what is called “metafunction” to refer to function as an integral element of the entire theory. Halliday (1994) argues that the language is structured, and has a semantic complexity, to generate three kinds of meanings simultaneously: ideational,

interpersonal, and textual. These meanings are merged together and presented in linguistic segments that are structured as a series of choices.

- The ideational function: is a function of language that aims to express ideas. According to Cordeiro (2018), this function allows the construal of human experiences into subsets:

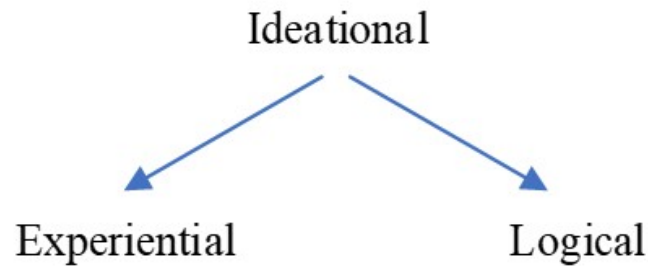


Figure 2.1: Ideational function

The diagram above shows the categories of the ideational function that are concerned with “constructing representations of the world” (Van Leeuwen, 2006) in which language is used to express ideas (experiential). Further, the experiential function aims to express the concrete experiences through dealing with the participants, the processes, and the circumstances (Hasnain, 2018). On the other spectrum, language may be used to connect ideas (logical). Eggins (2004) explained how clauses can be connected in a certain manner to give an interdependency between the sort of meaning and those clauses. Hence, this connection presents the logical function.

- Interpersonal function: embodies the constitution of social interactions (Van Leeuwen, 2006) to focus on the interaction between speakers in spoken environment or written texts. This metafunction focuses on how language can be used to negotiate both attitudes and social roles as it can be analysed in terms of modality, mood, interpersonal metaphors, and speech acts (Endarto, 2017).
- Textual function: this metafunction combines both the functions mentioned above in the sense that it aims at structuring the ideational and interpersonal meanings to

generate a coherent text (Cordeiro, 2018). It is concerned about constructing texts cohesively (Van Leeuwen, 2006); meanwhile it can be analysed through theme and rheme along with coherence and cohesion (Endarto, 2017).

2.1.2 Fishman's model (1965)

Sridhar (2002, p.2) states that the term bilingualism is used in the literature “to refer to the knowledge or use of more than one language by an individual or a community”. In addition, Diebold (1964, p.496) describes bilingualism and introduces the term bilingualization as the contact between two languages

contact and convergence between two different languages or cultures results in a sociological situation wherein the same individual learns elements from a linguistic or cultural system other than his native system. Linguists refer to this learning situation as language contact and to the particular learning process as bilingualization. The individuals so involved are called bilinguals [...] when two languages come into contact, speakers of either language may learn elements of the other language. This acquisition of non-native language produces bilingualism.

Within the Algerian context, bilingualism differs from other bilingual situations in other societies. For instance, the position of French in Algeria differs from the position of English in West Africa, as described in the research of Crystal (2003), in which English is a lingua franca. In fact, Arabic was already a lingua franca in Algeria enabling Berber-Arabic communication, and French cannot be seen as a unifying language, whereas English as a second language unites all speakers of Ghana where there are forty-two native languages.

The framework of this study is also based on Fishman's (1965) model of “domains of language use”. These domains refer to contextualized spheres of communication, for

example: home, friendship, work, education, religion. Fishman (1965, pp.93-95, cited in Valentino *et al.*, 2013) states that these domains may differ in number and designation from one bilingual or multilingual setting to another depending on the “socio-cultural dynamics” of the particular setting. Topic is an important factor in such domains. That is to say, if a group in a multilingual situation tends to handle a specific topic in a specific language, this may be because this topic belongs to a domain in which that language is dominant in this group; here topic can be seen as similar to ‘Field’ in Halliday’s model. It is believed that participants dictate their language choice (Jaspers *et al.*, 2010). Thus, they use what is appropriate to the domain, topic and the expected pattern of behaviour (Oyetade, 1990, cited in Onadipe-Shalom, 2016). This model is relevant to my study since AVA students are multilinguals. In my study, for instance, the subjects possibly use English in the university domain, when talking about study, especially for educational terminology, while they may use Standard Arabic to talk about religion. This research sets out to investigate this more deeply in chapters four and five.

In order for the minority language to survive in the long term in a multilingual situation, there must be a compartmentalization in function between the minority language and the dominant language similar to that in diglossic situations; such a distinction helps language maintenance since it promotes a situation of stable diglossia (Clyne and Kipp, 2011, p.47). This relates specifically to languages which are threatened. However, in my study, none of the languages is threatened. In regard to this, the term “diglossia” was first proposed by Ferguson (1959) and it refers to the use of two varieties of the same language that have distinct structural and functional relationships. That is to say, each variety has a distinct role; a high variety to be used for formal purposes, and a low variety for everyday

practices. Stevens (1983, p.102) defines diglossia as “the alternate use of two or more languages for certain more or less distinct functions in certain more or less specific situations”. For a diglossic community, three conditions are required: first, two varieties of the same language (high and low) are used in a community. Second, these different varieties have distinct structural and functional relationships. Finally, according to Holmes (2001), the high variety is not used in everyday conversations. For instance, family and friends can be categorised as low ‘L’ domains; in contrast, education and employment are taken as high ‘H’ varieties. Dialects are expected to be dominantly used in the ‘L’ domains; whereas the standard variety is characterised by the ‘H’ domains because of the formality of the situation (Norahim, 2010). However, an overlap within the same domain may be encountered; nevertheless this is usually kept to a minimum in order to preserve the state of stability. Therefore, this domain of analysis has been thought to be applicable and a feasible model to describe the general patterns of distribution of languages in communities. As Fishman (1972, cited in Onadipe-Shalom, 2016) notes, this domain is used in “those speech communities that are characterized by widespread and relatively stable multilingualism.”

2.1.3 Various explanations of how languages borrow/mix

Algeria can be viewed as a society with a rich linguistic heritage that has led to present day linguistic complexity, and the verbal repertoires of Algerians embrace some linguistic phenomena such as: code-switching, code-mixing, and borrowing. There is no single definition for code-switching. Nevertheless, this term is historically traced back to the early twentieth century, as presented by Weinreich (1953), to have had a slightly different form from “switching codes”. After Weinreich, some researchers depicted code-

switching as a deviant linguistic behaviour that either refers to language incompetency or is not even worth inquiring about (Espinosa 1917; Bloomfield, 1927, cited in Wiens, 2014). Generally, code-switching might refer to any alternation of languages that occurs at some point in the discourse.

On the other hand, code-mixing is the juxtaposition of the linguistic items from two or more different languages in a single segment of discourse, or even in a single utterance (Pratapa *et al.*, 2018). Both terms have been used more or less interchangeably by some researchers. However, code-switching deals with the linguistic performance whilst code-mixing emphasizes the speaker's linguistic competence in the sense that it tends to focus on the formal aspects of the structure of the languages spoken (Al Aqad, 2018). For Chomsky (1965, cited in Kadhim, 2008, p.36), competence refers to the underlying knowledge of language, whereas performance is the “use of language in concrete situations.” For example, Al Aqad (2018) has investigated the status of teaching EFL at the Gaza strip high school in Palestine. He found that most of the English teachers used code-mixing/ code-switching in their teaching to help students learn difficult English words or vocabulary. Certain English words have become part of the Arabic lexicon and treated as pure Arabic. For instance, the word “Mummy” pronounced as “mama”, and “baby” pronounced as “bibi”.

In this research, these language mixing patterns were taken into account in the research findings. However, they were not extensively focused on as the topic of investigation. The study entails how the borrowing from English into the AVA is assimilated within the verbal repertoires of the users in two different settings (online/offline) in order to determine the influence of contemporary social media on AVA

students' language use and within their face-to-face interactions. Likewise, it aims to identify any potential cultural and linguistic functions the borrowing of English items into AVA may fulfil.

According to Bichani (2015), multilingual societies are deemed to be a space for a persistent debate of how a decision can be made concerning the language we “use” and why we “choose” to communicate with this particular language. This means that language use and language choice might be relevant factors that influence the users' language choice. In this vein, Dweik and Qawar (2015) found out that language choice depicts the attentive selection of word, phrase, or any linguistic unit of a different language within the user's linguistic repertoire. However, they further highlight that, in the bilingual/multilingual context, the language choice seemingly occurs naturally and unintentionally. I believe that, there must be factors that determine the speaker's language choice. Similar to Halliday's model (1960), Dweik and Qawar (2015) set the topic of debate, context, medium (how we communicate in every talk), and the target audience as stimulus factors for the speaker's appropriate style, genre, register, tone of voice, and the medium.

In similar fashion, Matras (2009) looked at the distribution of language when he identified a set of components that trigger this distribution; namely, setting, chosen topic, goal, and the mode of communication (broadcasting, face to face interaction, writing scripts). These components connect with certain contexts of language that Halliday and Fishman introduced (see section 2.1.1 and 2.1.2). In accordance with the aims and objectives of this research, the ‘Mode’ of interactions has been designed as online interactions via Facebook and face-to-face discourse through group conversations. In addition, the milieu, the coexisting languages, and the speakers' needs were deemed as

notions that determine the language choice in the sense that this is influenced by several elements such as, milieu, topic of discourse, age, social status, and gender (David, 2006; Coulmas, 1997, cited in Dweik and Qawar, 2015). These results are in parallel to Thomason and Kaufman (2001) who claim that language choice is dependent on the topic, the relative status of speakers and their identity.

According to Gal (1987, p. 287, cited in Dweik and Qawar, 2015), language use is assumed to be unsystematic. However, the user's choice of which language they use, and when they use it, is structured and also systematically related to particular situations and social relationships. Accordingly, the systematic approach to choose what language could be used in practice is not only restricted to bilingual/multilingual contexts. Yet, monolinguals are also concerned, as the speaker has to choose between varieties of the same language similar to bilingual speakers choosing between languages. Furthermore, Adams *et al* (2012) state in their article about analysing the domains of language use and choice of the Kinubi speaking community in Kibera, Kenya in relation to Kinubi maintenance in a multilingual community that "language use is critical to a good understanding of the linguistic situation in a multilingual set up like Kibera where the majority of the population is multilingual". They highlight that bilingual/multilingual speakers choose the language of use in terms of where and when they have to use this particular language. The results of this research confirm that despite the fact that English and Kishwahili are the most dominant languages in all domains of life in Kenya, Kinubi speakers, the targeted participants of the research, maintained their language 'Kinubi' and preferred to use it in the domain of home. This is a similar argument to Fishman's (1972) on the domains of language.

In respect to the speakers' choices of when they have to use a language, these are set according to their attitudes to the different languages they use. Substantially, language choice is interrelated with the users' attitudes towards languages and varieties. In a similar manner, in bilingual/multilingual communities, language choice can be governed by the attitudes taken by the community towards a language and its diglossic conditions (Ferguson, 1959; Fishman, 1967, cited in Martínez, 2015) .

In diglossic societies, there will be a dominant language that speakers tend to command most and use in different settings. Therefore, the dominant language will have a substantial impact on the speaker's choice of language. Pillai (2006) supported the former claim in which the dominant language can in practice occur in both formal and informal contexts as it gives an opportunity to access the society and assist in boosting prestige and power.

Prestige too, has been shown as a relevant influence on language choice as speakers may prefer to communicate using a prestige language when discussing particular domains due to their social functions (Dweik and Qawar, 2015). Therefore, the language that is commanded by the majority of the population is demonstrated as superior in comparison to the language of minorities and this enables it to have a wider social function (Piller, 2004, cited in Dweik and Qawar, 2015). In correspondence with Holmes (2013), choosing a dominant language may be useful for conveying impersonal messages where some social distance exists between individuals. This is contrary to the minor or non-dominant languages that may be used for more personal messages as it creates an environment of solidarity where speakers can interact in a more private manner. Similarly, Martínez (2015)

found that cultural factors can be relevant but not sufficient for language choice because the latter is not possible if the speaker is not proficient in the language.

Another practical theory of language and a process of meaning-making is called “Translanguaging” (William, 1994, cited in Wei, 2017). To William (1994) and Baker (2001), cited in (Wei, 2017), translanguaging is a practice and a process, a practice that involves dynamic and functionally integrated use of different languages and language varieties, but more importantly a process of knowledge construction that goes beyond language(s). The focus of this theory is on how language users draw upon different linguistic, cognitive and semiotic resources to meaning-making sense. This theoretical concept looks at everyday linguistic practices in society. In other words, it is interested in the linguistic repertoire that multilinguals use for thinking and communicating thoughts rather than knowledge of specific language structures. Fundamentally, language users move dynamically among the so-called different languages, language varieties, styles, registers, and writing systems, to fulfil a variety of strategic and communicative functions. Translanguaging has the capacity to view languages as different cultural conventions and it enables people to challenge the division between named languages and between linguistic and non-linguistic cues which are part of meaning- and sense-making resources. In considering this research, applying this concept might not fulfil its aims, because the study is of the speech of participants in order to categorize those utterances classified as borrowing from English into AVA. However, the concept of translanguaging remains interrelated to this project because the target population has to be bilinguals in order to examine their language use for conveying messages and communicating their thoughts, and to inspect the dynamic of using written and unwritten languages to fulfil both linguistic

and cultural functions. The latter could be a worthy matter for debate in viewing this from the transglanguaging angle that portrays languages as forms of cultural conventions. Interestingly, the language varieties explored in this research are culturally different. Consequently, the linguistic cues of both language varieties could be used to highlight parts of the cultural meaning and sense-making.

A different phenomenon currently in process has been discussed in accordance with the growth of globalisation. It is believed that languages have been denaturalised, and that globalisation has altered the face of social, cultural and linguistic diversity in societies all over the world. This results in what Vertovec (2007) calls “superdiversity”. Superdiversity is characterised by the notion of migrants and how they take their language, ethnicity, and religion to the land they settled in. Blommaert (2014, cited in Blackledge and Creese, 2017) argues that developments in technology have shown new communicative practices, which he explains are “new, specialized modes of communication on digital platforms, involving new identity performance opportunities, as well as new norms for appropriate communicative behaviour, and requiring new kinds of visual literacy-based semiotic work in new genres and registers” (p.8). The new migrants live in neighbourhoods where they are exposed to immense linguistic diversity where various languages of the new residents and a lingua franca are mixed together. One of the living conditions for migrants in a new land is to practise different types of interaction.

Blommaert (2010) states that superdiversity presents two challenges, descriptive and theoretical. A descriptive challenge concerns the presuppositions of the outcomes of integration, i.e. the creation of globalised neighbourhood societies which have a shared language and culture: this may not now be sustained because of, for instance, telephone

shops where intensive interaction overseas with access to networks is maintained with the origin country. Likewise, the migrants' language use, linguistic repertoires, and language development have been influenced by media and the cultural products found in satellite networks and the internet. The theoretical challenge was summarised by Blommaert (2010) in his illustration of the complexity of multilingualism and superdiversity within a globalised neighbourhood. He focuses on demonstrating how multilingual signs can be read as chronicles through the documentation of the complex history of a land. Although people preserved their languages and other cultural belongings in the host country, the separation from the country of origin forces people to accommodate to the host country. As a result, in order to preserve identity, there are large communities of immigrant groups organised by their origin country, for example, Algerians and West-Africans in France, East-or South-Asians in Britain. In my research, the concept of superdiversity only enables me to examine the influence of western culture through media and the internet on AVA language use. However, the migrant notion is not applied in this project as my research participants are situated in their home land.

Interestingly, the use of two languages in a speaker's speech has led some researchers to investigate what phenomena this could serve. It is also assumed that two languages within the same syntactical unit can be read in terms of a dominant language A and an inserted language B that may include single words or larger components. Myers-Scotton (2002) refers to the dominant language A as the "matrix language" while the inserted language B as an "embedded language". The grammar of the matrix language provides the grammatical frame of the sentence as a whole, whereas the grammatical frame

of the embedded language can only be used in complex insertions in order to determine the structure of the inserted components (Auer and Muhamedova, 2005) .

According to Cantone (2007), both languages used within the same sentence are not treated equally by the speaker. This could be linked to the current research where AVA takes the A language, whereas English takes the B. Myers-Scotton (1997), however, believes that the speaker tends to use the matrix language as the more proficient one in their speech so that it dominates their linguistic repertoire to form the unmarked language. It could be said here that the speaker has the power to use the matrix/ embedded language according to their ability and to whom they address the conversation. In other words, the speaker controls their choice of language depending on the addressee's language competence (i.e. whether the interlocutor fully understands the discourse).

When bilingual/multilingual speakers interact closely with other speakers, it could be assumed that their language use may dynamically change according to the situation or the contact setting. In other words, in a bilingual/multilingual community, speakers suddenly shift/ change using one language in preference to other languages that exist in their repertoire, according to their social needs. This is what is called "Language Shift and Maintenance". These concepts could be broadly categorized as outcomes of language contact. In this respect, language maintenance describes how the domains of use, the speakers' competency, and the distribution in the speech community is relatively stable (Hornberger and Coronel-Molina, 2004) . This means that the speakers preserve the norms of their language and inhibit any factor that may influence their use. The inability to maintain stability may lead to language shift. The latter denotes the process where speakers stop using one language – commonly the native language – in favour of another one. This

could be applicable to individual speakers or even speech communities (Rendón, 2008). In the present study, language maintenance and shift concepts are not central issues but it is notable that the native language of the participants is the AVA in which, traditionally, more than one spoken language coexisting among the Algerian community may promote the language shift towards the other existing languages (Berber, French, and English). This may correspond with what has already been debated, namely that language maintenance, shift, borrowing, and bilingualism are a consequence of language contact.

However, language contact does not really mean that a higher level of bilingualism/multilingualism occurs (Thomason and Kaufman, 1988). Concepts of language shift and language maintenance were used in the systematic study of the language use abroad (Pap, 1949). In contrast, Thomason and Kaufman (2001) highlighted that language shift is not necessarily an outcome of language contact but rather has a direct relation to social subordination. English seems to be a competitor foreign language that still seems unable to supersede French in Algeria. Rendón (2008) explained how the influence between languages can be described socio-linguistically by societal levels of bilingualism and the diglossic position of the recipient languages, and it may enable the pressure over the recipient languages to be measured and to the extent to which borrowing may occur to be assessed. This process could be considered as a stimulation to the Algerian context where diglossic considerations and societal levels of bilingualism among Algerian students (according to those studied in this research) survive extensively.

2.2 Linguistic diversity in social media and face-to-face interactions

2.2.1 Introduction

My research project focuses on the way students mix different languages in Algerian Vernacular Arabic, in particular, in Facebook, in social media chat rooms and in face-to-face interactions, and it asks whether this is due to the influence of globalization, the internet, and the evolution of the mass media (see section 2.2.4 for the possible reasons for borrowing suggested in this research). These reasons were also proposed by Blommaert (2010) and Vertovec (2007) in discussing the theory of “superdiversity” (see section 2.1.3). As the sample of students has been selected according to their bilingual/multilingual profiles, it is crucial to consider the concept of bilingualism or multilingualism which occurs when individuals need to interact with others for various purposes or in order to cope with different social situations. This means that they may use two or more languages to show intimacy or distance, solidarity, prestige or power (Crystal, 1985). Similarly, Millar (2005) claims that language can be used as a tool to unite individuals in a country; yet problems can be caused when a variety of populations, using different languages, or having different cultures, are incorporated within a single arrangement. However, Weitzman (2013) claims that language is not only a tool of communication; it is a form of human behaviour which can be viewed from different aspects such as the psychological, cultural and social. In social and cultural contexts, people demonstrate different identities, and hence their language changes according to the situation they are in (Edwards, 1985). Furthermore, the linguistic behaviour of speakers can be constructed through a process of linguistic socialisation, in cases where effective communication comes from being involved in different contexts and topics (Matras, 2009).

Mesthrie *et al.* (2000, p.156) state the following:

In bilingual communities, it is possible to identify certain broad regularities or patterns of language use. This does not mean, however, that individual speakers simply reflect these patterns. In so far as a language becomes associated with certain groups of speakers and context of use, it will acquire important social meaning. Speakers may use the language to convey information about their own identity and about the relationship that obtains between themselves and others.

At times, however, bilingual/multilingual people may mix the different languages, using “borrowing” or “code switching”. The following section first deals with the definition of borrowing, distinguishing different types of borrowing, and exploring reasons (motives) for borrowing. It also discusses the differences between borrowing and code-switching and language attitudes. Borrowing refers to the integration of a single word or a phrase from one language into the other; whereas code switching could be defined as taking a sentence or more, which is integrated in the speakers’ usage: this is explored in section 2.2.5 below. Then, as its second section the chapter moves to language in relation to Algerian students’ uses of social media. As discussed in my research questions (see 1.2 in chapter one), Algerian students mix English words with AVA through social media and face-to-face interaction and this is what this research aims to explore. So, this chapter looks at linguistic mixing using Facebook as a discussion tool among the chosen students’ sample. The study investigates whether chat rooms such as Facebook may promote the use of English in on-going Algerian Vernacular Arabic students conversations as it becomes more “dominant” (Lenhart *et al.*, 2010). Much has changed since Kadushin (2005) claimed that there are limited studies available on conducting social media research, so recently it

is gaining in prominence given the vast wealth of data that is easily accessible to researchers through the internet (Hoser and Nitschke, 2010). One of the objectives of this research is to identify whether the use of social media such as the observation of Facebook conversations could result in the borrowing from English into AVA. This research may enrich the scarce studies on social media within the AVA community.

2.2.2 Definitions of Borrowing:

According to Spolsky (1998, p.49) “the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language”. Similarly, Hornby (2005, p.169) defines borrowing as being “a word, a phrase or an idea that somebody has taken from another person’s work or from another language and is used in his own”.

Thus, borrowing involves mixing languages at the level of language-systems. In other words, it is concerned with single lexical items or phrases and ideas, notably words such as nouns or adjectives. For example, Hoijer (1939) explains how native Americans colonised by the Spanish, living in southwest of New Mexico and southeast of Arizona have adapted some Spanish words in their Chiricahua Apache language. Borrowed examples in the Chiricahua Apache language include the word “loco” (crazy), a Spanish adjective borrowed into Chiricahua (Hoffer, 2002). These borrowed words or loan words can be identified in monolinguals’ speech. In everyday conversations, loan words are adapted to speakers’ first language as a result of contact or interaction between the speakers of two languages. The intensity of interlingual contact facilitates the inclusion of foreign words. English, for example, has been heavily influenced by different languages. According to Nelson-Sathi *et al* (2011) eight per cent of its basic vocabulary is borrowed

from languages such as Old Norse and Old French; words such as: restaurant and chagrin (Bielenia-Grajewska, 2009). Matras (1998a, 2000c, 2007a, cited in Matras, 2009), on the other hand, states that “speakers license themselves to employ word-forms from the ‘outside’ language on a regular basis when interacting in the ‘inside’ language” (p.193). In contrast, Milroy (1997, p.311) points out that “as for language contact, it is not actually languages that are in contact, but the speakers of the languages.” I concur with Milroy in the view/argument that languages are not independent of speakers.

To apply these ideas to my research, in the Algerian situation, I argue students in particular may make use of a number of borrowed words from other languages for many reasons such as: access to studies in French/ English which is increasing, the development of technology, more mobility and social interaction. For non-historical reasons, English is now used more in the Algerian context due to globalisation and changing technology; in fact, this was not seen during the French colonialism of Algeria. For this reason, globalization and the impact of the internet can be possible factors for this progress which this project is investigating.

2.2.3 Types of Borrowing:

Treffer-Daller (2010) traces the history of studies of linguistic borrowing. She identifies two subcategories of borrowing: “lexical borrowing” and “grammatical borrowing”. My research makes use of these same categories.

2.2.3.1 Lexical Borrowing

Most researchers agree that “lexical borrowing” is widespread in the languages of the world (Treffer-Daller, 2010). Nelson-Sathi *et al.* (2010, p.1794), for instance, define

lexical borrowing as the “transfer of a word from a donor language to a recipient language”. In this subcategory, other divisions can be identified: loanwords, loan blends, loan translations, and loan shifts.

According to Haugen, “The term loanword had already been established to designate vocabulary whose basic form and meaning are taken directly from another language, then integrated with lesser or greater fidelity into the phonological and grammatical systems of the matrix language” (1950, cited in Dil, 1972, p.152). So loanwords are considered to be lexical items that have been transferred from one language to another, have been integrated into the borrowing language but retained their basic form and meaning with more or fewer differences at the level of phonology or grammar from the donor language. In addition, Tadmor (2009, cited in Kang, 2011) has given an important position to loanwords in which she states that “[n]o language in the sample and probably no language in the world is entirely devoid of loanwords”.

Haugen (1950) defines a “loan blend” as “a combination of native and borrowed morphological material”. In this regard, one part of the native language is kept as it is and the other part substituted for another element that belongs to the borrower language. In order to understand Haugen, we can consider the case of borrowing Latin words into English. Throughout the course of England’s history, Crystal (2012) states that English evolved due to being in contact with several languages, predominantly Latin, French and Old Norse (Scandinavian). An example of this loan-blending from my own research is the word “ytreatina” (“treat us” in English), an example of borrowing that was taken from my data, this word consists of an English root “treat” and two Arabic bound morphemes “y” and “ina”.

For Haugen (1950), “loan translation” is “morpheme-by-morpheme translation”. A loan translation, especially one resulting from bilingual interference in which the internal structure of a borrowed word or phrase is maintained but its morphemes are replaced by those of the native language, as German “halbinsel” for “peninsula”. This process of borrowing is also called calque (Hudson, 1996, p.58). The English word “Superman” is another loan translation from the German word “Urbarmensch”. “Moment of truth” is another example given by Yule (2010, cited in Gabriela, 2012) which is originally derived from the Spanish “el momento de la verdad”.

“Loan shifts” represent the semantic transfer that consists of a shifted meaning of a native pattern to cover an introduced concept (Haugen, 1953). In other words, the form is native; while the meaning is imported. As an example, the verb “controleren” originally came from the Dutch meaning “to check”; however, at a later stage it acquired the English meaning of “control” which means “to have power over” (Treffers-Daller, 2010).

2.2.3.2 Grammatical Borrowing

Appel and Muysken (1987, p.153) define “grammatical borrowing” as “the incorporation of foreign rules into a language”. This involves changes in the syntax and the morphology of the patterns of the borrower language such as: word formation and inflection. For Appel and Muysken (1987), grammatical borrowing occurs in five different ways.

Firstly, “convergence” is “the achievement of structural similarity in a given aspect of the grammar of two or more languages, assumed to be different at the onset of contact” (Appel and Muysken 1987, p.153). This shows that similarities increase according to the coexistence of two languages for a long time. Generally, convergence starts at the phonetic

level, then moves to affect the syntax and grammar of both languages. Aalberse *et al.* (2017, cited in Aalberse and Muysken, 2013) explored Mandarin–Dutch interaction. In their research, they carried out a comparison between different Dutch native speakers of Mandarin which were: first and second generations of Chinese immigrants in the Netherlands. Mandarin was the heritage language for these speakers who were Dutch nationals. The difference between the first and second generation immigrants is that the latter used Dutch more frequently than Mandarin.

Secondly, wherever two languages are in constant contact, inevitably a “cultural influence” of the dominant language on the other language occurs, and this is an important factor in terms of grammatical borrowing. Lexical borrowing is the result of this influence which tends to fill the lexical gap in the recipient language (Haugen, 1950, cited in Dil, 1972). A research study of “the influence of cultural imperialism and linguistic change on Dzongka borrowing” conducted by Dorjee (2007) showed that people speaking Dzongkha are not aware of the use of lexical items that are borrowed from foreign languages and employed in their mother tongue. Dzongka is the official language of the kingdom of Bhutan. Dorjee introduced an example from a two-women conversation that occurred upon entering a shopping complex speaking in Dzongkha: *Thimphu jomi taxi duga?* which means in English “is there a taxi going to Thimphu?” In this example, “taxi” is not a native word in Dzongkha, it is a Latin word that originally derived from “taxa” (“tax, charge” in English) in the middle ages and was then adapted by French and English speakers. Therefore, it is a cultural loan word brought into the mother tongue of Dzongka native speakers. In this context, Namygel (2003, cited in Dorjee, 2007) claims that the adoption of a foreign culture is one of the reasons for language change. The findings of Dorjee’s

research could go in parallel with the fact that AVA speakers in this research study may have a long-established history of French words used as part of AVA.

“Relexification”, the third type, was first introduced by Muysken (1981) on the basis of his study of patterns of a mixed language spoken in Ecuador. This study concerned a vernacular variety, Quechua, spoken by indigenous people of south America, mixed with Spanish vocabulary to produce Media Lengua. Quechua and Media Lengua are two languages spoken in the Andean highlands of Ecuador. Media Lengua uses a Quechua grammar and a mainly Spanish lexicon. Muysken (1981, p.61) therefore, defined relexification as “a mental process that builds new lexical entries by copying the lexical entries of an already established lexicon and replacing their phonological representations derived from another language”.

Possible changes may occur in a language. The speakers of a certain language may acquire a different language and consider it as a second language if they are brought into a region different from their own due to cultural and political prestige. Consequently, forms of a native language may have a “substitution influence” (Appel and Muysken, 1987) and this was considered as the fourth type of grammatical borrowing.

The fifth type involves the use of highly complicated expressions of a “prestigious language” that are the result of imitation from different European languages, of which only grammatical aspects can be recognised. For example, Hoffer (2002) reports that borrowing words from English into Japanese became a mark of education and prestige in Japan. He claims that 95 percent or more of Japanese have a high level of education in written English as they study English from middle school. Another example by Hoffer is that now Tokyo requires a high level of competence in spoken English to study at university level,

specifically in the high technology field. In this vein, English loanwords are considered as prestigious at the level of education and are used as an indication of belonging to the educated class.

Bloomfield (1933), who is cited in several recent articles such as Malakar's (2003), however, classified borrowing under three social conditions: "Cultural Borrowing", "Intimate Borrowing" and "Dialect Borrowing". The first type is a bidirectional contact in which two speakers come into contact from separate geographical areas and borrow words from each other's language to introduce new concepts and material goods. The language learned between the two different speech communities may include the religious sphere and individuals' fashions: for example, *piano* and *sonata* are cultural loans from Italian into English.

Intimate borrowing occurs between languages spoken in a single community: for instance, in politically conquered countries or through immigration. In this case, forms are borrowed from the language of the dominant group by the conquered or immigrants who belong to a lower group. Bloomfield (1933, cited in Olsen, 2000) gives examples of American immigrant German using in their German speech a host of English forms such as: *ich hoffe, Sie werden's enjoyen* (means "I hope you will enjoy it" in English).

The third type comes from varieties of the same language. Items are borrowed from the prestigious speech of individuals or urban groups. For example, national language and dialect involves a hierarchy between two varieties; speakers acquire standard forms of speech or a language that is appropriate to their repertoire (Bloomfield, 1933, cited in Olsen, 2000). This is similar to the H and L varieties in what Ferguson (1972) calls 'diglossia'. As mentioned in section (1.3.2), Standard Arabic is considered as a 'H' variety

as a language that is restricted to religious spheres, whereas, Algerian Vernacular Arabic is classified as the “L” variety as it is the language of everyday life.

2.2.4 Reasons for Borrowing

This section discusses a number of factors that could affect speakers of one language in their borrowing from other languages, in particular English, which this research is investigating. A linguistic variety refers to the various forms of language that are socially situated (Hudsonay, 1996). Trudgill (2000, p.81) states that “The same speaker uses different linguistic varieties in different situations and for different purposes”. Considering Trudgill’s view, that people might use particular varieties according to the social situation or groupings they are in, for example, language may change from one social class to another or from region to region, but also when people are talking about different topics, or relating to different interlocutors. These different varieties may make different uses of borrowing from other languages. In this respect, Trudgill’s claim supports Halliday’s theory of SFL that has been previously discussed in terms of the three contexts of language: ‘Field’, ‘Tenor’, and ‘Mode’ (see section 2.1.1). Hudson (1999, cited in Bielenia-Grajewska, 2009), for instance, argues that political and cultural factors are reasons for borrowing. In contrast, other linguists identify historical factors such as political conquest, migration and trade as reasons for an influx of borrowed words (Sankoff, 2002). In the case of the Algerians, there are several possible factors which lead to lexical borrowing. For instance:

Lexical gaps: Borrowing may occur to fill the lexical gaps in the recipient language (Mohamed Ali and Mohideen, 2008). So, in this situation, borrowing is caused by a ‘lexical need’ for Algerian Vernacular Arabic (AVA) students who are the focal point of the

research gap. In particular, borrowing is used to satisfy scientific and technological domains (Teferra, 2008). Similarly, Campbell (2004, cited in Kheder, 2011) claims that it is common for speakers of a language to borrow words from another language, primarily because of a need to fill in a lexical gap or extend an existing meaning.

Internet usage: Increased use of English on the internet is possibly influencing other languages. English is increasingly the language of global communication through its economic, technological and cultural power. It is believed that no language can make progress or succeed as an international medium of communication without a strong power of whatever type mentioned previously (Crystal, 2012). Access to online information amongst geographically scattered people (Sergeant and Tagg, 2014) may cause such people to realize that their perspectives, behaviours, and language styles are different from each other according to their geographic positioning. Thus, using English on the internet is an inducement reason for AVA students to borrow lexis. This can be linguistically confirmed by analysis of borrowing instances which are predominantly linked to different semantic fields in a similar fashion as Halliday discusses in his theory; for example, technological advancement, international relations and the media (Cooper, 1989, p.152; Berns *et al.*, 2007, p.19; Vikør 2004, p.33, cited in Munir, 2015).

Social media: Social online activities increased through the emergence of social network sites by the end of the first decade of the 2000s. Online interaction such as text messages, e-mails, instant messages and chat have not only changed the way in which people interact but also have impacted the language use (Sergeant and Tagg, 2014).

World language: English is a world language (Crystal, 2012). According to Ostler (2010), English serves as an international lingua franca in many fields, hence it has become

more prevalent in international media such as radio, TV and especially the internet which is the most global of them all (Hoffer, 2002). This results in “loan words” (Beard, 2004) which are integrated in the grammatical system of the second language and become part of its lexicon.

Speech Communities: Another factor in borrowing is that people use different languages according to the social factors in the speech community (Holmes, 1992). Fishman (1972) describes language use in five domains: family, friendship, religion, education and employment. Fishman analyses the factors in typical interactions in any domain: addressee, setting, topic and variety. In this context, AVA students may tend to switch between language varieties according to the situations in which they find themselves to discuss a particular topic which this research is aiming to investigate.

Cultural values: AVA users are multilingual and hence have access to different cultures as each language is more closely identified with certain cultural values (Scheu, 2000). Therefore, lexical borrowing may be used to signal switches between the different cultural values connected to their linguistic repertoire.

Multiple identities: A more recent theory concerns multiple identities. According to this, it is possible that AVA students borrow from English to perform new identities (Norton, 2000). In this sense, borrowing from English may serve more than communicative functions, but also to identify speakers. Spolsky (1998) states that hearing someone speak can immediately let humans guess about the person’s gender, educational level, profession and age. He also argues that beyond this individual matter, a language is a powerful symbol of national and ethnic identity. For example, Ibrahim (1999) researched identity construction among African students in Canada. He pointed out that these students forged

their identities of becoming “black” with all the cultural associations in North America through their adoption of black American linguistic style. Please note that a systematic analysis of the list of factors identified above is given in table 5.1. on pp. 168-169.

Myers-Scotton (2006, cited in Kheder, 2011), on the other hand, categorises borrowing into cultural and core borrowing. Cultural borrowings which have also been called “loanwords by necessity” are words that refer to objects or concepts which are not found in the recipient language. “Automobile” and “car” are examples of terms which entered into the lexicon of many non-western languages due to their contact with western culture. Myers-Scotton also believes that the use of loanwords, generally, happens in bilingual situations. Many people in the Andes had become Quechua/Spanish bilinguals, and the use of Spanish words for new concepts became very convenient, while using native Quechua neologisms or meaning extensions diminished. When many people recognise a concept by a certain word rather than another one, even if the better-known word belongs to another language, it becomes more efficient to use it, because it is better-known. This efficiency can be covered if there is a strong cultural convention in the community to use one’s language as a marker of ethnic identity. According to Haspelmath and Tadmor (2009), the educated elites of French-speaking countries tend to be bilingual in English. However, there is a certain cultural pressure to avoid English loanwords; for example, in the domain of computer technology, neologisms based on French words are promoted by language-planning bodies and may possibly have a chance of being accepted, such as “courriel” for “e-mail”: only time will tell. In this, French contrasts interestingly with a number of neighbouring European languages like Italian, German, Dutch in which the

educated elites are more receptive to English loanwords. Cultural resistance to loanwords is called “purism” (see section 1.4).

Therefore, unless there are significant purist attitudes among speakers, new concepts adopted from another culture are more likely to be expressed by borrowing words, if the donor language is more widely known. If only very few people speak the donor language, native neologisms and meaning shifts are more likely to be used for the new concepts. A comparative study by Brown (1999, cited in Haspelmath, 2009) shows that the North American languages whose primary European contact language was English borrowed far fewer words than languages whose primary contact language was Spanish. He attributes this to the fact that the indigenous populations had more access to Spanish, for instance, through missionary schools, than to English during the initial period of European contact.

However, core borrowings are reproductions of similar words in the recipient language (Sebonde, 2014). Studies show that there is a loss of some words in the recipient language because of prestigious factors. The speakers tend to use more loanwords from the language with greater prestige so as to exhibit social status. In other words, speakers borrow new words in order to be associated with the prestige of the donor language. It is believed that foreign terms are highly esteemed and thus more prestigious, and this explains why English, for example, borrowed words from French such as “pork” and “beef” although it could have done well with only the native terms (Campbell, 2004, p.64, cited in Kheder, 2011) such as pig and cow. “Baccalauréat or bac” and “la fac” (“a degree after finishing the high school” and “the faculty”) are examples that originally derived from French and are now commonly used in AVA to express prestige. The way we speak or

write is not only determined by the ideas we want to get across, but also by the impression we want to convey to others, and by the kind of social identity that we want to be associated with. Other terms such as “cultural pressure” (Thomason and Kaufman 1992, p.77) or “loss of vitality of the recipient language” (Myers-Scotton 2006, p.215, cited in Haspelmath, 2009) are often found, but these are even more vague and intangible than “prestige”.

Overall, speakers of a language borrow words from another language under various factors and there is no general rule which applies to all languages. This is what my study aims to do: to explain the process of borrowing between different languages and what the possible underpinning reasons for such borrowing are, as mentioned above (2.2.4).

2.2.5 Borrowing vs. Code switching:

Distinguishing between borrowing and code switching can be traced back to what Sankoff and Mainville (1986) claim, that borrowing from one language involves satisfying the morphological and syntactic rules of another language. Borrowing refers to the use of a foreign word as origin or a phrase that has been accepted by the host language, while code-switching refers to uses which have not been accepted into the host language, and can be a single word, a phrase, one sentence or even more. Similarly, Gumperz (1982, p.66) explains the distinction between borrowing and its linguistic patterns and code-switching in the passage below:

Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety (i.e., language), into the other. The borrowed items are fully integrated into the grammatical system of the borrowing language and they are treated as if they are part of the lexicon of that language and share the morphological and phonological systems of that language. Code-switching by

contrast relies on the meaningful juxtaposition of what speakers must process as strings formed according to the internal syntactic rules of two distinct systems.

On the other hand, Patro *et al.* (2017) claim that the use of a foreign word in a language does not necessarily mean that the speaker is code-switching, because often languages borrow lexical items from other languages. If a word is borrowed, it becomes a part of the lexicon of a language; whereas, during code-switching the speaker is aware that the conversation involves multiple languages and often the switching is intentional but also provisional. I suggest that borrowing could include items of less or more than a sentence to be introduced from one variety or language into another. Speakers may add or reformulate the borrowed forms into their own language, for example, the use of ending affixes, as in the word, “attakeni” now used in AVA which means “attacked me” in English. Therefore, it is difficult to give an accurate distinction between borrowing and code-switching. In contrast, Myers-Scotton (1993, cited in Matras, 2009) sees both concepts as universally related processes and part of a single continuum. She claims that the frequency of code switching may lead to borrowed forms which may include lexical items, phrases and sentences. She also points out that code-switching may be less integrated into the recipient language than borrowed words are, and that this is “a difference in degree (of integration), not in kind” (Myers-Scotton, 1997). It is evident from her example that since speakers master different language varieties, so borrowing and code switching may occur in the same conversation. It is, therefore, important to discuss these differences in degree, between the concepts, and to note that the findings gathered for this research were only generated within AVA students of English.

This study focuses on borrowing from English into AVA in particular, not code switching, in order to investigate the process of borrowing occurring in the whole conversation and not only within one sentence. Generally, code switching occurs between Arabic with its two varieties (SA and AVA) and French. This phenomenon has been considered by many researchers and linguists during and after the colonial period. Borrowings from English, on the other hand, have possibly been absorbed into the Algerian context nowadays. For this reason, this project focuses on the recent practice of mixing English words with AVA in students' conversations and this process can be seen through social media and face-to-face interactions.

Mostari (2009, p.377) states that "Algeria is a colourful sociolinguistic mosaic with the existence of a panoply of languages and varieties of languages, namely Modern Standard Arabic, Algerian Arabic, French, English and Berber with its varieties." According to Mostari, Modern Standard Arabic is the only official language in the country that should be used by all speakers of the speech community. I refute Mostari's statement as I believe that other languages should be integrated in Algeria as it is a multilingual society and aims for an open-door policy for mobility and modernity. Since independence, the Algerian linguistic situation has undergone considerable changes; the Algerian government has had great enthusiasm for enhancing Modern Standard Arabic so that it would become a vivid symbol of Arabic identity (see section 1.3.4 about the Arabisation policy).

2.2.6 Adoption Vs imposition

Van Coetsem (1988), Guy (1990) and Winford (2005) cited in (Haspelmath, 2009) distinguish between the conceptions of adoption and imposition. Thomason and Kaufman

(1988) argue that, from the perspective of borrowed structural patterns, this distinction is crucial: in terms of syntax and phonology the borrowed units could be considered as adopting patterns because the native speakers tend to borrow (adopt) some characteristics from the dominant language (non-native language) into their native language. However, the second concept of “imposing” is as a result of the non-natives who unintentionally retain (impose) characteristics of their own language into the non-native language they shift to, in which imposition is spoken of in shorthand as “interference through shift”. To ensure that these imposed patterns are able to survive, it is necessary to have a large number of users who are willing to learn and acquire a new language through shifting to it. India offers a good illustration where the characteristics of the Indian languages were able to survive in what became known under colonisation as “Indian English” - but by contrast these characteristics did not enter British English. The number of Indian speakers of English was not sufficient to enable the effective impact of indigenous Indian languages like Hindi on English, the language of the coloniser.

Ross (1991, cited in Haspelmath, 2009) considers emblematic borrowing as a distinctive situation of adoption which is not the same as in the case for imposition. This is illustrated in New York English when some Yiddish linguistic units are used particularly to mark the Jewish identity. In this spectrum, the long colonial history of Algeria traces a distinctive identity for Algerians that can be portrayed in their verbal repertoires when a variety of French words are retained as a result of invading groups.

2.2.7 Language attitude and identity

According to Bichani (2015), language attitude is investigated by speakers' evaluation of the social value of languages. The current research therefore looked both for examples of borrowing, and also at the attitudes of some AVA speakers concerning borrowing from English. For example, what their thoughts about a language are; whether the mother tongue symbolises ethnic identity, an old fashioned or a modern language and what the functions of languages are. In fact, speakers' attitude towards their mother tongue and other languages is correlated with their language choice patterns. Seemingly, positive and negative attitudes would indicate either maintenance or deterioration in the use of the ethnic language (Bichani, 2015). However, Bichani argues that people's attitudes towards a language do not often associate with their actual use of a certain language; speakers who claim patriotism towards an ethnic language may not necessarily speak the language in daily interaction. Besides, speakers of minority languages may show a negative attitude towards their own language in many respects, but this does not imply that they do not attach any importance to it. The language may be highly valued for social or affective reasons, as a symbol of ethnic identity and solidarity between group members.

Appel and Muysken (1987, p.16, cited in Norahim, 2010) declare, "if there is a strong relation between language and identity, this relation should find its expression in the attitudes of individuals towards these languages and their users". Thus, attitudes towards languages and its speakers develop because speakers correlate the use of language with the identity it implies. This relationship is described as the following:

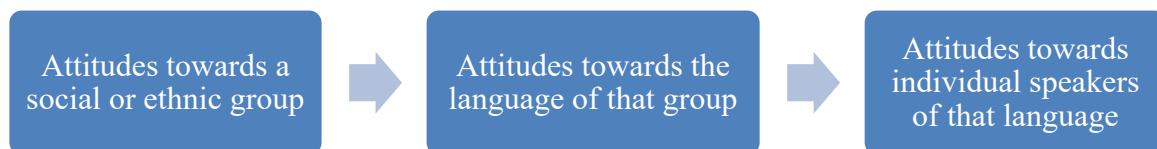


Figure 2.2: Schema representing the formation of attitudes (Appel and Muysken 1987, p.16, cited in Norahim, 2010)

Presumably, social groups have certain attitudes towards each other relating to their differing social positions. These attitudes may affect general perceptions towards the group culturally, including perceptions towards its language, and this in turn, affects perception towards speakers of the language. It is also believed that even in monolingual countries, speakers have certain attitudes towards varieties of a language (Borbély, 1995). Some accents are favoured over others due to the perceived prestige value associated with speakers of the variety. These attitudes towards varieties reflect a community-wide stereotype of a certain community or speakers.

The framework of Vassberg Le Page and Tabouret-Keller of “acts of identity” (1993, cited in Norahim, 2010), for instance, is used to assess the process of emergence and disintegration of identities. This framework views language behaviour as a “series of acts of identity in which people reveal both their personal identity, and their search for social roles by creating linguistic patterns, so as to resemble those of the group or groups with which, from time to time, they wish to be identified” (Le Page and Tabouret-Keller, 1985, p.14 and 18). Vassberg studied Alsatian speakers in Alsace, a community situated along the Franco-German border. Despite the fact that Alsatian speakers speak an Alemannic dialect, a variety of Germanic dialect, association with German culture is not

desired. Instead, the use of French is viewed as prestigious. Hence, to Vassberg, that shift to French in this community is a manifestation of an altering identity.

2.2.8 Attitudes towards language and varieties

Henderson (2016) argues that language attitudes have been considered as influencing/ language learning and maintenance. Research conducted in the field identifies a “language anxiety” and negative feelings among speakers, less fluent in their heritage language, which hamper their language proficiency (Jee, 2016). Consequently, the speakers’ negative attitudes towards their language heritage may result in language shift in bilingual communities. Similarly, the social environment plays a significant role in the user’s attitude and may impact the way an issue is perceived either in a positive or negative manner by a person or a society (Allport, 1954, cited in Koç, 2015). However, the attitudes do not have to be shown as positive/negative feelings as they may contain both positivity and negativity (Haddock and Maio, 2004, cited in Osoba and Alebiosu, 2016). According to McKenzie, these language ideologies changed to be a fundamental issue in the field of sociolinguistics recently in order for linguistics to comprehend where language change and variation exist. Importantly, the ideologies that are depicted as attitudes are probably meant to change in the situations where social dynamics and conditions, attitudes and rules change. As a consequence, Melander (2003) asserts that attitudes demonstrate a significant factor in the area of sociolinguistic studies when they have the capability to assume a certain linguistic behaviour such as: language choice in bilingual/multilingual societies, the language of prestige and the language of loyalty. In respect to my present study, it does not aim at exploring the resemblance of attitudes but to examine whether there is any link

between the language attitudes (or/and language choice) and the possible factors that lead AVA students to borrow/ code mix (the factors are explained above in section 2.2.4).

In a nutshell, language attitudes can be deemed as crucial to various areas of linguistics such as: language maintenance and death, language planning, identity information, and the foreign language learning. Thus, approaching language contact and variation requires considering the norms, values, patterns of reactions, stereotypes, stigma, and prestige that exist among the different communities.

2.2.9 Attitudes towards borrowing

The usage of English borrowing has been corroborated by the participants of the research project. Generally, participants are the people who can assess the reasons for their language use. They express their personal attitudes towards English borrowing when speaking in their native language. For example, a study by Ruediger (2018) on South Korean students' attitudes towards English loanwords and their language use shows that students have mixed feelings – positive and negative – towards the use of English loanwords. This supports the claim of Haddock and Maio (2004) that attitudes towards a language may subsume both negativity and positivity. The results of Ruediger's study were generated through a questionnaire distributed to South Korean students. The majority of Korean participants showed a negative attitude towards English loanwords in the Korean language. According to them, using English loanwords can lead to stigmatisation, for instance, speakers may appear to show off, to look cool or to look smart. They believe that there is an excessive use of English loanwords, and that loans/borrowing should only be considered acceptable in cases where no adequate Korean word is available. A few participants stated a positive view towards the process of borrowing; mainly because

English loanwords represent a person as “looking smart”. In fact, English competence is a desirable skill in Korean society; however, the linguistic situation in Korea rarely calls for active English use. Therefore, borrowing words from the English language when speaking Korean is one of the few ways that Koreans can reveal their ability to speak English. Certainly, the use of English loanwords does not necessarily entail high English proficiency. Interestingly, this links with Park’s observation (2009, p.184, cited in Ruediger, 2018) in respect of a Korean study group of English that “displaying one’s ability in English is constructed as an inherently problematic activity”. Interactional situations that require a demonstration of one’s English competence are framed as problematic.

Another study by Chan (2018) investigating learners’ attitudes towards language variations shows that gender plays a big role in language choice in Hong Kong. The results of this study confirm that females are more sensitive to prestige forms, possibly due to their greater sense of insecurity and inferior social identity in a male-dominated society (Lai, 2007; Trudgill, 1995, cited in Chan, 2018). This applies to Hong Kong societies in which female status has been increasing. In fact, Cantonese is the mother tongue of 90 percent of the residents and it possesses a high value in the Hong Kong context. It might be thought that this vernacular language signals their local cultural identity as English is meant to be used for international communication for academic discourse rather than social purposes as in Singapore and India (Evans, 2010; Evans, 2011, cited in Chan, 2018). Another symbolic meaning of language variation is that the use of a more prestigious English variety may signal higher English proficiency and educational level. Fundamentally, English is considered as a ‘high’ variety with a high status and instrumental value in Hong Kong’s diaglossic sociolinguistic setting, and it is generally used in high-stake situations;

for example, the domains of business and education. For this, female learners expressed more negative attitudes than males towards the use of the local vernacular variety in more high-stake settings.

A study carried out by Perić and Škifić (2015) on language awareness and attitudes towards English words and phrases in Croatian revealed a high percentage of positive attitude towards the use of English loanwords in Croatia by young generations. The analysis supports the researchers' hypothesis that English loanwords are categorised as the language of youth. This was generalised according to the participants' responses. However, older people prefer using Croatian equivalents because they are not familiar with English words, as well as popular culture and the internet. It is also assumed that greater English proficiency among participants results in higher tolerance of loanwords, while those who have a lower educational level in English or have learned English for less than four years will presumably persevere with the Croatian language and have a lower tolerance for mixing English words in everyday language communication.

For future studies in linguistics, Ruediger (2018) suggests using different methods to collect data. She claims that her use of self-supported data probably did not give accurate results due to bias among the participants when answering the questions, or simply reporting what they thought was sociably acceptable so as to help achieve the researcher's aim. I believe this does not prevent researchers from presenting their findings. My research, therefore, uses naturally occurring conversations between students and their peers about lexical borrowing and language use. My data collection was conducted before Ruediger's work was published, and so I could not use her results. Interviews were also proposed by

Chan (2018) as a qualitative research method to investigate language attitudes in diverse multilingual settings.

2.3 New stylistic language varieties in social media

Speakers can freely build peer interaction across the globe, because the internet as a tool of communication has broken all the boundaries of distance, ethnicity, culture, religion and age (Mahdad, 2012). In this regard, the introduction of computer-mediated communication (CMC) has radically changed the textual material of communication to acquire different features from the classical way of writing. The rapid development of technology has led to an important context in which different languages are used in the same conversation and that is what Cotterell *et al.* (2014, p.1) state: “Language identification systems have long operated under the assumption that text is written in a single language. As the social media becomes a more prominent mode of communication, such systems are confronting text that increasingly challenges the monolingual assumption”. The social media, therefore, has introduced new stylistic language varieties. Some researchers such as Warschauer *et al.* (2002) have conducted research on English and Arabic language use of emails among a number of professionals. They summed up their research with the finding that English was mainly utilized both when searching the internet and in formal emails such as for business communications. Likewise, it came to light that from the two varieties of Arabic which are spoken in Egypt, a Romanized category of Egyptian Arabic was the most used variety in informal emails and in social media chats.

The rise of global communication has created new means of interaction, for example, SMS messaging and Facebook. Obermueller (2012) identifies two types of social

media communication. The first type is computer-mediated communication (CMC) which includes any kind of communication directed to the use of the internet. Evans (2005, cited in Wood and Smith, 2005, p.3) states that “The internet is like a giant jellyfish. You can't step on it. You can't go around it. You've got to get through it”. The second type is simple messaging service (SMS) communication; in this type, texting is a result of the rapid increase in cell phone use.

In this research, both types are important as AVA students access the internet through the use of computers' or cell phones' keyboards to chat on Facebook. This latter has affected people's linguistic communication and facilitates cultural resources via global media. According to my case study of the online interaction of AVA students, the impact of globalisation can be widely seen in Algeria because global communication media/formats such as the internet and social media can be integrated into any system that can serve as an opening to the outside world. This assumes that globalisation impacts language change (Blommaert, 2003). Moreover, digital scripts have enabled vernacular writing to be newly diffused by various norms and writing styles, as well as offering it more visibility and tolerance than was permitted in the past (Androutsopoulos, 2011, cited in Damanhour, 2018). Androutsopoulos (2011) identifies three techniques of vernacular writing which are: the linguistic economy in constraining the size of the message due to the need of speed in exchanging the message synchronously; the compensatory provision of facial expression, intonation patterns and visual cues through the use of emoticons (the small icons used to reveal mood or express feelings or show mood), especially the moving emoticons; and the mixture of both written social media and spoken features. In this vein, CMC developed the lexical inventions, particularly in the area of technological

communication and information, that are commonly introduced as net neologisms (Damanhour, 2018).

2.3.1 Characteristics of CMC in the internet language chatting:

December (1996, cited in Luppacini 2007, p.143) describes CMC as “the process by which people create, exchange, and perceive information using networked telecommunications systems that facilitate encoding, transmitting, and decoding messages”. Similarly, Herring (1996, p.1) defines CMC as: “a communication that takes place between human beings via the instrumentality of computers”. From these definitions, it can be inferred that CMC encompasses the impacts of computer and digital technologies on human interpersonal communication through internet use. According to Eldin (2014), CMC is considered an option that gives the users of computers various alternatives such as blogs and chat rooms to be used according to their various communication requirements.

2.3.2 Types of CMC:

In CMC, two types have been distinguished: synchronous and asynchronous communications. Synchronous communication or real-time interaction: this happens between people exchanging messages through chat rooms. With synchronous forms, participants are involved in a rapid exchange of messages. However, asynchronous communication has its forms in emails, blogs and discussion lists such as: work, family and friendship. This type allows CMC users to get access to the media at different times. In this research, synchronous communication was linked to face-to-face group discussions as the interaction between students happens whilst their discussions are being recorded. However, Facebook online conversations can be considered as asynchronous

communication because they were accessed for the purposes of the data collection at a different time from when the conversations occurred.

According to Crystal (2001), these forms of communication have led to developments in written and spoken language. The former seeks for formality and structural complexity, while the latter is more contextual. He suggests that there are some features of the spoken language – for example, phrasal repetition, looser sentence construction, short constructions, and the use of response signs (“you know”, “you see”) – which can be seen in the texts that are delivered in synchronous communication in CMC contexts. Crystal (2006) conceptualizes CMC as an “emerging third medium”, a hybrid between common discourse and writing where certain features are imparted by CMC while others are not. In contrast, Moran and Hawisher (1998, cited in Taştan, 2012) identify different types of CMC that mainly focus on the structure of communication or interaction as such: user to user interaction, user to many interactions, and many users to many interactions or group interaction.

2.4 Language, identity and culture

On the one hand, language is a human social fact; it is influenced by the society in which it is spoken. Culture, on the other hand, is realised within human societies which can be seen as the range of behaviours, beliefs, values and customs that can only be expressed through language (Atamna, 2008). Language and culture are closely linked concepts, Thomson (2007, p.1, cited in Atamna, 2008) describe this relationship as:

Language is not separate from the way of life (culture) that it supports and it depends on, nor is it separable from the concrete activities of the people, nor from

their specific interpersonal relationship. To learn a language is to be nurtured or apprenticed into the life-world of individual host people and group.

Thomson's comment can be summarized: people or members of a speech community express their ideas, thoughts and particular facts in ways that reflect their common values or the world they live in. Shared value system can include both spoken and written language. In relation to my research study, this can be seen in the languages used by Algerian Vernacular Arabic students in both online conversations and face-to-face interaction.

Another related view which implies the linked relationship between language and culture is presented by Kramsch and Widdowson (1998, p.3):

Language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language. They view their language as a symbol of their social identity. The prohibition of its use is often perceived by its speakers as a rejection of their social group and their culture. Thus, we can say that language symbolizes cultural reality.

The idea behind this quotation is that people can be identified through the language they use, because they belong to a diversity of cultures and languages. Since this research is concerned with the insertion of English words into AVA in students' interaction through both online conversations and face-to-face interaction, it is therefore necessary to understand the relationship between language, culture and identity.

2.5 Conclusion

This chapter first introduced the theoretical frameworks of this study then moved to the core of the present research which is mainly about linguistic mixing. It explained some concepts of sociolinguistics patterns by showing various definitions of borrowing, its

types, reasons and the difference between borrowing and code-switching, and language attitudes. Then, the chapter moved to discuss how social media can be used as an interesting contemporary context of innovation and development in media communication, to explain the process of linguistic diversity. The latter may be used by speakers for linguistic and social functions.

CHAPTER 3

3 METHODOLOGY

3.1 Introduction

The present chapter explains the methodology of this research project and the rationale underpinning the chosen research framework. As stated earlier, the focus of this research is on the linguistic phenomenon known as borrowing which, for the purposes of this research, refers to a word, or a phrase which have been taken from one language and used in another language. The research explores the use of linguistic mixing within both social media and face-to-face interactions and is based on the observation that many Algerian Vernacular Arabic students (AVA) actively engage in social media use. Although borrowing can usually be measured in spoken language settings, this research aims to explore the phenomenon of borrowing within everyday social media conversations and face-to-face discussions amongst Algerian students. This research project recognizes that borrowing involves mixing languages at the level of language-systems and hypothesizes that the use of social media impacts on the use of the spoken and written forms of Arabic by Algerian multilingual speakers through increasing the process of mixing (shifting among various dialects of Arabic (SA and AVA), as well as French and English). The project also aims to identify the social and cultural factors that might influence borrowing use amongst the target population. Some of these cultural factors may include age, order of acquisition, usefulness, the opportunity for communication, social goals, intellectualism and cultural value (Weinreich, 1968, cited in Lev-Ari and Peperkamp, 2014). Thus, this research examines the purposes that Algerian borrowing from English fulfils, such as to fill a language gap caused by the lack of certain technical or social terms within Arabic, or due

to the influence of the foreign culture, or globalisation and the evolution of the mass media and the internet. This was discussed at greater length in the literature review chapter.

3.2 Research design

Initially I conducted a very small-scale pilot to collect examples of AVA use in online conversations (six participants) following the principles of informed consent. The participants in this pilot study were personal Facebook contacts who resemble the target participants intended for the following larger research and so were useful to check out my intentions, and to enable me to develop a robust design for the subsequent research. These conversations were not analysed in depth but gave me ideas for establishing the stages of data collection outlined in section 3.2.4 about the research tools. Then, a series of questions was developed to explore why borrowing might occur in online conversations on social media and face-to-face interactions among AVA students. This chapter considers the different components of the research design which are: the research questions, approach, strategy, and research tools. Different gaps have been identified in the literature review which include the social factors that may have an impact on the process of borrowing. However, little is known about borrowing that takes place through the use of social media with Algerian users of AVA; so this research aims to gain more understanding concerning the online borrowings from the English language (see 3.4. for the reason behind this sample selection) and also to make a comparison with face-to-face interactions. The literature review showed that there is a need for more empirical research in this area.

3.2.1 Research questions

The research questions and the research aims require a design that is twofold, that examines both social media interactions that resulted in changes in the different forms of written language, and face-to-face spoken interaction. Once again, it should be highlighted that social media writing is different from writing a report or an essay. These are in Halliday's (1960) terms, different registers relating to different modes. As a result of this, the data collected in social media is expected to show characteristics which are different from academic writing such as: informal writing, the use of abbreviation, lack of punctuation, informal words, use of emoticons, and slang. Similarly, face-to-face discussions differ from other forms of talking with people, for example, formal interviews (see the definition of 'Mode' in 2.1.1 for a more detailed explanation). To analyse how and when borrowing may occur, three research questions have been developed. They are as follows:

1. What is the impact of social media on language mixing in the Algerian context?
2. What cultural functions (the relationship between culture and borrowing) and linguistic functions does such borrowing fulfil?
3. What are AVA speakers signalling when they borrow from other languages? (see section 1.5)

The rationale for these research questions is:

- To explore how borrowing is demonstrated amongst Algerian Vernacular Arabic students using online communication systems.
- To develop a deeper understanding of how borrowing of English language into AVA occurs on social media conversations and in face-to-face interactions.
- To explore the possible factors for borrowing and to consider the influence of western culture on language behaviour.

3.2.2 Research approach

This research used the interpretivist approach. Interpretivism is based on the researchers' subjective perceptions of the environment (Willis *et al.*, 2007). This means that the researcher's personal experiences have an influence on the results of research carried out by observing the behaviour of the subjects and interpreting what is happening. It is therefore essential to guard against researcher bias by ensuring a robust research design. Interpretivists seek to understand human behaviour in a social context which has to be fully understood within a qualitative research design using qualitative research methods. Therefore, for this project, the data collected is in the form of texts, and words to be interpreted. Interpretivism tends to produce data that is more descriptive than positivist-based research, which involves analysis of statistical data gathered by experimentation or observation. This enables interpretivist researchers to gather multiple views on a subject matter, for example through the use of interviews or a focus group, case studies and discussions with participants. Willis *et al.* (2007) state that these methods are considered as better ways of understanding human interpretation of the world. For this reason, this approach has been adopted by many researchers within the social science disciplines (Smith, 2006) and this is the reason why I have adopted this approach for this project. Positivism, by contrast to interpretivism, is the belief that research should endeavour to be objective with the researcher having little or no impact on the outcome of the research results due to interpretation of them (Robson, 2002). Positivism is a quantitative approach that needs to be conducted in a controlled research environment, which in this case would not be feasible because the types of exchange or conditions of use of the internet cannot be controlled.

This study is exploratory in nature and in the first part of the study the research participants were based in a real-world situation rather than a laboratory setting, as they were asked to send me conversations they had already participated in. In real-world situations, external variables cannot be managed or manipulated as easily as they can be in a more controlled laboratory setting (Litosseliti, 2018; Bryman, 2016). For this reason, an interpretivist approach was selected with a clear focus on exploratory data collection approaches and strategies that will provide data relevant to the specific research questions. The face-to-face group discussions followed my reflections on this earlier stage, and were more managed as I asked the participants to comment on my preliminary findings. The interpretivist approach (see above) is seen to be important in understanding the influence of the borrowing practice on the host and the recipient languages and in exploring students' views and attitudes about borrowing.

3.2.3 Research strategy

To explore the research questions of this study, a range of qualitative data collection methods was used as is expected of an interpretivist approach. This is because, as Robson (2002) says, the interpretivist approach offers the chance to explore a number of different possible reasons for any event. In this case, the possible reasons for linguistic mixing are outlined in the literature review chapter and I will refer to these as possible reasons for the borrowing when analysing the data collection.

Jarbou and al-Share (2012) claim that the introduction of modern social media use, or computer mediated-communication, enables participants to engage in various activities, such as using Facebook accounts and other social media interactions, and this has led to more intensive cross-over between languages. According to Arab (2015) this trend has

been found amongst Algerian Vernacular Arabic students [AVA] who now tend to use informal Arabic and mixing of English into their social media conversations. In fact, this phenomenon may occur more frequently across spoken languages than in written forms (Nordquist, 2018) but this thesis explores the question of whether social media can be thought of as containing aspects of both spoken and written forms of language. For this reason, the research accepts that language mixing in social media settings may occur more frequently than language mixing through face-to-face communication and it claims that this is a valid reason to consider using a flexible and more qualitative approach for the research design. According to Lincoln and Denzin (2000, p.3) “qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to their lives”. Denzin (1994, cited in Willis *et al.*, 2007) states that qualitative research represents a detailed understanding of people and certain events. In other words, qualitative research focuses on developing a contextualized understanding of human situations.

3.2.4 Research tools

This research involved the use of three methods in order to collect data from the participants. The first is an online written research method that included collecting Facebook conversations, and the second is an oral face-to-face research method which focused on group discussion. The third method is one-to-one interviews. The table below represents the methods used in this research and how I reflected on each stage in order to identify what to include in the next stage. An important part of my research is going to be my personal reflection on its progress. The table and the structure of the thesis imply that the stages were sequential. Reflection started while I was reading the students’

conversations collected from the pilot study in the first stage, but then I decided to develop this into a distinct stage.

According to Mortari (2015), reflexivity is an important cognitive activity that is practised in qualitative research. Steier (1995, p.163) defines reflection as “a turning back onto a self”. The practice of reflection enables people to have in-depth thoughts about the world-life. In other words, to be critically reflective, it is vital to observe inside ourselves with full concentration to read and wonder about what is in the outside world (Motari, 2015). In this research, reflection helped me not only to report the findings but to explain how those findings were constructed at the same time. This will be further explained in the following sections:

Table 3.1. Reflections on Research Methods

Stage	Participant data	Researcher reflection	Influence on design
1	Pilot group		
2		Reflections on pilot	As a result of this reflection, I confirmed that AVA students shift from one language to another mainly French and English. This behaviour includes both code-switching and borrowing. I also gained an idea of the different topics covered by students. Hence, I carried out the next stage.
3	Online group		
4		Reflections on online group	As a result of this reflection, I extracted three themes discussed by AVA students. These themes are education, religion and sports. I used the same themes in the next stage to explore how the three languages (Arabic with its two varieties SA and AVA, French and English) are used in face-to-face discussions depending on each topic.
5	Face-to-face group		
6		Reflections on face-to-face group	As a result of this reflection I thought to ask the selected interviewees about their language use during the group discussion and if they were aware of the use of English borrowing.
7	One-to-one interviews		

3.2.4.1 Online research method

This method was used to collect students' interactive written discourse through Facebook rooms where different conversational strands were running and linguistic communication features were identified between participants.

3.2.4.1.1 Stage one: Conducting a pilot study

A pilot study can be defined as a small study to ensure the feasibility of the final research project. Thabane *et al.* (2010, cited in Arain *et al.*, 2010), for instance, claim that a pilot study can be used to test study procedures, the validity of the methods and estimation of the recruitment sample size. A pilot study helps the researchers with ideas and approaches so that they can build clearer findings in the main study. It can also help in redesigning some parts of the research project if any unanticipated problems are revealed during the data collection and analysis stages (Woken, 2008). In this research, the sample size seems to be small (10 participants); however, there was uncertainty about how much data I would be able to collect and whether it would be sufficient in quantity to generate identifiable results. Therefore, it was necessary to conduct a pilot study with six participants to test the researcher's intentions about the extent of the use of lexical borrowing from English into AVA in addition to the other expected language behaviours such as code switching between Arabic and French. I collected examples of AVA use in online conversations to test the occurrence of the phenomenon studied in this project among AVA students (see section 3.2 above). After this empirical stage, the results of the pilot study confirmed the feasibility of the researcher's intentions to complete this project as it was first theoretically designed. The research, then, did not need to test the semi-structured interviews as the questions were simple, clear and precise and I was present during the one-to-one interviews data collection stage. This helped in clarifying any potential ambiguity in the questions of the main study, such as identifying the situations in which the students used more than one language.

3.2.4.1.2 Stage two: reflection on pilot study

After reading the pilot group participants' online conversations, I used my notes to reflect on the language used. I confirmed that AVA students used language mixing between Arabic (AVA and SA), French and English. I had to become a reflective researcher at this stage, and after identifying evidence of language mixing, I decided this was sufficient proof of the occurrence to move on to the next research tool which is collecting the main Facebook conversations used in this study.

3.2.4.1.3 Stage three: Recruitment of online main group

I recruited ten AVA students both male and female, between 20 to 30 years old from the English department of the University of Oum El Bouaghi. Different participants, not involved in the pilot, were recruited for the main research so as to avoid any false data because this study seeks to investigate participants' language behaviour as it occurs in natural speech. This is because participants might not act naturally if testing the same phenomena more than once, and so this may not give accurate results. The reason for choosing that number is to have manageable results because findings from large groups take too long to process (from these ten participants I collected ten conversations consisting of approximately 7000 words, which was considered sufficient for the scale of this research [see Appendix I]). The participants were from two levels: Bachelors and Masters students. Students have been chosen for this purposive sample because they can be expected to have an educational level that allows them to be aware of how they talk about their use of languages. The method of and justification for selecting this type of sample are explained

in more detail below (see section 3.4). This is important for the part of the research design that explores students' attitudes towards their patterns of borrowing.

Social media sites, discussion forums, and chat rooms are considered as fertile sources of data and can be subjected to analysis (Bryman, 2016). Henn (2013) considers that using Facebook for qualitative studies is a suitable method for conducting research with younger groups. Facebook is considered as providing a great stock of feedback in a relatively short period of time for qualitative subject analysis. All participants in my research needed to have Facebook accounts already in order to be included in the research. I asked my participants to send me their chosen Facebook conversations in which they copied their selected conversations with IP addresses and time (ethical considerations are discussed in section 3.6). The interaction on Facebook tends to be in the form of private messages between two people, so both participants in any conversation had to agree to send me the texts of their conversations on the site. I collected 50 pages of open conversations covering a range of different topics through a Facebook private chat room source. After collecting online data from the participants, a timescale of three months was divided up for analysis (the process in undertaking this analysis is explained in section 3.5.1) and this helped me to use the same extracted themes from students' online conversations in the next stage.

3.2.4.1.4 Stage four: Reflection on the online group

After reading the online conversations, I needed to reflect by re-reading the discussions of the students and this informed the decision to focus on the three themes of education, sports and religion that were mainly discussed by the participants (see section 4.3). I used the same themes in the next stage to explore how the three languages (Arabic

with its two varieties, French and English) are used in face-to-face group discussions depending on each topic.

3.2.4.2 Face-to-face group discussion method

This method consists of a social interaction between participants:

3.2.4.2.1 Stage five: Recruitment of face-to-face group discussion

I travelled to Algeria to undertake a face-to-face contact with students through group discussions and interviews. For this, I recruited another group, this time of 13 Masters students. I had contacted one of my previous teachers at the University of Oum El-Bouaghi and they agreed to give me access to their students to ask them to participate in both group discussions and interviews. My email address and telephone number were given, so that those interested and willing to take part could contact me.

The data that is generated through the social interaction of the group is often deeper and richer than one-to-one interviews (Thomas *et al.*, 1995, cited in Rabiee, 2004). The students were engaged in a discussion at a time most convenient to them in which they covered different topics identified in the earlier stages (see stage four). It is assumed that spontaneous speech is the best data base for sociolinguistic studies. The students' discussions, conversations and replies were fully recorded for analysis by the researcher to explore the prevalence of English use at a later stage (permission to record the discussions was guaranteed by the participants of this research following the consent form procedure, see section 3.6).

3.2.4.2.2 Stage six: Reflection on the face-to-face group discussions

After observing the students' interaction in the group discussions, I thought to ask the selected interviewees about their language use during the group discussion, and if they were aware of the use of English borrowing, and if they could identify those situations in which they most often tended to use borrowing from English into AVA.

3.2.4.3 Face-to-face interviews method

3.2.4.3.1 Stage seven: One-to-one interviews

In this research project, semi-structured interviews were selected as one of the research methods that will elicit more information about the contextual use of borrowing. Ebbut (1987, cited in Cohen *et al.*, 2011) claims that the emergence of personal matters in group interviews may be of little use, hence recommends that a follow-up one to one interview should be held with some specific members of the group to understand their experiences and thoughts. In this research, because of the possibility that one respondent might dominate the group interview, or that individuals may withhold their personal responses about the different reasons for borrowing from English in front of others, individual interviews were included as part of the research design after the group discussions. It can be said that participants were aware of their own types and sources of borrowing by the end of the research, and able to identify those situations in which they most often tended to use borrowing. Interviews were also appropriate to produce an in-depth and rounded picture of the culture of the group. In qualitative research interviews, the questions are often designed as open ended or semi-structured, in order to elicit more information and reduce researcher bias through the type of question asked. Hence, in this research, open-ended questions were used to allow informants the freedom to express their

views in their own terms as they facilitated the flow of the conversation. A summary of the research tools used in this research is given in the diagram below:

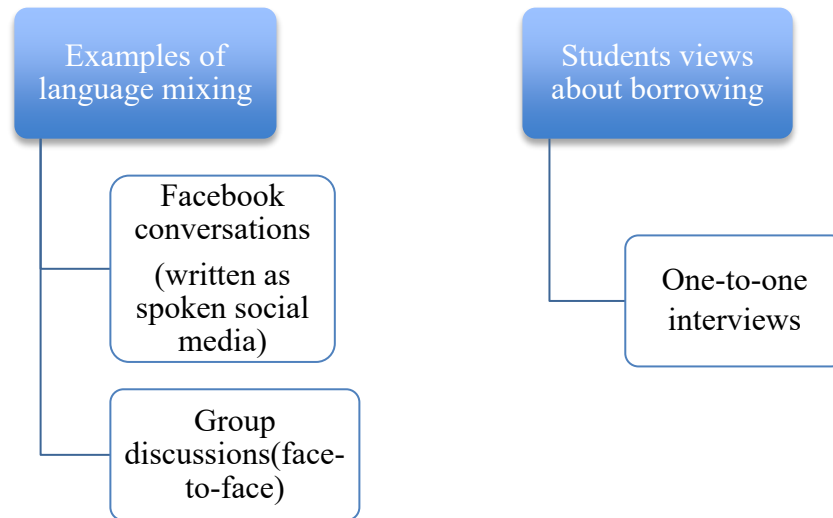


Figure 3.1: Summary of the research methods

3.3 Sampling techniques

According to Bryman (2016), sampling methods should be based on the type of research questions. Cohen *et al.* (2000) assert that sampling techniques can be divided into two major types: random and non-random. The former is often used in large quantitative type research projects, for example where large numbers of people are needed from across a broad spectrum of society. This sampling technique implies randomly chosen participants rather than the researcher selecting particular participants. However, non-random techniques include smaller group samples or samples where certain sectors of society are needed. In this case, the researcher has the role of choosing participants and this may cause errors due to the researcher's bias. For this project, choosing a non-random technique enabled me to select participants who are aware of their language use.

In the research design, there are a number of non-random sampling techniques such as: convenience sampling, purposive sampling and snowball sampling. The aim of this

research is to examine the interactions of a small group within society, so the non-random techniques known as convenience and purposive techniques were the most appropriate ones to employ (Cohen *et al.*, 2011).

Convenience sampling technique involves the selection of subjects who are most conveniently situated to take part in a research study and it is useful in pilot studies. Another reason I chose this approach is because of the logistics of meeting participants: this is relevant to my research because I turned to my previous teachers at the university of Oum El-Bouaghi as a point of contact to recruit my participants. Being based in the UK made it difficult to recruit participants as I did not have a sufficient opportunity to travel round Algeria due to the constraints of my doctoral grant and the time available for the research.

The method I used is called snowball sampling (Bryman, 2016), a technique in which the researcher identifies the initial participants (my former teachers) with reference to the research questions and these participants will then help to suggest and recruit others (their students). This is a form of purposive sampling as I wanted to get participants most suitable for the research project (Maxwell, 1996) . In this research design, participants were selected based on the criteria that they spoke both Arabic and English and were available to participate in the research study, particularly in social media and face-to-face interactions.

3.4 The selected sample

In summary, 23 AVA students – male and female, between 20 to 30 years old – were recruited using convenience and purposive sampling techniques. Ten participants took part in the first online data collection using Facebook, and thirteen participants were

involved in the second face-to-face group discussions phase. Six out of these 13 participants were then selected for the one-to-one interviews. The participants were from two tertiary educational levels: Bachelors and Masters students in the first group, and only Masters students in the second group. Students were selected because they were multilingual speakers and could be expected to have an educational level that allowed them to be aware of how they talk about their use of languages.

3.5 Data analysis

Ritchie *et al.* (1994) claim that most qualitative researchers consider a general pattern which they describe as “immersing oneself in the data and then seeking out patterns” (6). In qualitative research, in order to have a clear understanding of the data and to become totally immersed, qualitative data analysis tends to occur as soon as any data becomes available (Robson, 2002). The main purpose of the data analysis related to this project is to identify the different contexts in which borrowing occurs during social media and face-to-face interactions. Thus, the main research technique that was used in this project is discourse analysis, to examine the corpus of social media conversations which was collected from real life interactions. In other words, the online data collection was analysed according to the participants’ interaction in terms of language use and development.

Jørgensen and Phillips (2002, p.4) state that “in discourse analysis, theory and method are intertwined and researchers must accept the basic philosophical premises in order to use discourse analysis as their method of empirical study”. Thus, discourse analysis is a data analysis approach that is linked to the theoretical and methodological foundations in order to approach a research domain. According to Ritchie *et al.* (1994),

discourse analysis has been applied across social science research projects based on four different types:

- A systematic analysis of speech and the organization of speech
- A psychological analysis of the discourse processes
- A scientific analysis of science research
- A social and cultural analysis of discourse

The fourth form that Ritchie *et al.* (1994) identify is what this research is interested in in particular: i.e in the cultural functions (the relationship between culture and borrowing) and linguistic functions that such borrowing fulfils.

In discourse analysis, three goals have been set up for the analyst by Rogers *et al.* (2005, p.371, cited in Mogashoa, 2014). The first goal is in describing the relationships among a number of specific texts, interactions and social activities; the second goal of the analyst is in interpreting the structure of discourse practices; the final goal is the use of description and interpretation in order to provide a clear explanation of why and how social activities have changed and been transformed in their actual forms. According to Fulcher (2010, p.7), “discourse analysis can be seen as a way of understanding social interactions”. In this regard, discourse analysis does not give an absolute answer to a question, but rather it gives an understanding of the conditions of a given problem and its verdict relies on the assumptions (Mogashoa, 2014) that empower the existence of that problem. The aim of the present research data analysis is to identify the different contexts in which borrowing occurs during social media conversations and face-to-face interactions.

The aim here is to produce accurate data on patterns of interaction that participants cannot see. This data concerns the frequency of borrowing from English language among

the chosen subjects. A series of codes was then developed and used across the sample group.

3.5.1 Coding and thematic analysis

Coding in this stage is needed; as explained by Saldaña (2015) coding is an interpretive act and the interpretation of data depends on the coding filters. Charmaz (2006, p.44) , on the other hand, defines this process as: “The pivotal link between collecting data and developing an emergent theory to explain these data. Through coding you define what is happening in the data and begin to grapple with what it means”. This development of emergent theory in this form of discourse analysis links with my decision to use a reflective stage after each data collection (see Table 3.1. Reflections on Research Methods). In the same context, Kuckartz (2014) also considers coding as a way to analyse, name, categorize and organize the data theoretically. Thus, in this research project, it was necessary to record, transcribe and analyse the data in order to assess the type of language and dialects being used where each incident of lexical borrowing occurred. Specific words, or phrases used in English language were highlighted and marked separately, for example using a different code for each of the seven suggested factors for lexical borrowing identified earlier (see literature review chapter 2.2.4), as well as any other new factors which this research identified. Similarly, different codes were used for aspects of interactions in any domain: addressee, setting, topic and variety (Fishman, 1972). As this research was expected to yield a large amount of qualitative data, NVIVO software was identified as the best tool to construct, transcribe, code and analyse the data.

Thematic analysis is the search for themes across the entire data to produce an accurate report of the analysis that is linked to the research focus (Blaxter *et al.*, 2010).

Identifying themes provides a theoretical understanding of the researcher's data that can support or make a theoretical contribution to the literature presented (Bryman, 2016). In my study, I analysed the data by themes so as to identify any differences of borrowing types dependent on different themes. According to Halliday's model SFL (Systemic Functional Linguistics), language use varies according to three strands: 'Field', 'Tenor' and 'Mode' (see 2.1.1 for more details). 'Field' is the topic talked about between participants (different topics). 'Tenor' is about who is involved in the communication and the type of relationship between participants (AVA students) and 'Mode' is the form of language that is playing in the interaction (for example, written Facebook conversations, spoken face-to-face group discussions and one-to-one interviews). Thus, Halliday's model studies language through its function rather than its structure. His traditional model is more interested in the manner by which language is utilised in social settings so as to obtain a specific target (O'Donnell, 2012, p.2, cited in Almurashi, 2016). Halliday's model is explained at greater length in the literature review (see section 2.1.1).

3.6 Ethics

According to the British Psychological Society (2009, p.5), [BPS] research ethics can be described as the "moral principles guiding research from its inception through to completion and publication of results." As a researcher, it is necessary to build trust with the research participants as stated by the BPS (2009, p.4): "Good psychological research is only possible if there is mutual respect and trust between investigators and participants." Thus, it was important to obtain the participants' permission to involve them in the research project because they have agency and free will to accept a researcher request. I had to outline to them what the research was about and how their results would be protected,

because lack of knowledge concerning what the research is about, or not informing the participants that they are part of the research project, may have a negative impact on the research outcomes (Robson, 2002).

Any research that involves human participants has ethical implications. The Code of Ethics BPS is adhered to in this research. The code is based on the following four principles:

- Respect for autonomy, privacy and dignity of individuals and communities
- Scientific integrity
- Social responsibility
- Maximising benefit and minimising harm

In relation to the present research project, some key areas of the code have been explained below:

3.6.1 Valid consent

Participants have the right to give voluntary consent to participate in the research. I, therefore, provided information sheets in English language with a clear explanation that described the research goals and intended outcomes. However, participants were not given any prompt about what I was looking for (see Appendix IV). I invited participants to respond through an informed structured letter of consent in which I announced my presence and research interests to obtain reasonable expectation data and maximize the chances of gaining access (see Appendix IV). According to Goffman (1989, p.127) researchers should, at the very least, provide a “story such that if they find out what you are doing, the story you presented could not be an absolute lie”. In addition, Wells (2015, p.214) states that “if you collect information from users, you will: obtain their consent, make it clear you are the one collecting their information, and post a privacy policy explaining what information

you collect and how will you use it". However, as my participants may not fully understand my research aims, I provided them with Standard Arabic versions of all the information sheets and consent forms. To grant or withhold participants' informed consent, I had to justify to them that my research is worthy and ethical so as to make them aware of the potential risks and benefits of the study. As Facebook conversations have more than one participant, I obtained the consent of each participant to access each conversation. I did this by asking my participants to inform the other parties with whom they were communicating that the conversation would be accessed by the researcher. Therefore, participants were asked to pass the consent form to the other participants for signing. In this case, participants were fully aware that their information would be confidential and anonymous. Participants also had the right to skip questions or ask for their names to be withdrawn in order that their confidentiality would be protected.

3.6.2 Ethics concerning research into social media use

Previously most ethical considerations have been developed for research in the real world and laboratory settings, rather than the virtual world of social media interaction. The latter has caused a dilemma for the researcher as many people may not have considered their online behaviour. Hoser and Nitschke (2010, p.180) points out that

While in the real-world social standards and laws have been fought for and established to allow the individual to live (at least mostly) unintruded, these laws and standards have not been generally adapted to the virtual world. This holds for everyday life as well as for research.

For this reason, some ethical concerns about online interactions have been addressed by some researchers in social media analysis such as Kadushin (2005) who questions the benefits of social analysis research and also Hoser and Nitschke (2010, p.182)

who point out that all social media data remains on the internet, so it cannot be destroyed after the research is completed. According to them, “One last factor facilitating the use and misuse of social data is the fact that ‘nothing ever gets lost or forgotten’ on the internet, i.e. that whatever one does on the internet is most probably logged and stored somewhere”.

In this research, I had access to the details of each of the participants and their Facebook social media account. This is considered as a challenge in that participants may be able to identify themselves and/or others. Thus, I worked on removing participants’ IP addresses and personal or sensitive data that could identify individuals during the research process. However, online sites cannot be fully trusted; hence I advised my participants to use high standard considerations about their Facebook accounts in case they could be hacked or deactivated in ways that allowed them to be identified. The data was initially anonymised, and then stored securely and participants were issued with ID codes to identify their contribution. I may use their information in reports, presentations and publications but I will not use their personal identification so as “all the data is cleaned so you cannot connect anyone to an identity” (Kaufman, 2008, cited in Zimmer, 2010). In this research, students’ names were replaced by “pseudonyms” and any phone numbers or e-mail addresses that may appear in Facebook conversations were excluded from the published dataset. Lewis (2008, cited in Zimmer, 2010) reports that researchers note that all identifying information must be deleted or encoded immediately after the data has been downloaded.

Validity in research is the ability to justify the processes used and the results achieved during the research process. One of the issues in interpretivist and qualitative research has been how to achieve recognized validity within the research design, as

subjectivity is involved. Consequently, one way has been to ensure that all data has been documented in detail so that others can clearly follow the research process. Validity can be supported by Thorne *et al.* (2009, p.1358) who claim “When articulated in a manner that is authentic and credible to the reader, (findings) can reflect valid descriptions of sufficient richness and depth that their products warrant a degree of generalizability in relation to a field of understanding”.

In qualitative research, the three main threats to validity are discussed by Lincoln and Guba (1985) as reactivity, respondent biases and researcher biases. Robson (2002) reports that reactivity is when the researcher adjusts the research results by changing in some way the normal behaviour of the participants. As social media conversations are accessed, reactivity was considered as a validity risk for this research; this may have an impact on how participants interact with each other or how they use different forms of language as they become more conscious of the research process.

One of the researcher threats during data collection is the risk of producing misleading information due to respondent bias in the answers. Maxwell (1996, p.89) reports that “the main threat to valid descriptions, in the sense of describing what you saw or heard, is the inaccuracy or incompleteness of the data”. According to Maxwell’s argument, the researcher should ensure that valid information is collected. Respondents might withhold or give inaccurate information that may influence the results and diminish the overall validity of the findings. This may be due to the respondents’ mistrust of the researcher, which is one reason why many qualitative research studies take a longer timescale than positivist approaches. In this case, trust had to be developed in the expectation it would provide provide more accurate data.

Another type of respondents' bias that might also influence the results of this research project may occur when the participants have a clear explanation of the research purpose, are aware that the language used will be analysed, and may phrase their answers accordingly. Redouane (2005, p.1932), for example, states the following:

This procedure of collecting data has also been criticized as being not advisable. Since the speakers are aware of the goal of research, they may have been conscious and careful about their speech and have tended to modify it in order to please the researcher.

Interpreting data may lead researchers to be biased. At this stage, there is a risk in that the researcher may impose their own interpretations on the data rather than the participants' perception. Maxwell (1996) believes that it is inconceivable that researcher bias can be eliminated from the research completely. However, it is important to understand the possible impact that could affect the research study rather than try and discount it. Researcher bias is most likely to occur when conducting conducting interviews; thus a pilot run or practice interviews can help to ensure that the questions are asked in a less biased manner (Cohen *et al.*, 2000).

It is also evident that researcher bias can be seen in data analysis due to unreliability and inconsistency factors such as that the researcher may miss information or be inconsistent in interpreting the data (Robson, 2002). The present research seeks to reduce researcher bias; therefore, it provided a long-time scale to build trust and increase participant confidence during this process.

Prior to conducting the data collection of this project, approval was granted by the University of Northampton's ethics committee to carry out the proposed research. The ultimate purpose of this stage was to avoid any risk or harm to the participants as a result

of the research, in particular as one of the research methods was to access their Facebook private conversations. Therefore, it was necessary to explain the aims and objectives of this project in order to obtain the university's permission.

CHAPTER 4

4 DESCRIBING, REFLECTING AND COMMENTING ON THE ONLINE AND FACE-TO-FACE FINDINGS

4.1 Introduction

Following from the description of the methodology in chapter three, this chapter introduces the qualitative analysis of the data; the aim is to understand the social context of language mixing through examining the participants' interpretation of that context (Bryman, 2016). This study is divided into seven stages as outlined in chapter three (see table 3.1). At each stage I include my reflections on the emerging data and explain how these reflections influenced the next stages. Therefore, the data analysis is presented accordingly.

4.2 Stages one and two: Pilot group and reflections on pilot

To summarise the research process; in these first two stages I conducted a pilot study in which I collected online written conversations from six AVA participants. After a preliminary reflection on the results of the pilot group, I realised that the students used language mixing more frequently in conversations on the following topics: education, sports and religion (see chapter three sections 3.2.4.1.1 and 3.2.4.1.2 for more details). I then decided to follow up with the next research tool; that is collecting the main Facebook conversations used in this study.

4.3 Stages three and four: Online group and reflections on online group

The data presented in this section was collected using online social media conversations as described in section 3.2.4.1.3. The online social media conversations data was collected in order to identify the mixing of English words with AVA in the users' social media written forms, and to explore any mixing or switching forms that might occur. Social media chats are just one form of writing and I have selected this mode because it is newer, and therefore less researched. It is very social, it does not recognise borders, it includes a high frequency of abbreviations and lack of corrections. It is likely that social media chats might change more quickly than other forms, such as writing research proposals or a diary, because of its fluidity as a medium.

This data was collected between January and February 2018 and it consists of approximately 7000 words. One complete conversation is included here, and extracts from the data which relate to the questions above are presented below, while the rest of the data gained during the data collection can be found in the appendices.

Conversation five:

The other person: Don't like it. What's that

Participant: Whyyy

The other person: Just

Participant: Liyaa (For me)

The other person: HmMMM, win telbsiha, raki bara???

Who u with (HmMMM where do you wear it. Are you outside? Who you with)

Participant: Nooo, ani f dar (No, I am home)

The other person: Ah okay

Participant: Chftha hna f fb (I saw it here on Facebook)

The other person: Ah okay. Ask Y. And nope lol (laughing out loud), ana (me)

Participant: Wch 3ndkom ntiuma style (what do you have as style)

The other person: Dunno Wallh especially. Hado dresses welite no relation m3a clothes manrohch le center khlas (I do not know I swear especially these dresses I became no relation with clothes I do not go Town Center at all)

Participant: Mmmm 9asdi wch tchoufi f store (Mmmm I mean what do you see in the store)

The other person: Mana3raf when u see I'll take pic and send u (I do not know when you see I will take a picture and send you)

Participant: Okay

The other person: What about you. How exams went? Did u do well? Hope so really

Participant: Affichew 3 mazelou 2 (they posted 3 they remain 2)

The other person: And???

Participant: Tale3thom 3 (I passed in 3)

The other person: Good girl

Participant: Thank u hh (thank you {laughing})

The other person: So it's positive. Isn't it?

Participant: Nchalh (God willing)

Dunno yet (I do not know yet)

The other person: Cool. You will have to get it this time, right?

Participant: Nchaaalh, wahed ani mconfirmya mnou (God willing, there is one I confirmed it)

The other person: Hmmmm, raki mconnectya b te3 ma?? (Hmmmm are you connecting using mom's one)

Participant: Ih (Yeah)

The other person: I see, ya khti inshallah yarje3 wahdo lkhsayer (I see my sister God willing it comes back alone... a loss)

Participant: Ani khdemtou B 200 (I fixed it with 200)

The other person: Ohhhhhhhh happy news, haya khlas mala w nti tebkiiii dima tsab9i char lol 3end men howa bayne te3 20 gelek 200

(Oh happy news that's it then and you always cry and think bad {laughing out loud}. I am sure it costs 20 but he told you 200)

Participant: Hadek rohtlo (I went to that one)

The other person: Mch Y? (not Y?)

Participant: Gali osbri w mn3rf wch w yrohlk koulch derli hala mb3d roht lwahdokher gali lazmi yethel

(he told me to be patient and I do not know and you will lose everything and he made an issue for me then I went to other one he told me it must be opened)

The other person: Ehiih (Yeah)

Participant: Tetneh lbatteri (he had to take the battery out)

The other person: Really

Participant: Sur place (On the spot)

The other person: HmMMM not good

Participant: Wahd 20 min (about 20 minutes)

The other person: Makich f dar?? (Aren't you home?) Mum's viber is not working

Participant: Yeh ni 3nd Y, bipilha f tlfen dok tchoufou (Yeah, I am with Y. Ring her on the phone, she will see it)

The other person: Bipite mais dok tatkhle3 w mata3rfch if Wifi is on
(I rang but she will wonder and will not know if the Wifi is on)

Participant: Hiih (Yeah)

Participant: Your way works aaahh Hhhhh {laughing}

The other person: What u mean lol (what do you mean {laughing out loud})

Ana i teach people and ana mch bayna 3lya lol (I teach people, but nothing is clear about me {laughing out loud})

Participant: Hhhhh (laughing) Yeah, keepitha nice hhhh (I kept it nice 'laughing')

The other person: Good

Participant: With sweet words

The other person: Lol (laughing out loud) Good girl

Wait mbe3ed nfehmek hada project te3 Y derete m3a interview we were 10 people ydirelna photographs she asked me and I was free so I accepted lol experience

(wait I will explain to you later. This is a project of Y. She did with us interviews, we were 10 people to take photographs of us. She asked me and I was free so I accepted l{laughing out loud} experience)

Participant: Rani 3yate l mami mbe3d nhkiwe anyway and hanen golha ay saksete (I called my mother; we talk later anyway and and tell Y she asked about you)

The other person: Ay makench cnx mn3rf la ychri mb3d carte ou nn (There is no connection I do not whether he buys a card or not) I need to talk to mum really

Participant: Mn3rf mena lmb3d (I don't know now, will see later)

Online conversations from ten students were collected, from two different university levels and both genders; four Bachelors students and six Masters students, six women and four men. From the participants' data, different topics or themes were identified by repeated re-reading and reflection. Kanchev *et al.* (2017) claim that online discussions have a naturally emerging structure that can be beneficial in extracting the required information. The online discussions were scrutinised for the required information which is in line with one of Kanchev's claims.

Reflection on the online conversations resulted in focusing on three themes. According to Fishman (1965), language use is related to domains or fields as Halliday used in his model (see chapter two: literature review). As a result of repeatedly reading through the first findings, I noticed that the participants used words, phrases, and sentences related to three different topics that I organised into the domains of: education/ university, sports, and religion (see 4.3.1, 4.3.2, and 4.3.3 below). These themes helped, in this particular context and mode of discussion, and with this particular group, to identify the cultural and linguistic factors which influence language use depending on the topic discussed.

A discourse analysis approach was then used to analyse the data gathered (see chapter three) that involved not only the grammatical, phonological and syntactical aspects in a sentence, but also the cultural and social analysis of this discourse, and in relation to the platform in which the discourse occurs, namely Facebook. AVA and Standard Arabic used in the discussions were transcribed using the Roman alphabet according to the transliteration system of Romanized Dialectal Arabic. Arabic written in the Latin script is often referred to as “Arabizi” (Al-Badrashiny *et al.*, 2014). Arabizi is a spontaneous orthography used to write dialectal Arabic using the Latin script. It is commonly used by Arabic speakers to write social media and speech text messages. Crystal refers to the language of electronic mediated communication as “a set of linguistic adaptations being introduced by youngsters, on their own, spontaneously, rapidly, and without professional tuition” (2008, p.148, cited in Gordon, 2011).

“Arabizi” might be affected by speech effects, for example, some lengthening syllables show emphasis as in “bzeeeeeeef” which means “tooooo much”. Some digits are also used to represent certain Arabic letters, for instance: 2, 3, 5, 6, 7 and 9 represent the “Hamza” (glottal stop) and the sounds of the letters حH, خ x, عς, ط T. Researchers like Al-Badrashiny *et al.* (2014) argue that there is no tool to process “Arabizi” as it has no standard orthography. Guellil *et al.* (2018) support this, claiming that “Arabizi” has different variants and one term could have different writing forms (and sometimes more than 100 styles); hence, it is not possible to handle it with only a single lexicon. I think when discussions use Arabic written in Roman script, mostly the “transcription” is phonological, but sometimes they use numbers such as 3= عain, and I suggest this is to do with the visual appearance of 3 looking similar to ع. Even though ‘written’ the transcription

does include a phonological element, and this also helps to clarify the different written forms as in this case ‘keyboard’ writing (writing AVA and SA on a Romanised keyboard, which is not a consideration in some other forms). The table below lists the most common mappings across the Algerian population. Algerians tend to use romanizations that reflect French or English orthography, for instance:

Table 4.1. Correspondence between Arabic letters and Romanised Arabic across Algerians

Arabic	Arabizi	Arabic	Arabizi
ا	A	ض	D
ب	B	ط	T
ت	T	ظ	D
ث	th, t	ع	3
ج	dj, j, g	غ	3, gh
ح	7, h	ف	F
خ	5, kh	ق	9, k, q
د	D	ك	K
ذ	Th, d	ل	L
ر	R	م	M
ز	Z	ن	N
س	S, c	ه	H
ش	Sh, ch	و	w, o, ou
ص	S	ي	y, i

This section of analysis will focus on the written data that was identified and transcribed from Facebook conversations consisting of private messages that the participants agreed to send to me. The participants’ data is analysed in terms of borrowing/switching patterns, the contextual variables, and the different contexts in which language mixing occurred during social media interactions.

The data was analysed according to the typology of language mixing and the contextual variables detected from the participants’ online discourse as mentioned above (education/university, sports, and religion).

Below are some examples of the main Facebook conversations between different participants collected for this study. AVA is highlighted in red, French in blue and English in green. However, in some cases, Standard Arabic (SA) is highlighted in orange (see chapter one section 1.3 about the linguistic situation in Algeria).

It must be noted that detection of original language type of any particular word or whether any word or words belonged to more than one language was often problematic in the online chats as pronunciation cues were absent. However, I asked participants to identify the language type of words they used in the group discussion method. Thus, words were classified according to the language they belonged to.

The different themes are classified as the following:

4.3.1 Theme: education

4.3.1.1 Conversation XX:

Participant: well hhh I'm late if this world describes the situation apart sa welah hmd (1)

Translation: Well (laughing) I am late if this world describes the situation apart from that I swear I am fine thank God

The other person: hhh hmd

Translation: Laughing, thank God

Notes:

hhh, used twice in this exchange indicates laughter.

apart sa is a quick version of the French (*a part ça*) that means in English 'apart from'

hmd is an abbreviation for elhamdoulah which means in English 'thank God'

4.3.1.2 Conversation XY:

Participant: sir .. need ur help jst to tell me abt sm theory called corpus linguistics im gonna use it in my work ..the term here is propaganda how its meaning changed through the times...eske tasla7 fiha wela rani ghir nkhod lol (2)

Translation: Sir, I need your help just to tell me about some theory called corpus linguistics. I am going to use it in my work.....is it suitable for my work or am I just talking no sense (laughing out loud)?

The other person: hhhh oui, tesla7.....corpus means "a collection of written or spoken texts" lazmi t5ayer two texts and analyse them

Translation: (laughing), yes, it is... corpus means "a collection of written or spoken texts" you have to choose two texts and analyse them.

Participant: lol okay nchalah.....a wé!! loool seems difficult wach khamit? (3)

Translation: (laughing out loud) okay God willing, oh really!! (Laughing out loud) seems difficult, what do you think?

The other person: rabi ysehellek & as I told u just ask X

Translation: May God make it easy for you and as I told you ask X

Participant: rabi ywaf9ek nta thani (4)

Translation: May God give you luck you too.

Notes:

Ur, jst, abt, sm are abbreviations for ‘your’, ‘just’, ‘about’ and ‘something’.

Eske is a quick version of the French ‘est-ce que’

Tesla7, ywaf9ek: these correspond to two Arabic words in western alphabet which means in English ‘suitable’, ‘give you luck’. There are Arabic phonemes that cannot be mapped onto the standard character of an English keyboard. The participants use numbers to represent these Arabic phonemes. It should be highlighted that sometimes the transcription is phonological, and at other times it is based on visual similarities.

Wé is a quick version of the French ‘oui’.

Loool an abbreviation for ‘laughing out loud’. Although the English acronym is ‘LOL’, the use of three ‘ooo’ to make it more intense.

& is called in English ‘ampersand’, it is a symbol that indicates ‘and’

X is used instead of a person's name to ensure anonymity of participants.

4.3.1.3 Conversation Y:

Participant: le thème ta3 l memoire kifah hetta nkhayrouh???? (5)

Translation: how can I choose the dissertation's topic????

The other person: Ah! OK. It's simple...u just have to choose the variables this is the 1st thing u have to think of. So, u choose the Dependent Variable & try to make it specific, bear in mind that it's not that difficult to write a dissertation

Participant: le theme drtou mais ma3labalich l variables independent one welahi i'm struggling....it sounds easy from web articles ... but in practising lol welah ana doukht kifeh npresentihe. (6)

Translation: I have chosen the topic but I do not know the independent variable. I swear I am struggling... it sounds easy from web articles but in practice, I swear I am lost.

The other person: I know it may sound weird for ya with MLA. I just couldn't understand the explanation of websites, surely u will have a better understanding

Participant: hehe hada win fhamt....cool !! ana li mdawakhni authors name first time mention " lazem full name " (7)

Translation: Oh right, I understand now...cool!! the thing that is confusing me is the authors' name; first time mention "it has to be full name"

The other person: now I'll go take a nap

Notes:

Te3, ma3labalich: Arabic words in western alphabet and the use of numbers represent distinct sounds in the Arabic language.

L, li definite articles represent sounds in the Arabic language.

U, ya quick versions of 'you'

Hehe means here sarcasm

4.3.1.4 Conversation YX:

Participant: how r u douni? sava...well if u don t mind i want to ask u about
????????? university (8)

Translation: How are you doing? Ok?

The other person: hamdoulillah

Translation: Thank God

Participant: rani applikit fiha and they asked for my skype for the interview (9)

Translation: I applied in it and they asked for a skype interview

The other person: sorry raho trisity ra7 hada win ja asm7ili

Translation: Sorry the electricity has gone and just got back please forgive me

Participants: manyyyy thanks for ur help hanouna w ya rab yfarj 3lik w yfarhak
nchallah ya rab (10)

Translation: Many thanks for your help darling and may God make it easy for you
and bring you happiness.

The other person: so nti doka bdi b theory, u r just reading books.

Translation: So you started with a theory, you are just reading books

Participant: this would be so so so helpful hanouna, thanks alot (11)

Translation: This would be so so so helpful darling, thanks a lot

Notes:

Sava, a quick version of the French ça va

Applikit is an English lexical borrowing word ‘apply’ with an Arabic suffix
to indicate ‘I applied’

Intervi a quick version of ‘interview’

Trisity is from the French word ‘électricité’ replaced by an Arabic version.

Ra7, asm7ili and 3lik are Arabic words in western alphabet and the use of
numbers represent distinct sounds in the Arabic language.

U, r abbreviations for you and are.

Table 4.2. Language patterns used by participants in Facebook private conversations (education)

Participants examples	The languages used by participants		
	AVA	French	English
1	√	√	√
2	√	√	√
3	√	√	√
4	√		
5	√	√	√
6	√	√	√
7	√		√
8		√	√
9	√		√
10	√		√
11	√		√

4.3.1.5 In the domain of education:

The examples above are divided into three parts: Conversation XX and XY, conversation Y, and conversation YX. Following Halliday's model of systemic functional linguistics (SFL), the 'Field' of these conversations covers an educational topic that was discussed by different participants. The 'Tenor' is conversations that occurred between AVA students of English, and the 'Mode' is the social media written form. In conversation XX and XY, the participant was seeking for help from his teacher with his dissertation. As is shown in the table above, the use of AVA and English can be widely seen in students' conversations. Other examples have also marked French in their interaction. This implies that the chosen participants have the ability to speak three languages; AVA, French and English. In this sense, both borrowing and codeswitching (CS) are presented in students' conversations. However, the frequency of inserting words, phrases or even sentences from both French and English might be variable. Example (1) shows that the participant started the conversation with English then inserted French and finally shifted to AVA. This

participant wanted to show his extreme concern about writing his dissertation by expressing it in three languages. The use of the French phrase “*à part ça*” in this example is considered as a cultural influence of the grammatical borrowing type (see section 2.2.3.2). This may be attributed to the fact that no equivalent words exist in AVA that can lead the student to fill in the lexical gap. In example (2), the participant follows the same pattern of language use of English/ French/ AVA. It is clearly seen that both examples (1) and (2) present English as the main language used by this participant, and this may indicate a high level of education. This is linked to what Scootten (2002) describes as the “matrix” language in which English is the dominant language in these examples. The insertion of the French word “*eske*” in example (2) is a quick version of “*est-ce que*” which is used in this context to create yes/no questions and commonly used by Algerians as there is no single word equivalent in AVA. Having reviewed example (3), it can be noted that the participant seems to make similar use of the three languages as in the case of example (2) which consists of the use of the French quick versions. This time it is “*wé*” (French ‘*oui*’) which means “yes” in English that is also common in the Algerian context. Although the semantic structure of this code-switching behaviour is kept, the syntax and morphology are not respected.

The participant of conversation XX and XY ended the conversation (see example 4) by only using AVA as this describes praising the teacher by praying to God to give him luck. In accordance with the literature review, the ‘Tenor’ in Halliday’s theory involves demonstrating respect to the teacher in this example. This relates to the interpersonal metafunction of Halliday’s framework (for further details about this metafunction see section 2.1.1).

Conversation Y displays a different participant asking the other person for help with her dissertation as well. This participant shows her concern in choosing a topic for her dissertation. The participant in example (5) initiated her speech with French then shifted to AVA, back to French and had a final switch to AVA. The language pattern, therefore, is French/AVA, AVA/French. This is a code-switching behaviour that is happening between AVA and French; both the French words “le thème” and “mémoire” (“the topic” and “dissertation” in English) have only a Standard Arabic form that many Algerians do not tend to use. These words are commonly used by many Algerians; hence they were bound to occur in French. As is shown in example (6), the participant moved to insert another language in which he presented three language patterns in the same segment French/AVA, English/AVA, and AVA/French. The word “thème” is repeated in this example which indicates what has previously been explained in example (5). A similar analysis can be applied to “mais”, that is, a French word commonly used by Algerians. This shows that the use of Standard Arabic (SA) is avoided in the chosen sample. Looking at the French word “nprésentihe”, however, it can be noticed that it has been given an Arabic inflection. The grammatical rules are not respected but the phonology of the lexical item is integrated with AVA grammatical inflections, as realised by the bound morphemes “n” and “ihe”. This word consists of two bound morphemes from AVA, with the root – a lexical borrowing of the French verb “présenter” – which in English means “I present it”. It has been slightly modified by adding “n” at the beginning of the word and replacing the “er” by “ihe” at the end of the word “présenter” to make the first-person singular subject in Arabic grammar. The participant in example (7) shows excitement in expressing his understanding by the use of the English word “cool”. This could be considered as a western cultural influence

that may have been taken from social networks in order to signal identity. The word “cool” is a universal signifier, originating in English. This has been highlighted in the literature as a reason for borrowing in which AVA students may borrow from different languages when they are exposed to different cultures.

Conversation YX shows another participant expressing gratitude and showing politeness to the other person for helping her with a university application. To start with example (8), the participant introduced an English/French/English pattern in her sentence. In addition, many abbreviations like “r”, “u” were marked, and the inclusion of French was highlighted in the quick version “ça va”. This could lead to the conclusion that this participant uses the keyboard in the most effective and convenient way. Example (9) presents an AVA/ English pattern; it is clearly seen that “applikit” in this example presents an Arabic inflection. The use of the AVA bound morpheme “ikit” was marked with the English root “apply” which means “I applied” as first person singular. In this context, the participant seemed to apply the AVA grammatical rule to an English borrowed word. Examples (10) and (11) follow the English/AVA pattern. As example (8), this participant tends to use English as the main language so as to show appreciation or gratitude. When discussing the theme of education, it is notable that the matrix language of the three discussions is English. Unlike examples (8) and (9) in which the participant did not respect the grammatical rules of both the French word “sava” and the English word “applikit”, the grammatical structure of (10) and (11) examples was fully respected. Conversation YX can be summarised in the graph below:

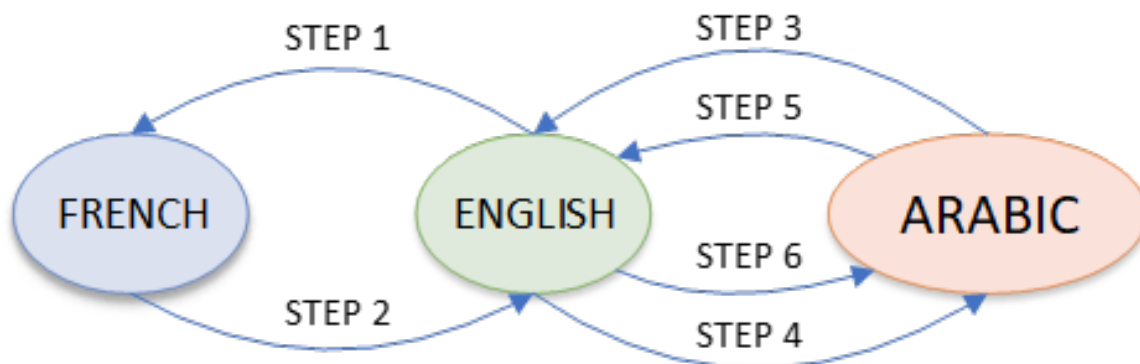


Figure 4.1: Structural graphic of the use of borrowing and code-switching patterns (education)

The findings above show that education tends to be the topic where borrowing from the English language is most likely to occur.

4.3.2 Theme: religion

4.3.2.1 Conversation A:

Participant: Just "twakli 3la Rabi" & everything will b OK, inchallah. (12)

Translation: Just have faith in God and everything will be OK, God willing

ther person: I hope so Inchallah, ti9a fi Allah hiya kolshi

Translation: I hope so....God willing, trust in God is everything.

Participant: oui.... Ti9a wel imane bi Allah ywaslouk l mobtagak. (13)

Translation: Yes...trust and faith in God lead to what you want.

Notes:

b, a quick version of 'be'

&, means 'and'

4.3.2.2 Conversation B:

Participant: Have a good day, wa 3alaikom salam wa ra7mato Allah (14)

Translation: Have a good day, peace be upon you and the mercy of God

The other person: allah y3azak inchallah.

Translation: May God protect you

Participant: merci, rabi y5elik, fi amane Allah (15)

Translation: Thanks, may Allah always keep you, I leave you in God's safety.

The table below shows the languages used by participants in the above examples. From these examples, Standard Arabic (SA) is used by AVA students who introduced formal words from religion in order to greet and reassure each other.

Table 4.3. Language patterns used by participants in Facebook private conversations (religion)

Participants examples	The languages used			
	AVA	Standard Arabic	French	English
12	√			√
13	√	√	√	
14		√		√
15	√	√	√	

4.3.2.3 In the domain of religion:

The above examples of conversations were taken from two different students' online discussion (A and B) which shows communication that uses the language of religion for formal and reassuring purposes. According to Halliday's model, the 'Field' is religion, the 'Tenor' reflects conversation with other AVA students of English, and the 'Mode' is the social media written form. Both participants seem to have covered a religious point in the two conversations A and B. The main discussion was about having faith in God, and the participant in conversation A is trying to reassure and give advice to the other person who seems to have a problem. Example (12) highlights an English/AVA borrowing pattern; this participant started in English, then shifted to AVA, then back to English, and lastly

shifted to AVA. The use of AVA and SA is marked by religious phrases and words as highlighted in red and orange. For instance, “inchallah” is a word that Muslims always tend to use when they are talking about something they are hoping will happen; this Arabic term is presented using Latin characters. The type of the above example can be classified as English loanwords associated with Arabic use. The participant in example (13) showed a different linguistic pattern which is French/ SA/AVA. Starting with French “oui” is a commonly-used word by many Algerians, the use of SA and AVA, however; indicates that the participant shifted to talk about a religious matter in which she is advising the other person to keep faith in God so as to achieve her goals.

Like conversation A, a different participant in conversation B seems to vary his language use throughout his writing interaction with the other person. As shown in example (14), he first initiated his text with English and then shifted to SA so as to express his Muslim identity. The use of “wa 3alaikom salam wa ra7mato Allah” is a salutation in Islam used by Muslims and means “peace be upon you”. In this respect, the use of the capital letter “A” in the name of God which is “Allah” was also noticed in both examples (13) and (14) to show the holy spirit of Muslims. However, in example (15), the participant mainly presented the French/AVA/SA pattern of switching through the insertion of one French word “merci” at the beginning of the text. This conversation showed the competency of the participant in borrowing from English and switching to French within one segment. Once again, the participant seems to stick to her Muslim identity through the use of SA in which she stated “fi amane allah”, that means “in God’s safety”. The languages used in this conversation can be summarised in the diagram below:

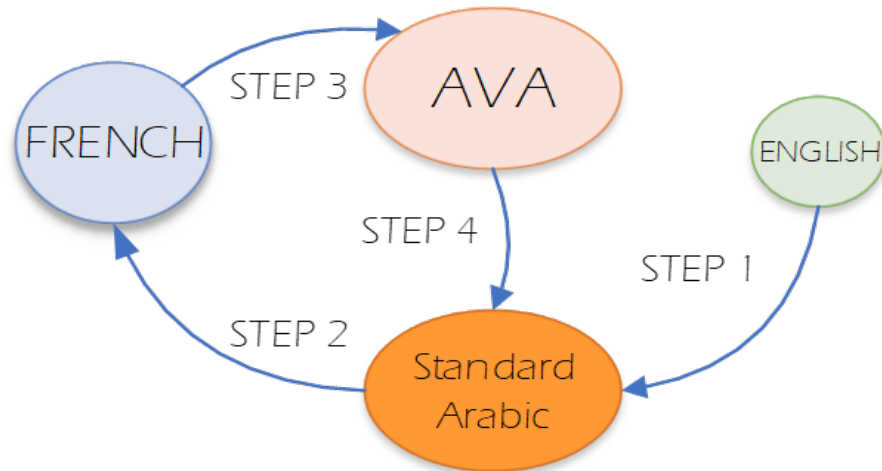


Figure 4.2: Structural graphic of the use of borrowing and code-switching patterns (religion)

The use of SA seems to be central to the practice of faith for these students. In some cases, like this, I think that the participants make appropriate decisions about the use of one language rather than the other according to the topic they are discussing. It could be said that religion helps participants to preserve SA to stick to their Muslim identity.

4.3.3 Theme: sports

4.3.3.1 Extracted examples from different conversations:

Participant: ahh wé capital one cup. yaw mawalitch ntab3 foot m3a mémoire hedi rabi ysabarna w khlas rani npushi f rohi frete. (16)

Translation: Oh really capital one cup, I am not into football anymore because of this dissertation may God give us patience that's it.

The other person: I wish "Arsenal" good luck for tonight's match.

Participant: les joueurs te3 doka makene makene. Ballon wela ma3endou hata me3na (17)

Translation: Players nowadays are not that good. Recently, football is not that interesting to me.

The other person: rani d'accord m3ak.

Translation: I agree with you.

Participant: L'essentiel chelsea yakhser ou mourinhou get sacked f la finale. (18)

Translation: the most important thing Chelsea loses and Mourinho gets sacked in the final.

Notes:

Yaw: an AVA sound that indicates shouting to get attention

Table 4.4. Language patterns used by participants in Facebook private conversations (sports)

Participants examples	The languages used by participants		
	AVA	French	English
16	√	√	√
17	√	√	
18	√	√	√

4.3.3.2 In the domain of sports:

Following Halliday's model, the topic of sports is the 'Field', the 'Tenor' is the relationship between the participants whereas the 'Mode' is a social media written form. Both the participant and the other person seem to have the same multilingual identity in which they master French and English besides AVA. In (16), the participant functioned by speaking in three different languages that have different syntactic systems. This participant seems to shift from one language to another throughout the same segment. However, his use of language seems to have abbreviations as in "wé" (i.e French "oui") that means "yes" in English and the lexical borrowing "npushi" that shows interesting variation at the phonological, morphological and syntactical levels. This item is a "loan blend" type of borrowing that consists of two AVA_bound morphemes "n" and "i" associated with an English root "push". This lexical item has a first person singular meaning which is "I push".

Moving to example (17), the participant seems to be disappointed when giving his opinion about football. Unlike (16), the participant in this example presented two different

languages; he first started in French, then switched to AVA, back to French and he ended the sentence in AVA. In AVA, the use of the French terms “les joueurs” and “ballon” (“players” and “ball” in English) are usually preferred to words of Arabic origin. Moreover, these words are part of AVA and are generally used by many Algerians in the ‘Field’ of football.

As in example (16), the participant seems to be back to using the same languages he had previously used in (18). He is hoping for some football results to arrive. This time, however, the use of abbreviation was varied to include “lol” that means “laughing out loud”. The insertion of the French word “L’essentiel” (means “important” in English) at the beginning of this discourse is commonly found in the Algerian context as a cultural influence. Moreover, the participant seems to use forceful expressions in English so as to express his opinion (e.g “get sacked”).

Overall, it could be said that each topic represents a certain degree of language use preferred by participants. The sports topic, for instance, showed a considerable use of French in the participants’ conversation examples. Therefore, the graph below summarises the languages used in the discussed topic above:

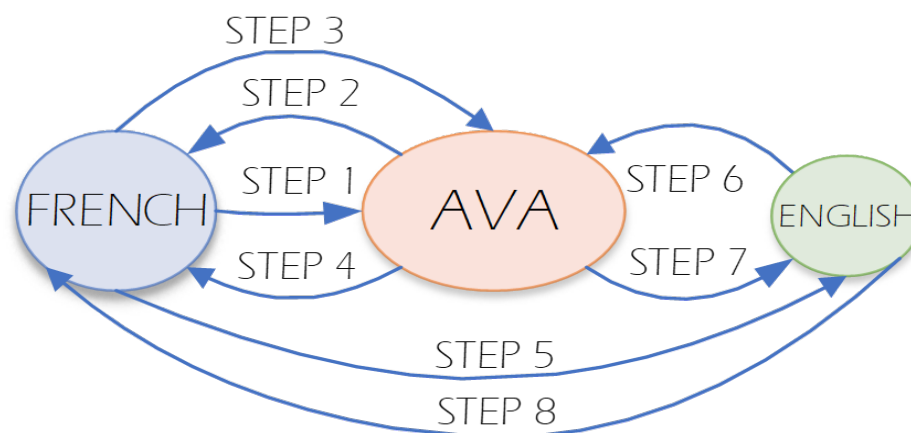


Figure 4.3: Structural graphic of the use of borrowing and code-switching patterns (sports)

4.4 Stages four and five: Reflections on online group and preparations for face-to-face group

After having analysed the Facebook conversations, I needed to reflect by reading the initial analysis of the students' discussions, and this informed the decision to use the same themes discussed in the earlier stages (see 4.3) to explore how the three languages (Arabic with its two varieties AVA and SA, French and English) are used in face-to-face group discussions depending on each topic/ theme. The three topics which emerged from the analysis of the earlier data are education, sports and religion.

This part of the analysis focuses on the spoken data which was extracted and transcribed from the participants' face-to-face group discussions. This was carried out in September 2018 at the University of Oum El-Bouaghi, Algeria. I managed to recruit 13 AVA students (aged between 20-30 years) from the English department; eight females and five males. At first, my sample target number was to recruit six to eight Masters students, then more students turned up and wanted to take part in my research which was considered accepted because it would increase the reliability of the findings. The group discussion first

started with eight females and the other five students turned up later. The women students took part in the first group of interactions, and they covered education and religion, whereas the males discussed sports topics the women said they were less interested in sports and conversely the men less interested in education and religion. This is clear from the claim of one female participant that “if we were boys, we would have been fans of the football”. The reason for the choice of topic was to answer the third research question (see chapter one section 1.2). However, the researcher did not impose upon the participants what they could say about each topic. Therefore, the informants had free will to choose the content they wanted in a relaxed and natural atmosphere, and thus a large corpus of natural conversations was obtained, and the transcription amounted to exactly 17 pages (6647 words). These elements of data collection were an attempt to identify borrowing in spoken form that is presented by the participant sample, as well as to explore any other mixing or switching patterns that might occur. All the data gathered was analysed qualitatively using a discourse analysis approach (see methodology, chapter 2).

Throughout the conversations between the participants, the use of different languages was clearly detectable. Using Halliday’s framework, the ‘Mode’ was a face-to-face discussion, the ‘Tenor’ was a discussion amongst university students, and the ‘Field’ can be classified according to each of the three topics as shown below.

Note that participants are given pseudonyms, AVA is highlighted in red, Standard Arabic in orange, French in blue and English in green. Furthermore, a word by word translation is provided when necessary.

For the transcription method of these discussions I followed what online AVA students used in their written conversations when they provided me with their Facebook

private conversations. I think this is due to the technological devices system since all laptop keyboards are presented in the Latin alphabet; it is easier and quicker for students to use this than changing the language manually. Recent research, meanwhile, attests to the popularity of this orthography, as, for example, in Mostari's (2009) review of Algerian students using SMS for texting. Mostari conducted a study in which she collected SMS messages from the mobile phones of participants aged 18-25. The respondents were from different backgrounds, and included students, unemployed people and workers; 28 females and 22 males from different parts in Algeria. She found that 59 out of 60 respondents chose Latin script in their SMS texts, even though their phones allowed them to enter Arabic script. The remaining student used both Latin script and Arabic letters. In this context, SMS writing can be considered as another written 'Mode'.

4.4.1 Theme: education

4.4.1.1 Extracted examples:

Selma: *bdina conversation?* (19)

Translation: Have we started the conversation?

Fatima: *Haya nahdro 3la kifekh teachers yetreatiwe fina.* (20)

Translation: Let's talk about how teachers treat us.

Soumia: *lazm nkounou confident kinahdro, lazmi tencouragina hahahah.* (21)

Translation: We should be confident, you should encourage us.

Fatima: *haya nahdro 3la les prof, kima 7na example f module te3 linguistic, Mr X ytreatina ka rana kbar, el7issa te3o tfoute bien khlas.* (22)

Translation: Let's talk about teachers, like for example in the module of linguistics, Mr X treats us like we are adults, his session goes really good.

Leila: *The only one I think.* (23)

Fatima: may be f 3rd year, basah kichghol ya3tik topics nti tekhdmi 3lihom w howa ysupportik, jamais ygolek haja negative or t7atmek, nekhdmo bien f presentation kidirou TD sessions, howa be3d y3awena b les informations. (24)

Translation: Maybe that was in the third year, but it's like he gives topics, you work on them and he supports you, he never says a negative thing or lets you down, we work good in presentations especially in TD sessions.

Feryel: w kayne Miss Y teni tgolona had topic ta9dro dirou f Master mala takiwe notes. (25)

Translation: And there is also Miss Y suggests that such a topic can be used as a Masters dissertation so take notes.

Arije: Egyptian and Sumarian are not related, bch men l y9ariwna the early civilisation bdewena b British w l American limana3rfo 3liha welou w doka f 3eme anné 9rina Egyptian (26)

Translation: Egyptian....., instead of starting teaching us about the early civilisation, they started with British and American that we know nothing about and now in the third year we learned Egyptian.

Feryel: doka students only y7ewso 3al marks, na7fdo modules by heart. (27)

Translation: Now students only look for marks, we revise modules by heart

Houda: telgey teacher matalane ysaksina 3la wch 9rite wela, wahd mayansweri. (28)

Translation: The teacher, for example, asks us about what we studied but no one answers.

Leila: raisina the issue many times but wahd mayesem3 (29)

Translation: We raised the issue many times but no one listens

Leila: Mr X 3endo des idées mle7, derena l3am li fete story play, like wahd ykoun director, wahd make-up artist w ndirou play. (30)

Translation: Mr X has got good ideas, we did story play last year, like someone takes on the role of a director, the other a make-up artist and we do a play.

Fatima: but normalmon yapplayiha f l group lakhor but most of the students are not serious about it. (31)

Translation: But normally he applies in the other group because most ...

Leila: some of the teachers not all, ygole wch me3naha you read from papers but 7na npanikiwe godem students. (32)

Translation: Some of the teachers not all do not like reading from papers but we panic in front of students.

Soumia: w kayne li ycorrectilek in a ridiculous way, ykheli your friends sometimes yad7ko 3lik (33)

Translation: And there is also who corrects you in a ridiculous way, they let your friends sometimes laugh at you.

Arij: sorry ra7li l word, kiyebda ycritisizi fik w ygolek ghir lhwayj negative mch good li derhom f presentation te3o. (34)

Translation: Sorry I lost the word, when he starts criticising you and only says negative points in your presentation not good ones.

Folla: ida konti anxious respecti beli student ra7 ypresente godem people and for sure ra7 ykoun anxious, yspeak in chunks (35)

Translation: If you were anxious respect the student when he/she presents in front of people and for sure they should be anxious, so he speaks in chunks.

Feryel: and then givetna advice te3 te7kmi trecordi ro7k kifeh tahdri w tesm3i mbe3ed record te3k or sometimes njibolha our records like wa7da recordete a real story then asketha tektebha w tsal7elha l words and pronunciation. (36)

Translation: And then she gave us advice like you record yourself how to speak and listen to it or sometimes we bring our records, like a girl recorded a real story then the teacher asked her to write it and she corrects the words and her pronunciation.

Notes:

TD: a French abbreviation mainly used in universities stands for “Travaux dirigés” which means in English practical (guided) work.

Table 4.5. Language patterns used by participants in the group discussion (education)

Students	The languages used		
	AVA	French	English
Selma	√		√
Fatima	√	√	√
Leila	√	√	√
Houda	√		√
Feryel	√		√
Arije	√	√	√
Folla	√	√	√
Soumia	√		√

4.4.1.2 In the domain of education:

The examples above are recorded conversations between eight female AVA students discussing a topic of education. The participants were mainly talking about how their teachers working in university treat them, and what the different techniques used in the classroom are, so that the students learn English. As a general observation, the students have used AVA, English and a few examples of French in their interactions. So, both borrowing and code switching are used by students; however, with a different degree of inclusion of both linguistic activities. This supports what was discussed in chapter one, namely, that AVA students speak AVA, shift to French, then English and in many cases some borrowed words are given an Arabic inflection. Different patterns of language mixing are detected as well as different types of borrowing clearly occur; there is a shift from one language to another throughout the students' conversations.

Following Halliday's theory of SFL, the 'Field' of the recorded conversations is education, more particularly related to the teaching of English. The 'Tenor' is a discussion amongst AVA students of English who share the same status (i.e. there are no differences in power), and the 'Mode' is a spoken form; participants here are in a large group rather

than a small conversation with just two participants; hence this may influence the linguistic choices. In example (19), the participant initiates her speech by a question using first AVA, and then inserting one English word. The participant wanted to grab her peers' attention so they would join the conversation. Phonetically, she chose to use the word in English and not in AVA or French. There is no definitive explanation for this but it is possible that she had forgotten the word in AVA or more likely it is because of the context of situation in which the participants were changing the language to the 'Field' to connect with this academic discussion. This can be also classified as a cultural influence which may be explained as a performance of identity (the participant may have wanted to express that "I am an English student" or "I am a multilingual person and I can shift from one language to another").

Example (20) shows a different type of borrowing called loan blend in the literature review (see section 2.2.3.1); this participant presented an AVA/English/AVA pattern in her sentence structure. However, as we look at the word "yetreatiwe", we notice that the grammatical rules of English are not respected but the phonology of the lexical item is integrated with AVA grammatical inflections realised by the bound morphemes "ye" and "iwe". This word consists of two bound morphemes from AVA with the root which is a verb in English "treat", a lexical item in borrowing.

This borrowed lexical item can be noted of Fatima's conversation, such as example (22) and many more which can be found in the appendices. However, the use of the bound morpheme "iwe" was replaced by "ina" as this follows the AVA grammatical rule: the morpheme "iwe" indicates the plural in which the participant refers to all the teachers;

whereas, “ina” indicates one single person where only one teacher was meant to be talked about in this example.

Another structure that is illustrated in example (25) is the word “takiwe” in which the participant uses the morpheme “we” as an Arabic inflection but keeps the original root “take” which is an English borrowing item. This type of borrowing, which is a loan blend, can also be seen in the word “raisina” in example (29). Both examples show AVA/English, English/AVA borrowing patterns and both indicate a plural form “we take notes” and “we raised the issue”.

Having reviewed examples (26) and (30), it can be inferred that the students seem to draw on or can understand three languages. The participants show a mixture of English/AVA, AVA/ English, AVA/ French, French/ AVA, AVA/ English. The three different languages were used in the same sentence with the different grammatical structures of AVA/ English borrowing, and then AVA and French code switching (it should be recalled that in this thesis borrowing is explained as any English words or phrases used within AVA students’ conversations; whereas code-switching is explained by the use of French with AVA). However, Algerian vernacular Arabic (AVA) was mainly used. The participants in these examples present a different linguistic behaviour but did not break any of the syntactic rules of the three languages which do not share the same grammatical structure. In these examples, the concept of a matrix language was not useful as the switching and borrowing were so dense and frequent that a background matrix language was not identifiable.

It can be claimed that participants display an interesting case of multiple borrowing and switching. It shows, first, a start in English, followed by a shift to AVA, then a return

to English and back to AVA then a switch to French, back to AVA again and finally a last shift to English. This can be described in six steps as in the graph below:

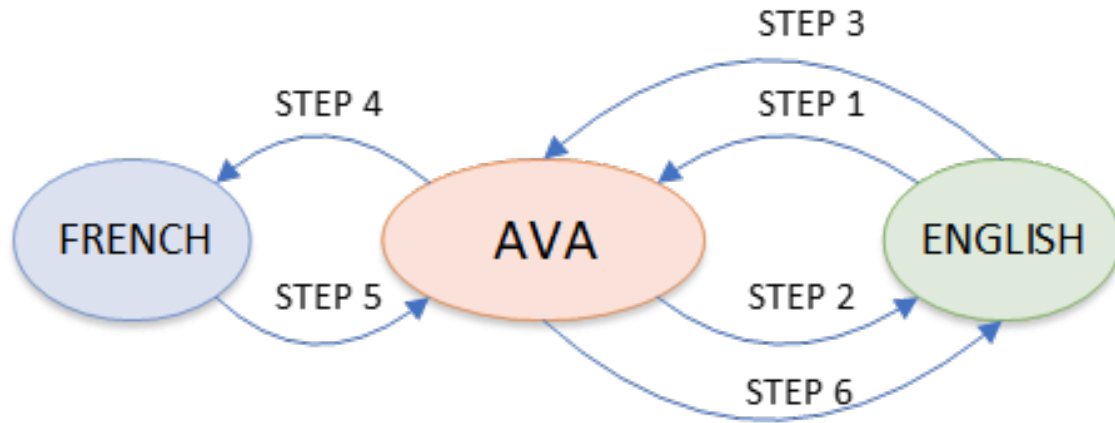


Figure 4.4: Structural graphic of the use of borrowing and code-switching patterns (education)

4.4.2 Theme: sports

4.4.2.1 Extracted examples

Amir: **Haya nahdro 3la l'équipe nationale wela** Barca **w** Real (37)

Translation: Let's talk about the national team or Barcelona and Real Madrid

Ahmed: **yeah I hope Real Madrid wins for the sake of Barcelona, me myself I'm a Barcelona fan yeah, I like real Madrid to win just for the sake of getting revenge against Roma yeah.** (38)

Mohamed: **let's talk about Algerians, they generally support to depress themselves, and make troubles it's like a personal issue.** (39)

Ahmed: **bien sûr.** (40)

Translation: For sure

Mohamed: **jouer wahdo maya9derch yel3eb without his team. Ana hado nchof fihome stereotypes.** (41)

Translation: The player cannot play without his team. I see this as stereotypes.

Tarek: **deja les joueurs kol yekbro chwi yediwe retraite** (42)

Translation: Players get retired as they get a bit older.

Anis: players لازم yatama7warone w yatamaw9a3one 7asba istratijiyete el modaribe fi 7ad datiha, telga jouer yamtalike skills of all the players, but kiyafrade technique according to the coach on how he strategies them in the stadium, maya9darch yperformi bien. (43)

Translation: Players have to be according to their coach's strategy, one player might have skills of all players; however, if he imposes technique.....stadium, he cannot perform well.

Mohamed: t7ir f wa7d yjudgi lcoach hahaha, ana déjà manich fan te3 ballon, wch ndir b la coupe d'Afrique. (44)

Translation: It is surprising how someone can judge the coach, I am not a football fan, I have got nothing to do with the African Cup.

Mohamed: 7na ghir nsupportiwe, howa ye3ni ana manemench b patriotism, 7na nteb3o match bch nkasro routine. (45)

Translation: We just support, I do not believe in patriotism; we watch football to break the routine.

Ahmed: ahhh!it's a difficult task here. Tottenham is a great team (46)

Mohamed: that's what I like actually, it's the chance for the big result. (47)

Note:

Yeah is an English slang for "yes"

Table 4.6. Language patterns used by participants (sports)

Students	The languages used		
	AVA	French	English
Amir	√	√	√
Ahmed		√	√
Mohammed	√	√	√
Tarek	√	√	
Anis	√	√	√

4.4.2.2 In the domain of sports:

This part of the conversation introduces a new ‘Field’ which is sports. The ‘Tenor’ is five male AVA students of English and the ‘Mode’ is a spoken form of discussion. As is shown above, table 4.5 presents the three languages that were used by most of the students. The participant in example (37) suggested talking about either the Algerian national team or Barcelona and Real Madrid. He initiated the conversation in AVA then he switched to French, then switched back to AVA. This, therefore, indicates a different behaviour called “code switching” (see literature review 2.2.5). The switch here may be attributed to one sociolinguistic cause. As a native speaker of AVA and French, “l’équipe nationale” is a commonly-used phrase and more expressive in French than AVA for many Algerians.

Examples (38) and (39) display purely the use of English language. This is due to the participants’ misinterpretation of the research objectives as they thought that they only had to speak English. However, this also shows that the participants are able to use the languages without mixing if they want to; hence, that explanations such as “lexical gap” are not in line with what is happening, and that borrowing/switching can be related to identity performance rather than explained as a cognitive deficit. I, therefore, had to pause the recording and explain to the participants that the setting is informal and natural, and they have all the freedom to use any languages they like.

The use of the French words “bien sûr” in example (40) may be attributed to the fact that this lexical item is preferred because of long-established French words in AVA. In Standard Arabic, the only equivalent for it is “akeed” which I think is not as forceful as in French and many Algerians do not tend to use Standard Arabic. Furthermore, the

participant in example (42) represents French/ AVA code-switching patterns. He started by using the French clause “déjà les joueurs” which has no equivalent in AVA and it is commonly used by many Algerians in the ‘Field’ of sports, shifted to AVA, then switched back to French using the word “retraite” which is a word used in AVA, that originates from French, for which there is a SA equivalent but which is not used in AVA.

The example (41) indicates that the participant is giving his own opinion about how a particular football team should play. The user followed French/AVA/ English code-switching patterns. The sentence showed an intra-sentential type of switching in which the user switched more than three times from language to language and vice versa. Despite the number of switches within this sentence, this participant seems to be pretty skilled in the use of codeswitching (CS) with the use of utterances from three different languages with three different syntactical rules. It should be noted that the same participant demonstrated in (39) that he is able to produce sentences in English without borrowing or switching.

Having reviewed example (43), (44) and (45), it is clear that the main discussion was about participants’ opinions about football and that people cannot judge the coach’s techniques. Both participants followed the same direction of using borrowing and code-switching patterns between English/ AVA, AVA/ English, AVA/ French with different grammatical structures. However, different types of language mixing occurred in these exchanges. “Player” in English or “jouer” in French, are two words used by the same participant in example (43); this is an indication that this word is perhaps better used in a different language as it only has a standard Arabic form and not AVA. This implies that AVA students seem to avoid the use of Standard Arabic in their conversations.

The same can be also applied to “ballon” which means a “ball” in English and “la coupe d’Afrique” which is “the African Cup”. “Routine” and “déja” are two lexical borrowing items that have no equivalence in AVA, and are adopted by Algerians as a cultural influence to fill the lexical gap in the recipient language which is AVA.

Despite the shift from one language to another, it is evident that the syntactic rules of the three languages are respected. In contrast, “yjudgi” and “ysupportiwe”, on the other hand, represent a different type of borrowing which is “loan blend” (see section 2.2.3.1). If we look at “ysupportiwe”, we notice that the grammatical rules are not respected but the phonology of the lexical item is integrated with the language of the bound morphemes “y” and “iwe”. This word consists of two bound morphemes from AVA with the root which is the English verb “support”, a lexical item in borrowing. The meaning is plural in this case: that is, “we all support”. “Yjudgi” is also illustrated in the same sentence in which the participant uses the AVA morphemes “y” and “I” as a lexical borrowing but keeps the original root or slightly modifies it by replacing the “e” with “I” at the end of the word “judge” to indicate a singular person in AVA grammar. Another violation of the constraints at the level of discourse occurs where an AVA determiner “I” is used to fit the “coach” word instead of the definite article “the” for a correct English sentence. Thus, a loan blend borrowing occurs within the nominal phrase “I coach” between the bound and the free morphemes. Having examined this structure, it can be noticed this type of borrowing that is a loan blend has been generated within the clause where the process of shifting occurred between a determiner and a subject.

(46) and (47) clauses are entirely presented in English as participants showed excitement at the results of the football match. The reason, in particular, was probably that

their English is ungrammatical and they did not have the sufficient knowledge of the language in which to express their excitement. It also might assume that the participants expect their peers to understand English. However, an accurate explanation for this choice was given by the interviewees at the one-to-one interview stage and this, in turn, will be described and analysed later in this chapter.

To sum up, this section, unlike the previous one, displays a considerable amount of switching into French, probably because the general topic is directed towards the discussion of sports. The link between French and sports could in turn be linked to the social and political history of sports between France and Algeria in the past. The graph below is an illustration of the languages used by the participants while discussing sports topics:

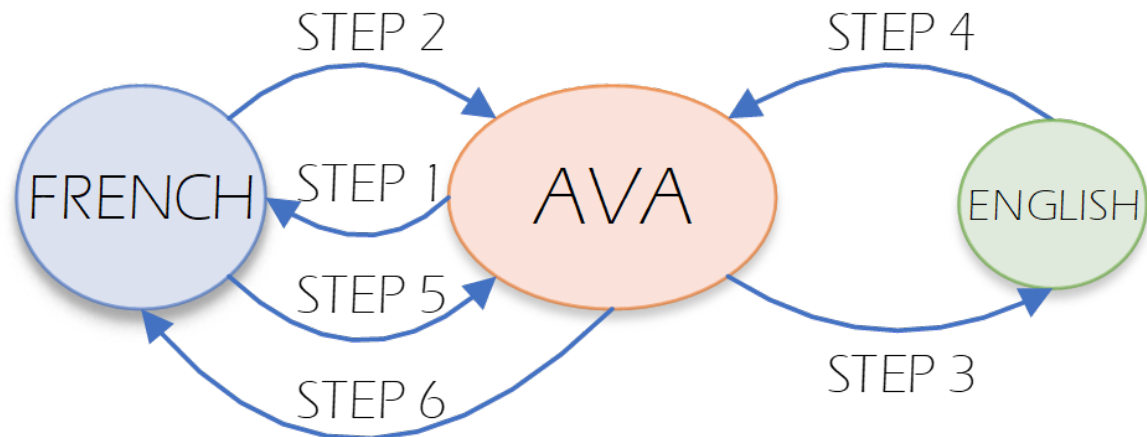


Figure 4.5: Structural graphic of the use of the three languages in sports topic

4.4.3 Theme: religion

4.4.3.1 Extracted examples:

Soumia: alors twakelt 3la rabi soubhano salit salati salit rak3tin w roht bismillah
ya rab. (48)

Translation: So I trusted the Almighty of God, I prayed two rakkaat (prayer rules in Islam) and started with the name of God.

Feryel: nhab nkon taleb lmouslim ikoun moutadayn w yajma3 bin dino w akhla9 w l3amal w kol chi w ikoun imad soura l 7assana li islam w hmdulah drk tala3t premier semester. li m3aya galouli kifah nty taddi 13 (laughing) rabi soub7ano wafa9ni hadi kaml thi9a fi rabi soubhano. Ki 3awdet starja3t nafsi 3tani rabi l ya9in w hamdullah. (49)

Translation: I want the Muslim student to be religious and have all of religion, good manners and depict Islam in a good image, now thank God I passed the first semester. My classmates were wondering how I can get 13/20 grade because of the almighty God who helped me succeed. This is once again due to trust in God, when I reflected on my experience, God gives certainty and I thank him.

Leila: ana nmout 3la Français mais golt mandirahch 3lajal la conjugaison. Lmohim dert Anglais ana ki dkholt 3la nhar lawl ba3d golt ya rabi sidi 3lah dert Anglais (laughing) même awal 3am ta3 l'Anglais hna w anaya li drk im in nowhere (50)

Translation: I love French, but I did not want to choose it because of grammar. Anyway, I chose English and the first day I entered the class, I said oh my goodness I should not have chosen English. I still feel like I am nowhere since the first year I started learning English.

Selma: really! 3andi rabi soubhano howa li inaja7 fia manich ga3da ndir efforts khlass (51)

Translation: Really! I have the almighty God who helped me to succeed as I am not making any efforts at all.

Fatima: 3lah matakmlch fi hadi w tprovi rouhak (52)

Translation: Why don't you continue you in this path and prove yourself.

Folla: it depends 3la 9owat chakhass w thi9ato fi nafso tab3an w lmou7it lkharji wla ta2thir ta3 hadrat nass. (53)

Translation: It certainly depends how faithful and trustful the person is of himself/herself and the impact of the environment and society.

Fatima: it really affects so much (54)

Selma: you can change it I am sure if you want you can especially if something you have control over it mouch haja gal dareha rabi man9derch 3liha. (55)

Translation: You.....over it, it is not something that God did that you cannot do it.

Folla: ana na9bal criticisim w nchouf li ra2y li positive (56)

Translation: I accept criticism and look for positive opinions.

Selma: geli adilna sa3 lbac w ba3d issahel rabi lmohim ditte lbac gotlo papa wech gotli 9bal gotlo chouf s7abak yakhi ta3rfi l9adia hadik ta3 interference ana bghit hak golt jadarmia (57)

Translation: He asked me to first get the baccalaureate exam and then God makes things easy. Anyway, I passed my baccalaureate exam then I told him dad you promised me to speak to your friends for the sake of intervention for me to join to the army.

Note:

Bac: stands for “baccalaureate” which Algerians and French people use to indicate a degree after finishing the secondary school.

Table 4.7. Language patterns used by participants (religion)

Students	The languages used			
	AVA	Standard Arabic	French	English
Selma	√		√	√
Fatima	√			√
Leila	√		√	√
Houda	N		N	N
Feryel	√	√	√	
Arije	N		N	N
Folla	√	√		√
Soumia	√	√	√	

4.4.3.2 In the domain of religion:

The above conversation examples were taken from the women’s discussion about a religious topic which is the ‘Field’ according to Halliday. AVA students of English represent the ‘Tenor’ and a spoken ‘Mode’. One of the participants asked if she could talk

about her story of how God helped her to succeed in her studies. The other participants, therefore, decided to reflect on their past experiences and share their beliefs with the group. As is shown in example (48), the participant's speech mainly involves AVA and SA; there is only one word the participant started with, "alors", which is derived from French and means "so" in English. This is a loan word that is commonly used by Algerians.

In the same way as example (48), participant (49) followed the same patterns of the language mixing process of AVA/SA/ French in which she inserted the phrase "premier semestre" that is a reversion to the 'Field' of education discussed earlier, and hence she uses French and the number 13 which was pronounced "treize" in French. Both (48) and (49) respected the syntactic rules for both Arabic and French. Example (50), however, presents a different combination of languages; the participant generated AVA/ French/ English language mixing patterns. This example shows the participant's desire to study French and how she expressed her feelings towards English. It shows the competency of the participant in shifting on more than one occasion within the same clause without any violation of the grammatical and syntactic rules of the three languages. It can be clearly seen that this participant did not use many religious terms in her example. (51), (53) and (56) mainly highlight an English/AVA borrowing pattern. This generates a loan word borrowing type through the insertion of a few words in English; whereas the rest is mainly AVA to express how a person should believe in God and himself/herself. In all the examples, the three different languages do not share the same grammatical structure; however, the participants did not violate any of their syntactical rules. Example (52) records a different type of borrowing which is "loan blend". Looking at the word "tprovi" shows that there is a violation of the grammatical rules; the participant is giving advice to

her friend. This is a shift in register from “discussing religion” to “giving advice”, and so she opts for a form which more clearly shows the interpersonal relationship (metafunction) see 2.1.1. She used the AVA morphemes “t” and “i” as a form of lexical borrowing but keeps the original root or slightly modifies it by replacing the “e” with “I” at the end of the word “prove” to indicate first person singular in the AVA grammar.

Example (54) displays a short sentence in pure English. The participant wanted to show agreement or to ascertain what her group mate has already stated about the impact of the society on people in a different language than AVA or SA. The participant in (55) presented another fact about the effect that the society can have on people. She seemed to follow what the previous participant (54) used as a language. However, she ended her clause in AVA because she had linked the impact of society on people to God’s capacity in controlling things. Having reviewed example (57), we notice that there is another violation of the constraints at the level of discourse where the AVA determiner “I” is used to fit the word “bac” instead of “le” article for a correct French insertion which is “the” in English. “Bac” is a French term that stands for “baccalaureate”, shortened to “bac”, and it refers to the qualification gained after finishing secondary school. Thus, a loan blend borrowing has occurred within the nominal phrase “I bac” between the bound and the free morpheme. The word “Jadarmia” is illustrated in the same sentence; it is a word imported from French and used in the repertoire of Algerians in which it has been arabised. This demonstrates a “relexification” type of borrowing in which the participant builds a new lexical entry, in this case by copying the actual meaning of the French word “les gendarmes” and replacing its phonological and grammar representation. It can be

obviously seen that this participant made use of the three languages; however, she did not respect the grammatical and syntactic rules of the different languages.

As a general view, participants used less mixing from both English and French when talking about their own experiences that are related to their beliefs and trust in God. That is to say, they seem to stick to their Muslim identity which needs the use of AVA and SA to express their ideas. More importantly, participants (48) and (49) preferred the use of standard Arabic as the suitable language for this topic. This is summarised in the following graph:

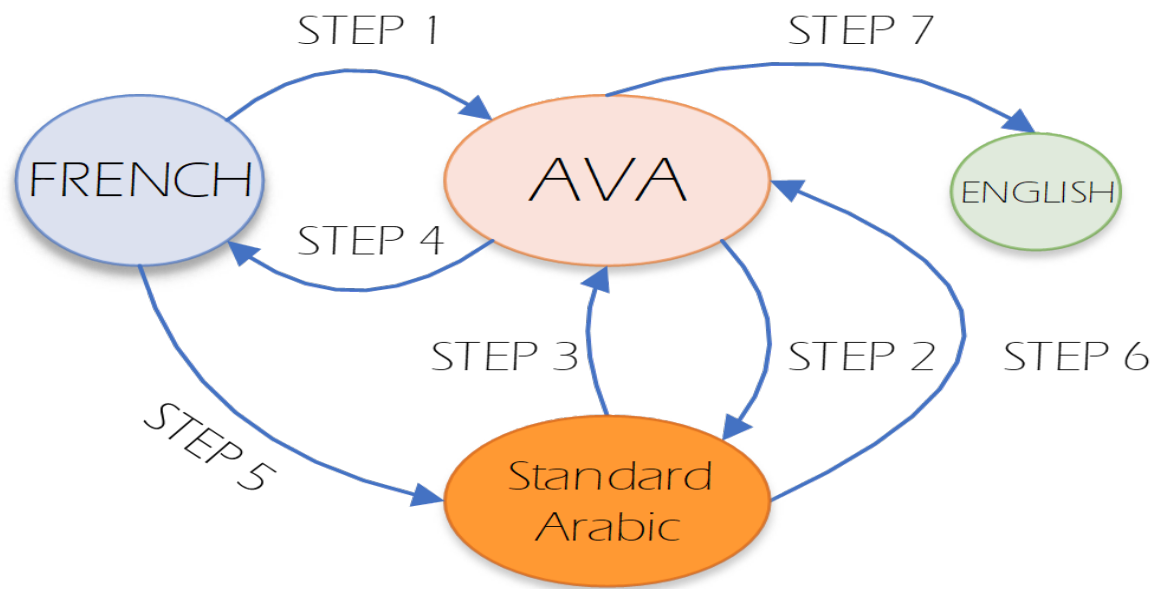


Figure 4.6: Structural graphic of the use of the four categories of language (religion)

4.5 Stages six and seven: Reflections on face-to-face group and preparation for one-to-one interviews

Having reflected on students' interaction in the face-to-face group discussions, I decided to ask the chosen interviewees about their language use during the group

discussion within a large group. I also wanted to explore whether the participants were aware of their use of language mixing and to identify those situations in which they most often tended to use mixing of English and AVA. It should be acknowledged that the term “Arabic” was used interchangeably with SA or AVA by the chosen participants in the one-to-one interviews’ data. Therefore, the difference between “Arabic”, “SA”, and “AVA” could not be identified precisely due to the extensive use of the term “Arabic”.

I chose six participants to take part in the one-to-one interviews. The rationale for the selection was based on the participants who most frequently used English borrowings in their speech, and those who least regularly used English borrowings. Furthermore, having more women than men in the entire group of participants led me to invite four women and two men to keep the sample relatively consistent in terms of gender. I anticipated that those participants might have a higher of awareness of the situations in which they tended to use more than one language. I conducted all the interviews using only the English language to simplify the coding of the data. However, my interviewees were given the right to answer in any language they wanted. Data gathered during the group discussion stage was used to further explore the phenomena of language contact that occurred within the participants’ discourse. This part of the research illustrates participants’ attitudinal dimensions in their use of language in general and the phenomena of borrowing in particular.

4.5.1 Participant one

I started the first interview by asking the first woman participant about the sector in which she started studying English, and the interviewee stated that she had been studying

the language since middle school. The second question was about the situations in the group discussion in which she used more than one language. She claimed that she was comfortable in shifting from Arabic to English when she is with her close friends or on social media platforms. She also said that she uses this type of shift with her brother at home as they are both studying English. In the third question, I sought to find out if the participant was acting naturally during the group discussion in which she participated. She claimed that her use of more than one language was spontaneous and she had forgotten that she had been recruited to take part in a research project. She declared that the presence of the researcher did not affect her discussion in the group. The next question focused on the reasons for her use of more than one language. The interviewee answered that the reason was because she could not find certain words in Arabic; hence, she borrowed from English. Furthermore, shifting from Arabic to English shows her as belonging to the group of English learners and that she is a student of the language. I asked the participant why she did not use French and Arabic in her everyday speech, and she responded that speaking only Arabic would not develop her English skills and that she needed to practise the language she is learning. However, her use of English only is limited to certain situations.

The other sub-question shed light on the purposes of using more than one language. The interviewee responded that speaking more than one language in any conversation is natural for Algerians. Additionally, this participant pointed out that her use of Arabic and English is linked to her conversations with friends, claiming that switching and borrowing happen most often between friends who do not tend to judge each other according to the language they use. She then declared that some topics can only be expressed using an alternative language to convey the meaning. The participant confirmed that she uses

different languages outside the university to show people that speaking them is part of her educational level and that she is a student of English. This can be summarised in her quote “I want to show that I am educated, and I am an English student”. I then wanted to give her the opportunity to share any thoughts about her use of language after the interview experience, and she replied that she enjoyed participating in this research as she was comfortable sharing ideas and shifting between languages with people that she does not know. To conclude with this participant, she mentioned that social media is a useful tool whereby many students use different languages as they interact with different people from different backgrounds.

4.5.2 Participant two

Observing the language used by this second participant during the group discussion motivated me to invite her, in particular, for a one-to-one interview. To my question about how long she had been studying English she replied it was since middle school. I then asked her about what situations in the group discussion led her to use more than one language. Like the first participant, this interviewee declared that she used AVA and English because her friends and colleagues understood both languages and spoke them in conversation. She also stated that the main situation in which she uses more than one language is when she was with students who study English. In other words, her use of more than one language depends on the situation in which she finds herself and to whom she is talking. For instance, speaking about education as in the group discussion, she found the need to use English words because there are no appropriate words in Arabic. This confirms one reason for borrowing as discussed in the literature review chapter, that AVA speakers

borrow from English into Arabic to fill the lexical gap in the recipient language (see section 2.2.4). The next question focused on the participant's behaviour in her use of language and whether it was intentional. She asserted that she had no intention of borrowing/ switching from other languages as her main reason for doing so was because she was not able to find synonyms in Arabic or in many cases she forgot the Arabic words due to her constant use of English language in the classroom. The participant stated that she wished she was fluent in English as this helps her to choose the language that best expresses her ideas using the language which she knows best. The fourth question dealt with the reasons for the use of more than one language. The interviewee stated three reasons for her language use; borrowing words from English was due to the movies she used to watch, and she claimed that this had given her an adequate English vocabulary. The second reason was to practise and improve her English skills in order to travel abroad. In explaining the third reason, the participant highlighted that the topic being discussed controlled the speaker's use of different languages. Like the first interviewee, this participant clarified that borrowing or switching between languages depends on the situation the user is in and what he/she finds useful and more expressive. The interviewee said her own practice was to use English words that sounded like Arabic so as to keep the same structure and rhythm of both languages. This can be seen in the extracted examples above about lexical borrowings of both topics, education and religion, as in the words "ysupportiwe", "tprovi", "ytreatiwe". Furthermore, this participant declared that her use of more than one language in a conversation is highly marked in written form on Facebook. She thinks that social media platforms are informal spaces where people can act more freely than when engaged in speaking only. However, this did not prevent her from shifting from one language to

another in the actual group discussion. I asked her to clarify this point and she replied that she was quite shy about sharing her sad experience with many students that she had not met before. Therefore, her speech was limited to educational topics. She said that if she was in an online discussion, she could have shared her thoughts better using both Arabic and English and this once again depends on the context and the situation. That is to say, this participant wanted to clarify that social media is an incentive to using more than one language and makes individuals express their ideas and thoughts in different forms of writing. I skipped the last question about whether she had any other thoughts because the interviewee left after giving her opinions in response to the previous question.

4.5.3 Participant three

This participant is another female student whom I invited to take part in the one-to-one interview because she showed a lot of excitement about taking part in this project. The use of AVA, French and English was prominent in her group discussion. Concerning the sectors in which she has studied English, she stated that it was since middle school. The interviewee then claimed that she used AVA and English with her friends who speak and understand English in the group discussion. She claimed that she was likely to use these two languages while talking about her teachers and how they taught in the class. Thus, this can be linked to educational situations. Additionally, the participant declared that she used English intentionally to speak to her parents for the sake of learning. Moving to what extent this participant was acting naturally, she asserted that this was normal behaviour and did not change during the period of investigation. For this participant, the reasons for using more than one language were many; she reported that despite her mother tongue being Arabic, speaking in English helped her to express things in more situations than Arabic

did. She also admitted that she uses different languages to show that she can speak more than one language and to boost her prestige stating that

I use English just to show off, I feel like I am elegant and I am an English student for example when I am in the bus, I use it too much as a matter of prestige because when people hear you they realise you study English and they get surprised oh wow she studies English. It's like something that shows identity see who I am, so its prestigious.

The participant added that it is normal for Algerians to speak Arabic, French and English. I asked her if she uses French as much as English in her daily conversations, and she replied that she prefers English because of its importance as an international language and to show her identity. However, she still uses some words of French because she thinks that it is worth speaking more than one language. At the end of the interview, I wanted to give the participant the opportunity to express further thoughts about her language use. Therefore, she was happy to share some of the points she noted during her participation in this project. She noticed that AVA students of English have a great tendency to shift from Arabic to English nowadays. According to her, this is becoming a habit and it may develop in the near future. That is to say, AVA students might only use English in their conversations.

4.5.4 Participant four

The reason this participant was invited for a one-to-one interview was because she showed less use of the borrowing process. Unlike the other participants, this participant declared that she has been studying English since primary school. She then stated that she used different languages with her friends when they discussed topics about their studies. The participant declared that she has mastered four languages: Arabic, French, English and

Turkish. She clarified that she generally prefers to use her mother tongue; but French if the topic discussed is about science, for example medicine. However, she uses more English besides Arabic with her friends who are competent enough or who study English at the university. On the other hand, she sometimes mixes all of the languages if the topic is an appropriate one to speak about in four languages. That is to say, the participant's use of language depends on the interlocutor and the topic being discussed. This interviewee confirmed that her speech was natural, and she was fully aware that her use of language was spontaneous. Moving to the reasons for using different languages, the participant claimed that she tended to borrow from other languages as she struggled to find every single word that was needed in Arabic. But she also emphasised that usage depends on the situation and the topic she found herself discussing. An example given by the participant was that expressing a religious point of view needs purely Arabic as English cannot convey the full meaning. Furthermore, the participant said

before I got to university, I used to use French a lot but now as I am at university and studying English, so I have to use it. Now, my use of English is more than French with Arabic. Sometimes I worry too much about my use of language but then I get my fear away as English is the language of the world and as I have ambitions in the future, so I need to be practical.

This is evident in the participant's group discussion in which she tended to shift from AVA to English in many cases. She sees English as the language of the world, and this was one of the reasons for borrowing, as stated in the literature review chapter (see section 2.2.4). Moreover, the participant claimed that she is motivated to increase her English language skills because she believes that English is used globally and French is not. This is supported by her claim about her brother's experience in using English at his work place in Germany. Therefore, her use of French was fairly limited as she showed no interest in developing it.

When asked at the end of the interview, the participant said she had no more ideas or thoughts to share with the interviewer.

4.5.5 Participant five

This participant is a male student who showed considerable enthusiasm in his participation. His use of Arabic and English was noticed throughout his speech. Before I started asking the interviewee questions, he wanted to thank me for having clearly explained the aims and objectives of this study. I asked this participant about the educational sector in which he studied English and he replied that he had been learning English since early childhood education, continuing until his higher education. His motivation to learn English was first aroused when he was six years old as his father and brother encouraged him to study languages. The interviewee stated that he used more than one language depending on the context. He declared, for instance, “I use pure English for jokes [...]. I am happy that I speak English with my friends who understand and speak English”. Standard Arabic, on the other hand, can be found only in some of his writing scripts about politics. Outside the frame of this research, the participant said “I had many friends on social media from different western cultural backgrounds to whom I only speak in English”. He then confirmed that his behaviour was natural and spontaneous during the data collection stage. This can be illustrated in the participant’s quote “it happens technically, your mind switches languages. Although I write in Arabic, I find myself borrowing or switching to English [...] I like to treat the words in English in many cases”. The interviewee claimed that there was no particular reason for his use of more than one language; it was only because he had a degree in English and wanted to use it as a tool in order not to forget the language he had been learning for many years. Therefore, he reported

that he is now happy to communicate with his friends by shifting from one language to another depending on the topic, the addressee and the situation. Last and not least, the participant wanted to give his opinions about language use in which he linked it to the speaker himself/herself and what he/she wants to convey; he also stated that English is moving into the Algerian context nowadays, a claim that this research is investigating. For him, this depends on people's purposes. This can be illustrated in his quote "we can't avoid that English is moving on in the Algerian context nowadays. It depends on people's purposes. I am sure we will have a huge background of vocabulary".

To conclude the interview, the participant wanted to share his feelings about taking part in this project. He stated that he enjoyed his participation in this data collection as he is proud of the researcher qualifications and that his experience helped him to realise the impact of language borrowing on him.

4.5.6 Participant six

This participant is a male student who was very interested in this research project, and reflected on his use of different languages. He said that "I prefer to use English besides my mother tongue which is vernacular Arabic". The interviewee stated that he had been studying English as an academic field since middle school; however, his interest in learning English began at the age of five. He declared that he began talking about sports topics in pure English when he noticed that one of the students did not have enough background in English. Therefore, he had shifted to Arabic so that this particular student could understand the whole group. For this reason, the participant claimed he had to control his use of English throughout the conversation, stating "I have tried to control myself, though, as the use of English was controlling me". That is to say, his language use was intentional, in

some cases depending on the situation he was in. This participant proclaimed that he not only shifts from Arabic to English with students of English, but also with friends who study economics and architecture because they are competent in English. They form what he called “English and Arabic discussion based”. This interviewee also claimed that he tended to use more English than Arabic for the sake of entertainment and cultural discussion, that he had no specific purpose for using more than one language, and that he only prefers to mix languages in most of his conversations. I asked him to clarify his response and he stated that English, for instance, expresses more the cultural issues, topics about philosophy and religion. He believed that he is good at expressing his ideas and feelings in English rather than Arabic or French, a claim that was able to be proved in the data collection process of the group discussion. More importantly, the participant shed light on other purposes that made him use more than one language, namely, that he wanted to express his identity as a person competent in speaking English. This participant stated that language is not used in just in one way but in many ways, and that this motivated him to try and improve himself. He, finally, wanted to express his attitude towards being part of this research by explaining how this experience had a positive impact on his linguistic knowledge about which he stated that he is now more conscious of the importance of investigating language use in people’s discourse.

CHAPTER 5

5 DISCUSSION OF THE FINDINGS

5.1 Introduction

This chapter provides a critical discussion of the findings outlined in the previous chapter, which were obtained from online Facebook private conversations, the students' face-to-face group discussions, and the one-to-one interviews. This chapter will identify possible factors which cause language changes as highlighted in chapter four. In addition to looking at the factors mentioned below, I have also identified differences in the patterns of language mixing in AVA students' conversations on each topic, which I believe adds a new angle to research in this area.

In this chapter, I will first discuss the three research questions in turn and identify the possible factors that may have caused the changes. Six factors of language change were identified in the literature review (see 2.1.1 and 2.1.2) which are: the topic discussed, the addressee, the situation, the type of interaction, level of education, and the speaker's identity, factors that were referenced in key theories such as Halliday (1960) and Fishman (1965). This discussion will also suggest two other factors revealed in the research results which have not yet been discussed by other researchers in this field, and which constitute the key contribution to language change made by this research. These are: feelings, online/offline communication. Following this, I will then discuss the three themes illustrated in chapter four – education, sports, religion – to demonstrate the language patterns revealed.

This research project not only seeks to determine the dominant features of linguistic behaviour concerning borrowing among the chosen sample, but also explores other

language processes that were observed during the data collection stage in the students' conversations. However, these were not subject to further investigation since I decided to focus on the most relevant phenomena to my study which is borrowing.

This research was built upon three research questions:

5.2 Research Question 1:

What is the impact of the social media on language mixing in the Algerian context?

This research question aimed at highlighting the impact of social media on students' language use and particularly as demonstrated in the Facebook chat room. Online users of this research showed a great interest in using Facebook as a chatting platform in which they can freely use different languages in their interaction. These results were generated depending on the context in which the three languages (Arabic with its two varieties AVA and SA, French and English) were used. Furthermore, this claim is in line with the comments of participants one and two that claimed that social media encourages the use of more than one language (see Appendix III).

Several examples of how language contact may contribute to language shift within other languages were presented within Facebook conversations such as: a shift from AVA to English and then to French among AVA students' online speech. This can be illustrated in the example below:

well hhh I'm late if this world describes the situation apart sa welah hamdoulah

Note: AVA is highlighted in red, French in blue and English in green.

Translation: well (laughing) I am late if this world describes the situation apart from that I swear I am fine thank God

In this context, the online platform Facebook may provide the users with opportunities to shift from one language to another. This was evident in students' online

written forms (as shown in the above example). Online chatrooms as a communication technology provide speakers with opportunities for synchronous interaction through a written form (Matras, 2013). The data shows that participants have a tendency to show their linguistic background in mastering more than one language. In fact, this assumption was explained, based on the online communication factor that was listed above, so this example shows that the participant expresses his linguistic ability in mastering more than one language. The findings of this research highlighted that language contact phenomena that show the influence of English on AVA and vice versa recorded the highest language shift in students' conversations. Belmihoub (2018) in his article "English in a multilingual Algeria" claims that:

the internet today is a bottom-up platform for Algerian English users to reach the higher ends of the cline of bilingualism. The advent of such social media spaces as Facebook and YouTube offers a platform for Algerian youth to express themselves in English and become users of this language in an unprecedented fashion. (p. 7)

Therefore, it could possibly be said that social media may help users to switch and borrow from other languages through providing a convenient communication medium that helps them to write AVA and SA in Latin scripts (this has been marked in all the online datasets and presented in examples 1 to 18 in chapter four) and to use various acronyms instead of transforming the keyboard to Arabic characters. This project shows how important it is to consider the role of "keyboards" and behaviours relating to them, and justifies researching the specific linguistic encounters where keyboards form part of the communication process; providing an extra level of complexity to spoken exchanges. This medium of communication helps the user to acquire, for instance, new words and

acronyms. Within the Facebook platform, ‘hmd’, ‘lol’, ‘wé’, were repeatedly marked in students’ conversations instead of full words. ‘Hmd’ is an acronym derived from Arabic, but then romanised using the keyboard. ‘Lol’ is an acronym derived from English, borrowed by AVA students and widely used in their online conversations (see examples (2), (3), (5), (6) in chapter four). ‘Wé’ is a French word written in English phonetics. These examples are commonly used by the chosen sample in an online written form. In this context, Matras (2013) claims that text messaging and chatrooms encourage the occurrence of non-standard forms of written language that contain linguistic improvisation and creativity. He therefore concludes that multilingual speakers create a complex repertoire of linguistic expressive structures when interacting with other individuals. This is due to the networking opportunities that enable speakers to use such a multilingual repertoire.

Regarding language form and structure, AVA has been introduced in different forms. First, AVA speech in Latin scripts was highlighted in ‘red’ in examples (1), (2), (3), (4), (5), (6), (7), (9), (10), (11), (12), (13), (14), (15), (16), (17), and (18) in the previous chapter. Second, new words are introduced through the use of English roots with AVA suffixes and prefixes, for example, “applikit” (I applied) in example (9) and “npushi” (I push) in example (16), and French in fewer occasions such as in “npresentihe” (I present) in example (6). As mentioned previously, at times, of course, it is not possible to identify if the borrowed forms were taken from French or from English, e.g. “to present” or “presenter”.

Findings from the interviews have also clarified that social media websites such as Facebook may offer freedom to the users to express their opinions/ideas, feelings, and so on. For instance, participant two in the previous chapter declared that social media

platforms are informal spaces where people can act more freely than in speech. However, this did not prevent the participant from mixing other languages and shifting from one language to another in the group discussion. This may indicate that Halliday's concept of 'Tenor' is transformed in online chatting, and that social distinctions contribute less to the choice of register (see example [1] where students address a teacher in very informal register). However, in example (2), the student uses 'sir' when asking a question of the teacher which shows respect, another student in examples (10) and (11) uses "darling" to talk to a friend. Despite these two differences in general there was a similarity between most conversations.

In addition, social media may encourage the users to show their bilingual or multilingual background through allowing them to convey a single meaning in different forms using more than one language. Thus, it could be said that at least three languages have been highlighted in each utterance of the students' conversations; AVA, French and English as in examples (1), (2), (3), (6), (16), (18).

Turning to patterns, the findings which were reported in chapter four showed that there were various patterns of language change such as from AVA to English, from English to AVA, from AVA to French, and from French to AVA. These patterns will be further explained when discussing the themes.

In conclusion, this section has shown that social media is a platform in which language mixing may occur. This was presented in the private written Facebook conversations of AVA students. Accordingly, AVA is influenced not only by English but also by French. This research was not using quantitative data collection and analysis, yet it appears that the highest level of borrowing in this study was from English. There is hence

a space for future research to use quantitative techniques to confirm if this can be generalisable.

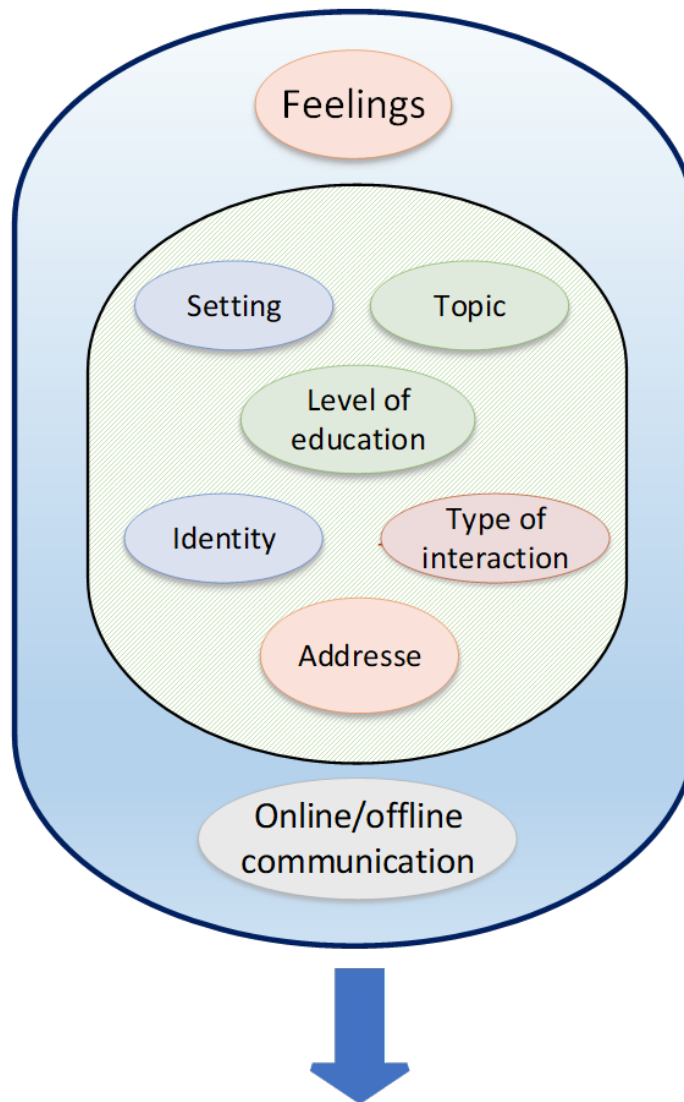
5.3 Research Question 2:

What cultural functions (the relationship between culture and borrowing) and linguistic functions does such borrowing fulfil?

This question identifies and explores the factors that contribute to language mixing and borrowing in particular. In other words, this research attempts to identify the influence of the factors listed above on the use of the language mixing process in both online conversations and face-to-face interaction.

The findings of this research present the possible factors that lead AVA students to mix and borrow from other languages. This can be summarised according to the speakers' cultural and social functions as in the diagram below:

Speakers cultural and linguistic functions



The factors that influence language use

Figure 5.1: The factors that influence language use.

In this diagram, the factors in the green subset correspond to examples of the mixing and borrowing linguistic behaviours which are identified in the literature review (chapter two). The factors in the blue set are factors identified within the findings which are explained in this chapter.

It has been argued in the literature review chapter that setting is one of the factors that influence language. The literature highlighted that the social setting plays a crucial role in demonstrating what the language is used for so as to obtain a specific target (O'Donnell, 2012, p.2, cited in Almurashi, 2016). Similarly, Gal (1987, p.287, cited in Dweik and Qawar, 2015) claims that users choose what language they use and when they use it according to the particular situation they find themselves in. This argument was also supported by Fishman (1965, p.93-95, cited in Valentino *et al.*, 2013) who claims that the setting dictates the language people use. For the purposes of this study, the Facebook discussion platform and face-to-face interaction are considered as informal settings. This is reflected in participants' online conversations when their interaction was between friends as well as in the group discussion where I declared to the participants the informality of the setting. This may help to explain the prevalence of language mixing in students' social media writings and speech, especially as some participants stated that they tend to use more than one language in social media as they consider it an open platform for acting freely.

Topic is another important factor influencing language mixing and borrowing in particular. According to Holmes (2001), bilinguals tend to use different language codes to discuss certain topics. Accordingly, Fishman (1965, cited in Valentino *et al.*, 2013) argues that a group of multilingual speakers may handle a specific topic in a specific language, meaning that this topic belongs to a domain which is covered by the dominant language in this group. The findings reported in the previous chapter support this claim; this was demonstrated in both the students' online conversations and face-to-face group discussion in which they inserted terms from both English and French into an AVA-based discourse. In other words, they tend to switch between or borrow from different languages when

discussing specific topics. One example comes from a student claim that the topic being discussed controlled the speakers' language use. Three of these topics were extracted from students' Facebook private conversations which are education, sports and religion (see chapter four). However, additional topics to these were given in the interviews with the participants such as cultural issues and philosophy. It is noteworthy that the data shows a great tendency to mix English with AVA in discussing the topic of education in both online conversations and face-to-face interaction (see figures 4.1 and 4.4). However, an exceptional example given by participant four is that the expression of a religious point of view needs Arabic as English cannot convey the full meaning (see figures 4.2 and 4.6). Therefore, a change of topic may often require a change of code.

The use of various language codes in a conversation is also influenced by the addressee. In other words, the speaker produces speech considering the addressee's understanding of language so as to convey the message. The addressee as presented in this research is considered an important factor in language mixing. Dweik and Qawar (2015), for example, claim that the target audience is one of the factors that determine the speaker's language choice. Hence, it is possible that the social nature of online chatting might reduce the importance of "addressee".

The findings from this research reveal that speakers tend to borrow or switch depending on the addressee's language proficiency. This claim was supported in the interviews in which one of the participants declared that he began speaking in English alone then had to shift to Arabic due to the limited English background of one of the students. This behaviour relates to the concept of translanguage explained in 2.1.3. This was

apparent in the group discussion when discussing the topic of sport (see examples 41 and 42).

In section 2.1.3, the literature review has identified mode of communication as a component of language distribution (Matras, 2009). In this study, mode is the medium of interaction between participants. Matthiessen and Halliday (1997, cited in Almurashi, 2016) have also identified mode as a part of the language system. The data of this study shows that the type of interaction or mode could possibly influence the use of language mixing. This study has two distinct modes; the first is social media (Facebook) and the second is face-to-face discussions and interviews (both discussions and interviews are face-to-face but they differ in terms of tenor/addressee). It is evident that the mode of online social media allows participants to adopt superdiverse language use as a way of signalling the identity of a cosmopolitan speaker (see section 2.1.3 where superdiversity is discussed). The face-to-face discussion mode could also generate a similar result to the online mode in which participants use more than one language. This is evident in relation to the various topics that were introduced in the previous chapter (see examples in themes 4.1.2, 4.1.3, 4.1.4, 4.2.1, 4.2.2, 4.2.3).

Spolsky (1998) states that hearing someone speak can immediately give people an indication about the person's gender, educational level, profession and age. The speaker's level of education seems to be an important factor to indicate the use of more than one language in a single exchange. The findings reported in the previous chapter indicate that there might be a need to practise English which suggests that many students may also mix AVA and French in their conversations in order to indicate their educational background. This is confirmed by one of the participants in the one-to-one interviews stated in the

previous chapter who says: “I have a degree in English and I wanted to use it as a tool to not forget the language I have been learning for many years”. To some participants, English is regarded as the language of the world. As identified in the literature review, this is also the opinion of Crystal (2012), who argues that English serves as an international lingua franca in many fields. Interestingly, this claim has been supported by these research findings in which the speakers show a tendency to shift from AVA to English within an educational environment (university) and outside academic situations. The use of English alongside AVA was also argued as a preference to other languages in the one-to-one interviews, as participants emphasised that they use English in locations such as home, on the bus and with friends from other disciplines than students of English. In other words, it can be suggested that speakers with a high level of education are able to introduce language mix with English and AVA utterances (see chapter four; online and face-to-face themes 4.1.2 and 4.2.1). In this context, evidence of multiple language contact and switching between languages are presented in students’ conversations according to how highly qualified they are educationally or how fluent they are in English.

Analysing the language used in this study showed that identity was one of the factors to which participants attributed great importance. This claim is reinforced by one of the questions of the interviews conducted in which participants declared that the insertion of English language within AVA was to show their “English” identity. Therefore, it can be claimed that mixing English with AVA may serve more than a communicative function, it also helps to identify speakers as possessors of an “English orientation”. In this case, the use of English in students’ online conversations and face-to-face interactions demonstrates that the participants are students of English. Another assumption is that

speakers attempt to use more than one language in order to show off their bilingual/multilingual identity. In accordance with the reasons for borrowing stated in the literature, this supports the fact that AVA students may mix languages in order to serve multiple identities. The choice of language that the speakers use can be correlated to their attitudes towards that particular language (Ferguson, 1959; Fishman, 1967, cited in Martínez, 2015). In addition, Martínez (2015) argues that a certain factor need not always be accepted as a reason for language choice if the speaker is not competent in the language. Hence, the level of competence in a certain language can be linked to the level of education; this has been previously discussed in this chapter.

According to what some participants say there may be a link to emotion. This is considered as as a factor that could contribute to language mixing or borrowing. It is believed that participants tend to mix English with AVA to express their real feelings towards a certain topic or situation. In fact, this claim was based upon participants' preference in using English with AVA when expressing their attitudes or feelings towards a situation that is sensitive/ emotional for them. For instance, some participants declared that their use of English language was mainly in conversation in order to express passion for the Real Madrid football team. This appears in examples (45) and (46). In terms of online users, the findings may show that certain words or expressions from another language are used to deliver speakers' real thoughts or feelings in discussion. This is possible but cannot be taken at face value as speakers often have incorrect impressions of their language use, or admit that language use and variation is also motivated by implicit goals they are unaware of, or that as interviewees they might not report honestly about their use. Therefore, this claim could be researched more robustly in future as this is contrary

to findings of others such as papers by Caldwell-Harris (2015), Keysar *et al.* (2012), and Eilola *et al.* (2007) who show that speakers are less emotional in their second language. Caldwell-Harris, for instance, quotes “languages that were learned naturistically, via social interactions, were judged to feel more emotional and were preferred for expressing emotional language.”

Online/offline communication contributed to this research study as an important factor for language use among AVA students. The use of the three languages (Arabic with its two varieties, French and English) was clearly evident in students’ online conversations and face-to-face interactions. According to the literature review, it may be possible to assume that social media influences the use of language mixing (Seargeant and Tagg, 2014). More importantly, recent research confirms that the digital world has given vernacular writing various new norms and writing styles which were not previously permitted (Androutsopoulos, 2011, cited in Damanhour, 2018). This, however, did not prevent switching or borrowing to occur in offline communication. The findings of the research show that the speakers’ interaction in the group discussion displayed utterances from different languages in the same speech. It is, therefore, noted that the three languages were used to differing degrees according to the topic discussed. However, mixing English with AVA displayed the most discernible pattern of linguistic behaviour in this study.

In summary, this question attempted to identify the various factors that lead to language mixing and borrowing, in particular in both online conversations and face-to-face interactions. The data showed six factors corresponding to what the literature review suggests. However, two other factors were found to contribute to language use in this research study which are: feelings of the speakers and online/offline communication.

5.4 Research Question 3:

What are AVA speakers signalling when they borrow from other languages?

This research question seeks to explore what the chosen sample of participants is signalling when they borrow from other languages.

The data from the interviews suggested answers to this question. It was revealed that participants usually switch between languages unintentionally; however, in some cases they are also conscious of their language use. In this connection, Matras (2014) reports that borrowing has several functions and purposes, which can be associated with previously stated factors such as setting or topic. Due to having a multilingual background, the speakers used their complex linguistic repertoire in selecting the appropriate language patterns according to the context of interaction. However, other settings do not allow for language choice. Accordingly, the research sample indicated that participants tend to mix/borrow from different languages in informal contexts with friends or people who share and understand the same languages. In this study, the informal setting was Facebook as a chatting platform room and face-to-face interactions. Speakers in this research showed an intimacy in embracing three languages in both means of communication.

The findings also showed that respondents mix languages depending on who they are talking to and whether they have mastery of more than one language, so that the speaker shifts to a language enabling the interlocutor to fully understand the message. This claim is reinforced by “participant five” in the previous chapter who declared that one reason for using English is having friends from different western backgrounds. It is possible that speakers are required to consider the addressee’s language fluency for both online

conversations and face-to-face interactions so as to ensure their (i.e the addressee's) understanding.

In addition, AVA or SA were considered to be as less expressive than English in conveying the right meaning in many contexts. For example, SA was rarely used in both education and sports topics and English language seemed to cover most students' conversations (see figures 4.1, 4.3, 4.4 and 4.5 in chapter four). The research data identified other factors that affect the speaker's linguistic behaviour such as expressing feelings/ ideas and cultural topics (see research question 2 above). Some of the participants declared that they express their real emotions better when using English as they think that there are no appropriate words in AVA to describe their real feelings. Others borrow from English for the sake of entertainment and to make jokes (see chapter four: participant five). In these ways, language choices can be connected to ideas of performing aspects of identity.

One reason for borrowing stated in the literature review chapter is to fill the lexical gap in the recipient language. In this connection, the impact of one language on another is not only constrained by the social prestige of a certain language, but speakers also attempt to fill what is called "gaps" in the lexical and grammatical representations of the recipient language (Matras, 2013). It is, therefore, shown by the research findings, particularly in students' group discussion and in their interviews, that AVA speakers tend to borrow from English into AVA to fill in the lexical gap. This can be noted in, for example (19), and (43) clauses in the previous chapter.

Furthermore, the findings show that some AVA students seem to be aware of the English words from which they might borrow. In other words, they tend occasionally to use English borrowings consciously in their speech/writing in order to show off their

knowledge of this highly prestigious and internationally recognized language in front of their friends. This is in line with what the literature suggested that world language is one of the reasons for language mixing among AVA students. In this context, Matras (2011) believes that speakers tend to use items from a language that is more dominant and powerful in the world so as to associate with the successful society. In this study, the speakers indicated that they like to show their skills in mastering more than one language and in expressing a multilingual identity. This could also probably indicate the speaker's level of education.

The table shown below explains how frequent the reasons for borrowings occur in the data. These reasons (see chapter 2 section 2.2.4) are linked to students' language use in both online conversations and group discussions. It is evident that the occurrence of the reasons for borrowing was more often online. Interestingly, new factors for the use of language mixing were stated by some participants in the one-to-one interviews such as entertainment, cultural discussions, and making jokes. However, these new factors could not be identified in both online chats and face-to-face group discussions data.

Table 5.1. Justification of the reasons for borrowing and their occurrence in the data

Reasons for borrowing	Examples from online data	Examples from face-to-face data	Additional comments
Lexical gap	(19)	(43)	Participant two and four also declared that the reason for their use of English within AVA is to fill the lexical gap. This is evident in both online and offline communication.
Internet usage	(1) to (18)		The use of language mixing was observed in all students' online conversations.
Social media	(1) to (18)		The findings showed that social media provides AVA users with opportunities for language mixing. Some participants in the one-to-one interviews have also stated that social media helps them to express their feelings freely.
World language (English)	(1) to (18)	(19) to (57)	Participant four and six have also stated that English is the language of the world. Hence, their language use mainly showed a mixture of English and AVA. This reason could be dependant on both the topic of discussion and modality.
Speech communities	(1) to (18)	(19) to (57)	<p>The data identified that speech community was presented as language mixing patterns in students' online and face-to-face conversations according to the topic of discussion. For example:</p> <p style="text-align: center;">Education: English/ AVA Sports: AVA/French Religion: AVA/ SA/ English</p>
Cultural values	(7)		There is no clear evidence for this reason in the data of this research except example (7) that shows the use of the universal signifier "cool". This could be more seen in online platforms than in offline as some AVA students said that they have more interaction with friends from different cultural background in an online setting.
Multiple identity	(1) to (18)	(19) to (57)	<p>The data showed that AVA students are both students of English and multilingual speakers. This is illustrated in their online and face-to-face conversations where the three languages are identified (Arabic, French and English).</p> <p>Expressing multiple identities was based on the topic of discussion. For example, AVA students tended to mix mainly English with AVA when they talked about education.</p>

Overall, the findings of what AVA speakers signal when they borrow from other languages can be summarised in the diagram below:

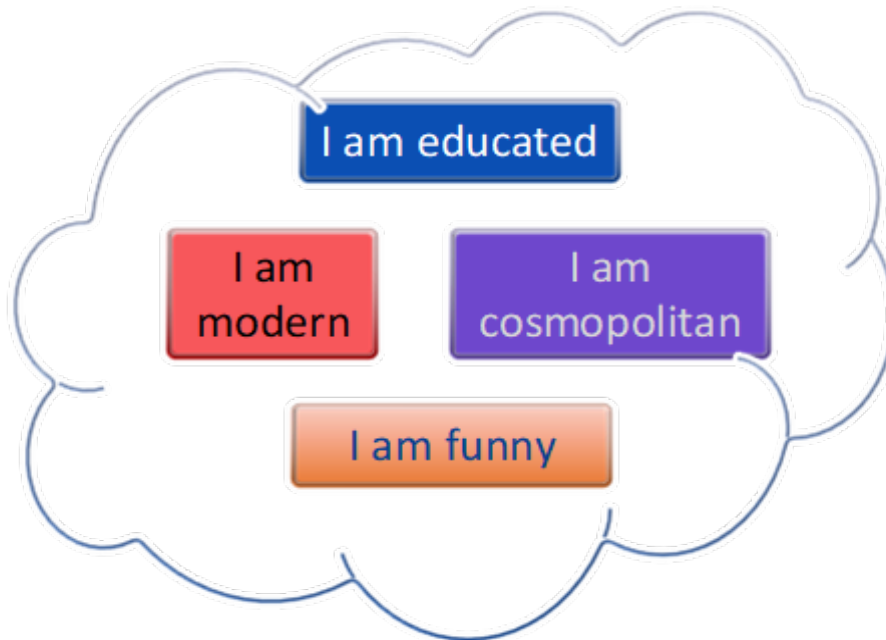


Figure 5.2: Signal implications of borrowing for AVA students

5.5 Overall discussion in terms of themes

5.5.1 Education:

The analysis described in the previous chapter shows that education as a social variable has a significant impact on most aspects of language mixing. It was found that English-AVA/ AVA-English were the main linguistic patterns to be chosen by participants when discussing educational topics (see figures 4.1 and 4.4). Taking morphological integration, for example, the data can clearly show that the incorporation of AVA bound morphemes into English stems was highly visible in AVA speakers in relation to the topic of education. The findings also reveal that it is always AVA morphemes which are

transferred into English words. Several loanblends are found in the AVA lexicon such as: yetreatiwe (they treat us), ycritisizi (he criticizes), givetna (she gave us). See examples (20), (34) and (36) in chapter four.

These findings may be attributed to the educational level of the speakers and can also indicate their adherence to prestige norms. Mohideen's study (2008, cited in Mohamed Ali, and Mohideen, 2008) shows that English borrowings were used in educational, scientific, technological, economic and political. According to the subjects of her study, English loan words were preferred because they sounded more elegant, modern and sophisticated. This falls into one of my research findings in which some of my participants declared the same. Fishman *et al.* (1977, cited in Othman, 2006) conducted a study concerning the use of Spanish versus English in the Puerto Rican community in New York City. A list of domains was proposed in order to see whether Spanish or English was used consistently. This includes topics such as family, friendship, religion, education and employment. The findings showed that Spanish was most likely spoken in the domain of "family", then "friendship" and "religion", whereas it was least likely to be spoken in the domains of "education" and "employment". However, it was completely the opposite for English. In my study, education/university is the most likely place for English use among AVA students. In addition, the difference between AVA and English among my subjects is similar to some extent to the distinction between Spanish and English among Mexican-Americans in San Antonio; Spanish is "encountered frequently in the sphere of many informal relations [e.g., home]" whereas English "dominates in the formal spheres of work, school, business, and so on" (Hayden, 1966, p.204, cited in Othman, 2006).

Another finding is that the use of individual words or phrases in English and French within AVA clauses relates not to the speakers' gender, but to their educational level. AVA students' use of French when discussing education topics was limited in both online and face-to-face interactions to a few lexical items which they inserted in AVA utterances. The fact that AVA students have a sufficient knowledge of English and French, makes it possible for them to borrow or switch depending on the topic or situation they find themselves in.

The findings also show that having different educational backgrounds lead AVA students to insert words and phrases from English so as to express identity. Furthermore, as previously mentioned, the results show that all the speakers use different languages in particular situations (context) and for particular purposes. This suggests why borrowing from English into AVA is perhaps the most developed among the chosen sample. In other words, this may explain why they use more English and AVA constituents.

5.5.2 Sports

Although English/AVA, AVA/English patterns were highlighted as the most dominant ones in relation to education, by contrast AVA/French, AVA/English/French linguistic patterns were highlighted by the participants when discussing the topic of sports. This may indicate that the content required the use of these patterns. AVA, however, is the language that the speakers use most fluently in their social media writings and speech. It can be claimed that AVA may be linked to what is called the "matrix language" (Myers-Scotton, 2002) for those speakers.

Accordingly, the findings from the one-to-one interviews show that the use of AVA/ French is a natural linguistic code among Algerian speakers for historical reasons.

Therefore, having analysed participants utterances, I observed from the group discussion method that the insertion of French words was most visible when sports topics were discussed (see figure 4.5). This claim may be connected to the speakers' preferences while giving their opinions or attitudes towards a particular football team as presented in examples (40), (42) and (44) in chapter four.

The AVA/English/French pattern has also been recorded throughout the data in this study, and may depict how the speakers are competent in using all three languages considering the topic of discussion. Looking at the pattern implies that the conversations started with AVA, moved to English and then shifted to French. However, the use of AVA can permanently be seen, and this may indicate that it is the language in which the participants find themselves most confident and fluent. Take, for instance, “l'équipe nationale”, “la coupe d'Afrique”, “déjà les joueurs”, phrases that can be marked as French switching used repeatedly in students' conversations. The reasons for this use could be associated with the various factors stated in answering the second research question of this study. On fewer occasions, English alone was used which may show that the participants are able to use the language they prefer without borrowings or switching if they want to; hence, borrowing/switching could relate to some kind of performing identity rather than a linguistic deficit.

Moreover, in many cases, the findings of this research suggested that there is no one-to-one equivalent in AVA which required students to switch or borrow from other languages. SA, however, seemed to be ignored by the chosen sample. This assumption is discussed further in section 5.6 under “further analysis results”.

5.5.3 Religion

Unlike the other themes, religion is a topic that shows less influence from French and English. Most participants generated AVA/SA pattern (see figures 4.2 and 4.6). However, several language mixing patterns were also identified which are: AVA/French/English, English/SA, AVA/English, AVA/French/SA, French/SA. The use of standard Arabic was noticed in both students' online conversations and their face-to-face interactions. It is, therefore, concluded that AVA students seem to show their Muslim identity which needs the use of SA. This may have a strong link to what Fishman (1972) argues, that SA is restricted to religious spheres because it is the language of the Quran. In this sense, AVA could be classified as the "L" variety; whereas, SA could take the "H" variety in this context. This categorisation can be traced back to what Ferguson (1959) calls "diglossia". The two varieties have distinct structural and functional relationships.

For this topic, it was notable that some participants preferred to insert standard Arabic in their writings and speech and used less mixing from both English and French when talking about their own experiences that are related to their beliefs and trust in God. In other words, these participants wanted to show their attachment to their religion and its sacred language. This is possibly a way to ensure that the religious principles would not be lost. The results of this study also showed that religion gets mixed up with other concerns like education and beyond, and it has less a clear focus than the other topics.

The AVA/French/English pattern is consistently presented in students' conversations. The highlighted languages hint that the speakers respect their use of language and follow the same pattern as that of their social media writings and speech. The use of only English/SA or AVA/English may depend on what the speakers prefer. This was

supported by the interviews where some of the participants declared that the frequency of using one language rather than another has changed nowadays. One of the reasons for this change is that English is incorporated into their daily contexts as students of English. This means that its use may be strongly visible in their social media writings and speech depending on the situation in which they find themselves. This could be linked to the fifth reason for borrowing (see section 2.2.4) in which AVA students used different language varieties depending on the topics discussed above in the speech community they found themselves in. In regard to French and AVA, these languages are considered to be the common background of most of the Algerian population. To clarify, AVA is the mother tongue of the target sample; whereas French is considered as the second language and has historical reasons to be integrated in the AVA context.

5.6 Further analysis results

5.6.1 English borrowing into AVA

It is revealed from the findings that the morphological integration of English loanwords/borrowing found in this study has become an integral part of current AVA language use, in varying degrees of frequency, for the spoken and written social media which has its own conventions like using keyboards. As previously explained, different languages were presented with different occurrence according to the topic/theme discussed (see figures 4.1. 4.2, 4.3, 4.4, 4.5, 4.6). Within prior literature, such loanwords were not presented as factors of mixing/borrowing; hence these borrowed words may be divided into two distinct groups depending on whether or not AVA equivalent forms are available in alternate use.

- **Loanwords alternating with other equivalent forms.** Many of the English borrowings are used in alternation with other equivalent forms. Most of these alternate with SA forms while the rest have been observed in alternative usage to other AVA words. It is important to note, however, that a loan word denoting several meanings may sometimes have a corresponding SA form which alternates with it only in one meaning, but no equivalent forms expressing the other meanings are found in AVA usage. An example is “conversation”; it may be reasonably argued that the SA of “conversation” is “El hadith” or it could be “El kalem” which is not commonly heard. As mentioned previously, it is important to emphasise the non-use of SA among AVA in everyday communication. This, therefore, leads to the occurrence of lexical borrowing among the target sample.
- **Loanwords with no alternate equivalents in use.** A considerable number of the English borrowings examined occur in AVA speech with no equivalents in alternative use. In fact, one of the participants claimed that she tended to borrow from other languages as she struggled to find the words in her mother tongue which is AVA. In many cases, she declared that she had forgotten the words in AVA due to her constant use of English language in the classroom. This may be categorised as a “cultural borrowing” which has been also called “loan words by necessity” (Myers-Scotton, 2006, cited in Kheder, 2011). In this context, I think it is easier for the participants to use English terms than look for the AVA equivalents which are sometimes unclear. Although SA forms that may be regarded as equivalent to those English loanwords do exist, their presence is limited within both spoken and written forms. The underlying causes are not difficult to identify. It may be pointed out that

the non-use of the SA forms in online conversations and face-to-face interactions is perhaps attributed to their low proficiency in SA or to what they have been learning in their previous academic study. My research participants tended to mainly use AVA as a medium of communication. SA was only highlighted when participants wanted to show their Muslim identity and this was presented in religious spheres.

Further remarks regarding the process of borrowing is that new borrowed elements have emerged in AVA students' social media writing and speech. These elements cannot be considered as mixing; they are borrowing items modified and used by the participants of the chosen sample. More precisely, a number of findings showed that speakers tend to incorporate a foreign item and subject it to various adjustments until it is eventually "naturalized". Such adjustments generally involve the addition/omission of certain native sounds to the borrowed language (this can be seen in table 5.1 below). In other words, speakers accept a source-language item only semantically and construct a new item using native elements. Thus, a selection of the procedures through which elements are borrowed seems to characterize the borrowing process. The pronunciation of these items is influenced by the spelling and writing of the native language. However, the semantic meaning of these morphological items corresponds precisely to those of the recipient language. It should be acknowledged that only some borrowed words have been morphologically adapted into AVA while others have kept their native form (see table 5.2 for examples).

In the morphological adaptation of the loanwords, it is generally marked that AVA prefixes and suffixes are integrated in the English words. More precisely, the borrowed elements are marked as verbs accommodated by native sounds and morphemes.

Table 5.2. Morphological integration in AVA students' social media writing and speech taken from this project data

Borrowed words	Morphological integration	Meaning in English
Applikit	"ikit"	I applied
Npushi	"n", "i"	I push
ytreatiwe	"y", "iwe"	They treat us
tencouragina	"t", "ina"	You encourage us
Ysupportik	"y", "ik"	He supports you
ytreatina	"y", "ina"	He treats us
Takiwe	"iwe"	Take notes
may-answeri	"m", "i"	No answer
Raisina	"ina"	We raised
yapplayiha	"y", "iha"	He applies it
npanikiwe	"n", "iwe"	We panic
Ycorrectilek	"y", "ilek"	Who corrects you
ycriticizi	"y", "i"	He criticizes
Respecti	"i"	Respect
Yspeaki	"y", "i"	He speaks
Givetna	"tna"	She gave us
Trecordi	"t", "i"	You record
recordete	"ete"	She recorded
Asketha	"etha"	She asked her
nsupportiwe	"n", "iwe"	We support
Tprovi	"t", "i"	You prove
Tpaniki	"t", "ki"	You panic

5.7 Borrowing/loanwords use prospects

The use of words, native and borrowed forms, is a matter of individual choice and such use is made to satisfy certain needs; hence one cannot be sure of the exact time in which the use of a particular loanword will remain or emerge as another form. However, according to the participants of my study, they expect that the greater the need, the longer loanwords are to remain in use. The importance of such loanwords could be because they fulfil a continuous need; therefore, the need for such loanwords would be appreciably greater than for all the others, especially if no AVA equivalents exist or are known to the users.

It is also believed that borrowing from English into AVA by AVA students indicates their knowledge of English as the most internationally recognised language. The visibility of English borrowings will probably have a continuous positive impact on people educated in English. This prediction is made on the grounds that those borrowed words have been fully integrated into AVA speakers' utterances and are used in both online and face-to-face interactions.

In conclusion, this chapter attempted to discuss the findings so as to answer the research questions in relation to the theoretical frameworks of this study. The data showed that AVA students use three different languages (Arabic with its two varieties AVA and SA, French and English) in their writing on social media and speech. English borrowing was highlighted as the most relevant linguistic behaviour in this research in line with AVA and French among this group of students. This use has been linked to various factors that have been previously explained. Facebook platforms, group discussions and one-to-one interviews have provided evidence of the phenomena discussed as they displayed the practise of mixing to different degrees in both written and oral forms. Accordingly, various linguistic patterns were also identified to determine the occurrence of the three languages mentioned, according to each topic. This chapter concluded with further analysis of the results and an assessment of the potential of the linguistic process of borrowing.

CHAPTER 6

6 CONCLUSION

6.1 Introduction

I believe that this thesis is the first to date that discusses mixing English with Algerian Vernacular Arabic. The literature review revealed that there are many terms used relating to borrowing, code-switching, and mixing, and the same terms are used differently by different researchers.

A study conducted by Sofiane (2015) on the use of code-switching and borrowing among Algerian university students in Oran showed that speakers borrow words from French due to the long period of colonization, and to its status in Algeria, where French is taught in schools and used in many domains of study, and is socially valued among almost all Algerians. For Sofiane, using French words that have an Arabic inflection or morphological integration within AVA is considered as equivalent to AVA and cannot be taken as code-switching or borrowing. Therefore, we could possibly say that there is no accurate definition for these terminologies and the results rely on the researchers' analysis of each study.

The analysis undertaken in this study examined the phenomena of language contact as it occurs in the social media writing and speech of AVA students. Data was obtained from online Facebook conversations, face-to-face interactions and one-to-one interviews. There were ten participants who submitted their online Facebook conversations; six women and four men. Facebook was selected as a source of data because it is one of the most popular social media platforms used by Algerians. Another 13 students, eight women and five men, took part in the face-to-face group discussions. Six of these (four women and

two men) were chosen for a one-to-one interview. Participants were given prior consent forms in which they agreed to take part in this research. Online ethical considerations were also taken into consideration and full approval was granted by the University of Northampton. The use of a tape recorder in the face-to-face group discussions and one-to-one interviews research methods was subject to the participants' permission, which they all granted. In addition, the population sample in this research presented Arab students. AVA was the mother tongue of the participants.

Although it seemed that this research presented a mixed use of the three languages (Arabic with its two varieties AVA and SA, French, and English), it is clear from the discussion that my analysis largely focused on the linguistic aspect of borrowing from English into AVA, which is the primary area of recent research on word borrowings.

This work has discussed three research questions that have been stated at the beginning of chapter one and discussed in chapter five. The findings can be summarised as the following:

Findings from the interviews revealed that Facebook as a chat platform may help the users to produce different language codes depending on the context. Participants tend to use social media in order to show their linguistic background in mastering more than one language. Further findings showed that AVA and SA were introduced in a different form from the classic one due to shifting from the use of Arabic characters to the Latin script. Interestingly, English utterances were also displayed in Arabic script. The use of abbreviations and acronyms that entails 'less effort' was also marked in students' online conversations. The shortened words might be judged as too long or time consuming to

write. Moreover, findings from the interviews indicated that Facebook is one of the websites that enables the users to freely express their opinions and feelings.

The results of this research also revealed several patterns of language mixing. English, French, AVA and SA were presented within the research sample according to each topic. For instance, English was marked as the predominant language in line with AVA while talking about education. Meyer-Scootten (2002) classified the dominant language as “the matrix language”, which is English in this case, and the inserted language “the imbedded language”, which is AVA. French was used substantially for sports topics and this could also demonstrate the cultural background of the participants as their vernacular is already a mixture of AVA and some French lexical items. AVA, however, was more frequently used in participants’ conversations about religion. This also included the use of some SA items. It could be said that the language production may not be always determined by the speaker’s preference as the interlocutor’s background and setting may intervene in the process in all topics of discussion.

In regard to the various theories about language use such as Halliday (1960) and Fishman (1965) (see sections 2.1.1 and 2.1.2), the findings from this research presented six factors that lead the speakers to mix. The speaker may borrow/switch between languages depending on the setting as claimed by Fishman in (Valentino *et al.*, 2013). There are two settings in this research: online Facebook (social media) setting and face-to-face group discussion setting. It is highlighted that despite the fact that two of the online Facebook conversations (conversations XX and XY) were between students and teachers, the conversations seem more informal than they would be in the real world. It could be said that the ‘social’ nature of Facebook brings with it an informality unlike real-world

encounters. The face-to-face group discussion settings are also considered as informal. I initially informed the participants that the data collection process was informal. As a result of this, students did not connect the formal setting of the university to how they interacted during the data collection stage.

In addition, speakers may switch or borrow from another language according to the topic. The findings from this research revealed that there is a correlation between the topics discussed and the codes used. In accordance with what Holmes (2001) claims, bilinguals tend to use different language codes to discuss certain topics. The speaker may also produce speech that is respectful of the addressee's language understanding, so as to convey the message. Furthermore, the data of this study shows that the type of interaction could possibly influence the use of language mixing. There are two modes in this study: social media (Facebook) mode and face-to-face discussions and interviews mode (both discussions and interviews are face-to-face but they differ in terms of tenor/addressee). The findings revealed that the level of education is an important factor and leads to the assumption that many students may mix words from other languages so as to express their educational background as students of English. Identity was one of the findings that speakers tended to show in their online conversations and face-to-face interactions. The participants in this study declared that their use of the English language is intended to show that they are students of English. Mixing languages could also indicate that speakers attempted to show their bilingual/ multilingual identity.

My contribution to knowledge in this research study highlighted the emergence of two factors that have not been highlighted in the literature. First, it is believed that participants tend to borrow from English to express their real feelings towards a certain

topic or situation (as was highlighted in the topic of sports). Second, online/offline communication seemed to be an important factor for language use among AVA students. That is to say, Facebook as an online platform encourages the users to introduce certain codes from different languages. Similarly, the use of the same codes of language was presented in an offline setting, that is the face-to-face group discussion research method in this study.

Further remarks noted in the findings are that it is always AVA morphemes that are regularly transferred into English stems. In other words, the speakers attempted to make adjustments by either adding certain native sounds to the borrowed language or omitting them. The newly constructed items are pronounced in the native language. However, they correspond to the same semantic meaning as the borrowed language. The morphological adaptation of the borrowed items was marked as verbs accommodated by native sounds and morphemes.

To sum up, the findings from this research established the extensive use of mixing English with AVA in both online conversations and face-to-face interactions. Both modes of communication promoted language shift (Arabic [AVA and SA], French, and English) within online conversations and face-to-face interactions. English, however, was more frequently used by the chosen sample of participants. More importantly, this project shows that “keyboards” are part of the communication process. They provide the users with easy communication through displaying AVA in Latin scripts which can foster the language shift. This medium of communication also helps the user to acquire, for instance, new words and acronyms which can result in the development of the speaker’s speech repertoire.

6.2 Reflections on reflection

Reflection is a key stage in my research. It was a constant process which I followed throughout the data collection and data analysis. Reflection enabled me to have in-depth thoughts about the use of language in AVA students' Facebook conversations, face-to-face group discussions, and one-to-one interviews. I have learned to be a reflective researcher and this helped me not only to report the findings from this research but also to explain how those findings were constructed at the same time as being reported. I have tried to open my mind to new ideas and thoughts that could give my thesis complexity. As is shown in table 3.1, the outcomes of the pilot study helped me to confirm my previous intentions about the use of more than one language in AVA students' conversations. Reflection on the online group Facebook conversations was useful for categorising the data into three emergent themes; education, sports, and religion. Next, I decided to use the same themes in the face-to-face group stage in order to explore the occurrence of language mixing and to discern any similarities/ differences used in the participants' discussions. After reflecting on this stage, I decided to ask the interviewees about the reasons for using more than one language in their speech and if this was intentional/unintentional. I also thought to ask the participants about the situations in which they tended to use mixing from English into AVA. I believe that reflection is a suitable approach for explanatory research.

6.3 Implication of the study

This study has some important implications for future research:

- Algerians are bilingual in Arabic and French, hence; they code-switch between the two languages. However, English is a language that is taught from the middle

school and does not have a long-established presence in AVA as French does. Therefore, it is considered a borrowing language for many Algerians.

- This research provided insights into the new practice of switching/borrowing from English among AVA students that had not been previously considered. However, further investigation of this could give richer results or more efficient findings.
- Future research could set out to use a wider social range of participants, to be able to investigate ‘Tenor’ more widely, and could also include quantitative data collection and analysis methods.
- With regards to pedagogical implications in the field of sociolinguistics, this work may be of benefit to coming generations by offering greater understanding of the borrowing process.
- This research attempted to add a new perspective to the use of language mixing, particularly borrowing from English into AVA in an online setting. Despite several studies on language in social media as not much research has been done in this area; this could add further dimensions to the ongoing research field.
- As a female researcher, I was aware that males were quite reluctant to submit their Facebook private messages. Therefore, if the research was to be conducted by a male researcher, it may have been showed different linguistic behaviours. This suggests areas for future research.
- The target sample of this study belongs to one particular social status and one age-group of between 20-30 years (young people). This may have been a reason for the production of common languages shared between the selected sample. Yet,

targeting both younger and older generations might produce results that can be categorised according to age group or social characteristics.

- As a part of the reflective design of the project, where ideas from previous stages were taken to shape future research, it is worth noting that this work covered three topics of discussion extracted from the participants' online conversations; namely, education, sports and religion. Therefore, discussing other personal issues may provide other forms of language mixing in both online conversations and face-to-face interactions or may lead to similar results to this research.

6.4 Limitations of the study

Within every research project there will always be some limitations to the researcher. As far as the current work is concerned:

- Time was the first limitation to this study. A longer duration would help researchers to use other research tools such as questionnaires in order to investigate students' attitudes further towards the phenomena of language contact. Perhaps with more time, researchers might assess the changes that could possibly happen in the participants' linguistic behaviour.
- This research is limited to the small size of the sample. A larger sample would yield different perspectives on the findings.
- The use of Facebook as a social media platform to collect data could be considered as a validity risk for this research. The reason for this is that the participants' conversations are accessed by the researcher and could possibly have an influence on how participants interact with each other as they become more aware of the research aims and objectives.

- Recruiting participants to take part in the face-to-face research method was challenging as not many students agreed to participate in this research project. This could have led to a limited database and yet it did not as the extra students I encouraged to join the recruited participants made a difference to the data base.
- Despite the fact that the aims and objectives of this research were fully explained in the information sheet, some participants were reluctant to submit their Facebook private messages as they believed their conversations may have included sensitive data. However, in my reflections, I consider that I managed to gather sufficient data to achieve the aims of this study.

6.5 Suggestions and Recommendations for Further Research

After reflecting on the findings of this research, I realised that there are still other areas of research that need to be taken into consideration and be studied. For example, in considering language influence and languages in contact within the Algerian speech community, many research studies can be undertaken to clarify and investigate all the existing phenomena. The following points summarise suggestions for future research:

- The results attained in this research study were based on AVA students as a specific group. However, these findings do not necessarily apply to the whole population of Algerian multilinguals. It would rather need to be further investigated by a large-scale study concerning the use of language mixing, particularly borrowing from English among AVA students. Such a study might provide confirmed results which would enable generalizations to be made.

- Future research could be carried out to see if there is a “gender performance” element in this type of discourse, and therefore whether research could be useful with a male researcher.
- An area of future research could be in exploring “translanguaging” more deeply.
- Other research should be carried out to see if any of the changes observed in social media writing do carry across to other forms of writing.
- An area of future research could be in observing the choice of register between students and teachers in online/ face-to-face formal settings.
- The fact that language is dynamic led me to wonder if AVA speakers will continue to insert English into AVA. Hence, what the future of AVA could be.
- It is worth saying that borrowing from English among the studied community within this research is a natural phenomenon. Therefore, it would be worth investigating it further in wider social media platforms which might give firm results of this new practice.
- The use of AVA may gradually subside with the progress of literacy and the growing contact between English and AVA.
- In this study, the speakers’ attitudes towards English-AVA borrowing indicated that language mixing becomes a normal pattern of verbal and written interaction. Surprisingly, the data showed that all the speakers used more than one code in their conversations. This suggests that borrowing/ switching is becoming a communicative system in its own right.

- A future research study/project on attitudes towards borrowing and code-switching would be important. It would provide reliable information on the recent practice of inserting English into AVA and whether speakers find this positive or negative.
- It would be also important to raise tutors and educators' awareness of the extensive use of inserting English among students of English in Algeria.
- It would be interesting to see whether the use of morphological integration is only typical for this specific group or whether it exists elsewhere in Algeria.
- It is predicted that the use of English borrowing among non-students of English will be limited in Algeria. However, conducting such a type of research will be useful to show that there are some people who are interested in using English in their daily life. This could be linked to some other factors that were not previously mentioned in the literature.
- It could be worth investigating the use of language mixing within both online and offline contexts to see what ramifications it may introduce after a certain period of time.

This research was worth undertaking because English is increasingly influencing the Algerian society. According to the latest news, French may be replaced by English in the Algerian Universities for the following reasons:

English will increase the number of international scientific and technological research outputs. Besides, the ranking of the universities and job prospects for graduates could potentially be improved by building ties with the anglophone world. Moreover, the use of English is a way of accentuating the cultural independence movement from the French

dominance. This research could be further developed using a wider research data sample that comprises several universities in Algeria to observe in which cities the evolution of English mixing is predominant. However, the participants of this research showed positive attitudes towards the use of English within AVA. This adds knowledge to contemporary changes in the Algerian society.

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APPENDICES

APPENDIX I

Conversation one:

Participant: salamou 3alaykoum sir (peace be upon you sir)

The other person: Wa 3alaikom salam wa ra7mato Allah (peace be upon you and the mercy of God)

Participant: labas chwi Mr X? (You okay Mr. X?)

The other person: hhhh fine hms

*hmd.....U? ('laughing' fine thank God ...you?)

Participant: well hhh I'm late if this world describes the situation apart sa welah hmd (well 'laughing' I am late if this world describes the situation apart from that I swear I am fine thank God)

The other person: hhh hmd ('laughing' thank God)

Participant: sir .. need ur help jst to tell me abt sm theory called corpus linguistics im gonna use it in my workthe term here is propaganda how its meaning changed through the times eske tasla7 fiha wela rani ghir nkhod lol (Sir, I need your help just to tell me about some theory called corpus linguistics, I am going to use it in my work.....is it suitable for my work or am I just talking no sense 'laughing')

The other person: Ah! OK, so u'll (you will) analyze a corpus..yeah if this what it means

Participant: corpus means a term?

The other person: hhhh oui, tesla7... corpus means "a collection of written or spoken texts" لازم t5ayer two texts and analyse them ('laughing', yes, it is... corpus means "a collection of written or spoken texts" you have to choose two texts and analyse them)

Participant: ok thats a great news indeed lol even better ha bouchi5a what are the prominent scholars to deal with this exact theory (ok that is great news indeed {laughing out loud} even better Sir)

The other person: so, u'll (you will) choose a number of texts

Participant: how abt (about) two works?

The other person: Well . . . listen,

Participant: ok

The other person: u (you) better ask X about that, he may be more informed about that technique cos (because) he used it in his magister dissertation

Participant: lol okay nchalah... a wé!! loool seems difficult wach khamit?*
({laughing out loud} okay God willing, oh really!! {Laughing out loud} seems difficult what do you think?)

The other person: hhhhhhhh (laughing)no, not difficult, U (you) can handle it

Participant: khlass itakalna 3ala allah hhhhh (alright we trust God 'laughing')
thank's so much sir ^^

The other person: Rabi yssahellek & as i told u just ask X. (May God make it easy for you and as I told you ask X)

Participant: ameen nchalah I will sir ('Amen' God willing I will sir)

The other person: He may even provide u (you) with some references émoticône smile

Participant: rabi ywaf9ekkhlass hhhh he will be bombarded (may God give you luck ... alright 'laughing' he will be bombarded)

The other person: Rabi ywaf9ek nta thani (may God give you luck you too)

Participant: ameen nchalah.....enjoy ur eve ('Amen' God willing....enjoy your evening)

The other person: I wish "Arsenal" good luck for tonight's match

Participant: hhhhhh awah hadra f retour ('laughing' no we talk in the return)

The other person: hhhhhhhhhhhh (laughing) no, i mean for tonight

Participant: ahh wé capital one cup.....yaw mawalitch ntab3 foot m3a mémoire hedi rabi ysabarna w khlas rani npushi f rohi frete (oh really capital one cup, I am not into football anymore because of this dissertation may God give us patient that's it)

The other person: hhhhhhhhhh chedda w tzoul rabi m3ak ('laughing' it is an intensity and it will go, God is with you)

Participant: Les joueurs te3 doka makene makene. Ballon wela ma3endou hata me3na (players nowadays are not that good. Recently, football is not that interesting to me)

The other person: rani d'accord m3ak (I agree with you)

Participant: ou lila na ngoul traw7 men el cup m3a chkoun? (who is it going to go back with from the cup tonight?)

The other person: sheffield wednesday

Participant: L'essentiel chelsea yakhser ou mourinhou get sacked f la finale (the most important thing Chelsea loses and Mourinho gets sacked in the final)

The other person: hhhhhhhhhhhh (laughing) that's the part i like the most about this season...Mourinho getting humiliated all the way hhhhh

Participant: wlh grib ghadni meme nakrhou hhhhh ma3lich na ba3d 9asit m3a moyes (I swear I felt sorry for him even if I hate him, but it is fine even me I suffered with moyes)

The other person: hhhhhhhhhhhhhhhhhhhh (laughing)

Conversation two:

Participant: salamou alaykoum (peace be upon you), how are you sir??

The other person: Wa 3alaikom salam wa ra7mato Allah, Fine hmd, U? (peace be upon you and the mercy of God, fine thank God, you?)

Participant: hamdoulillah ^^ , sir plz (thank God, sir please)

The other person: Hmd (thank God), yes?

Participant: I just want to ask you something!!

The other person: OK émoticone smile

Participant: le theme ta3 l memoire kifah hetta nkhayrouh???? (how can I choose the dissertation's topic????)

The other person: Ah! OK. It's simple, u (you) just have to choose the variables...this is the Participant: st (first) thing u (you) have to think of. So, u (you)choose the Dependent Variable & (and) try to make it specific, bear in mind that it's not that difficult to write a dissertation

Participant: mais les references (but the references)

The other person: OK, what about the references?

Participant: lakan Kaynin ou non??? kifah naaref (if there are or not??? How am I supposed to know)

The other person: U can know after u (you) decide about what to work on. so, when it comes to the DV (dependent variable) variable for eg (example)

Participant: yes

The other person: if u (you) choose, say, "speaking" u (you) can of course find lots of sources but it depends also on what IV u'll (independent variable you will) choose as well

Participant: mmmmmm ok

The other person: OK émoticône smile

Participant: thank you sir

The other person: So,

Participant: I know

The other person: Just "twakli 3la Rabi"& everything will b OK, inchallah (just have faith in God and everything will be ok, if God wants)

Participant: I hope so...Inchallah, ti9a fi Allah hiya kolshi (I hope so... God willing, trust in God is everything)

The other person: oui...ti9a wel imane bi Allah ywaslouk l mobtagak (yes.. trust and faith in God lead to what you want). Don't worry too much about that as well. It's not that big a deal émoticône smile

Participant: I hope so

The other person: Wish u (you) all the best émoticône smile

Participant: thank you émoticône smile

The other person: Most wlcm (welcome) émoticône smile

Participant: sir, I was rewarded I have the right to choose the supervisor^^

The other person: Ah! Good for u émoticône smile

Participant: IH hamdoulillah (yes, thank God)

The other person: Hmd émoticône smile (thank God)

Participant: slm sir, labes??? (peace sir, you okay???)

The other person: Wa 3alaikom salam wa ra7mato Allah. Fine hmd émoticône smile..U ? ? (peace be upon you and the mercy of God, fine thank God,,you?)

Participant: hamdoulillah ^^ (thank God)...I want to ask you something plllllllz (please)

The other person: Yes?

Participant: le theme drtou mais ma3labalich l variables independent one welahi I'm struggling..it sounds easy from web articles..but in practising lol welah ana doukht kifelh npresentihe (I have chosen the topic but I do not know the independent variable one. I swear I am struggling... it sounds easy from web articles but in practicing {laughing out loud}, I swear I am lost)

The other person: OK, what is it?

Participant: <<problematic issues facing students in translating classical Arabic poetry>>

The other person: Well . . . the independent variable is: Those problematic issues. So, it would b (be) better if u (you) specify

Participant: aaahhh

The other person: & (and) choose only one factor that u (you) think would make translation difficult

Participant: so that factor will be the independent variable????

The other person: Yes émoticône like

Participant: okay, there are a lot of factors

The other person: Yes,

Participant: but I'm going to do my best, thank you sir

The other person: u (you) can study them all (or at least most of them)

Participant: I'm always bothering you with my questions

The other person: But i THINK it will b (be) better if u specify

Participant: sorry émoticône frown

The other person: hhhh no, u r wlcm ('laughing' no, you are welcome). Wish u (you) all the best émoticône smile

Participant: thank you ^^

The other person: émoticône smile

Conversation three:

Participant: sir good eve .. would u plz check my quotation .. MLA style I hope u're aware ov it .. (sir good evening.. would you please check my quiotation.. MLA style I hope you are aware of it)

The other person: Good eve (good evening), i'm rather used to APA, but i'll check it émotiône smile

Participant: okay thanks sir .. welahi i'm stuggling émotiône unsure (I swear I am struggling)

The other person: hhhhh i know u'll do well émotiône wink ('laughing' I know you will do well)

Participant: hhhh (laughing) thanks .. it just sound a bit unfair .. we've never dealt with MLA style!!

The other person: hhhhhhhhhh (laughing) u'll (you will) get used to it

Participant: hhh (laughing) I hope so

The other person: Well r u (are you) asking here about how to cite a "block quote"?

Participant: aa .. it's a book of the mentioned auther (author) first time quotation, I'm wondering (wondering) of to keep the full name or use the last name? citation is easier .. I just wonder abt (about) what comes after the quote and before it .. I assumed the page number for what after and the full name for what before

The other person: Yes it seems that MLA style requires mentioning the full name

Participant: okay hhh (laughing) pretty amazing!!

The other person: hhhhh. (laughing)

Participant: I know it may sound weird for ya (you) with MLA I just couldn't understand the explanation of website surely u (you) will have a better understanding

The other person: hhhhhhhhhhhh (laughing) yes, besides i just got back from the gym & (and) i'm preparing my shower émotiône wink

Participant: hhhhh (laughing) ah so bad time then! really sorry okay then I shall base on what said previously till ur (your) arrival later on

The other person: I'll check it later, in chaa Allah (God willing) & (and) answer u (you) back émoticône smile

Participant: Perfect!! Hhhh (laughing) okay then enjoy ur (your) shower

The other person: hhhhh thnx, c u later, in chaa Allah ('laughing' Thanks, see you later, God willing)

Participant: God willing émoticône smile

The other person: Salamo 3alaikom (peace be upon you). According to the small research i've (I have) done, it seems that:

Participant: wa3alaykom salam (peace be upon you)

The other person: -It doesn't matter whether u (you) mention full name or only family name of the author when citing long quotes

Participant: okay hhh (laughing) that's for long quotes, what comes after only page number!!

The other person: -When using the same reference again u (you) simply say (for eg. (example) X also said (12)

Participant: no quotation marks?

The other person: Yes, only page number. Yes when using block quotes do not use quotation marks

Participant: so long quotation no quotation mark .. same reference .. no quotation mark last/ first name

Participant: Hehe hada win fhamt.... cool !! ana li mdawakhni (oh right I understand now...cool!! The thing that is confusing me is the) authors name first time mention " لازم full name " after .. u said last name no quotation mark " bloc quotation" and page number!!

The other person: concerning the 2nd point...hhhhhhh (laughing) researchers used to include symbols such as: "ibid" & "op cit" etc. not used anymore in MLA style

Participant: okay hhh mzaya tali ani dokht kther (okay 'laughing' fortunately otherwise I'll get lost more)

The other person: hhhhh (laughing)

Participant: I will send u sth and u judgje (I will send you something and you judge)

The other person: Concernig (concerning) date, it seems that in MLA STYLE u (you) don't mention it

Participant: okay great no date!! I guess I've nailed it this time!

The other person: There u r (there you are)

Participant: okaay thanks alot sir ^^really appriciate that émotiçône smile

The other person: émotiçône smile, I think what u'v (you have) done it good, I wish i helped émotiçône smile

Participant: u've (you have) helped alot!!!

The other person: But of course u'v (you have) to consult again ur Metho (methodology) teacher

Participant: thank' again émotiçône smile surely inchalah (God willing)

The other person: Hmd U r most welcome (thank God you are most welcome)

Participant: enjoy ur eve till we talk again salam émotiçône smile (enjoy your evening til we talk again peace)

The other person: Now i'll go take a nap. Have a good day, wa 3alaikom salam wa ra7mato Allah (peace be upon you and mercy of God)

Participant: allah y3azek inchallah (may God protect you)

The other person: merci, rabi y5elik, fi amane Allah (thank you, may God always keep you, in God's safety)

Conversation four:

Participant: how r u douni? sava? well if u don t mind i want to ask u about????????? University (how are you doing? you okay? Well if you don't mind I want to ask you about?????????University)

The other person: hi dear w say hmd (hi dear we say thank God)

Participant: hamdoullilha (thank God)

The other person: ofc dear u r most wlcem (of course dear you are most welcome)

Participant: rani applikit fiha (I applied in it)and they asked for my skype for the interview..plzzz (please) how ws ur (was your) interview nd (and) what sort of

questions they asked u (you), is it difficult or not, plzzz if u (please if you) can advise me smile emoticon

The other person: sorry raho trisity ra7 hada win ja asm7ili (sorry the electricity went off and just resolved please forgive me)

Participant: ok no problem

The other person: listen dear

Participant: yes

The other person: the interview is somehow difficult but don't (don't) worry u (you) can do it

Participant: all ears, how is that

The other person: they will ask u (you) to talk about a topic

Participant: which topic

The other person: nd (and) then they asked me why I choose this topic here best thing to answer that it is from ur (your) own experience, ur (your) proposal I mean

Participant: ihih (and)

The other person: that's all darling it will be just 30 min or less

Participant: mmmm ok nchallah rabi y3inek, nchallah u will recieve good news nchallah ya rab (hmmm ok God wiling may God help you, may god send you good news may)

Participant: manyyyy thanks for ur help hanouna w ya rab yfarj 3lik w yfarhak nchallah ya rab (many thanks for your help darling and may God make it easy for you and bring you happiness)

The other person: u r most wlcom anytime 7biba salmili 3la X bzffffff tak care (you are most welcome anytime darling pass my regards to X take care)

Participant: i ve (I have) some books and resoucrs u (resources you)may need inchallah i ll (God willing I will) send them to you, algerian darija s (Algerian dialect) very interesting

The other person: yes this is so kind of u (you)

Participant: i ve just realiesed (I have just realised) this fact

The other person: yes Algerian Dialect since im (I am) working on real context

Participant: u r (you are) more than welcome, milh try to look in th other social network so nti doka bdi b theory, u r just reading books (good try to look in the other social network so you started with a theory, you are just reading books)

Participant: I mean what r u doing now

The other person: I'm writing, after finishing theoretical part nabdaw fi (we start practical

Participant: ah mlih, golili what sthe most diffucult thing u ve encountred nd what advice u can give me while starting (ah good, tell me what is the most difficult thing you have encountered and what advise can you give me)

The other person: when i started in the beginning pffffff it was very broad i felt myself hmara (a donkey)

Participant: win rah talgayha hadi, almouhim allah ykadare alkhire frat (how are we going to find that, anyway may God give us good)

The other person: when u start i will tell what you need elmohim partiki brk (just practise)

Participant: this would be so so so and helpful hanouna (darling), thanks alooooot

The other person: u r welcome (you are welcome)

Conversation five:

The other person: Don't like it. What's that

Participant: Whyyy

The other person: Just

Participant: Liyaa (For me)

The other person: Hmmm, win telbsiha, raki bara???

Who u with (Hummmm where do you wear it. Are you outside? Who you with)

Participant: Nooo, ani f dar (No, I am home)

The other person: Ah okay

Participant: Chftha hna f fb (I saw it here on Facebook)

The other person: Ah okay. Ask Y. And nope lol (laughing out loud), ana (me)

Participant: Wch 3ndkom ntiuma style (what do you have as style)

The other person: Dunno Wallh especially. Hado dresses welite no relation m3a clothes manrohch le center khlas (I do not know I swear especially these dresses I became no relation with clothes I do not go Town Center at all)

Participant: Mmmm 9asdi wch tchoufi f store (Mmmm I mean what do you see in the store)

The other person: Mana3raf when u see I'll take pic and send u (I do not know when you see I will take a picture and send you)

Participant: Okay

The other person: What about you. How exams went? Did u do well? Hope so really

Participant: Affichew 3 mazelou 2 (they posted 3 they remain 2)

The other person: And???

Participant: Tale3thom 3 (I passed in 3)

The other person: Good girl

Participant: Thank u hh (thank you {laughing})

The other person: So it's positive. Isn't it?

Participant: Nchalh (God willing)

Dunno yet (I do not know yet)

The other person: Cool. You will have to get it this time, right?

Participant: Nchaaalh, wahed ani mconfirmya mnou (God willing, there is one I confirmed it)

The other person: Hmmmm, raki mconnectya b te3 ma?? (Hummm are you connecting using mom's one)

Participant: Ih (Yeah)

The other person: I see, ya khti inshallah yarje3 wahdo lkhsayer (I see my sister God willing it comes back alone.. a loss)

Participant: Ani khdemtou B 200 (I fixed it with 200)

The other person: Ohhhhhhhh happy news, haya khlas mala w nti tebkiiii dima tsab9i char lol 3end men howa bayne te3 20 gelek 200

(Oh happy news that's it then and you always cry and think bad {laughing out loud}. I am sure it costs 20 but he told you 200)

Participant: Hadek rohtlo (I went to that one)

The other person: Mch Y? (not Y?)

Participant: Gali osbri w mn3rf wch w yrohlik koulch derli hala mb3d roht
lwahdokher gali lazmi yethel

(he told me to be patient and I do not know and you will lose everything and he made an issue for me then I went to other one he told me it must be opened)

The other person: Ehih (Yeah)

Participant: Tetneh lbatteri (he had to take the battery out)

The other person: Really

Participant: Sur place (On the spot)

The other person: Hmmmm not good

Participant: Wahd 20 min (about 20 minutes)

The other person: Makich f dar?? (Aren't you home?) Mum's viber is not working

Participant: Yeh ni 3nd Y, bipilha f tlfon dok tchoufou (Yeah I am with Y. Ring her on the phone, she will see it)

The other person: Bipite mais dok tatkhle3 w mata3rfch if Wifi is on
(I rang but she will wonder and will not know if the Wifi is on)

Participant: Hih (Yeah)

Participant: Your way works aaahh Hhhhh {laughing}

The other person: What u mean lol (what do you mean {laughing out loud})

Ana i teach people and ana mch bayna 3lya lol (I teach people, but nothing is clear about me {laughing out loud})

Participant: Hhhhh (laughing) Yeah, keepitha nice hhhh (I kept it nice 'laughing')

The other person: Good

Participant: With sweet words

The other person: Lol (laughing out loud) Good girl

Wait mbe3ed nfehmek hada project te3 Y derete m3a interview we were 10 people ydirelna photographs she asked me and I was free so I accepted lol experience (wait I will explain to you later. This is a project of Y. She did with us interviews, we were 10 people to take photographs of us. She asked me and I was free so I accepted l{laughing out loud} experience)

Participant: Rani 3yate l mami mbe3d nhkiwe anyway and hanen golha ay saksete (I called my mother, we talk later anyway and and tell Y she asked about you)

The other person: Ay makench cnx mn3rf la ychri mb3d carte ou nn (There is no connection I do not whether he buys a card or not) I need to talk to mum really

Participant: Mn3rf mena lmb3d (I don't know now, will see later)

Conversation six:

The other person: Hi X wach raki cv? (Hi X How are you. You okay?)

Participant: hi hmd rani cv nty labass? (Hi, thank God I am okay. You alright?)

The other person: Hhhh raki hna fel Fb konti tastannay fiya ('Laughing' are you here waiting for me on Facebook)

Participant: manich fi fb mais dkholi fi telephone msg that's why lguitak nty (I am not on Facebook, but I received a message in my phone that's why I realized it is you)

The other person: Rani nadhak bark (I am just joking)

Participant: I answered u immediately

The other person: thanks hannouna, wach diri? (Thanks darling, what are you doing?)

Participant: wlh ani m3a l9raya fed up (I swear I am fed up with studies)

The other person: Hhhhh lazam courage bark dorka tkamli ('Laughing' just get encouraged, you will finish)

Participant: ani courage a hayatee lol nshlh nkamlo kaml...gd luck 4 u too (I am courageous my dear lol God willing we all finish. Good luck for you too)

The other person: Hhhhhhhhhhhhhhh oui inchllh ('Laughing' Yes God willing)

Participant: nty cv w studies cv? (are you okay and what about studies?)

The other person: CV hmdllh maa interviews hsalt (It is okay thank God. I am stuck with interviews)

Participant: why wechbik (Why what's happened)

The other person: Hhhhhh makhdamthomch men 9bal maarftch kifah nabda ('Laughing' I did not prepare them before I do not know how to start)

Participant: nty wech mn approach diri (which approach are you using)

The other person: Thematic approach

Conversation seven:

The other person: What the he'll is that

Participant: I do not know what to do so I travel after 3id (I do not know what to do so I travel after the feast)

The other person: Omg (Oh my God)

Participant: Khaliha laallha May be fiha khir (Let it on God maybe it is for good)

The other person: Balek but inshallah sabar ynel (Maybe but the patient wins if God wants)

Participant: Allah ysahal Ali fih alakhir (May God makes it easy for you)

The other person: Hadik Hiya matedri Kifeh tji (That's it. You never know what could happen.

The other person: Hello zina kireki (Hello beautiful how are you doing?)

Participant: Hi hbb hmd I'm fine so far, how r u doing. Sorry I'm having too bad net (Hi darling I'm fine so far thank God, how are you doing)

The other person: Where r u? (where are you?)

Participant: Rani f Alg (I am in Algiers)

The other person: Ahh I thought reki hna hhh (Ah I thought you are 'laughing')

Participant: Lool no darling ('Laughing out loud' no darling)

The other person: Ahhh f dzaye good (ah in Algiers good)

Participant: Lol in the sea hbbty ('Laughing out loud' in the sea my darling)

The other person: hey

Participant: hi dear

The other person: how r u

Participant: im ok hmd, u? (I am okay thank God, you?)

The other person: Fine hamdoullah 9olili (Fine thank God, tell me)

Participant: yes

The other person: choufi ana (see for me)

Participant: la fois passer ki jit normalement b 40 (The last time when I came, normally for 40)

The other person: asbri let me see (Wait let me see)

mais l9itlha 65 doka (I found it costs 65 now)

Participant: yes khalini ngolk ana tani had lmara ki jit i thought like u but they changed it (Yes let me tell you me too, when I came I thought like you but they changed it.

The other person: noo

Participant: no ani ngolk fi haja sratli meme pas 10 days ago (No I am telling you something happened to me like 10 days ago)

The other Person: OMG (Oh my God)

Participant: wlh rabi w nzidlk after all this i missed the bus (I swear to God and after all what happened I missed the bus)

The other person: hih wlh la fois passer golt ndir bihom claim coz there were many people claiming fiha (yeah I swear to God, I wanted to raise a claim the last time many people were claiming)

Participant: hih 3abali w ana jit fiha mdayra fi 7sabi hakda (Yeah I know and I thought the same)

The other Person: Cheftii (You see)

Participant: ih rahom useless (Yeah they are useless)

The other Person: ih chefti wallah bezzefff (Yeah you see I swear to God it is too much)

Participant: yes ana last time nrouh fiha hadik (Yes for me this is the last time I travel with them).

Conversation eight:

Participant: Hi, I want to ask. Have u been to dissertation viva before?

The other person: Hi hbiba (Hi darling). Unfortunately, no

Participant: Hi rouhi (Hi my soul)

The other person: Never been to such a thing but there is one coming soon at my uni and I might attend and see I think in December but don't know when exactly.

Participant: Psq ana haba I attend from now to get ready for next year lol (the reason I want to attend now is to get ready for next year)

The other person: Reallyyyyyy

Participant: Yes

The other person: I think it's a good idea?

Participant: Yes lol

The other person: Dunno wallah (I do not know I swear)

Participant: Rabi yoster (May God lead to good)

Participant: r u ok (are you okay)

The other person: Hi hbb (Hi darling) Yeah, not too bad thanks. U?

Participant: cv bkhir hbb i read postek i thought that sth happened to u khla3t (I am good darling. I read your post and I thought that something wrong happened to you)

The other person: No no Hun (honey) not a big deal but des fois I argue with some friends and I feel I wasted my time. I think they are not worth it wlalah that's it. But I don't care now ki tji nhkilek b details inshallah

(No no honey not a big deal but sometimes I argue with some friends I feel I wasted my time. I think they are not worth it I swear that's it but I do not care now. When you come I tell you details if God wants).

Participant: ok 3ziza l essential dont let anything ruin ur mood keep it up (Okay dear anyway do not let anything ruin your mood. Keep it up)

The other person: Yeah that's what I'm trying to

Participant: yes hun (yes honey)

The other person: But wallah they annoy me sometimes, I'll babe. Y9l9ouni f hadek le moment

But then nensa u know that (But I swear they annoy me sometimes. I will babe. They annoy me at that moment but then I forget)

Participant: yes 3zizty just be fine (Yes my dear just be fine)

The other person: Inshallah hayeti xx (God willing my life xx)

Participant: how is ur trip going lol (laughing out loud)

The other person: Not too bad today just wanna (want to) go back ASAP (as soon as possible) though

Participant: ma3lich hbb asbri still one day (That's fine darling. Be patient one day left)

The other person: Yh hada marni nsabar f rohi brk wlalah (Yeah this is what is making myself patient I swear)

Participant: Bnjr hbb. Just woke up (Good morning darling just woke up)

The other person: sbah elkhir habibaty mazelti brk lol tnodi retard w trgdi retard ana rje3te nrgod bekri lol but lbareh at 2 1/2 maximum (Good morning my darling. You still wake up late {laughing out loud} and you sleep late. I am changed, I go to bed early {laughing out loud} but last night at 2 ½ maximum)

Participant: hhhhhh (laughing) yes u (you) see

The other person: for now manich fehma aslane wch ndir biha later and how to analyse and so no idea really (For now I cannot understand what I do with it later and how to analyse and so on. No idea really)

Participant: U (you) select the ones relevant work ta3k (You select the ones relevant to you work)

The other person: Ih (Yeah)

Participant: u (you) wont (will not) move

The other person: I don't know

Participant: yes u go nd googlihom nd read steps of them then (Yes you go and google them and read steps of them then)

The other person: Yh (Yeah)

Participant: Applyihom on the piece u select (Apply them on the piece you select)

The other person: ngolek aseneyni nhbes hna rani gelbi ta7 déjà (I tell you what stop here my heart has already stopped)

Participant: whyyy

The other person: kinosol chwi help me plz khayfa bzef (when I get there help me please I am scared lot really)

Participant: ok hbb nd if u wanna write sample nd send it to me nd ncheckiha for u if it is misses things noo wlh ma tkhafi (Okay darling if you want write a sample and send it to me and I will check it for you if it misses things. No I swear do not be scared)

Conversation nine:

Participant: ana bghit full one (I want the full one)

The other person: So Hahahahahahahaha osokti khayfa u regret a tfla (so 'laughing' shut up I am afraid you regret girl)

Participant: mrawha li tam ofc (it is going there of course)

The other person: Hahahahaha (laughing) crazy but who with???Anyone?

Participant: Anyone except Y

The other person: Really لازم wahd like u lol (Really it should be someone like you {laughing out loud})

Participant: ih meme ana gotlk machi Y (yeah even me I told you not Y)

The other person: Why didn't u (you) tell me that your birthday is today lol (laughing out loud). Happy birthday hayetiiiiiuu (Happy birthday my life)

I love you so much and hope you have a great day (kisses)

Participant: hayateee anti thank u. I luv u more (my life is you thank you. I love you more)

The other person: Hahahahahahaha w ana ('Laughing' and me)

Participant: yes loool thats why (yes {laughing out loud} that is why)

The other person: Are you doing anything nice today?

Participant: hahahahha i was fi uni to register as we do this every semester then jit

('Laughing' I was in the university to register as we do this every semester then I came back)

The other person: Go and have fun

Participant: hhhhhhhhhh seriously no wlh i dont like to have fun alone ('laughing' seriously no I swear I do not like to have fun alone)

The other person: I know it won't be nice alone but why didn't u (you) arrange for that before ask Y or any girl you feel comfortable with and go out

Participant: I dont like to arrange for my birthday

The other person: Have dinner and that's it

Participant: it doesn't make sense lol (laughing out loud) for me

The other person: Why okay hahahahaha (laughing)

Participant: Y isn't here

The other person: Nothing makes sense for u (you)

Participant: yes lool samta be positive ya kelba (yes {laughing out loud} boring girl be positive you dog)

Participant: I know

The other person: Lbareh konte tgoli I wanna move on so here you go that's a good start for u (yesterday you were saying I want to move on so here you go that's good start for you)

Participant: i wanna move on but wech dakhal birthday lol (I want to move on but what is the relation of my birthday {laughing out loud})

The other person: Wela tahdri brk??? No 7lowaaaaaaa Nti mch samta meyta bdahk, mena tebda lmoving on u never know (Or you just talk???No you are sweet not boring I am laughing a lot, you never know, moving on may start from here)

Participant: hhhhhhhhhhhhh (laughing) for me not like this

The other person: chkoun rah tetelegety (who will you find)

Participant: I'll find my

The other person: Lyome (Today)

Participant: soul mate outside hna makan wlalo no mabghitch anyone (soulmate outside here there is nothing. No I do not want anyone)

The other person: hehhhh tfla t7ewlete again ('Laughing' the girl changed again)

Participant: fi lil bark lol (at night only lol)

The other person: flile what? Tetbedli (At night what? You change)

Participant: fi lil i move on f nhar nfi9 (At night I move on but I realise things during the day)

The other person: i know hahahaha lol wait ill send u sth (I know {laughing} wait I will send you something)

Participant: ok hbb (Okay darling)

The other person: i know 7afdtiha but thats what we say lol (I know you memorised it but that's what we say {laughing out loud})

Participant: yes hadi exactly hna i know the song lol (Yes this is exactly here I know the song {laughing out loud})

The other person: yeah im sure u do lol like your birthday lyome yji ydirlek surprise hahaha (yeah I am sure you do {laughing out loud} Like your birthday today he can come to surprise ‘laughing’)

Participant: who will come ah u (you) mean Y yeah

Écoute-0:

The other person: How r u (how are you) and why don’t you talk to me???

Participant: wlh X khty i dont talk to anyone u know me when rani down neprefiri to stay alone (I swear X my sister I don’t talk to anyone you know me when I am down, I prefer to stay alone)

The other person: But I left you for some time but that’s not good tzidi tatezmi ktar malfa tehkili (But I left you for some time but that’s not good you will get worse. You used to tell me)

Participant: X wlh ma bghit i cant talk (X I swear I do not want I cannot talk)

The other person: Should I leave you now?

Participant: when i feel better I’ll come to u (you) and tell u (you)

The other person: Okay I’m not happy with that but it’s up to u (you)

Participant: plz (please) forgive me

The other person: Understand yeah that’s fine a tofla taweltiiii Elghiba (girl you took a long time) I’m sorry to ask but I hope u (you) feeling better now

Participant: ahla hbiba dont be sorry im sorry hbb im ok now hmd hope u r ok as well (Hello darling do not be sorry I am sorry darling I am okay now thank God hope you are okay as well)

The other person: I was waiting for you to text me as u said

Participant: wlh my sis rani 7salt kol chi dkhali fi ba3deha (I swear my sister I am stuck everything is a mess)

The other person: Good to hear khewftiiiiii (you scared me)

Participant: wlh w mazal mais drk ani ghir m3a studies (I swear I am still but now I am only with studies) wch kayne (what’s up)

Participant: Y hadak hablani bghit nrawh nerata7 makhalanich (That Y made me crazy I want to go back but he did not let me)

The other person: U (you) mean u (you) come back later kameltiii or no (have you finished or not yet)

Participant: wlh mazalt (I swear not yet)

The other person: Ih (Yeah)

Participant: wlh ya dokhat w gali لازم before 10 u send me ani wlh 7asla m3ahom (I swear I am lost and he told me you must send me before 10. I swear I am stuck with them)

The other person: Omg I feel that Hun nshallah ta9deri I know mat3wnch had lkelmaaaaa but I wish I could help I know revision one comment yehkem ages (Oh my God I feel that honey God willing you can I know this word doesn't help but I wish I could help I know revision one comment takes ages)

Participant: yes dear u (you) know

The other person: Ya mamiiii rabi ykoun m3akkkkk (oh my dear May God be with you)

Participant: ajma3in (together)

The other person: Elmohim brk tjouni ok from other sides (anyway I hope you are okay from other side)

Participant: Hbb (darling)

The other person: And sahtekkkk (and your health)

Participant: wlh nromal other sides walit ma nkhamamch fihom meme pas (I swear I am normal from other sides I do not even think of them)

The other person: Good girl hakda nhabekkkkk (good girl I like you like this)

Participant: rabi ikhalik 3zayza nshlh (May God keep you dear God willing) Best of luck take care

Participant: u too luv u hayatee (You too love you my life)

The other person: Yes dear

Participant: yes so golili (Yes so tell me)

The other person: Not today hahaha (laughing) a long story babe and so sensitive

Participant: oh really ghir lkhir wechbik (Oh really I hope all good what's wrong with you)

The other person: I promise tomorrow you gonna (are going) to be surprised I tell u (you)

Participant: tell me

The other person: Be

Participant: matkhalinich nkhamam lol ana mn bakri focus ta3 rayh w tzid (Do not let me think {laughing out loud} I have already lost focus and and might get worse)

The other person: No mliha and mch mliha hahaha (No good and not good 'laughing')

Participant: toglili like this lol (You tell me like this {laughing out loud})

The other person: Please promise me first

Participant: ahdri bark yes i promise u (Just speak and yes I promise you)

The other person: No one should know about that hahahaha (laughing)

Conversation ten:

Participant: My family are ok alhamdoallah. How is all your family??Ohh ok (My family are okay thank God. How is all your family? Oh okay)

The other person: They are alright raki sahra (they are alright you are awake)

Participant: Natsahar o anroh nargod hhhh (I will have 'suhoor' then I go to sleep)

The other person: Good lol ana lyom brk nen3esse grave because I get up at 8 everyday (Good {laughing out loud} just today I feel so sleepy because I get up at everyday 8)

Participant: Oh ok

The other person: Yumyyyyyyyyyu wchno hada u made them, Right? (yummy what is that? You made them, Right?)

Participant: Me the end of July. Yes I did

The other person: Ooooh wow mashaa Allah ('wondering' God bless you)

Participant: Quiche with fish

The other person: Allah ybarek chatra it looks very tasty (May God bless you active girl it looks very tasty)

Participant: and mchawak m3asal ta3 louz lol (And ‘honey Mechwak’ of almond {laughing out loud})

The other person: Oh really

Participant: And very easy

The other person: Ih nmoute 3lihe 3rfto (yeah I love it so much, I knew that)

Participant: To make

The other person: A3tini naklo now lol (give me to eat it now {laughing out loud})

Participant: Ohhhh babe

The other person: A3tini recipe please balek ndirou because it's easy (Give me recipe please I might make it as it is easy)

Participant: Sure Inchallah (Sure God willing)

The other person: Yeah pass me the recipe please of both so na9der make them based on ur experience (Yeah pass me the recipe please of both so I can make them based on your experience)

Participant: Hhhhhh ok babe

The other person: Thanks

Participant: Hhhhhh wallah I only antayab (‘laughing’ I swear I only cook)

The other person: Oh really (Oh really)

The other person: Tne7ili 3la khatri lol (You amuse me {laughing out loud})

Participant: Hhhhhhhhhh ok hbiba (‘Laughing’ okay my darling)

The other person: Hi hbiba, u ok? (Hi my darling. You okay?)

Participant: Hi honey I’m good thx. U (you)? Family?

The other person: Good to hear yeah not too bad thanks, they are alright

Ana chwi t5altat 3lya (For me a bit confused)

Participant: Alhamdulillah (Thank God)

The other person: From other side lol elhamdoulilah yh u free? Nkhelilk voice message (From other side {laughing out loud}. Thank God yeah. You free? I will record you a voice message)

Participant: Just having dinner. Ok

The other person: Bsahtek u alone? (Cheers. You alone?)

The other person: Oh yeah ur son (your son) of course

Participant: Go ahead

The other person: Win biha???Edini m3ak pleas lol khrej 3lik bronzage toooop
(Where are you going? Take me with you please. The tan suits you top)

Participant: Hhhhhhh nmout fik anytime jump in Hhhhh ('Laughing' I die in you
anytime jump in 'laughing')

Participant: Ila konti 9adra te7ki of course (if you are able to talk of course)

The other person: Yeah sure

Participant: I'm meeting Y today to help her with some stuff and have coffee. She
asked me to invite you and I said that you might not be available. She insisted I
invite you and I did.

وما على الرسول إلا البلاغ (w ma 3ala arrassul illa albalagh: and what on the messenger
only to inform)

She said if I tell you it's Y who invited you, you wouldn't say no hhhhhh (laughing)

The other person: Invite me where to and when? Selmi 3la lebnat (Say hi to girls)

Participant: Thanks you too I'll see you tomorrow Nchallh (Thanks you too I'll see
you tomorrow God willing)

The other person: Morning CV? (Morning. Are you okay?)

Participant: OK Ma3lich (Okay that's fine)

APPENDICES

APPENDIX II

Face-to-face group discussion

Education

Leila: teacher can be the mirror to his students, student 9ader ygolek ana لازم nkoun like teacher te3i.

Selma: bdina conversation?

Fatima: Haya nahdro 3la kifeh teachers yetreatiwe fina.

Leila: لازم nkounou confident kinahdro, لازم nti tcouragina hahahah

Fatima: haya nahdro 3la les prof, kima 7na example f module te3 linguistic, Mr X ytreatina ka rana kbar, el7issa te3o tfoute bien khlas.

Leila: The only one I think.

Fatima: may be f 3rd year, basah kichghol ya3tik topics nti tekhdmi 3lihom w howa ysupportik, jamais ygolek haja negative or t7atmek, nekhdmu bien f presentation kidirou TD sessions, howa be3d y3awena b les informations.

Houda: kindirou presentation like Mr. X kima medena hadik research, 7awsi 3la topic wa7dek w at3bi fihe wehdek,

Leila: he didn't guide us.

Houda: maygolekch hada topic right or wrong, never

Leila: most of the times, yrakzo 3la lfehem mch fehem bien.

Fatima: students teni maysaksiwch why don't they raise their hands and ask

Houda: yeah sah tweli nti mata9drich tparticipé, tgouli nti hadok niveau 3lya

Leila: hadi dekhla fiha hata students mayahdroch.

Soumia: ih kayne students ygolo I cannot, I don't know.

Leila: normally teacher ygol student matkhafch and be confident

Houda: ana meme prof ymedli word and mana9darch nahdar

Leila: it depends on the students

Feriel: w kayne li ykhafo men reaction te3 teachers because des fois ygololek you don't deserve to be a students at this department.

Leila: haya improvisiw ntoma ki wahd ygolkom haka

Soumia: Miss Y helps us a lot and make you not worried about the module

Feriel: w kayne Miss Y teni tgolona had topic ta9dro dirou f Master mala takiwe notes.

Arije: mais Monsieur X always y5ewefna men les controles.

Leila: Egyptian and Sumarian are not related, bch men l y9ariwna the early civilisation bdewena b British w l American limana3rfo 3liha welou w f 3eme anné 9rina Egyptian

Folla: Normalmon les programmes te3 les 3 anné ykounou connected l ba3dahommch kol wahd different

Feriel : doka students only y7ewso 3al marks, na7fdo modules by heart

Leila: yes, that's true w deja hadok marks lbahyine

Fatima: most of students

Folla: students kol hahaha

Houda: telgey teacher matalane yaskina 3la wch 9rite wela, wahd mayansweri.

Folla: ana problem te3i f oral session, mana9darch nahdar

Leila: f dar na9dar nahdar bien npratikiha normal with no fear basah nosle classa tgole jamais 9rite.

Fatima: by the way, dima Mr X yochkor group te3kom

Houda: gotlek l proof 7na nakrawe 3la jel marks, koun tsaksina 3la information wahd men 1st or 2nd year hata 3rd manakderch psk konte na9ra 3la jel marks.

Leila: raisina the issue many times but wahd mayesem3

Fatima: wahd may7ab yet7amel responsibility wela ytaki decision 3la l group

Leila: Mr X 3endo des idées mle7, derena l3am li fete story play, like wahd ykoun director, wahd make up artist w ndirou play.

Folla: dernehe first time w ida nej7ete ndirouha each year.

Leila: I loved that story play.

Fatima: but normalmon yapplayiha f l group lakhor but most of the students are not serious about it.

Leila: ana personally, impossibl nroh lamphi w nahdar godem all the students malgri I can speak and at home sometimes I feel like I'm native, nji hna I have no confidence. Malgri I like those ideas.

Feriel: 3endna session te3 oral but oral ghir nesm3o frete wygolek teacher 3endek listening frete

Soumia: they tell you 1st semester listening, second speaking

Leila: tgolek listen and answer and speaking tgolek presenté

Fatima: maya3itiwnech opportunity.

Leila: kiya3tiwna presentation we prepare it at home and learn it by heart most of the times

Fatima: group of students may be 4 or 3 and decide the topic and write it sometimes we read from the paper.

Folla: hadi wina year?

Leila: some of the teachers not all, ygole wch me3naha u read from papers but 7na npanikiwe godem students

Folla: paper tgolek use it ghir when you take notes, kit7abi tpresente tchofi hadok notes

Fatima: balek kit3odi tpresente yjiwek ideas t7abi tzidihom.

Leila: ana for example 3endi story, nensa haja I use simple words bch kol they understand not necessarily wch revisite f paper.

Fatima: manech npresentiwe bzef, lazmi yzidoune sessions te3 oral.

Folla: normalmon prof te3 oral ykoun active yad7ak, y7abeb students f module mch strict hata students tehkmo lkhe13a

Soumia: if student says no no no, teacher ma3endo hata decision

Leila: teacher lazmi ykounou 3endou techniques how to convince students to speak.

Soumia: kayne Miss Y asks you to check the dictionary and tsale7lek pronunciation

Arij: kitji tpresente ysal7olek pronunciation mch technique, wela topic te3k ghalette...yweli student y7ess roho anxious, then tloosi nef7a tpresente mara khra

Leila: w kayne liycorrigilek in a ridiculous way, ykheli your friends sometimes yad7ko 3lik

Folla: yes kima golti ridiculous

Fatima: and you know ygolek Algerian accent hahahaha

Leila: w yzid ygolek impossible tkouni a teacher, it's impossible they say like this: you think you gunna be a teacher?

Fatima: yes I think

Leila: ygolek rani ndirlek haka to build you, well no you are destroying me because b tari9a hadi tbenlo raho yrigne fiya mais nn

Arij: sorry ra7li l word, kiyebda ycritisizi fik w ygolek ghir lhwajj negative mch good li derhom f presentation te3o.

Leila: golnelou we don't have the right to criticise our friends, we are equal.

Fatima: w kiyecriticisina, tweli tro7 nef7a bch tpresenté wela t7abi session te3 loral w lcriticism te3hom howa 3la pronunciation, linguistic skills... dirli many sessions so ana I know wch npresente.

Feriel: kayne students mayhabouch teritikihome

Fatima: kitekritikini ana khlas I stop.

Folla: wahd yji yattakik direct b bad points.

Arij: the teacher can say this is right, this is wrong ok no problem we can deal with it.

Folla: ida konti anxious respect beli student ra7 ypresente godem people and for sure ra7 ykoun anxious, yspeak in chunks

Leila: yeah dima ykoun 3endo stress, sometimes 7na students njudgiwe ba3dana ngolo hada he has a good pronunciation, ygolek nooo where is the pronunciation and who are you w mbe3ed yebda yahdar and imitate us hahahaha

Arije: I really Like Miss X teaching technique, tgolena cheftou this word, how do we pronounce it. Look at it in the dictionary then she asks us what do we think about it good or bad, we test each other so as she emphasises on the use of dictionary and after that you can listen more, develop your vocabulary, your pronunciation.

Fatima: did she pronounce the word for you?

Arije: yeah

Feriel: and then givetna advice te3 te7kmi trecordi ro7k kifeh tahdri w tesm3i mbe3ed record te3k or sometimes njibolha our records like wa7da recordete a real story then asketha tektebha w tsal7elha l words and pronunciation.

Feriel: there is hadik kifeh ismha miss Y tgivina polycopes, we read them at home then njiwe classa ndiscussiwhome.

Fatima: aah 1st year grammar, 2nd year methodology

Fatima: 7na written expression, she gives us papers of the lesson, mbe3ed tgivina topics or asks us to choose the topic to write an essay about and every session like that, then ta3tik mistakes te3k anto tcorrecti yourself. W sometimes nexchagiwe with our friends and jouma yelgewe mistakes. So each session t3elemna how to write an essay. Tmotivik bch tektbi psk makanch 3endna teacher last year a mana3rfouch hadi written expression. Men l mageltenech that rahi tmarkina 3la hadok essays because koun tgolena 7na as students we will write for marks.

Feriel: if I am a teacher or when I become a teacher, 7aba nweli qualified, w nmotive students bch ya9rawe nelgelhome techniques

Leila: I have good capacities I believe, and rani nhewese 3la wahd word in English psk 7ta bel3arbiya mayexistich hahaha it seems like congratulation

Feriel: this is the point

Leila: I want to add other modules to the system because hna makanch translation we need translation kayne parents maykheliwch wledhome yroho yakrawe f other cities so koun hdirou hna other modules, I'm not obliged to use linguistic or civilisation, if there is translation, I'll choose it. So Ill choose many things

Fatima: when I am a teacher, I'll work on my personality, I'll treat students nice because I was a student.

Leila: I would like the teachers to focus on the oral expression more, to build up confidence and take students fear away.

Fatima: also, teacher malzemch ykoun bzef strict nor easy going

Leila: ykoun flexible and a friend of his students.

Sports

Female group

Folla: na3raf Real w barca that's it lol konte bekri nsupporté the Algerian team but doka men fails bzef welite mana3refch meme pas team chkoun yel3eb fihe. Konte 7ata 7afda asamihome like bougara, mezyeni and.....

Leila: and I'm not interested in even knowing their names hahahah

Arij: deja les joueurs kol yekbro chwi yediwe retraite

Soumia: I remember khti used to bring the football team pic and stick them on walls

Feriel: oh yeah! Ana teni and hata bracelets

Leila: w T-shirts te3home.

Folla: if we were boys, rana kona fans of football match.

Male group

Ahmed: Haya nahdro 3la l'équipe nationale wela barca w real

Mohamed: I have some expectations of Roma, I guess it would be a great celebration for the fans 2-0, it will lose.

Ahmed: yeah I hope Real Madrid wins for the sake of Barcelona, me myself I'm a Barcelona fan yeah, I like real madrid to win just for the sake of getting revenge against Roma yeah.

Mohamed: let's talk about Algerians, they generally support to depress themselves, and make troubles it's like a personal issue.

Ahmed: it's true yeah, it's not about the match, it's a match about the fans, not the football itself. What do you think guys?

Amir: about real Madrid?

Ahmed: yeah, which team do you support?

Mohamed: yeah, about Cristiano

Amir: I think for me Barcelona is strong, the Spanish team

Mohamed: put your mind about the match if you are speaking about the team, it's all about who is the winner. It's about....

Ahmed: team effort, by the way real Madrid just lost a game last night, the first game in the league

Amir: really?

Ahmed: yh, they lost one game, so the match against Roma will be great.

Amir: Real Madrid is a weak team

Ahmed: who's gunna face Barcelona in the first league? I forgot the group

Mohamed: Tottenham

Ahmed: ahhh! it's a difficult task here. Tottenham is a great team

Mohamed: that's what I like actually, it's the chance for the big result.

Ahmed: to be honest, I believe Barcelona will take the league this year yeah, the champion's league not league.

Mohamed: get rid of this routine just to support Barca, let's check something new, what about Rome to win the champion league.

Amir: No impossible.

Ahmed: I give you a reason

Younes: no no way

Ahmed: by the way, they lost 4-1 against Liverpool last year.

Mohamed: but don't think Barcelona league, real Madrid league, that's why I'm not following this.

Ahmed: they are strong come on, what u gunna follow? U gunna be against real Madrid hahaha?

Amir: Chelsea

Ahmed: no, that's a weak team

Amir: I think not

Ahmed: famous, that's a big deal, they will do something this year, they've gained experience this year.

Amir: but still weak real Madrid.

Ahmed: in terms of what they are weak? What do you think

Mohamed: that's what I told you before, Cristiano didn't score like comparing between brazil

Ahmed: forget about Cristiano Ronaldo

Amir: it's a great team when it comes to champions league. Real Madrid is strong

Ahmed: I believe the weak point here is about personality, the character of the team itself, did you see last year ladyora, they've changed dramatically, I believe it's about the personality of the coach and how he treats his team.

Amir: they are experienced.

Mohamed: yeah! They have been experienced.

Amir: by the way, mch charte ykoun phisic strong 7ata technique 3endo role.

Ahmed: bien sur.

Mohamed: la3b be3d raho technique, nta Cristiano ki bda f Manchester, ra7 real Madrid psk s7abo strong, jouer wahdo maya9derch yel3eb without his team. Ana hado nchof fihome stereotypes.

Anis: makench jouer yel3eb without the other.

Tarek: sports lazmn ykoun f group

Ahmed: no no let's be objective about it, can we all know that football is an 11 game, it's a group game, it's a general fact but in the recent years and no one can deny that statistics shows that only individual players can change the whole game not only the whole game but the whole league. I'm not only talking about Messi, there is Ronaldo in the Spanish league.

Mohamed: Mohamed Salah

Ahmed: yeah Mohamed Salah, that's a fact now football is changing, it's about individual more than a group, yeah the group helps a lot but now individuals with great potentials, can you now see Cristiano Ronaldo in terms of scoring and the others like Ben Zima, there is a huge difference, the whole team depends on one player to score.

Mohamed: but what do you think about this year, Ben Zima..

Ahmed: No, you talking about this year? No no the first reason you said that Cristiano Ronaldo shined Real Madrid, did he score in the first games?

Mohamed: no

Ahmed: 11 games he didn't score, just like the Juventus

Mohamed: it's a matter of communication between players

Ahmed: see yeah!

Mohamed: that's what I'm saying

Ahmed: what we are going to see? Ronaldo is going to be the top, who's going to say no?

Amir: Ronaldo?

Ahmed: Yes! You will see yeah!

Amir: there is Ecardi.

Ahmed: in terms of scoring

Amir: Yeah!

Ahmed: Ecardi yes yes

Mohamed: let's forget about Moahamed's Salah nationality, he is Egyptian

Ahmed: we were just talking about individuals, me and Said love Egypt

Mohamed: oh yeah! You love pyramids not Egyptians

Fares: I love Adel Imam hahahaha

Anis: players لازم yatama7warone w yatamaw9a3one 7asba istratijiyete el modaribe fi 7ad datiha, telga jouer yamtalike skills of all the players, but kiyafraide technique according to the coach on how he strategies them in the stadium, maya9darch yperforme bien.

Mohamed: howa coach maya9derch ycontrole le3b because kayne hwayj jouer ydirhom spontaneous. Jouer tjihe chance yel3eb f blasa khra yroh ybedel.

Anis: hadi depends 3la dorof kharijiya teni,

Mohamed: jouer y3ewed yrepose bch yrepreni, ballon raho moral, kitkoun gholbene physically...men 2010 bdete ness tcritiki, 7ata ra2y el3am wela ycritiki

Anis: voila

Mohamed: t7ir f wa7d yjudgi f lcoach hahaha, f dzayer cha5ss basite yecritikik, لازم tosol gedo bch tcritikihe ana déjà manich fan te3 ballon, wch ndir b la coupe d'afrique ana.

Fares: ana manetfarejch ballon khlas

Mohamed: 7na fans te3 real madrid, 7na ghir nsupportiwe, 7na manech fans, howa ye3ni ana manemench b patriotism, telga ro7ek patriote to5roj tokhroj, 7na nteb3o match bch nkasro routine.

Religion

Fatima: kima hna kol kifah rah ikoun insane i9awee 3ala9to m3a rabi soubhano fi ta3amoulato mathalan ana 3andi hikaya m3a lbac ta3i kont 3andi tomou7at w tasdamt bi wa9a3 (laughing) mouch hna houdoud 9adiayat imane l9awee lilmouslim w thi9a binafss lokan matkounch thi9a binafess rah yasra dhaya3 nafsi w shitat kima ngolo

Folla: Absat mithal nahkilak ana 9issti wa9i3ia fi bacaloria ta3i loula deux mille seize sratli kima ngolo m3a tofla kont ana w hia des amies w hia major de promo ya rabi 3abalak dit bac seize. ki roht smana ta3 lbac w ana aslan 9bal sratli wahd iltihab fi mafassel w fi Rahim w ba3d fi lma3ida w smana hadik ta3 lbac nroh man9derch net7ark nrouh li dar moustawil. khrajat exclu mn l3oloum w ki jit li classe toht fi lardh hazouni les pompiers 3awdo dakhoulouni hakmtni moustachart tarbia gatli nty major de promo hadert m3a shikh gatlo rabi yastrek na7ilha mn les papiers hadik . 3awdet walit ya rabi gatli shikha taktbi zouj as2ila w tokhraj . dkhalt ktabt w jawbt tasma meme pas noss sa3a wla 3achrin d9i9a khrajt ya rabi mn ghodoi golt moustawil n3awd nwali li lbac nansaw lbac ta3 sna . Ki rawht li dar ja 3andi lwalid ta3i gali choufi gali lbar raho irouh w iji w riza9 raho 3la rabi soubhano, nty derti l2asbab binak w bin rabi drk kouni thay9a fi rabi soubhano li 3atahalek rabi soubhano dert asbab anak tjibih maktebhoulkch rabi gali moustahil rabi yodlmak w rah imadelk wech i7ab howa balak nty t7abi hadik lhaja mais howa mouch 7abehe howa. Ba3d, kamlt lbac gali baba thi9i fi rabi soubhano thi9a fi rohak w fi 9odoratek 9bal kol chi. Waslt dkhalt shyoukha jaw 3andi galoli rabi yosterk ma tbahdelinach 3la wjah rabi thanawya kamla tastana fik tjibiha bac mliha gotlo oustadh moustawilat gali tbal3i fomak w toskti w taktebi alors twakelt 3la rabi soubhano salit salati salit rak3tin w roht bismillah ya rabi w ktabt wech ktabt. Raw7et li dar waldia hakmouni bi i3dad nafsi belli rani manich rah nadi lbac biragham kol chi galoli ahkmi fi rabi soubhano w twakeli 3lih w rohi Sali w a9ray kor2an, bchway 9rit w sma3t shikh yahder 3la kifah toghla9 abwab essama w kifah ikoun rabi m3ak w sah kan rabi m3aya. Nhar lbac golt lihom moustawilat rabi soubhanou tchofo lbac kifah 3agabto omni tgharad 7atetni fi blassa w tabki w abi ja yar9ini kont mayta 9rali sourat yacine galhom khlass rah tmout wech howa b9at

fard haja met3al9a biha hia thi9a fi rabi. Kima kan l7al jat nhar ta3 lbac s7abati kaml li 3agbo kaml maddawch ghir majmou3a khfifa w ditte ana lwahida fihom kaml w makontch metwa9e3a ditto bi 3achra thlathin ki sma3t awal haja kont nabki twadhit w salit w madditouch bi mo3adel li kont metmanyato w maro7tch li blassa li kont metmanyateha bessah quand meme madeli rabi l3achra hadik 3awd a7ya biha rouhi mn awl w jdid ani 9adra w zadt thi9ti fi nafsi w thi9ti fi rabi bili raho fi lwajoud tasma rah kayn w belli rah makhaybnich. Ki g3adt l3am hadak fi jami3a w 3awdt sajalt lbac deuxieme tla3t li jami3a jit sajalt chaft omour ma3jbtnich golt ana 3andi toumou7 akthar w 3awdet lbac deuxieme kima l3ada mordhat w7.

Ilham: 3lah matrou7ich 3nad psychologue li hia machi 3ib

Folla: lalalalala... lpsychologue li sta3malto ana howa i3adati nafssi mlih w hazit war9a ktabt fiha akhata2 li dertehom ijabyat salbyat w li insistit 3liha bzaf hia ta3at rabi soubhanou lazem l9orb mn allah 3azza wajal ki tkouni griba mn rabi rah ikoun 3andak toma2nina w mn toma2nina tji sa3ada kima ngolo tet7al l2azma ki tet9arbi mn rabi soubhano tetfta7 3lik. Ana 3awdet nafsi w 3andi waldia hak dima ifassro l2aya lfolania. Ba3deha lwalida ta3i mordhat w fhamt 3lah rabi soubhano khalani hakak l3am hadak psq lwalida ta3i kant mridha. 3agabt khdamt 9rit li katab rabi w hmdullah dit lbac ta3i dexieme ditto bi douze golt ya rabi ana naywa haj anta nwitili haja ana nahmdak w nochkrekk. Thi9at fi rabi soubhano mara7ch ikhaybni w hmdullah tla3t li anglais galhash lakher bi l'attaque (laughing) kont mestab3deteha wgolt li rabi ya rabi langlais rani walo mais 9ader ikon bi thi9at rabi rah nakhdam afdal w nhab nkon taleb lmousslim ikoun moutadayn w yajma3 bin dino w akhla9 w l3amal w kol chi w ikoun imad soura l7assana li islam w hmdullah drk tala3t premier semester. Kont sakta douce manhderch bzaf nhar kharajt premier semester li m3aya galouli kifah nty taddi treize (laughing) rabi soub7ano wafa9ni hadi kaml thi9a fi rabi soubhano. Ki 3awdet starja3t nafsi 3tani rabi lya9in w hmdullah.

Ilham: howa ana kima galt (Folla) kont baghia ndir Francais kant 3andi toumou7at 9bal ma n3agb lbac tomou7at bzaf papa gali diri wech t7abbi (laughing) ana dima 3andi les idées que lmra lazem tkon 9awya malgré manichi 9aya khlass (laughing) lmohim howa papa kan jadarmi gotlo 7abit ana nkoun kifak gali adilna sa3 lbac w ba3d issahel rabi lmohim ditte lbac gotlo papa wech gotli 9bal gotlo chouf s7abak

yakhi ta3rfi l9adia hadik ta3 interference ana bghit hak golt jadarmia haja hak nachti ana. Lmohim gali howa kifah diri jadarmia w togfi m3a rjal (laughing). Lmohim ltam wasslo machakel kbira bina papa w mama bech man9rach khlass fi ljami3a 3ando idée ta3 lbnat ta3 ljami3a machi metrabyatte

Folla: hadik afkar jami3 alchabab lja2iri

Fatima: lbnat w normal khali nass yahdero

Ilham: ana papa youth9 fia bessah igouli manoutha9ch fi l3bad. Imouhim gotlk kont baghia ndir français mais français fiha lconjugaison nakkerehou ana top fi français khir mn l'anglais bessah golt khali ndir anglais 3la wech lconjugaison ta3ha sahal (laughing)

Ilham: ana ki kont na9ra français nakhdam fi kol chi bien juste lconfugaison nkhalat fih chway khassat hadouk li les temps complexe les temps composé hadouk s3ab twal bzaf hadouk manctihoumch lguitehom fi l'anglais easy malgré lfrançais ay sahla 3la l'anglais

Fatima: lgrammar ta3 français as3ab mn ta3 l'anglais

Ilham: ana nmout 3la francais mais golt mandirahch 3lajal lconjugaison. Lmohim dert anglais ana ki dkholt 3la nhar lawl ba3d golt ya rabi sidi 3lah dert anglais (laughing) meme awal 3am ta3 l'anglais hna w anaya li drk im in nowhere

Ilham: really 3andi rabi soubhano howa li inaja7 fia manich ga3da ndir efforts khlass.

Ilham: hadik hia ngolhom ani man9rach fi lddar igolo lia kifah mata9raych w tadi les notes mnin tji mais ana hak puisque ndir fi haja manichi baghyateha ana mafehmtch mnin njibehom mais rabi soubhano ga3d inaja7 fia

Folla: 3lah mat7otich fi balak belli rabi chaflak lkhir

Ilham: hih rabi inaja7 fia chafnia bark hak ana ngol

Folla: ih premier année w ana karha deuxieme annee w ana karha troiseieme annee w ana karha master un w ba3deha ma3balich diri scholarship

Ilham: wla ndir ay haja w lokan na9der ndir haja okhra

Fatima: 3lah matakmlch fi hadi w tprovi rouhak

Folla: ana ngol ca y'est 7a9i9a tab9a 7a9i9a net9ableha w frat. Ana wasslat li 9ana3a nafssya c'est bon. Ki tkouni nty drk est ce que rah tab9ay tol 3omrk hak

hada howa domainak aki rah t9ari ajaya hal rah tab9i bi nafss l9ana3a nafssya ani man9derch w hadi ani karheteha w messayfin 3lia

Fatima: twasseli lihom fikra li awlad li rahi t9ari fihom

Folla: twali t7atemihom gal ana mahabitehach l'anglais w ani n9ari fiha hakak rah ihaz 3lik fikra ana lhaja li manabghihach drk ana nakrah lmath ngol lmath mahich mliha w kont nakrah na9raha fi lbac

Folla: it depends 3la 9owat chakhass w thi9ato fi nafso tab3an w lmou7it lkharji wla ta2thir ta3 hadrat nass. Na7na cha3b ljazayri akbat ta2thir li society. Kol chi gal gal gal.

Ilham: hih chafti l7wayaj lbach3in kol aki talguahom 3anna

Folla: it really affects so much

Fatima: you can change it I am sure if you want you can especially if something you have control over it mouch haja gal dareha rabi man9derch 3liha

Ilham: Inshallah

Folla: hia 9ana3tk nafassya gal na9der nkaml fi domaine hada w tna7i lfikra silbia ta3 kont haba français w jatni l'anglais. ana nahder 3la nafsyatk ana sah kont haba francais w jatni l'anglais sah kan 7oloumi lfrancais mais fi lwa9t hada l'anglais hia li twalem w lazem nkon metya9na belli 9adra nmad fiha w dalil 3la thalika les notes madam tadi les notes ma3naha ana 9adira ndir 9ader w 9ader w 9ader. Drk thi9i fi rabi soubhano w 9wayi 3ala9tek bi rabi soubhano rah tzid 9owatk fi nafsak w 9owatak fi chakhysstek w te9deri mn ba3d tna7i 3lik lwaham tani igoulk wassawss chaytania ki yab9a lwasswass issayter 3la les décisions ta3k mata9derich tavenci ligodam. Okay, khtart hadi w khtart hadi dima tab9i fi sira3 nafsi. Ana nsali salati w nad3i rabi ki t3oud 3la9tak bi rabi ijik itmi2nan rouhi.

Fatima: man3rf dzayr me2thara fia bzf (laughing)

Ilham: tasma na7i hadert nass w I do not care about anyone
(All laughing)

Fatima: matgouligh ghir bi master wla doctorat ta9deri diri haja 9ader bi 7ajat okhrin talgay rouhak diri bzaf 7wayaj

Folla: drk hia nty ka shakhass ay 3andak irada bessah 3andak haja badeli nathartak puisque aki tchoufi hak aux même temps aki diri hak w hak.

Folla: ma3balekch trig ta3k mnin ra7 tadiha est ce que rah namchi man wla man.

And you will be depressed. Choufi goal win

Ilham: (laughing) ana nchouf man w man

Ilham: yeah I will inshallah

Fatima: stop looking for the obstacle

Folla: lazem tchoufi fi ro7ak chay2 ijabi w tkharjih lazem tgoli ana hia l9owa fi moujtama3 ta3i. lazem 7na 3andna fi moujtama3a ljazayri ta3 9awi. Mais lazem tgoli kima waslo li 9abli noussel ana. Bi ghad nadhar society ta3na rana fi inhiar i9tissadi fi azamat.

Fatima: nty choufi 3bad okhrin ma3ndehomch yadin ma3ndehomch rajlin w yadiro 7na hak ngolo 3lah homa ya9dero w 7na rabi 3tana kol chi w moderna walo

Folla: ana totally agree with that.

Folla: drk 7na lmoujtama3 ljazayri ta3na moujtama3 ya7tamk ana par exemple ki nkoun ga3da ana wyak ah derti anglais mmm t3ayi.

Folla: ana na9bal criticisim w nchouf li ray2 lpositive.

Ilham: kayna haja tchabah chway sa3at haja dirlk hope fi anglais. Mama ki tgol li s7abeteha ay banti master igolo liha wech mdayra bantak toglhom anglais igoulo ah allah ibarek (All laughing)

Ilham: oui hadi tal3li l morale

Fatima: ana 3andi sahbti ngoholiha 3la methode li na9ra biha w nencouragiha w hia kharjat 3liha wlat dima ta7ab tji l9araya

Folla: oui mouch ki li iji i7atemk w i2athar fik w lazem inasane i9awi chakhassito w thi9ato billah w belli raho 3andi 7aja ijabya lazem nkharejeha li moujtama3 manab9awch juste nhabto l morale li ba3dana w man9derch w biladana mafihach la bladna fiha w bi iradetek w 9owat rabi soubhano tousli.

Face-to-face group discussion (translation)

Education

Leila: teacher can be the mirror to his students, the student may think to be like his teacher.

Selma: have we started the conversation?

Fatima: let's talk about how teachers treat us

Leila: we should be confident while speaking, you should encourage us (laughing)

Fatima: let's talk about teachers, for example in linguistic module, Mr X treats us like adults, his session passes very well.

Leila: the only one I think

Fatima: may be that was in the 3rd year, it's like he gives you topics to work on, and he supports you, he never says a negative thing or lets you down, we work good in presentations [in TD (travaux dirigés) practical session he even helps us with information.

Houda: when we have a presentation like what Mr. X gave us that research, you are the one who has to do the searching on your own with no help.

Leila: he didn't guide us

Houda: he never says if the topic is right or wrong

Leila: most of the time they focus on the one who understand not the one who does not

Fatima: the students also do not ask why they not raise their hands and ask.

Houda: indeed, you cannot participate you just say that their level is higher than me

Leila: this involves even the students who do not speak.

Soumia: there are some students who say I cannot, I do not know

Leila: the teacher should make his students confident and not scared.

Houda: even if the teacher gives me the word I cannot speak

Leila: it depends on the students

Feriel: we also have some students who are actually afraid of the teachers' reaction because sometimes they will say " you do not deserve to be a student at this department.

Leila: you improvise when someone says those things.

Soumia: Miss Y helps us a lot and does not make you worried about the module

Feriel: there is also Miss Y suggests that such a topic can be used as Masters dissertation so take notes.

Arij: but Mr X always scares us about the exams.

Leila: Egyptian and Sumarian are not related, instead of teaching us the early civilisation, they started with the British and American's civilisation that we have no clue about and in the 3rd year we studied Egyptian civilisation

Folla: normally in the 3rd year, the program should be connected to the three years and not different from each other .

Feriel: now students are only looking for marks, we memorise the modules by heart

Leila: yes, that's true, and we get awful marks

Fatima: most of students

Folla: all of the students haha (laughing)

Houda: for example, when a teacher asks us about what we have studied, no one answers

Folla: my problem is in the oral session, I cannot talk

Leila: at home, I can speak very well I practise it easily with no fear but once I am in the class it is like I have never studied

Fatima: by the way, Mr X has always complimented your group

Houda: I told you earlier that we are studying just for marks, if you ask me about any information about the 1st or 2nd year and even 3rd, I would not respond because I only studied for marks.

Leila: we raised the issue many times, but no one is paying attention or listening anyway.

Fatima: no one wants to take responsibility or take the decision on the group

Leila: Mr. X has good ideas, we did a story playlist last year, one played the role of a director, one a make-up artist, and then we do a play

Folla: we did it the first time if it is a success we will do it each year

Leila: I love that story play

Fatima: but he should normally apply it in the other group too but most of the students aren't serious about it

Leila: I personally, it is impossible to go to the auditorium and speak in front of all the students even though I can speak and at home sometimes I feel like I am native, I come here I have no confidence even if I like those ideas

Feriel: we have also oral session, but we only listen, and the teacher says that we have listening session that is all

Soumia: they tell you 1st semester listening, second speaking

Leila: she tells you listen and answer, and for the speaking you make a presentation

Fatima: they do not give us opportunity

Leila: when they give us a presentation, we prepare it at home, most of the times we learn it by heart.

Fatima: the group is about 3 to 4 students, we decide the topic and write it sometimes we read from the paper

Folla: which year was it?

Leila: some of the teachers not all, they say it is pointless to read from the paper, but we panic in front of the students

Folla: she asks you to use the paper only to take notes, when you present you take a look at these notes

Fatima: maybe while you are presenting some new ideas will cross your mind that u can use

Leila: me for example when I have a story if I forget a word I use simple words, so they can all understand not necessarily the notes I have in paper

Fatima: we do not have a lot of presentations, they should add more oral session

Folla: actually, oral teacher ought to be active, smiley, makes his students love his module not demanding and strict so the students will not get nervous and scared

Soumia: if the students stick with each other and start saying no, then the teacher will have no decision

Leila: a teacher must have techniques about how to convince students to speak

Soumia: there is Miss Y, she asks you to check the dictionary and corrects your pronunciation

Arij: while you are presenting, they correct your pronunciation not the technique or when the topic you have chosen was wrong...the student becomes anxious he loses the will to make any other presentations

Leila: and sometimes they correct you in a ridiculous way that makes your friends sometimes laughing at you

Folla: yes , like you said , ridiculous .

Fatima: and you know he would say Algerian accent haha (laughing)

Leila: and he would also say it is impossible for you to become a teacher, it is impossible, they say like this: you think you are going to be a teacher?

Fatima: yes, I think

Leila: he will tell you that he's doing these things to build you, well no you are destroying me because he thinks that this method helps me to improve but no.

Arij: sorry I lost the word, when he starts criticizing you and only says negative points rather than the good ones you've done in your presentation

Leila: we said to him that we do not have the right to criticize our friends, we are equal.

Fatima: and when he criticises, you will lose the willingness to present or you like oral-session and their critics is about pronunciation, linguistic skills. Give us many sessions so I can know what to present

Feriel: some students do not like to be criticised

Fatima: when you criticise me, I just stop

Folla: someone will come and gives you bad points

Arij: the teacher can say this is right, this is wrong, okay no problem we can deal with it.

Folla: if you were anxious, you have to respect that the student is about to make a presentation in front of people and without doubt he would be anxious he would speak in chunks

Leila: yeah, he will always be stressed out, sometimes as students we judge each other, we say this one has a good pronunciation, he says no, where is the pronunciation and who do you think you are and he starts talking and imitating us hahaha (laughing)

Arij: I really like Miss. X teaching techniques, she asks us if we saw this word, how we pronounce it. look at it in the dictionary then she asks what we think about it good or bad, we test each other so as she emphasises on the use of dictionary and after that you can listen more, develop your vocabulary, your pronunciation

Fatima: did she pronounce the word you?

Arij: yeah

Feriel: and then she gave us advice about recording yourself while speaking and you listen to your record or sometimes we bring her our records like one time a girl recorded a real story then the teacher asked her to write it and she correct the words and the pronunciation

Feriel: there is that one, what was her name again, miss Y she gives us duplicate copy, we read them at home, then we discuss in the class.

Fatima: aah 1st year grammar, 2nd year methodology

Fatima: in written expression, she gives us papers of the lesson, then she gives us topics or asks us to choose the topic to write an essay about ,and every session is like that , after that she highlights your mistakes and you correct them, and sometimes we exchange with our friends and it is up to them to find mistakes, so each session she teaches us how to write an essay, she motivates you to write because we did not have a teacher last year and we do not know this written expression, from the beginning she never mentioned that those essays were going to be marked because of she tells us we as students we will write for marks .

Feriel: if I am a teacher or when I become a teacher, I want to be qualified, and motivate students so they can study, I will give them techniques.

Leila: I have good capacities I believe, and I am looking for a word in English because even in Arabic it does not exist hahaha (laughing) it is like congratulations.

Feriel: this is the point.

Leila: I want to add other modules to the system because there is no translation here, we need translation, some parents do not allow their children to study in other cities so if you would have other modules here, I do not have to use linguistic or civilisation, if there is translation, I would choose it, so I would choose many things.

Fatima: when I am a teacher, I will work on my personality, I will treat student nicely because I was a student once.

Leila: I would like from the teachers to focus more on the oral session, to build up confidence and take students fear away.

Fatima: also, a teacher should be neither super strict nor easy going

Leila: he should be flexible and a friend of his students.

Sports

Female group

Folla: I know real Madrid and Barca football team that is it, before I used to like the Algerian team but now because of the many fails I do not even know who's playing in that team anymore, I used to know every player's name like Bougera, Meziani and ..

Leila: and I am not even interested in knowing their names hahahah (laughing)

Arij: the players retire when they get a little bit older

Soumia: I remember my sister used to bring the football team pictures and stick them on walls

Feriel: oh yeah, I did it too and I had the bracelets as well

Leila: and their T-shirts

Folla: if we were boys, we would have been fans of football games

Male group

Ahmed: let's talk about our national football team or Barcelona and real Madrid

Mohamed: I have some expectations of Roma team players, I guess it would be a great celebration for the fans, 2-0, it will lose

Ahmed: yeah, I hope real Madrid wins for the sake of Barcelona, me myself I am a Barcelona fan yeah, I like real Madrid to win just to get the revenge against Roma yeah

Mohamed: let's talk about Algerians, they generally support to depress themselves, and make troubles it's like a personal issue.

Ahmed: it's true yeah, it's not about the match, it's a match about the fans, not the football itself. What do you think guys?

Amir: about real Madrid?

Ahmed: yeah, which team do you support?

Mohamed: yeah, about Cristiano

Amir: I think for me Barcelona is strong, the Spanish team

Mohamed: put your mind about the match if you are speaking about the team, it's all about who is the winner. it's about....

Ahmed: team effort, by the way real Madrid just lost a game last night, the first game in the league

Amir: really?

Ahmed: yh, they lost one game, so the match against Roma will be great.

Amir: Real Madrid is a weak team

Ahmed: who's going to face Barcelona in the first league? I forgot the group

Mohamed: Tottenham

Ahmed: ahhh! it's a difficult task here. Tottenham is a great team

Mohamed: that's what I like actually, it's the chance for the big result.

Ahmed: to be honest, I believe Barcelona will take the league this year yeah, the champion's league not league.

Mohamed: get rid of this routine just to support Barca, let's check something new, what about Rome to win the champion league.

Amir: No impossible.

Ahmed: I give you a reason

Younes: no noway

Ahmed: by the way, they lost 4-1 against Liverpool last year.

Mohamed: but don't think Barcelona league, real Madrid league, that's why I'm not following this.

Ahmed: they are strong come on, what are you going to follow? You are going to be against real Madrid hahaha (laughing)?

Amir: Chelsea

Ahmed: no, that's a weak team

Amir: I think not

Ahmed: famous, that's a big deal, they will do something this year, they've gained experience this year.

Amir: but still weak real Madrid.

Ahmed: in terms of what they are weak? what do you think

Mohamed: that's what I told you before, Cristiano didn't score like comparing between brazil

Ahmed: forget about Cristiano Ronaldo

Amir: it's a great team when it comes to champions league. Real Madrid is strong

Ahmed: I believe the weak point here is about personality, the character of the team itself, did you see last year ladyora, they've changed dramatically, I believe it's about the personality of the coach and how he treats his team.

Amir: they are experienced.

Mohamed: yeah! They have been experienced.

Amir: by the way, it is not about being strong physically, even the technique has a role

Ahmed: of course

Mohamed: playing is a technique itself, Cristiano started in Manchester, went to real Madrid because his friends were strong, a player can't play without the team, I see this as stereotypes

Anis: there is no individual player

Tarek: sport is supposed to be with a group

Anis: players must be structured and should be positioned according to the coach's strategy, you can find a player with good skills, but when he imposes the technique according to the coach on how he guides them in the stadium, he cannot perform well

Mohamed: the coach cannot control the game, somethings are done spontaneously, the football player will leave his squad if he would have an opportunity to play somewhere else

Anis: it depends on the circumstances

Mohamed: the player should get some rest, football is also about the mood, when you are physically tired from 2010 people started criticising, even the sponsors are criticising

Anis: exactly

Mohamed: weird, a person judges the coach haha (laughing). In Algeria anyone can judge you, you have to be in the same level to criticise, I am not a football fan anyway, I have got nothing to do with Africa cup

Fares: I never watch football

Mohamed: we are fans of real Madrid football team, we support, we are not fans, and I do not believe in patriotism, you find yourself patriot, we watch football, so we get rid of the routine

Religion

Fatima: Like all of us, how can a person strengthen his relationship with God. For example, my story with the baccalaureate, I had many ambitions, but I was shocked by reality (laughing) but the issue is a matter of self-belief. If this is missing, there will be a dispersion and loss of oneself.

Folla: a simple example is my real story with the first baccalaureate in 2016, my best friend can witness, she was classified the first in my promotion that time and God knows that I passed my baccalaureate exam with 16/20. That year I had arthritis, uterus and stomach inflammation. During the week of exams, I fell sick and I could not even move so they had to call the ambulance. I was expelled from

the science exam, but thanks to the consultant who interfered so as the science teacher can take sign me up again. I lost hope on this exam as I only answered two question in less than half an hour may be 20 minutes. When I went home, I had no hope of success and my father told me that "What God wrote for you will get it, trust in the Almighty and read the Quoran it might be for good, believe in God and in yourself and your capacities, you may want something but God does not want it for you". so I trusted the Almighty of God, I prayed two rakkaat (prayer rules in Islam) and started with the name of God. After taking the baccalaureate exam, all my teachers were worried and asking me to not let them down as I was the first in my promotion and all the college is waiting for me to pass with honor.

I told everyone that it is not possible that I pass because of all what happened to me. Every day I got worse, I only had one thing and it was my trust in Almighty God. My mother was crying a lot and my father was reading Quoran on me, I was about to die. I actually passed with 10.30/20 among a very low pass, most of my friends did not pass although I was not expecting that I would pass at all, I thanked God for the blessing, and I prayed lot. This incident made my trust in God and myself increase. I did not pass with a higher grade and went to the university I wanted but after all I am fine. I did not like my first year at the university, I had more ambitions then I was thinking, and I decided to re-enroll in the baccalaureate

Ilham: Why do not you see a psychologist? It is not embarrassing

Folla: no no no ... the psychologist I consulted was myself I decided to write the mistakes that I have made both the pros and cons, and the most important thing I cared about was the religious side and obedience to God Almighty and I realized that whenever you are close to God Almighty, he opens the doors of his livelihood and gives you a reassurance and happiness.

The year in which I have taken the baccalaureate exam, my mother was sick therefore I could not pass that year. The following year, I worked hard in my studies and thank God I succeeded with 12 grade this time and I thank God for his grace and success.

I chose to study English even though I was not good at this language, but my confidence in God helped me in achieving the best results. I want the Muslim

student to be religious and have all of religion, good manners and depicts Islam in a good image, now thank God I passed the first semester. My classmates were wondering how I can get 13/20 grade because of the almighty God who helped me succeed. This is once again due to trust in God, when I reflected on my experience, God gives certainty and thank him.

Ilham: As my colleague Folla said, I wanted to study French literature. My father told me to choose the specialty I want. I have always had ideas that a woman should be strong even though I am not strong at all (laughing), and I wanted to become like my father as he is in the army. He asked me to first get the baccalaureate exam and then God makes things easy. Anyway, I passed my baccalaureate exam then I told him dad you promised me to speak to your friends for the sake of interference to be in the army. Unfortunately, my father did not agree with this job and told me that I cannot work with men (laughing) and so on, there was going to be a big fight between my parents so as not to join the university at all. My father had the belief that all the girls studying at the university are not well educated.

Folla: Yes, that is what all Algerian youth think.

Fatima: The females of course

Ilham: My father trusts me but he does not trust people. Anyway, I mentioned before that I wanted to study French, but I only hated the grammar in French, so I chose English because I thought its grammar is easier (laughing).

Ilham: when I studied French, I found it difficult to learn the grammar especially those complex and compound tenses. I prefer to study them in English as I found it although French is easier than English.

Fatima: French grammar is harder than English one.

Ilham: I love French, but I did not want to choose it because of grammar. Anyway, I chose English and the first day I entered the class, I said oh my goodness I should not have chosen English. I still feel like I am nowhere since the first year I started learning English.

Ilham: really! I have the almighty God who helped me to succeed as I am not making any efforts at all.

Ilham: Yes, I do not study at home at all as I am doing something I do not like, my classmates get surprised about how I get the grades but God is helping me to succeed.

Folla: Why don't you think God sees that this is good for you?

Ilham: Yes, I think God only wants me to succeed

Folla: I hate it the first year, I hate it the second year and the third, the Masters and then what will you do? You may get a scholarship.

Ilham: Or maybe I do something else

Fatima: why don't you continue you in this path and prove yourself?

Folla: it is the truth and I have to accept it

Fatima: You will give a bad idea to your future students

Folla: you will destroy your students' will if you tell them that you did not like to study English and I am just forced to study it, they will take a wrong image about you. Me for example, I do not like maths because I am not good at it. I hated studying it in the baccalaureate.

Folla: It certainly depends how faithful and trustful the person is of himself/herself and the impact of the environment and society.

Ilham: Yes, all the inappropriate things you find them in our society.

Folla: It really affects so much

Fatima: you can change it I am sure if you want you can especially if something you have control over it, it is not something that God did that you cannot do it.

Ilham: God willing

Folla: You must be convinced and believe that you can continue in this domain, you should remove the idea that you wanted to study French and are now studying English.

Taking into consideration that English is the most used language in this time, and it is evident from my grades that I am doing well. Don't let the evil "Shaitan" plays with your mind and affects your decisions so you cannot move on.. Trust in God and strengthen your relationship with him and you will get peace.

Fatima: Algeria has an impact on me (laughing)

Ilham: So you do not care about everyone.

All laughing

Fatima: it is not having only Master or PhD that you can do something, can achieve many things in other ways

Folla: You are a person who has a will but try to change your view because you can see different things at the same time.

Folla: Try to focus on your goal otherwise you will be depressed looking at others life

Ilham: I see several angles

Ilham: Yes I will God willing.

Fatima: stop looking for obstacles

Folla: You should see yourself as something positive and say to yourself I am the power of society, and I can do what the former did regardless of our society, which is experiencing economic crises

Fatima: Look for people with special needs, why are they capable and we are not.

Fella: I fully agree with you

Folla: We live in a society that breaks you. For example, when you ask me what do you study, and you answer: I study English, they look at you mockingly, as if English is not a language to study

Folla: I accept criticism and look for positive opinions

Ilham: There is something positive that makes me happy I studied English, for example, when my mother tells her friends my daughter has masters in English language, and they get impressed

All laughing

Ilham: Yes, this gives me a good mood

Fatima: For example, I told my friend my techniques about how I study, she liked that and now she likes to come to the university

Folla: Yes, we should not allow anyone to influence us and destroy us. We have to strengthen our personality and our trust in God, and that we have the abilities to prove to society that we can do something. We should not stay frustrated and let each other down we will definitely reach what we want.

APPENDICES

APPENDIX III

One-to-one interviews

Participant one:

Interviewer: which sectors have you studied English in?

Fatima: middle school, secondary school and university

Interviewer: in which situations in the group discussion do you think you used more than one language?

Fatima: when I feel comfort with friends, close friends of mine, I use English or mixing between Arabic and English, may be on Facebook that I have friends and told them I am an English student, they say yeah I would like to speak English with you so we start speaking English and Arabic, so it depends on the context we find ourselves in.

Interviewer: do you speak it at home as well?

Fatima: may be sometimes I'm trying to teach my niece some words of English because they say oh you speak English teach us to speak with you.

Interviewer: why do they find it interesting to speak in English? According to your personal view

Fatima: because me and my two brothers are English students and we like to speak in English and I myself feel comfortable speaking in English.

Interviewer: do you have any plans for the future?

Fatima: I would like to be a teacher not in an academic way but I will teach people English and make it easy for them because they said I can't speak English, it's so hard no it is so simple.

Interviewer: during the group discussion you participated in, was your use of more than one language intentional?

Fatima: it was spontaneous because may be I couldn't find the words in Arabic,... I forgot I was asked to take part in a research project. I also forgot that you were present in the group discussion and it did not affect her discussion.

Interviewer: you mean you struggle in finding the words in Arabic so you better prefer to use them in English?

Fatima: yes yes.

Interviewer: why?

Fatima: because to show belongness to the group because we are English learners, I want to show that I am an English student.

Interviewer: why didn't you use French and Arabic?

Fatima: Arabic cannot develop my English skills and I need to practise the language I am learning. I speak English in specific situations.

Interviewer: do you have any purposes when you use more than one language? If you have any could you mention them?

Interviewer: translated in Arabic to the participant as she didn't understand the question very well.

Fatima: this is natural in Algeria. I feel free to borrow and switch using Arabic and English especially with close friends because I know they will not judge me or say this is wrong or right. Just speaking spontaneously. It comes like that, you switch, you borrow words. I think some topics can be only expressed by a different language in order to achieve the meaning.

Interviewer: do you speak more than one language outside the university?

Fatima: sometimes yeah! Arabic, French and English I want to show that I am educated and I am an English student.

Interviewer: after this experience, have you any further thoughts about the use of language?

Fatima: I can say that even if I don't know the students I talked to in the group discussion, I enjoyed and I felt comfortable sharing ideas with them and using more than one language. I really liked the ideas. I also think social media helps many students to use different languages because they speak to different people from different background.

Participant two:

Interviewer: how long have you been studying English?

Feryel: from middle school to university

Interviewer: in which situations in the group discussion do you think you used more than one language?

Feryel: I used English and Arabic when I talk to my friends or my colleagues, the ones they know English and use it in their conversations. I really like to use English when I talk to English students. I wish I could speak it fluently then I can express my ideas with the language I master. When we were talking about education in the group discussion, I find myself borrowing from English because I can't find the words in Arabic or usually I forget them because I use English a lot in the classroom hahaha

Interviewer: during the group discussion you participated in, was your use of more than one language intentional?

Feryel: it was spontaneous without any intentions to borrow other languages.

Interviewer: why?

Feryel: I used to watch movies a lot so I got a lot of words from that and now because we are away of using Arabic at university, so I use them in English. I would also like to develop my English skills and to be the first in my class to travel abroad. The topic controls the language we use as well. I think to borrow or switch to more than one language depends on the situation I am in and which language I find more useful to express.

Feryel: I want to improve my English language and it becomes a habit that I am using it nowadays so the more I practise the more I learn and know how to pronounce it. I like to use English words that have the same sound as Arabic in order to keep the same structure of Arabic and English.

Feryel: sometimes I use English and Arabic with myself without any intentions, I also use different languages in my written conversations on Facebook. I think social media is more informal and people speak freely than in spoken forms.

Interviewer: can you clarify this point more?

Feryel: I was shy to talk about my sad experience to students that I do not know. If I was having a conversation online, I would have used Arabic and English to express my thoughts and of course it depends on the context and situation.

Participant three:

Interviewer: which sectors have you studied English in?

Leila: from middle school

Interviewer: which languages do you most often use?

Leila: Arabic of course it's my language but from time to time I use French and English. mostly with my friends who speak and understand English too much, we use it to show our capacities to each other. As we are students of English we need to use it. I also speak Arabic and English when I talk about my teachers how they teach us in the classroom.

Interviewer: any other ideas?

Leila: I use English at home on purpose, I have an impact on my parents, I teach my father like how are you hahaha and he answers I am fine thank you when I tell him where is your wife he understands me, he knows simple words now when I ask him, sometimes he checks with me. I also use it with my sister a lot.

Interviewer: during the group discussion you participated in, was your use of more than one language intentional?

Leila: I think it is normal and spontaneous and I did not feel I changed my use of languages during the group discussion because I have some ideas I can't express them in Arabic may be and sometimes I can't express them in English depends on the situation I find myself in.

Interviewer: why? do you have any purposes when you use more than one language? If you have any could you mention them?

Leila: I think it helps me in many situations for example my mother tongue is Arabic but English expresses things more for me than Arabic.

Leila: personally I don't have a purpose but I can say that speaking different languages to show that I know more than one language, I use English just to show off, they feel like I am elegant and I am an English student for example when I am in the bus, I use it too much as a matter of prestige because when people hear you they realise you study English and they get surprised oh wow she studies English. It's like something that shows identity see who I am, so its prestigious.

Leila: I think it is normal that we all use sort of French and Arabic and nowadays this English trend especially as I mentioned earlier to show who you are.

Interviewer: do you use as much French as English in your daily conversations?

Leila: I prefer English because it is an international language and it is important but I still use French because of colonialism and honestly it is good to know more than one language.

Interviewer: after this experience, have you any further thoughts about the use of language?

Leila: I noted that it is a fact that we really shift to English too much especially us students of English, it becomes like a habit.

Interviewer: do you think the use of English borrowing will be used more in the next few years?

Leila: Yeah, English will develop in the near future students will definitely use it more.

Participant four:

Interviewer: how long have you been studying English?

Folla: somehow in primary school, we studied the alphabet then middle school to university.

Interviewer: in which situations in the group discussion do you think you used more than one language?

Folla: when I speak to my friends about studies, most of the times about studies, I use more than one language. At university, I use more English with students who use a lot of English but with other friends French and Arabic. I prefer to use my mother tongue but I use French if I talk about science like medicine.

Interviewer: during the group discussion you participated in, was your use of more than one language intentional?

Folla: I speak Turkish, French, Arabic and English wherever I find the suitable topic for each language or mixing all of them.

Folla: it was spontaneous because borrowing words from other languages depends on the topic discussed.

Interviewer: do you have any purposes when you use more than one language? If you have any could you mention them?

Folla: my use of more than language is because I struggle to find single words in Arabic and also because of the subject and situation I am discussing. For example, when I talk about religion I prefer to use only Arabic as I think English does not convey the meaning.

I would like to develop my vocabulary, pronunciation, my level of education to develop myself in general.

Folla: before I got to university, I used to use French a lot but now as I am at university and studying English, so I have to use it. Now, my use of English is more than French with Arabic. Sometimes I worry too much about my use of language but then I get my fear away as English is the language of the world and as I have ambitions in the future, so I need to be practical.

Interviewer: are there any other purposes for the use of English?

Folla: yes, English is use all over the world. For example, my brother studied English to use it for his work in Germany and other countries because English is the used language not French that's why we have to learn English nowadays.

Participant five:

Interviewer: which sectors you studied English in?

Mohamed: [...] the first motivation when I was a child (6 years old), my father and brother motivated me to learn English then from middle school to university.

Interviewer: in which situations do you think you used more than one language?

Mohamed: it depends on the context, I use pure English for jokes.

Interviewer: why English for jokes?

Mohamed: it depends on the situation and context. to be honest with you, I am happy that I speak English with my friends who understand and speak English because using English daily will probably improve my language skill and instead of watching series in Arabic I prefer to watch them in English and especially the British accent. Arabic most and English sometimes. I use standard Arabic in writing scripts about politics.

Mohamed: I had many friends on social media from different western cultural backgrounds to whom I only speak in English. [.....]

Interviewer: during the group discussion you participated in, was your use of more than one language intentional?

Mohamed: no, it was normal. It happens technically your mind switches languages. Although I write in Arabic, I find myself borrowing or switching to English. I treat the words in English in many cases, I like to think in English.

Interviewer: do you have any purposes when you use more than one language?

Mohamed: I don't have a specific reason, I have to use my degree, I have to do some stuff even if for no goals I have to practise and not forget the language I have been learning for years. I am happy I have friends to communicate with by shifting to different languages according to the topic, the audience and the situation. It all depends on what the speaker wants to convey. [...]

Mohamed: we can't avoid that English is moving on in the Algerian context nowadays. It depends on people's purposes. I am sure we will have a huge background of vocabulary.

Interviewer: do you have any thoughts you want to share?

Mohamed: I really enjoyed participating in this amazing research and I am proud of you and your level of education, I now realise the impact of language on oneself.

Participant six:

Interviewer: which sectors have you studied English in?

Ahmed: we started English as an academic field in the middle school, but I was interested in learning English since I was a child like 5 years old before even the primary school. I was motivated by my sister. I learned so many words at a young age.

Ahmed: I prefer to use English besides my mother tongue which is Vernacular Arabic.

Interviewer: in which situations do you think you used more than one language?

Ahmed: with my friends, we tend to speak English more than Arabic but we mix for the sake of entertainment, cultural discussion.

Interviewer: is that with only English students?

Ahmed: not totally, I have a friend who study economy and one architecture, and they are really fluent more than any student in the department of English. So, we form like a group discussion in English and Arabic.

Ahmed: I noticed that one of the students didn't have much background of English so I had to use Arabic just for the sake he understands us, I have tried to control myself though as the use of English was controlling me.

Interviewer: can you please clarify this point more?

Ahmed: yeah! actually, I prefer mixing languages. Honestly, English expresses more the cultural issues; we speak more about movies, series, many stuff even topics about philosophy and religion and I find myself expressing my ideas and feelings in English.

Ahmed: I want to make my English better for myself, I devoted my whole life to English. I want to express my identity. I don't believe that language is used to one way, many ways. I want to improve myself to make life easier.

Interviewer: after this experience, have you any further thoughts about the use of language?

Ahmed: I would say that my experience in this project was positive. I have always been interested in investigating languages and their impact on people's discourse. After this, I am more conscious of how important language is. The more I use more than one language, I wanna take it to the next level. I wish if I travel to an English language country.

APPENDICES

APPENDIX IV

Information sheet for Facebook conversations

Dear Bachelor/ Masters Student,

My name is Messaouda Annab. I am a PhD student in the faculty of education and humanities at the University of Northampton, UK. I am undertaking a research project about “Language contact phenomena among Algerian university students”. This research aims to determining the possible factors underlying language mixing among Algerian Vernacular Arabic (AVA) students. One of my research methodologies is to use online Facebook. I will be collecting students’ interactive discourse through Facebook chat room where different conversations and linguistic communication features will be used between participants. To achieve the aims cited above, I would like to invite you to take part in my research. If you choose to take part, you will be invited to supply me with copies of your chosen Facebook conversations.

I would like to inform you that your participation is voluntary. If you decide to take part you will have the right to withdraw at any time. The information provided above will help you to decide whether or not to participate at this study.

Please send this information sheet and the consent form to all of the people who have taken part in the conversations you wish to send to me. Please ask them to read the information, and to send the consent form to me. I will only use those conversations where all participants have sent me their consent forms.

All ethical issues will be taken into consideration:

- Your information will be treated in strict confidence.
- Your name will not be mentioned in this study.
- Any material will be secured and destroyed at the end of the study.

The results of this study will be used for research purposes only; they will be used in my PhD thesis as I may use them in reports, presentations and publications but I will not use

personal identification and any information you provide will not be disclosed. If you wish to participate, please sign the attached consent form and return it to the researcher email address below.

I would be grateful if you could take part in this research. If you have any enquiry or comment, do not hesitate to ask. You will find the contact information of me and supervisors below.

Best regards,

Researcher: Messaouda Annab

Email: messaouda.annab@northampton.ac.uk

Mobile: +447459478259

Supervisors:

Dr. Dave Burnapp

Email: Dave.burnapp@northampton.ac.uk

Dr. Andrew Pilkington

Email: Andrew.pilkington@northampton.ac.uk

Faculty of education and humanities

The University of Northampton

Waterside Campus

Northampton

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Information sheet for group discussions

Dear Masters Student,

My name is Messaouda Annab. I am a PhD student in the School of the Arts at the University of Northampton, UK. I am undertaking a research project about “Language contact phenomena among Algerian university students”. This research aims to determining the possible factors underlying language mixing among Algerian Vernacular Arabic (AVA) students. One of my research methodologies is to use group discussions. To achieve the aims cited above, I would like to invite you to take part in my research.

I would like to inform you that your participation is voluntary. If you decide to take part you will have the right to withdraw at any time. The information provided above will help you to decide whether or not to participate at this study.

All ethical issues will be taken into consideration:

- Your information will be treated in strict confidence.
- Your name will not be mentioned in this study.
- Any material will be secured and destroyed at the end of the study.

The results of this study will be used for research purposes only; they will be used in my PhD thesis as I may use them in reports, presentations and publications but I will not use personal identification and any information you provide will not be disclosed. If you wish to participate, please sign the attached consent form and return it to the researcher email address below.

I would be grateful if you could take part in this research. If you have any enquiry or comment, do not hesitate to ask. You will find the contact information of me and supervisors below.

Best regards,

Researcher: Messaouda Annab

Email: messaouda.annab@northampton.ac.uk

Mobile: +447459478259

Supervisors:

Dr. Dave Burnapp

Email: Dave.burnapp@northampton.ac.uk

Dr. Andrew Pilkington

Email: Andrew.pilkington@northampton.ac.uk

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Information sheet for one-to-one interviews

Dear Bachelor/ Masters Student,

My name is Messaouda Annab. I am a PhD student in the School of the Arts at the University of Northampton, UK. I am undertaking a research project about “Language contact phenomena among Algerian university students”. This research aims to determining the possible factors underlying language mixing among Algerian Vernacular Arabic (AVA) students. One of my research methodologies is to use one-to-one interviews. To achieve the aims cited above, I would like to invite you to take part in my research.

I would like to inform you that your participation is voluntary. If you decide to take part you will have the right to withdraw at any time. The information provided above will help you to decide whether or not to participate at this study.

All ethical issues will be taken into consideration:

- Your information will be treated in strict confidence.
- Your name will not be mentioned in this study.
- Any material will be secured and destroyed at the end of the study.

The results of this study will be used for research purposes only; they will be used in my PhD thesis as I may use them in reports, presentations and publications but I will not use personal identification and any information you provide will not be disclosed. If you wish to participate, please sign the attached consent form and return it to the researcher email address below.

I would be grateful if you could take part in this research. If you have any enquiry or comment, do not hesitate to ask. You will find the contact information of me and supervisors below.

Best regards,

Researcher: Messaouda Annab

Email: messaouda.annab@northampton.ac.uk

Mobile: +447459478259

Supervisors:

Dr. Dave Burnapp

Email: Dave.burnapp@northampton.ac.uk

Dr. Andrew Pilkington

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Consent form

*Information sheet to be kept with the participant.

*Consent form to be returned to the researcher.

Name of researcher	Messaouda Annab
Title of Study	Language contact phenomena among Algerian university students.
University	Northampton

Please read the following statements and complete this form carefully. If you agree to participate in this study, tick the appropriate response, sign and date the declaration at the end. If you do not understand and would like more information, please do not hesitate to ask.

- I have had the research satisfactorily explained to me in verbal and/ or written form by the researcher.

YES ☐ | **NO** ☐

- I understand that my participation is voluntary and that I may withdraw from this study at any point or up to one month after research has taken place without giving any reason. This will not affect my future care or treatment.

YES ☐ | **NO** ☐

- I understand that my data will be treated in strict confidence and any publication resulting from this work will report only data that does not name or identify me.

YES ☐ | **NO** ☐

- I understand that any material of mine will be used only for research purposes and will be destroyed on completion of the research.

YES ☐ | **NO** ☐

- I understand that you will be discussing the progress of your research and presenting it at the University of Northampton.

YES ☐ | **NO** ☐

I freely give my consent to participate in this research study and have been given a copy of this form for my own information.

Signature:

Date: