

People's Democratic Republic of Algeria
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Kasdi Merbah Ouargla University
 Faculty of Letters and Languages
Department of Letters and English Language



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Attitudes Towards Code-Switching In The Algerian Media

A Study of YouTube Podcasts

Presented and publicly defended by
Abdennour Mayouf
Lamis Tidjani

Supervised by
Dr.Nawal Dib

Jury

Dr. Nawal Dib	KMU Ouargla	Supervisor
Dr. Amina Khalfi	KMU Ouargla	Chairperson
Dr. Khawla Hakkoum	KMU Ouargla	Examiner

Academic Year:
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Dedication

In the Name of Allah, the Most Gracious, the Most Merciful: With every word written and every discovery made, I acknowledge Your infinite grace and mercy. You have blessed me with the strength, perseverance, and clarity of thought required to navigate this academic journey. May this work be a testament to Your greatness and serve as a means of benefit to others, Insha'Allah.

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*With heartfelt appreciation and love,
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Dedication

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Abstract

The present study aims at investigating the sociolinguistic dynamics and attitudes towards code-switching within the context of Algerian YouTube podcasts. The research specifically examines the evolving linguistic hierarchy as English begins to compete with the traditional Arabic-French bilingualism in digital discourse. To address the research questions and test the hypotheses, a descriptive mixed-methods approach was selected. Two research tools were utilized: a structured questionnaire administered to 99 Algerian podcast consumers and semi-structured interviews with two distinct content creators. The results of the study confirm that code-switching is perceived by a vast majority of the audience as a vital reflection of "Algerianité" and multicultural identity rather than a linguistic deficiency. Furthermore, the findings reveal a significant shift toward a trilingual hybridity, where English enjoys high prestige and is strategically employed by creators for global engagement and pedagogical scaffolding. This research sheds light on the potential of code-switching as a recognized communicative competence and underscores the vibrant transformation of the Algerian linguistic landscape in the digital era.

Keywords: Code-switching, Algerian Media, YouTube Podcasts, English vs. French, Sociolinguistics, Algerianité.

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List of Abbreviations

AA: Algerian Arabic

AI: Artificial Intelligence

APA: American Psychological Association

CAT: Communication Accommodation Theory

CS: Code-switching

EL: Embedded Language

L1: First Language (Mother Tongue)

L2: Second Language

L3: Third Language

ML: Matrix Language

MLF: Matrix Language Frame

MSA: Modern Standard Arabic

N: Total Number of Participants (Sample Size)

RO: Rights and Obligations

RQ: Research Question

SEO: Search Engine Optimization

General Introduction

Algeria is frequently described in the sources as a colorful sociolinguistic mosaic where multiple languages and varieties coexist and interact in a complex hierarchy of prestige and power (Hamzaoui, n.d., p. 1438). This unique linguistic landscape is the result of a rich and often turbulent history involving various civilizations, including the Phoenicians, Romans, Arabs, and Ottomans (Ghounane & Rabahi, 2024). However, the most profound modern influences on Algerian speech are rooted in the 132 years of French colonization and the subsequent efforts to restore Arabic identity through the policy of Arabization (Hamlat & Filali, 2023). In contemporary Algeria, communication involves a dynamic interplay between Modern Standard Arabic, various Berber (Tamazight) varieties, Algerian Arabic, French, and increasingly, English (Tihal, 2025).

At the heart of this interaction is the phenomenon of code-switching, which refers to the alternating use of two or more languages in the same conversation (Milroy & Muysken, 1995, as cited in Hamlat & Filali, 2023, p. 7). For many Algerians, switching between codes is not a sign of linguistic deficiency but a natural process that reflects their multicultural reality and professional competence (Kelkoula & Djaileb, 2019). The sources indicate that this practice is ubiquitous in daily life and has found a new, powerful platform in digital media. As social media platforms like Facebook, TikTok, and YouTube become the primary sources for news and entertainment, they provide a space where the traditional boundaries of language are constantly being redefined (Hamzaoui, n.d.; Hamlat & Filali, 2023).

The linguistic situation in Algeria is further complicated by diglossia, a term introduced by Ferguson (1959) to describe a situation where two varieties of the same language, a high variety for formal use and a low variety for informal use, exist side by side (p. 325). In Algeria, Modern Standard Arabic serves as the high variety reserved for education and formal media, while Algerian Arabic is the low variety of the home and street. Code-switching often occurs within this diglossic framework, particularly when speakers integrate French or English into their

Arabic discourse to navigate gaps in technical vocabulary or to project a modern, educated identity (Kelkoula & Djaileb, 2019).

In recent years, the role of French as the dominant foreign language has been challenged by the rapid rise of English. The sources suggest that many young Algerians perceive English as the language of the future, science, and global communication (Tihal, 2025). This shift is particularly evident in the digital realm, where creators strategically use English and French words to attract attention and expand the dissemination of their content through artificial intelligence technology (Hamlat & Filali, 2023, p. 30). YouTube podcasts, in particular, have emerged as a significant medium for this linguistic performance, allowing creators to engage with an audience that is proficient in several codes.

Despite its frequency, code-switching remains a subject of intense debate. Attitudes toward the practice are often polarized. On one hand, many users and followers view it as an easy and effective way to get ideas across in a community where hybrid speech is the norm (Hamlat & Filali, 2023). On the other hand, some perceive it as an unethical behavior or an assault on the purity of the language (Hamlat & Filali, 2023, p. 32). This tension between the practical utility of code-switching and the ideological desire for linguistic purity is a central theme in the study of Algerian media.

This Master's dissertation, titled *Attitudes Towards Code-switching in the Algerian Media: A Study of YouTube Podcasts*, seeks to investigate how these linguistic shifts are perceived by the Algerian public in the context of digital content creation. By analyzing the habits and opinions of podcast viewers, this research aims to understand the social motivations behind language choice and the impact of the rising status of English on traditional Arabic-French bilingualism. Through this lens, the study will explore how linguistic diversity is not just a feature of Algerian history, but a vibrant and evolving part of its digital future.

The Statement of the Problem

Although many people in Algeria use more than one language every day, the way they use these languages on YouTube podcasts is changing and needs to be studied. The main problem is that people have different opinions about mixing languages, especially now that English is becoming more common and starting to compete with French.

Aims of the Study

The primary objective of this research is to investigate the sociolinguistic dynamics of code-switching within the burgeoning field of Algerian YouTube podcasts. Specifically, this study aims to:

- Identify the prevailing linguistic combinations (Arabic-French vs. Arabic-English) utilized by content creators and determine which is perceived as more dominant in the current digital landscape.
- Examine the attitudes of both media producers (hosts/guests) and consumers (the audience) toward the use of mixed codes in digital discourse.
- Assess how the communicative context, ranging from casual lifestyle content to formal educational debates, influences the social perception and acceptance of code-switching.
- Explore the impact of the increasing prestige of English on the traditional linguistic hierarchy in Algeria.

Research Questions

To achieve the aforementioned aims, this study seeks to answer the following research questions:

RQ1: Which linguistic combinations (Arabic-French and Arabic-English) are most prevalent in Algerian YouTube podcasts, and what factors contribute to the perceived dominance of one over the other?

RQ2: How do Algerian audiences and content creators perceive the use of code-switching in terms of speaker credibility, authenticity, and cultural identity?

RQ3: To what extent does the communicative context (e.g., formal/educational vs. casual/lifestyle) influence the attitudes of both creators and audiences toward language alternation?

RQ4: How does the increasing prestige of English impact the traditional Arabic-French linguistic hierarchy in Algerian digital discourse?

Research Hypotheses

H1: While Arabic-French code-switching remains the most prevalent pattern, Arabic-English combinations show a notable increase among younger Algerian podcast audiences.

H2: Algerian audiences perceive podcasters who code-switch as more modern, relatable, and authentic. However, this perception decreases perceived formality and may reduce credibility in academic contexts.

H3: Acceptance of code-switching is higher in casual lifestyle podcasts than in formal educational content.

H4: The increasing prestige of English significantly weakens the traditional dominance of French in the perceived linguistic hierarchy among Algerian digital audiences.

Structure of the Dissertation

This dissertation is organized into a formal academic structure following the APA 7th edition style. The document is formatted using Arial font, with size 11 for the body text. The work utilizes five levels of headings to maintain a clear and logical hierarchy of information.

The study is divided into the following sections:

- General Introduction: This introductory section precedes the main chapters. It includes the background of the study, the statement of the problem, the research aims, the research questions, and the hypotheses.
- Chapter One (Literature Review): This chapter provides the theoretical foundation for the research. It explores the sociolinguistic context of Algeria, the definition and types of code-switching, and the role of digital platforms and English in modern communication.
- Chapter Two (Methodology): This chapter describes the research design and the mixed-methods approach. It details the participants, the sampling techniques, and the development of the interview and questionnaire instruments.
- Chapter Three (Results and Discussion): This chapter presents the data collected from the research tools. It analyzes the findings through both qualitative and quantitative lenses to show the current attitudes toward code-switching in podcasts.
- General Conclusion: Following the three chapters, the final conclusion summarizes the main findings of the study. It provides direct answers to the research questions and offers recommendations for future linguistic research.

Chapter 1

Literature Review

Introduction to Chapter 1

This chapter establishes the theoretical foundation for the study by exploring the complex "sociolinguistic mosaic" of Algeria. We examine how code-switching (CS) functions not as a linguistic error, but as a sophisticated tool for navigating the intersection of Modern Standard Arabic, Algerian Arabic, Berber, French, and English. By reviewing key models such as the Matrix Language Frame and Audience Design, this section analyzes how digital media platforms, specifically YouTube, act as "Third Spaces" where identity is performed through linguistic hybridity. Ultimately, this framework provides the lens needed to understand contemporary attitudes toward language mixing in the Algerian digital era.

Section 1

Theoretical Framework of Code-switching and Language Attitudes

Fundamental Definition and Scope

Core Linguistic Definition. In the study of multilingualism, code-switching (CS) represents a sophisticated linguistic practice where speakers alternate between two or more languages or language varieties within a single communicative event. For the Algerian speaker, this is not merely a random verbal habit but a strategic navigation of a "sociolinguistic mosaic" consisting of Modern Standard Arabic (MSA), Algerian Arabic (AA), Berber, French, and English.

To maintain academic rigor, it is essential to delineate CS from other contact phenomena:

- **Borrowing:** While both involve cross-linguistic influence, borrowing occurs when a foreign word is permanently assimilated into the recipient language's grammatical and phonetic structure. In contrast, code-switching maintains the distinct integrity of each language during the shift.

- Diglossia: This refers to the rigid functional division where a "High" variety (MSA) is reserved for formal media and education, while a "Low" variety (AA) is used for daily life. In digital media like YouTube, these boundaries often collapse, making code-switching a primary tool for "translanguaging" a holistic practice where speakers use their entire linguistic repertoire without regard for strict boundaries.

Linguistic Levels of Analysis

Linguists generally classify code-switching based on its structural position within a discourse. Understanding these levels is crucial for analyzing the content of YouTube podcasts, where the medium dictates the complexity of the switch:

- Inter-sentential switching: The transition occurs at sentence or clause boundaries. Because this requires the speaker to adhere to the syntactic rules of both languages across large chunks of speech, it often signals a high level of bilingual proficiency.
- Intra-sentential switching: This involves switching within a single clause or sentence fragment. It is widely considered the most complex form because the speaker must seamlessly integrate two different grammatical systems without causing syntactic conflict.
- Tag-switching: This is the insertion of short phrases, fillers, or interjections (such as "you know", "c'est vrai", or "n'est-ce pas") from one language into another. These tags are syntactically flexible and serve as stylistic markers rather than structural transitions.
- Extra-sentential/Emblematic switching: These are fixed phrases or idioms that serve as markers of cultural identity. In Algerian media, specific French technical terms or

colloquialisms are often used emblematically to project a specific social persona.

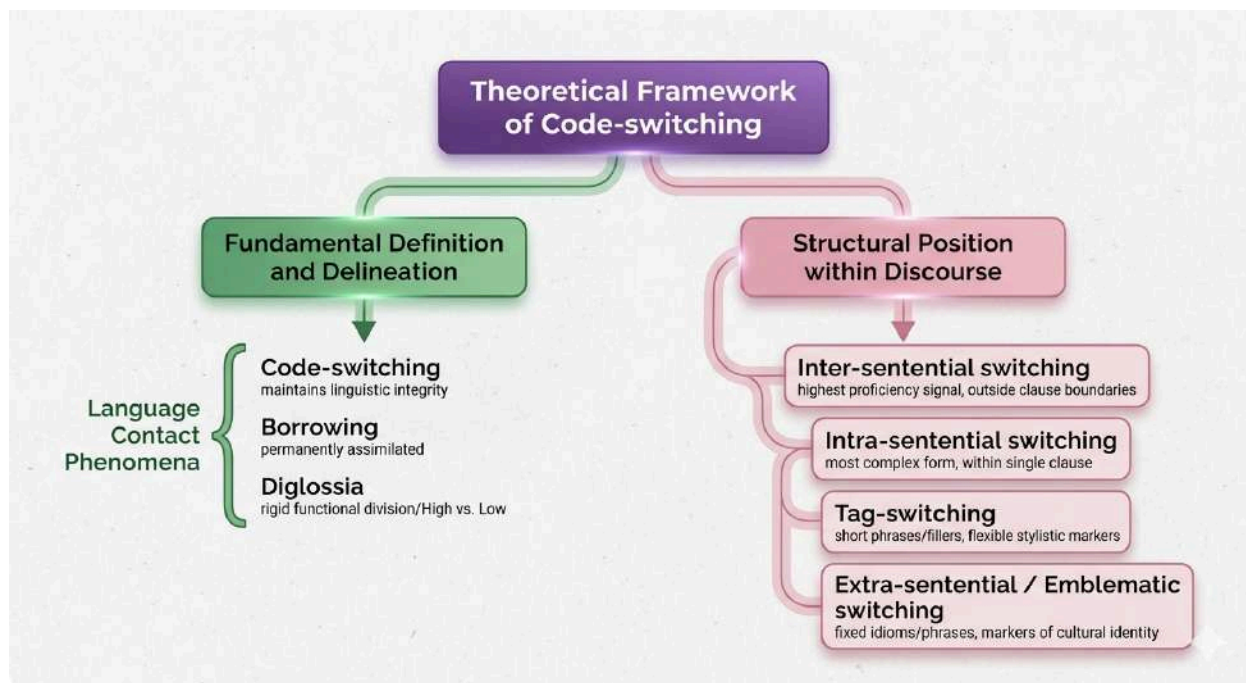


Figure 1: Theoretical Framework of Code-switching

Theoretical Perspectives on Code-switching Functions

The Sociolinguistic-Pragmatic Tradition

John Gumperz revolutionized the field by arguing that code-switching is a "functionally motivated" conversational strategy. Within the context of media like YouTube podcasts, these functional choices serve as "conversational scaffolding," helping creators co-construct meaning with their audience.

Creators often employ specific pragmatic functions:

- **Referential:** Using a switch to compensate for a "lexical gap" or when a specific technical term exists only in one language.
- **Directive:** Including or excluding portions of the audience by shifting the linguistic accessibility of the content.
- **Expressive and Poetic:** Utilizing the emotive power of a specific language to convey humor, emphasis, or stylistic depth.

The Social Psychology Approach

Carol Myers-Scotton's Markedness Model provides the psychological framework for understanding language choice as a "rational choice" made to achieve social goals.

- Unmarked Choice: This is the expected language for a situation. For an Algerian news broadcast, MSA is the unmarked choice.
- Marked Choice: A switch that violates expectations to signal a change in the "Rights and Obligations Set" between the speaker and the listener. A YouTuber switching from formal Arabic to French may be making a marked choice to signal authority, modernity, or even to create social distance.

Structural-Grammatical Approaches

To explain how these switches remain grammatically coherent, researchers rely on two major frameworks:

- Constraints-based Theories: Early scholars like Poplack proposed that switching is governed by the Equivalence Constraint, where switches only occur at points where the grammars of both languages overlap.
- Matrix Language Frame (MLF) Model: Myers-Scotton (1993b) posited that in every bilingual utterance, there is a dominant Matrix Language (ML) that provides the structural frame, while the Embedded Language (EL) provides specific content items. As Myers-Scotton (2002) noted, in bilingual speech, "the participating languages never participate equally as the source of the matrix language" (as cited in Hamlat & Filali, 2023, p. 12).

This structural asymmetry is evident in Algerian media, where Algerian Arabic often provides the morphosyntactic frame (ML) into which French items (EL) are inserted. Interestingly, even in highly complex linguistic systems where grammar is spread across multiple parts of a word, a concept Döhler (2018) describes as "distributed exponence" the

brain's ability to manage multiple codes remains a testament to the cognitive flexibility of the multilingual speaker.

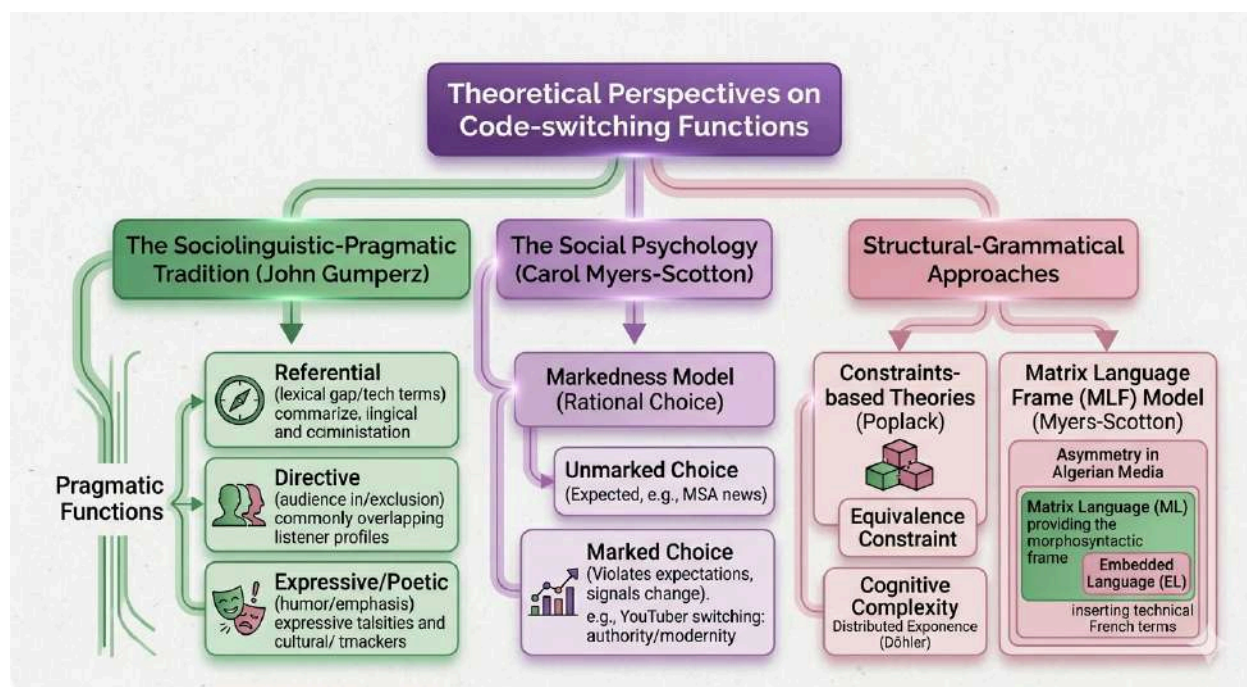


Figure 2: Theoretical Perspectives on Code-switching Functions

Social and Identity Dimensions

Identity Construction and Performance

In the Algerian sociolinguistic landscape, code-switching serves as a sophisticated mechanism for identity work and the performance of self. Language is not merely a vehicle for information but is, as Hamzaoui (as cited in Hamlat & Filali, 2023) suggests, a mirror of the society and the individuals who use it (p. 14). For Algerian media creators, particularly those on platforms like YouTube and TikTok, the alternation between Algerian Arabic and French allows for the negotiation of multiple social identities simultaneously. Lin and Li (2011) argue that code-switching acts as a tool for performing hybrid identities, where speakers in post-colonial contexts navigate the space between their local heritage and global modernity (p. 1355).

The use of French in the Algerian context carries specific indexical meanings. It is frequently associated with civilization, prestige, and intellectuality (Hamzaoui, as cited in Hamlat & Filali,

2023). When a podcaster switches into French, they are often performing a stance-taking move, signaling their membership in a modern, educated, or urban social class. This indexicality points toward specific social categories, allowing the speaker to project an image of professionalism or westernization. Hamlat and Filali (2023) observe that for many Algerian users, switching is a way to express a specific identity that balances traditional roots with a cosmopolitan outlook (p. 33).

Furthermore, code-switching allows for the performance of what Lin and Li (2011) describe as the negotiation of the rights and obligations set. By choosing a specific code, the speaker proposes a certain social relationship with the audience. In the Algerian media, switching from Modern Standard Arabic to Algerian Arabic or French may signal a shift from a formal, authoritative persona to a more intimate and authentic one. This flexibility is essential for digital creators who must maintain a sense of accessibility while also establishing their authority on a given topic.

Accommodation and Audience Design

The linguistic choices of Algerian media creators are heavily influenced by the concept of audience design. Bell (1984), as discussed in Lin and Li (2011), posits that speakers adjust their speech primarily toward their perceived listeners. In the context of YouTube podcasts, this accommodation can take the form of linguistic convergence or divergence. Convergence occurs when a creator shifts their language toward the variety used by their audience to foster solidarity and intimacy. Hamlat and Filali (2023) find that many TikTok users switch codes to adapt to their listeners and to express a sense of closeness and linguistic solidarity (p. 29).

However, creators may also employ linguistic divergence to create social distance or to assert professional authority. For instance, a creator might switch to formal French or Modern Standard Arabic to mark a topic as serious or academic. This strategy aligns with the communication accommodation theory proposed by Giles, where language choice is used to emphasize social difference or to align with a specific reference group (Lin & Li, 2011).

In the contemporary digital era, audience design has expanded to include what might be termed referee design for non-human listeners. Hamlat and Filali (2023) highlight a unique motive for code-switching in Algerian social media: the influence of artificial intelligence. They note that the use of French words often plays a part in expanding the scope of content dissemination through platform algorithms (p. 30). This suggests that Algerian creators are not only accommodating their human audience but are also strategically switching codes to satisfy the technical requirements of global media platforms, thereby increasing their visibility and content reach.

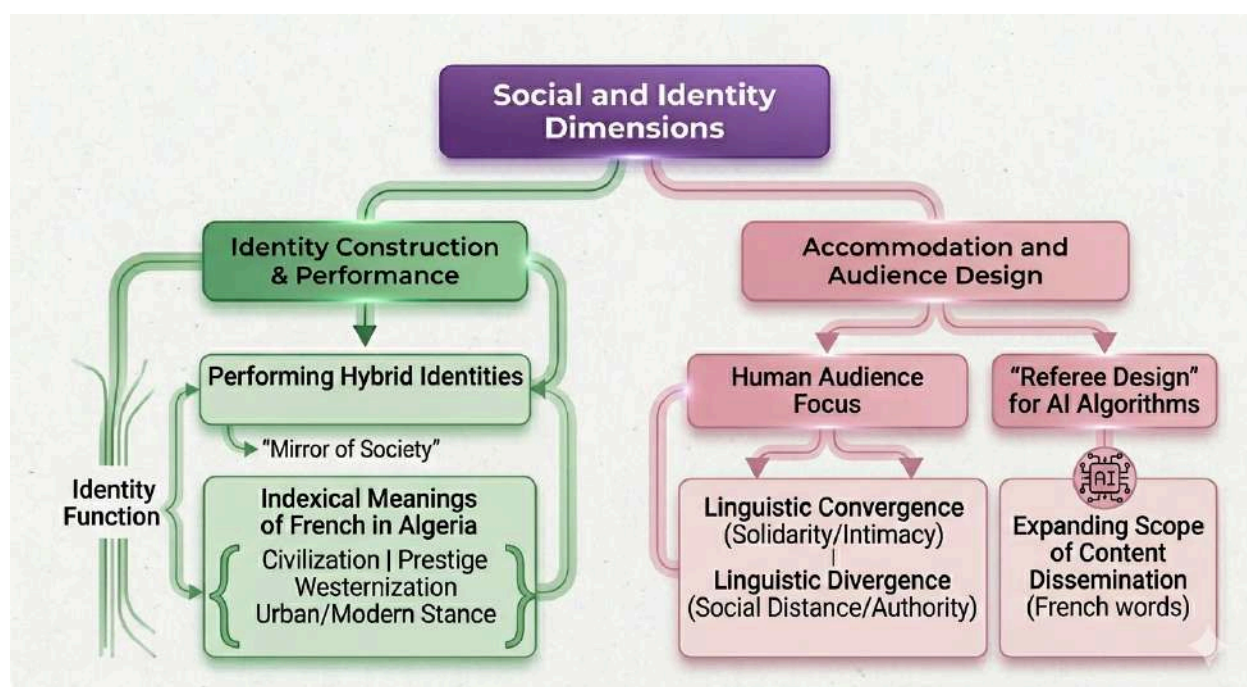


Figure 3: Social and Identity Dimensions

Cognitive and Psycholinguistic Perspectives

Language Processing and Control

From a psycholinguistic perspective, code-switching is a demanding cognitive task that requires high levels of inhibitory control and language processing. A bilingual speaker must constantly manage two active linguistic systems, suppressing one while activating the other. This process is often analyzed through models of bilingual language activation, which suggest that both languages remain active in the mind to some degree even during monolingual speech.

Lin and Li (2011) note that for fluent bilinguals, this processing becomes a holistic language practice where the boundaries between codes are not always perceived as solid or absolute (p. 1373).

The cognitive complexity of managing two distinct systems can be illustrated by looking at highly synthetic linguistic structures. While the study of Komnzo by Döhler (2018) focuses on a typologically different language family, his description of distributed exponence provides a useful theoretical parallel for the cognitive load of code-switching. Distributed exponence occurs when a single grammatical category is spread across multiple morphological sites, requiring the speaker to unify information from different slots (p. 5). Similarly, an Algerian speaker code-switching between Arabic and French must navigate two disparate grammatical frameworks. They must manage the highly complex verb morphology of Arabic while simultaneously integrating French lexical items that follow an entirely different syntactic and morphological logic. This requires a high degree of cognitive flexibility to avoid syntactic conflict while maintaining the flow of discourse.

Proficiency and Dominance Effects

The direction and frequency of code-switching are often dictated by the speaker's relative proficiency and language dominance. In the Algerian context, two patterns of switching are commonly observed. The first is asymmetrical switching, where speakers switch to French primarily to cover a linguistic deficit or a lexical gap. Kelkoula and Djaileb (2019) find that many students use code-switching as a strategy to compensate for a lack of vocabulary in one language, a phenomenon they describe as covering the linguistic deficit (p. 52). This type of switching is often motivated by a need for precision or ease of expression when technical or modern terms are more readily available in French.

However, recent research suggests that proficiency is not the only factor. Many Algerian users switch because it has become a natural, easy way to get an idea across within a community where hybrid speech is the norm (Hamlat & Filali, 2023, p. 33). This indicates that for

many Algerians, neither language is necessarily dominant in all domains. Instead, they have developed a hybrid linguistic competence. Kelkoula and Djaileb (2019) note that intra-sentential switching is the most frequent type among Algerian students (66.29%), precisely because it allows for the fluid integration of French items into the Arabic matrix without requiring full mastery of French syntax for every utterance (p. 55).

Triggering and facilitation effects also play a role in switch direction. A specific French word may trigger a longer switch into French, or the topic of conversation (such as technology or medicine) may facilitate a move toward the language associated with that domain. Lin and Li (2011) point out that these switches are often rational choices made through interaction-specific cognitive calculations to optimize the outcome of the communication (p. 1340). Thus, the cognitive process of code-switching in Algerian media is a balance between the linguistic resources available to the speaker and the social goals they aim to achieve.

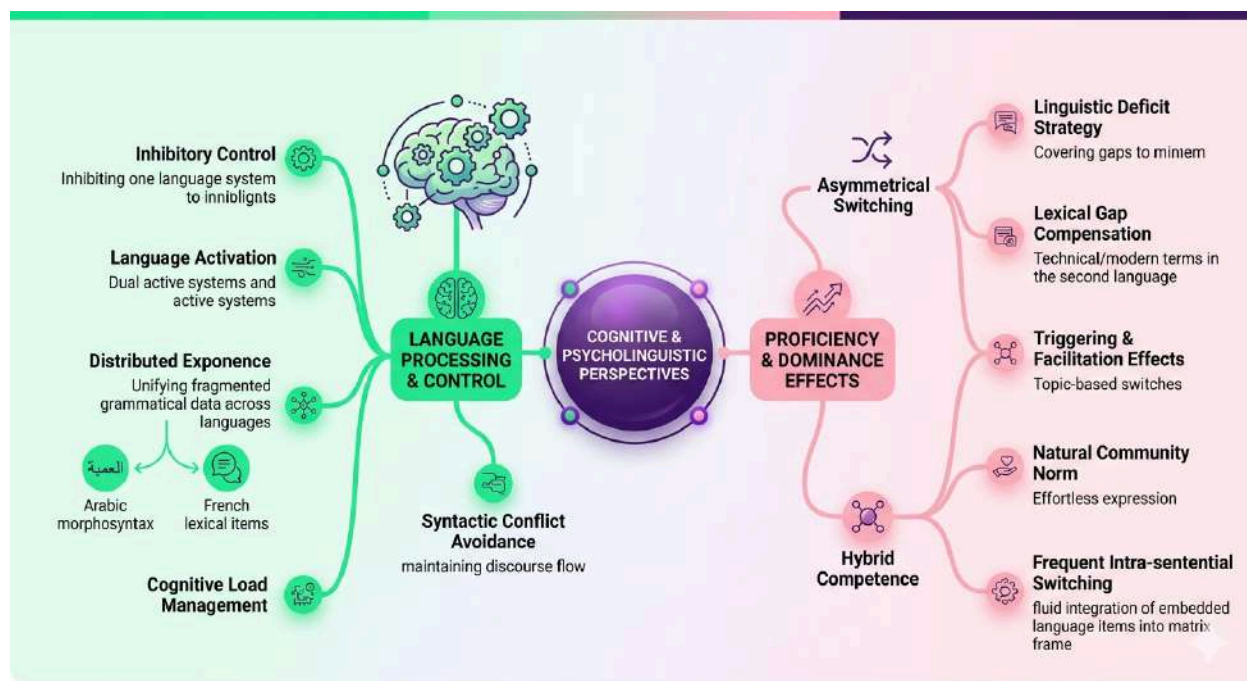


Figure 4: Cognitive & Psycholinguistic Perspectives

Domain and Contextual Factors

Situational Factors

The occurrence and frequency of code-switching in Algerian media, specifically within the dynamic environment of YouTube podcasts, are fundamentally governed by situational variables. As Gumperz (1982) suggested, situational switching is a response to changes in the social context, which includes the relationship between participants, the setting, and the topic of discussion (as cited in Hamlat & Filali, 2023, p. 10). In the digital sphere, the relationship between a content creator and their audience is a primary driver of linguistic choice. Creators often navigate what Myers-Scotton (1993) defines as a rights and obligations set, where the choice of code signals the type of social distance or intimacy intended (Lin & Li, 2011, p. 1341). For instance, an Algerian podcaster might utilize Algerian Arabic to establish a baseline of cultural authenticity, while switching to French to signal professional competence or a shared educational background with a specific segment of their viewership (Hamlat & Filali, 2023, p. 33).

The topic or content domain also plays a decisive role in triggering code-switches. Research indicates that technical, scientific, or modern domains often facilitate a move toward French, as many speakers find the language better equipped with specialized terminology for these subjects. Hamlat and Filali (2023) note that the use of French is often a strategy for covering a linguistic deficit when specialized terms are more readily available in the former colonial language (p. 29). Conversely, topics related to traditional Algerian values, religion, or domestic life are more likely to remain within the matrix of Algerian Arabic. However, this compartmentalization is increasingly blurred in media formats that aim for a casual, conversational tone, where the blending of codes becomes a stylistic marker of the topic's relevance to a modern, urbanized audience (Kelkoula & Djaileb, 2019, p. 57).

The purpose of the interaction in a podcasting context extends beyond simple information transfer to include audience engagement and content dissemination. A unique situational factor in the contemporary digital landscape is the influence of search engine optimization and platform algorithms. Hamlat and Filali (2023) observe that Algerian users

strategically integrate French keywords or phrases to attract a wider scope of dissemination through artificial intelligence technology (p. 30). This creates a complex situational dynamic where the speaker is simultaneously addressing a local human audience and a global technological system, leading to a deliberate and calculated use of code-switching to maximize visibility.

Societal and Ideological Context

Beyond immediate situational factors, code-switching in Algerian media is deeply embedded in the broader societal and ideological context of a post-colonial nation. Hamzaoui (n.d.) describes Algeria as a colourful sociolinguistic mosaic, where the co-existence of Modern Standard Arabic, Algerian Arabic, Berber, and French creates a complex hierarchy of prestige and power (p. 1438). Language attitudes in this environment are often polarized. On one hand, code-switching is viewed as a mirror of a vibrant, multilingual society that allows individuals to navigate multiple cultural worlds (Hamzaoui, n.d., p. 1437). On the other hand, it can be stigmatized as a sign of linguistic laziness or a threat to national and religious identity.

The prestige associated with specific languages significantly influences media creators. French is frequently indexed as the language of civilization, intellectuality, and modernization in the Algerian consciousness (Hamzaoui, n.d., p. 1443). By utilizing French in their podcasts, creators may be attempting to align themselves with these prestigious categories. However, this choice exists in tension with Modern Standard Arabic, which holds institutional prestige as the language of formal education and national heritage. The resulting power relations between these language communities mean that code-switching is never a neutral act; it is always a negotiation of status and identity within a society still reconciling its colonial past with its independent present.

Institutional language policies also cast a long shadow over media practices. Despite official policies of Arabization intended to promote Modern Standard Arabic, the lived reality of Algerians remains stubbornly multilingual. Lin and Li (2011) argue that in such contexts,

code-switching represents a form of resistance or an alternative legitimacy where speakers reclaim their entire linguistic repertoire (p. 1363). In YouTube podcasts, this manifests as a rejection of rigid, high-variety formalities in favor of a hybrid speech that reflects the actual communicative practices of the youth.

The stigma sometimes attached to code-switching, often dismissed as an assault on the purity of the Arabic language, is increasingly challenged by the functional utility of the practice. Kelkoula and Djaileb (2019) find that while some segments of society maintain negative views toward language mixing, the majority of younger users perceive it as a natural and effective way to communicate complex ideas in a modern world (p. 59). This shift in ideology suggests that for Algerian media, code-switching is evolving from a perceived linguistic deficiency into a recognized communicative competence that is essential for reaching a diverse and globally connected audience. The podcaster thus acts as a linguistic broker, navigating the prestige of French, the tradition of Arabic, and the authenticity of the local dialect to create a narrative that is both culturally grounded and intellectually modern.

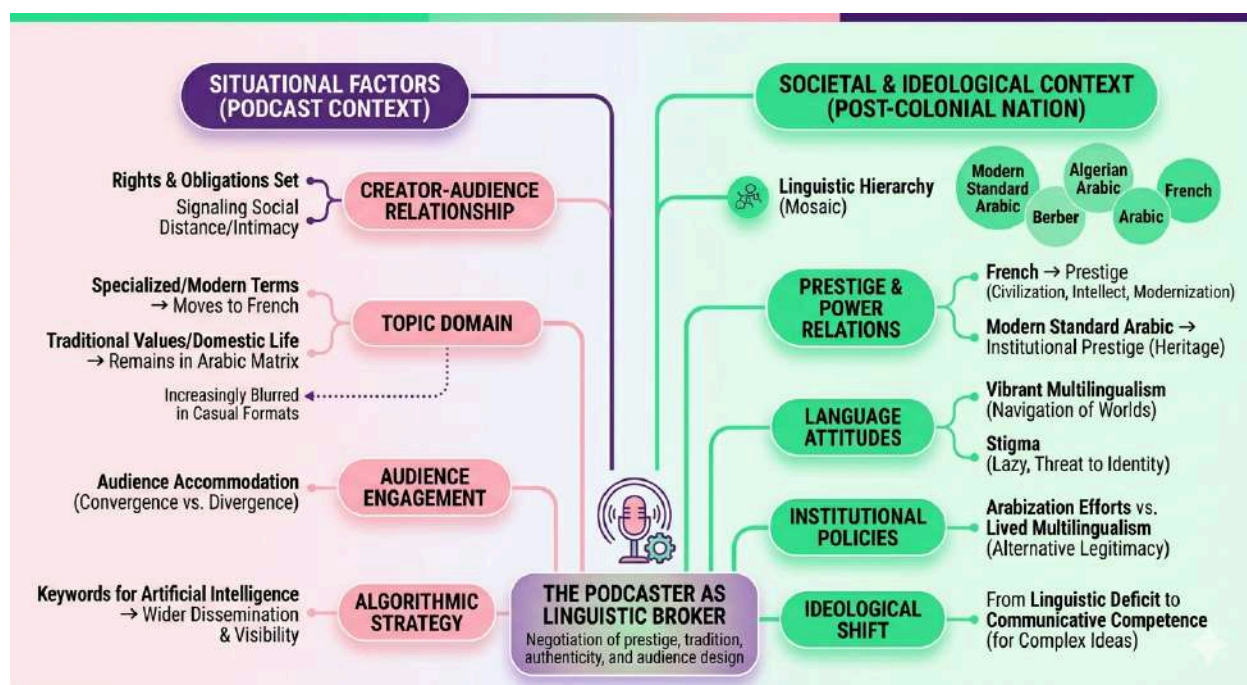


Figure 5: The Podcaster as Linguistic Broker

Section 2

Introduction to the Algerian Linguistic Landscape

Historical and Sociolinguistic Context

Ghounane & Rabahi (2024, p. 234) declared: "Algerians spoke Berber varieties before the arrival of Arabs and the continuous arrival of many civilizations, including the Phoenicians, Romans, Vandals, Byzantines, Arabs, Ottomans, Spaniards, and French." They illustrate that Algeria is a country that passed through many occupations, all of them left a great impact on both Algerian history, and culture. Especially the Islamic Conquest, and French Colonization. Since Algeria got its independence from the French in 1962, Arabic became the official language. In addition to the Berber (Tamazight) Languages containing: Kabyle 'Takbaylit', Mozabites, Shawia, 'Tamashek' (The language of the Sahariens Tuaregs), and Chenoua. Tamazight and Arabic are the first languages of the Algerian society. In 2016, Berber Language obtained constitutional recognition, emphasizing the Algerian Amazigh Identity. Modern Standard Arabic (MSA) was considered to be used primarily in formal settings, such as: education, government, and media. However, the colloquial, or the informal Arabic is what Algerians used to speak in daily dialogues as an informal communication. Furthermore, the long period of French occupation leads to the French language continuing as the most spoken language in that society, also, its dominance appears obviously in higher education, business and technical fields. The multilinguality of the Algerians consists of (Darja, or MSA) and French, depending on the diversity of social contexts. English in that time was viewed as a foreign language; it is widely used among young people, and for specific purposes. The limitation of using English language in the professional areas is accompanied by the educational system. Finally, formal and informal exchange in language switching is commonly spoken among bilingual individuals when sharing talks; they constitute a linguistic phenomenon known as 'Code-Switching'.

Djebbari (2018) states “During the colonial period (1830-1962), often referred to as the French Domination Period, the French language was imposed in all aspects of public life, including administration and education, while Arabic was deliberately marginalized in order to weaken Algerian Cultural identity and promote French values”. That means that : as a part of erasing the Algerian identity, French authority eliminated the Arabic language following the generalization of French language in the formal environments particularly, the administrative sector.

After the independence of Algeria, the arabization policies were implemented. They aimed at maintaining Arabic as a Modern Standard Arabic, and Algerian dialect forms. Moreover, it expands to administration, education, and public life. “After independence, Algeria felt an urgent need to regain its Arab and Muslim identity. Since Classical Arabic is the language of the Koran throughout the Muslim world and since language is an instrument of power.” (Hadjarab 2000). The author illustrates the efforts of the government in spreading Modern Standard Arabic and Islamic norms in order to destroy the influence of the French occupation, indicating the urgency to the effectiveness of solving the problem; he shows that this adjustment addressed many fields. Especially the administrative field. Within this perspective, President Boumediène (1968, quoted in Bouhania 1998:26) “Sans la récupération de cet élément essentiel et important qui est la langue nationale, nos efforts resteront vains, notre personnalité incomplète et notre entité un corps sans âme” (without recovering that essential and important element which is the national language, our efforts will be vain, our personality incomplete and our entity a body without a soul). That draws a picture of ideology belonging next to Berber, and Islamic cultural origins despite working at the French administration's system. The crucial aim was to glorify Arabic language and eliminate the impacts of French concerning culture. Also, strengthening the spirit of unity inside the Algerian people. The adjustments were focused on educational curricula, government institutions and media. But, the spread of French language in

these sectors was fluctuating. Berber speakers feel excluded because of interest in Standard Arabic in which it leads to inter-ethnic tensions. Throughout time, the demands for equality for both Berber language , and the Arabic one, have increased in a large number of areas. The constitution of (2016) is a response to the criticisms in which it acknowledges Tamazight (Berber) as a national language; the act marks an important shift. In this period, the authority was unable to explore the economic divisions. There exists many separations due to ethnicity, and the blame for detestability was thrown.

The global community is affected by globalization on the circle of facilitating interaction. For instance, English is adopted as a lingua franca in business, technology and academia. Moreover, navigating social platforms, online content, and the world through technology helps in the ease of accessibility to English, arriving at a cultural exchange that influences both locality and society. Certainly, integrating English in higher education is the new educational habit. Simply because, the universities designed programs using it to bring the foreign students while maintaining the global academic standards. Besides, the adoption of English in workplaces is preferred. Basically, business sectors like technology and finance hire employees that master the four skills, as they install new laborers based on this criteria of the degree of mastering English due to the improvement of workplace quality in the competitive market.

Algerian Media Linguistic Ecology

The linguist Charles Ferguson defines firstly the concept of Diglossia in 1959: "Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified, often grammatically more complex superposed variety, the vehicle of a large and respected body of written literature.. This superposed variety is learned largely by formal education and is used for most written and formal spoken purposes, but it is not used by any

sector of the community for ordinary conversation.” Ferguson (1959). It illustrates that two different varieties of the same language exist in one speech. Each variety has functioned solely. For example, the high variety which is MSA can be prestigious in formal speech like literature, education, and official media. However, the low variety is the vernacular variety applied in routine conversation. Television is a part of the diglossic practices where the news broadcasts, educational programs, and official announcements in Algeria are using MSA. Whereas, the shows that are categorized for entertainment containing dramas, sitcoms, and talk shows use Darja. The audiences’ favorites are highly catered by this variation according to formality, and context. In fact, mixing the Standard Arabic with Darja enables Television to attract the demographic, it gives an image about cultural nuances and real-life local reality leading to satisfying the viewers. Additionally, Radio plays a big role in news reporting where formal programs are broadcast in Arabic while music shows, interviews, and group discussion of publics in Darja. This resulted in the informality of spoken Radio while keeping the prestige of MSA in formal contexts. It is an excellent tool for listening, thanks to the auditory nature that allows people in rural regions to easily have Radio in their houses in order to lower literacy, with the accessibility to knowing what is happening inside, and outside the country. Print Media can also facilitate language learning among readers through bilingual publications. For instance, a monolingual can improve his performance in another language by the familiarity of content that is in both languages. Also, business platforms depended heavily on bilingual publications to touch a certain readers making effective advertisements. Although Modern Standard Arabic is appealing to educated readers and official discourse, Darja is finding a way to whom might find Arabic literature challenging. As an example, the elders find difficulty in the comprehension of the Arabic language because of the top-down system of education of French in the colonial period in which France put teachers that use French language as the first language with taking into consideration the removal of MSA at that time. Benrabah (1999) “L’arabe classique, coranique ou littéraire, enseigné comme langue « haute », ne permet pas de structuration

identitaire individuelle, étant trop distant des usagers. En cherchant à réintroduire l'arabe classique, dans une diglossie où il remplacerait l'hégémonie de la langue coloniale (le français), comme langue de l'élite." (Classical, Qur'anic, or literary Arabic, taught as a 'high' language, does not allow for the structuring of individual identity, being too distant from its users. In seeking to reintroduce Classical Arabic within a diglossic context where it would replace the hegemony of the colonial language (French) as the language of the elite.)

It shows the strict rules of French colonization in implementing his language while eliminating the mother-tongue. It is obvious that older generations find defeat in learning MSA compared to younger generations in which the ancestors adopt French while youth find it difficult to learn. Comparing both generations illustrates the authority decision making in choosing whether French or Standard Arabic as the official language impacted the popularity acquisition and learning of languages in order to achieve proficiency in the four skills, especially reading skill. The digital platforms like Facebook, Twitter, etc, emerged as spaces of innovation. They are the new forms of communication expanding informality styles such as : abbreviations, emojis. The amalgamation of text, images, and videos helped a lot in conveying messages accurately. It reflects expression, and language use. The communication of users within the digital platforms leads to the appearance of new words. For instance, terms like 'selfie', 'ghosting', and 'hashtag' are widespread in the virtual world. In Algeria, social media users are being immersed in conversations in both Modern Standard Arabic (MSA) and Darja (Algerian Arabic). Furthermore, the Algerians created a new writing form of Darja by using the alphabets of French language whereas using some French words at the time. Additionally, since English is the language of opportunity, Algerian scientists began to delve into technology through the English language in order to progress in innovations, they compete with the other global scientists from different nationalities. As an example, Belgacem Haba, Sihem Amer Yahia, Nouredine Melikechi. "Belgacem Haba is an Algerian scientist and researcher born in 1957 in

El M'ghayer (Oued Souf). He holds a diploma of Higher Education in Physics, a Master's Degree in Applied Physics from Stanford University, and a PhD in Materials Science and Engineering from Stanford University. Haba has over 1000 achievements in the field of miniaturization of cameras and telecommunication."Haba (2026). The extract does not mention clearly that he innovates using English, However, the fact that he obtained a higher degree in Materials Science and Engineering proves that his contributions and achievements were conducted and published primarily in English although he studied using French language in his youth. Simply Because, English is the lingua franca of complex sciences at such institutions. This gives an image about the inventor Haba in which he supports Code-Switching and its linguistic variation. His example is like many other Algerian scientists, especially in using Digital platforms as spaces of innovation.Despite French being the second language in Algeria, and most Algerians use it with Darja rather than Standard Arabic, English language is viewed as an important foreign language to learn not to acquire because the individuals do not speak English in their daily routines, and they adore its learning. So, they prefer to take private courses in it. Tihal (2025) declares that : "They believe it is high time Algeria relied less on French because English offers more opportunities in education, science, and global communication." The writer illustrates the audience's awareness regarding French with the desire to eradicate the dependency on the language of colonization that is poor in the global work environment. They viewed English as the key to science, and the suitable language to be implemented in education.

Core Code-Switching Theories Applied to Algerian Context

Functional Pragmatic Framework

To begin with, both linguists John J.Gumperz and Peter Auer presented a functional pragmatic framework in the Algerian context.

Conversational Functions Specific to Algerian Context. *Identity Negotiation.* The language is a tool for expressing a large number of belongings, such as local Algerians, pan-Arab or global identities. To show that, Darja is used in the speech of friends, notably the casual talks emphasizing the local identity, while MSA or French are used for academic, and formal meetings to fit with the general use of MSA in the Arab contexts or the international contexts.

Precision and Nuance. The difference in linguistic varieties makes the functions limited while communicating. For instance, the discussions that technically, and scientifically happened, require French or MSA which are for an objective use while Darja is for the subjective use in which it is used for an expressive and emotional discourse. Meanwhile, This switching enables speakers in conveying the difficult issues, and expressing feelings in an honest way.

Humour and cultural Referencing. Humour is linked to culture signs, and Code-Switching can ameliorate Comedy. For example, phrases in Darja affect narrative when they are used within French or MSA, such as idioms, proverbs, riddles and puzzles, leading to a more engaged and approached dialogues to locals.

Quoting and Reporting. speakers use language to represent different types of speech, and voices in one group of society. For instance, figures from MSA speeches might be quoted by speakers or they produce a mixture of Darja and Standard Arabic while narrating, which allows the richness in representing multiple social interactions. Gumpers (1982) "A contextualization cue is any feature of linguistic form that contributes to the signaling of contextual presuppositions... Although such cues carry information, meanings are conveyed as part of the interactive process". It is relevant to the Algerian situation where the transition from Algerian Arabic (Darja) to French is repeated. In this case, switching from a formal topic

(requiring MSA/ French for precision) to an emotional one (signaled by a switch to Darja). The use of the switch signals a change in social distance or to highlight a point (humour/quoting).

Markedness Model (Myers-Scotton) in Algerian Media. Myers-Scotton proposed the Markedness Model that sheds light on sociolinguistic contexts, especially, the way speakers shift between different linguistic varieties. This model could be applied in order to illustrate the use of language in the public discourse.

Unmarked Vs Marked Choices in Algerian Public Discourse. *Marked Choices.* In contrast, the use of MSA is regarded as marked significantly in formal media, settings of education, or official communications. MSA (Modern Standard Arabic) selection, gives an impression of seriousness, authority, or professionalism, aligning with official discourse. This flexibility indicates both familiarity, and the respect of the institution. The consciousness, and pride are highly shown when speaking Amazigh Languages in which it clarifies the cultural identity and the political awareness. This choice is highlighting recognition, and feelings of belonging. As well as, it is a challenge to the existence of Arabic and French. Myers-Scotton (1993) encountered: "If the speaker's intention is to present a negotiation against the expected RO set s/he wants to prevail. This is Code-Switching as a marked choice". Scotton's Model can be applied to Amazigh Languages in Algeria where the use of Berber Languages in political discourses or public Media is not expected compared to the prediction of using Darja or French. It is the unmarked norm that serves as a marked choice. Political identity is considered as strategic markedness indexing a specific Rights and Obligations (RO) .Also it demonstrates cultural recognition, and defeating linguistic hierarchies. Aiming at using Amazigh Languages as a political and identity statement.

Negotiating 'Rights and Obligations' in post-colonial media space. The Algerian Post-colonial media spaces witnessed negotiations about cultural identity, and power relations

due to colonial history. First, the destructive settler colonialism affected negatively the Algerian population, especially in Media spaces and cultural expressions. This made it more cautious about history with the needs of the Algerian society in which it combines a various mixture of identities. Moreover, the language politics in this country indicates that Darja and French are often used informally, and popularly showing the continuous reality of many Algerians. Amazigh languages emphasize the cultural and political rights of Berber people, illustrating the resistance of linguistic marginalization. In addition, the media plays an essential role in cultural representation in Algeria, particularly shaping narratives around national identity. It requires to be balanced carefully, fulfilling the obligation to enrich multiple perspectives while also taking historical grievances into consideration. The Algerian Media Platforms addresses different ethnic, and linguistic groups, reflecting a commitment to represent justice. So, it is possible to be misunderstood by the audience where they may produce pressures. Furthermore. The Algerian participants are active in this mediated space, integrating their special RO sets in consuming media. Representation, fairness, and inclusivity are increasingly expected to be voiced, influencing media producers. The amplification of voices is appearing in those spaces, resulting in grassroots movements opposing narratives, asking for more clarification from them. Finally, in the framework of preserving local identity and being present in global discourse, the Media has to maintain the heritage of culture, at the same time engaging with international ideas. If the Algerian Media does not succeed in this responsibility, it will threaten local cultures and languages.

Audience Design and Accommodation (Bell,Giles)

Bell,A. (1984) proposed the Audience Design Model, while Giles (2016) developed the Communication Accomodation Theory: "Accomodation in the context of Audience Design refers to the strategic adjustments speakers make in their speech to resonate with their specific audiences. This dynamic process involves both generational accommodation, where speakers

modify language mixes to appeal to the younger or older demographics, as well as regional accommodation which takes into account the linguistic variations across different regions. Ultimately, speakers aim to enhance comprehension and relatability by aligning their language choices with the audience's characteristics, including their linguistic proficiency and cultural backgrounds."Each one is informing the principles of speech adaptation in social contexts. Based on Allan Bell, and Howard Giles theory. It is suitable to the Algerian context where the country's linguistic diversity and the various audiences are viewing in order to enable media airing the ideal speech for Multiple Algerian Audiences in which a different language should be integrated to convince both youth Vs older spectators. Simply because, the youth language often mixes Darja, French, and sometimes English when speaking, depicting the modern trends, whereas the older audiences may like more traditional forms of Darja and MSA, focusing on less code-switching to French or English. This variation that is happening makes the media adapt the language to fill the gap. Then, the dialects are not the same in many regions of Algeria.that pushes media adjusting the content, for instance the diversity of use of Darja or accents. To show that, speakers in Constantine may employ different expressions compared to those in Oran. Regional accommodations make the content more attractive to the recipient people, and rapid to arrive at. Furthermore, the proficiency levels of audiences in languages like Arabic and French greatly influence communication strategies. It is high time to simplify language or offer translations to fit all the linguistic proficiencies among the addressees. This facilitates understanding, and avoids ambiguity. To conclude, the discourse also should not neglect the absent reference groups (diaspora, international groups). Therefore, the choice of content for them has to include themes of Nostalgia, and cultural identity in addition to language preferences that are inclusive to their experiences. Also, there is a need to select either the adoption of MSA or French preserving formality while addressing international viewers, containing explanations or translations for local concepts to boost comprehension, and communication.

Algerian-Specific Theoretical Concepts

Post-colonial Linguistic Identity

Linguistic Hybridity as Resistance/ Accomodation (Bhabha, Fanon). Bhabha (1994) encountered that Linguistic Hybridity is prominent in 'Third Space' caused by colonial connection in which it is a location where cultural blending and change occur. In other words, he emphasizes hybridity as a procedure that the colonized individuals formulate a novel cultural identity that challenges simplistic and fixed ideas of culture.

Fanon demonstrates that depending on the language of colonizers can either be a blessing or a curse in which it may be an empowerment tool or a conflict. As he argues that speaking this intrusive language is ipso facto supporting both cultural and political domination with rejecting one's own. For example: In the Algerian Context, a normal dialogue might include "C'est très beau, man" (It is very beautiful, man). "Sah, je vais aller au souk" (Yes, I am going to the market).

"Algerianité" Through Language Mixing. The term "Algérianité" captures the essence of what it means to be Algerian, a sense of patriotism that was its dawn of emergence in the bloody years of colonialism of French rule. It represents the constant attempts to eliminate French effects and the dream of independence. The concept is used by historians in academic works to discover the construction and evolution of the existence of Algeria post-independence. The similarity of 'Algerianité' to the term "personality" (personnalité) that is employed in political discourse, is highly obvious. Giving an impression about self identity. It celebrates the richness of communities in Algeria throughout history. Consequently, today Algerians live in a vital Algerian culture depicting the diverse experiences and stories of that society. The complexity of Algerian Identity due to the amalgamation of Darja, French, Arabic, Berber language embodies the colonial past while also expressing the want to define the self in a new way.

Language Ideologies and Attitudes (Kroskrity)

Kroskrity (2004) stated that: “In sum, language ideologies are beliefs, or feelings, about languages as used in their social worlds”. He explains that language ideologies are the beliefs and feelings people have about different languages. These thoughts are from their community and culture shaping the social setting. Fundamentally, these opinions influence how language is used and how people view themselves and others. Understanding these beliefs, helps in appreciating the role language plays in impacting the identities and relationships in society.

Prestige Hierarchies. In the situation of Algeria, there exists a prestige hierarchy where Arabic is celebrated as ‘language of authenticity’ and cultural heritage, while French is viewed as ‘language of modernity’ and economic opportunity. This duality shapes social attitudes. On the one hand, it strengthens the desire to adhere to Arabic. On the other hand, perpetuating the influence of colonialism. For instance, engineering and business courses might be taught mainly in French. Another example, the Chaabi music genre, that has roots in Algerian culture uses Arabic lyrics to show local character, and social issues.

Purist Vs Pragmatic Attitudes. Purist and Pragmatic are the two directions who disagree about language mixing in which purists definitely reject the interference of French and other languages. Pragmatic people accept the reality of multilingualism by supporting the diversity in languages as an element to be a member of a mixed society. These debates exhibit the tensions, and opinions about the value of language in formulating public life.

Generational Shifts. Youth language practices in Algeria as a rebellion to other directions in which they change attitudes towards language and identity. Arabic, French, and even English are blended by younger generations, creating unique forms that are beyond predictions. This linguistic creativity showcases their insights about the Algerian presence in a globalized world.

Digital Media and YouTube-Specific Theories

Platform Sociolinguistics (Androstopoulos)

In his research, Androtopoulos highlights how language changes in digital spaces, introducing the concept of 'networked multilingualism'. He assumes that social media platforms allow users to skilfully mix different linguistic resources. This blending shows who they are and their social situations. It also shows how meaning is negotiated and how communities are formed among diverse language speakers in online environments.

Technological Affordances and constraints. Based on Androtopoulos' emphasis, YouTube impacts linguistic practices. Starting with affordances, in which it provides User-Friendly tools for content creation, such as editing tools where they permit users to share their ideas. Also, the multimodal communication in YouTube through verbal language, music, visuals (like graphics and video) allow them to mix languages and styles. In addition to the expansion to a wider audience in which everyone is able to explore and adopt various languages and ways of speaking. In contrast, the constraints are: length limitations, algorithmic visibility, monetization pressures. To begin with, comments are often limited with a certain number of alphabets despite the varying lengths of videos. Furthermore, algorithmic preferences are viewed by users while tailoring their language, such as optimizing titles and descriptions making the search process easy. Leading to homogenization of language that users conform in order to attract views. Finally, content creators adjust their language to receive more financial backing, notably from ads, and sponsorships from brands, due to monetization pressures that interest in the most trending content that appeals to broader generations.

Participatory Culture and Audience interaction. The comment spaces make viewers interact, react, and contribute linguistically. Users create a common language of Memes, and local linguistic styles. In this regard, both creators and audiences develop new phrases or

words, showing the way culture boosts linguistic productions. In fact, algorithms indicate which videos are gaining popularity, they promote trending language. This encourages users to employ the latest speech. The frequent change in trends reflects the rapid form of transformations in communication through the appearance of new habits, reflecting what happens in society nowadays. To sum up, the audience's interaction through likes, comments, and shares influence what creators produce. Arriving at the continuity in designing new videos based on people's reactions, and what is relevant to the receivers.

Digital “Third Spaces”. “Third spaces” are comfortable environments, where people gather and connect, avoiding formal contexts, they provide a sense of community and freedom. Allowing to discover multiple mentalities, contributing linguistically. Youtube is considered as the lively example of such a place. The constant user-generated content by youtubers, such as vlogs, tutorials, etc, enables informality in which it leads to the birth of fresh and trendy expressions. Additionally, Youtube makes individuals connect to each other from diverse cultural backgrounds, shaping its ability to link people through comments and watching short videos. That reflects a more dynamic way of communication depicting global influences. The ‘Youtube Shorts’ encourages brevity, and punctuality by its rapid and catchy statements. This rapidity helps in preserving the updating language, resulting in the language flow in all directions.

Translocal and Diasporic Dimensions

In the context of the Algerian diaspora, communities of the Algerian immigrants in France, the United Kingdom and other countries create a transnational audience that stays attached to their origins. Podcasters discuss topics concerning diaspora, such as identity, migration experiences, and cultural preservation. As an example, the podcaster who is known as ‘Housseem Wahrani’ is followed by both Algerian diaspora, and local Algerians. He debates with immigrants about the migration between challenges and benefits. The immersion in these

types of societal issues, Algerian Youtubers donate the emotional impressions, like belonging, nostalgia, the shared experiences, enhancing listener sincerity. In truth, this language blending creates home feelings through Darja, French, Arabic, Tamazight and English, helping diasporic individuals to speak about their complex identities. In addition to that these linguistic practices protect their cultural patrimony, gathering them as one unity. Furthermore, incorporating English broadens their celebrity to attract international listeners. It is high time to maintain the local significance while targeting a global audience. In other words, podcasters should balance between the two sides. Otherwise, it will lead to compromises in language and content. Saw (2017) found: "The contemporary global socio-economic and geopolitical patterns facilitate transnational activities across the borders of nation-states. The population of one nation is no more leading its life in isolation. The policy of one nation is not restricted to its own territorially bound citizens but rather to the population overseas living in the diaspora. Applying this to the Algerian context, many Algerians living abroad often keep strong connections to both their homeland and the other new communities. For instance, people who live in France or Canada still hold strong ties to their families, traditions, particularly in celebrating the Algerian occasions, cooking the traditional dishes while speaking Arabic and Berber languages. As they adapt to the culture of the hosting country. To sum up, living overseas does not mean to forget about who one is, instead it enriches the way of perceiving life, while also combining both the legacy, and the new experiences.

Algerian YouTube Podcast Genre Analysis

Comedy/Entertainment Podcasts

Bensalem & Bouabdellah (2019) highlight: "In Algerian comedy podcasts, code-switching between Darja and French not only reflects the everyday linguistic practices of its speakers but also serves as a creative tool for humor, allowing hosts to play with cultural references and

engage their listeners effectively.” This quote captures the essence of code-switching in comedy podcasts and encapsulates how it helps in keeping listeners entertained. In these podcasts, the mixture of Darja with French, is incorporated into the mix of slang and humor. The frequent creation of neologisms by hosts, such as new words or phrases, combines elements that younger audiences resonate. Consequently, the extensive use of colloquial language leads to the relatability of content, and the enjoyment of listeners with humor that matches their daily life.

Political/News Commentary

Androutsopoulos (2016) stated that: “In political discussions, hosts effectively switch between Modern Standard Arabic, Darja, and French to articulate nuanced viewpoints, ensuring that their messages resonate with a broad audience, from the educated elite to everyday listeners.” He demonstrates how hosts in political discussions cleverly switch between Modern Standard Arabic, Darja, and French to convey nuanced opinions. This approach helps them reach a wide range of different audiences from the elite to general public, featuring the rhetorical impact. The triangulation of languages that manifest in this discourse, consists in using Modern Standard Arabic for formal discussions, while Darja and French in specific contexts, such as local reactions. Moreover, hosts are able to emphasize particular points, express urgency, or critique policies.

Educational/Expert Podcasts

Bensalem (2020) revealed that: “Educational podcasts effectively blend French or Modern Standard Arabic with Darja to present technical content, ensuring that complex ideas are accessible and inclusive for all listeners.” It focused on the way these podcasts introduce technical themes to make the complex notions approached to every single person. The professionalism is characterized in the tone of podcasts when they employ French or Modern Standard Arabic arriving at the credibility of information. However, The explanations in Darja

enable in deconstructing the complicated concepts into simpler language that is accepted by the audience. In addition, the strategy of educational podcasts that is bilingual, indicates inclusivity. To conclude, learning is being accessible for the whole group of listeners when bridging the gap between formal and informal language.

Cultural/Debate Shows

Boudia (2021) indicates that: “Hosts skilfully adjust their language for different guests, creating rich dialogues that explore diverse cultural perspectives on identity and societal issues.” He means that presenters in debate shows consisted in multi-layered discussions in which this approach facilitates the engagement in richer dialogues, especially interviews, allowing both hosts and guests to share personal stories. The multilingualism of dialogues makes guests feel comfortable, pushing boundaries in their discussions leading to thought-provoking, and informative conversations that boost critical thinking. So, local dialects are adopted in the talks about identity that reflects Algerian culture. Finally, it is time to tailor the language of debate shows by the sagacious hosts based on the background culture of guests.

Host Persona Construction through Code-Switching

The “Authentic” Algerian

Bensalem (2021) informs that: “Using phrases like «notre patrimoine» allows hosts to highlight key cultural concepts while engaging a broader audience.” This may be explained as the following: The host may speak using Darja throughout the majority of conversation. Suddenly, he interferes with phrases like «notre patrimoine» (our heritage) and «c’est crucial» (it is crucial) to appeal to the educated audience familiar with these concepts.

The “Cosmopolitan” Algerian

Bensalem (2021) mentioned that: "The 'Cosmopolitan' Algerian effortlessly blends French, Arabic, and English, creating a dynamic dialogue that resonates with both local listeners and global audience." He views that the 'Cosmopolitan' Algerian may function this smooth blending of languages when talking in French for precision and formal flair, switching to Arabic for a deeper cultural discussion, and specializing English to include the international audiences. For instance, He probably says: "Aujourd'hui on va parler des défis de la jeunesse moderne..." (Today, we are diving into the challenges facing modern youth...) before changing the language into Arabic "والتحديات التي تواجههم في الجزائر" (and the challenges they face here in Algeria). Then, he incorporates English by saying: "As we see in global studies, youth engagement really matters...". Moreover, English integration reflects a modern lifestyle that youth adopt in which they are accustomed to multicultural environments. Also, these cross-cultural debates bridge local to international perspectives. For example, he says : "You know, just like the rise of hip-hop in Algeria, artists all over the globe pull inspiration from their surroundings. It is amazing how music can convey shared experiences that unite us as humans."

The "Intellectual" Host

Bensalem (2021) adds: "The 'Intellectual' host masterfully blends formal language with Darja, making complex ideas accessible while ensuring a professional discourse." Linking this to the Algerian 'Intellectual' host, it explains that he utilizes Modern Standard Arabic (MSA) and French maintaining the authoritative voice in which he preserves the formal and academic tone. Additionally, he strategically uses Darja to help listeners who are not understanding what is rolling. For instance, he introduces a complex theory in French or MSA and then says: "ببساطة هذا" (يعني) (Basically, that means) followed by a clear explanation in Darja. Ultimately, the intellectual podcaster addressed the invitation to an expert from academia or industry to investigate topics like sociology, politics or science, intending for the educational focus.

The "Youth" Host

Bensalem (2021) also indicates: "'The Youth' host blends languages and trends, creating a dynamic space where young voices can share and connect over issues that matter." He highlights that the perfect 'Youth' host brings listeners to discuss their ideas on multiple problems allowing them to share their voices. This innovative mix produces a lively vibe. As an example, hosts might say: (That is really cool!) connecting with their audiences in a fun way. They also like to implement internet slang, especially the social media terms. By imagining that, the podcaster says: "Have you seen that TikTok trend? It is everywhere!." This will lead to that younger participants feel included in the conversation through the use of the creative mixture of languages that they favor.

Conclusion to Chapter 1

In summary, this theoretical review confirms that code-switching in Algerian media is a deliberate act of identity construction and communicative strategy. The transition from traditional diglossia to a more fluid trilingual hybridity reflects the evolving status of English alongside French and Arabic. Podcasters serve as "linguistic brokers," using everything from technical scaffolding to "emblematic" switches to signal authority and "Algerianité". These theoretical concepts, ranging from structural constraints to sociolinguistic motivations, will serve as the basis for the subsequent analysis of our empirical data and consumer surveys.

Chapter 2

Methodology

Introduction to Chapter 2

This chapter details the research design and procedures used to explore the linguistic phenomenon of code-switching in Algerian digital media. The study adopts a descriptive mixed-methods approach to achieve methodological triangulation, integrating perspectives from both content creators and their audience. Data was collected from two prominent Algerian podcasters through purposive sampling and 99 consumers through convenience sampling, ensuring a comprehensive understanding of the sociolinguistic dynamics at play.

Research Design

This study employs a descriptive mixed-methods design to investigate attitudes toward linguistic phenomena in Algerian YouTube podcasts. By utilizing both a qualitative interview for content creators and a quantitative questionnaire for consumers, the study achieves methodological triangulation. This approach ensures a holistic understanding of the topic, capturing the perspectives of both the producers of the media and their target audience.

Interview Participants (Podcasters)

The qualitative data was gathered from two (2) Algerian YouTube podcasters. Participants were selected using purposive sampling based on their engagement rates and the frequent occurrence of code-switching in their content.

Questionnaire Respondents (Consumers)

The quantitative data was collected from 99 Algerian YouTube podcast consumers. A convenience sampling method was used, targeting university students mainly and some social media users who actively engage with the selected podcasts.

Instrumentation

The study utilized two primary instruments, both developed by the researchers to align with the core research questions:

Semi-Structured Interview:

The interview for podcasters consisted of 25 questions divided into five distinct sections. Each section contained five questions designed to explore:

Section 1: Personal Background and Podcast Profile. *Objective.* To establish the sociolinguistic profile of the participants and the technical context of the media. This data provides the variables (such as age, education, and genre of content) necessary to contextualize why certain linguistic patterns might emerge in their discourse.

Section 2: Language Use in the Podcast. *Objective.* To identify the distribution and dominance of the languages used (Algerian Arabic, Modern Standard Arabic, French, or English). The goal is to document the "linguistic repertoire" of the podcaster and the perceived linguistic needs of the audience.

Section 3: Attitudes Toward Code-Switching. *Objective.* To assess the cognitive and affective evaluations of code-switching. This section aims to determine whether participants view the mixing of languages as a sign of modern identity, a linguistic "deficiency," or a natural reflection of the Algerian speech community.

Section 4: Functions and Purposes of Code-Switching. *Objective.* To uncover the pragmatic and communicative drivers behind language alternation. This seeks to understand why a speaker switches; whether for emphasis, technical precision, quoting, or to build a specific rapport with the YouTube audience.

Section 5: Challenges, Impact, and Future Perspectives. *Objective.* To evaluate the societal implications and long-term trends of linguistic hybridization in digital media. This section focuses on the challenges (such as criticism or misunderstanding) and the potential role of podcasts in shaping the future of the Algerian linguistic landscape.

The semi-structured format allowed for a standardized set of questions while providing the flexibility to probe deeper into the participants' unique professional experiences.

Consumer Questionnaire:

The quantitative phase of this research utilized a structured questionnaire designed to elicit measurable data from the Algerian YouTube audience. The instrument comprises 25 items divided into five thematic sections. This structure ensures a comprehensive mapping of the "consumer side" of the linguistic market.

Section 1: Demographic Profiling and Linguistic Background. The primary objective of this section is to establish the independent variables that may influence a participant's linguistic attitudes.

Socio-Demographic Markers (Items 1-3). Variables such as age, gender, and education level are essential for identifying generational shifts. For example, younger participants may show a higher tolerance for English-Arabic code-switching compared to older cohorts.

Linguistic Habitus (Item 4). By identifying the primary languages spoken at home, the study can determine if a participant's "mother tongue" (L1) or second language (L2) correlates with their acceptance of linguistic hybridization in media.

Exposure Frequency (Item 5). This filters the respondents to ensure they are active participants in the digital culture being studied, providing a basis for the reliability of their subsequent attitudinal responses.

Section 2: Consumption Habits and Linguistic Exposure. This section maps the environment of the participant. Before asking for their opinion, the researcher must establish what the participant actually hears in their digital daily life.

Genre and Context (Items 6-7). Linguistic expectations often vary by genre. By asking what they watch, the study can analyze whether code-switching is viewed as "genre-specific" (e.g., more common in lifestyle vs. educational content).

Perceived Normalcy (Items 8-10). Frequency of encounter and self-rated familiarity help quantify the "visibility" of code-switching. Item 10 serves as a pivotal "Attitudinal Anchor," forcing a choice between monolingualism and multilingualism.

Section 3: Attitudes Toward Code-Switching. This section focuses on the Affective and Identity-based dimensions of language. It moves from observation to evaluation.

Engagement and Dynamics (Items 11-12). These items measure the "aesthetic" appeal of code-switching, whether it makes the content feel modern or "dynamic."

Identity Reflection (Item 13). This is a core sociolinguistic inquiry. It tests whether the audience views code-switching as a symbolic representation of the Algerian multicultural identity rather than just a linguistic habit.

Cognitive Dissonance (Items 14-15). These items contrast the "Naturalness" of switching against the "Distraction" it may cause, identifying the threshold where language mixing becomes a barrier to communication.

Section 4: Perception of Podcaster Credibility and Authenticity. This section explores Social Judgment Theory, how language choice influences the listener's perception of the speaker's persona.

Speaker Attribution (Item 16). Participants characterize the speaker (e.g., "Educated," "Pretentious," "Modern"). This reveals the social prestige associated with specific language mixes.

Linguistic Naturalness (Item 17). This identifies the "preferred hybridity" (e.g., Arabic-French vs. Arabic-English), providing data on the shifting prestige of foreign languages in Algeria.

Credibility and Intentionality (Items 18-20). These items probe whether the audience perceives code-switching as a spontaneous act or a strategic performance (Audience Design) to appeal to specific demographics.

Section 5: Comprehension, Relatability, and Future Trajectory. The final section evaluates the Functional and Practical Impact of code-switching on the audience's overall experience.

Pragmatic Utility (Items 21-22). This tests the "Translanguaging" hypothesis, the idea that mixing languages actually improves understanding and relatability by mirroring the audience's internal mental lexicon.

Domain Specificity (Item 23). This explores "Diglossia" and "Domain Theory," checking if the audience expects specific languages for specific topics (e.g., English for technology).

Future Expectations (Items 24-25). By asking if code-switching should increase or decrease, the researcher captures the longitudinal trend of the Algerian linguistic landscape, indicating whether the society is moving toward greater linguistic openness.

Data Collection Procedures

Interviews

Interviews were conducted via Gmail and recorded with the participants' consent.

Questionnaire

The questionnaire was distributed electronically via Google Forms through social media platforms, academic groups, and before classes in the English language department.

Data Analysis Procedures

The qualitative data from the interviews was analyzed using thematic analysis to identify recurring patterns in the podcasters' discourse. For the quantitative questionnaire data, descriptive statistics (including frequencies and percentages) were calculated mainly using Google Forms to summarize the consumers' attitudes.

Ethical Considerations

All participants were informed of the study's purpose and their right to withdraw at any time. Anonymity was maintained, and no personally identifiable information was collected from the questionnaire respondents.

Conclusion to Chapter 2

By employing both semi-structured interviews and structured questionnaires, this research systematically maps the "consumer side" and "producer side" of the linguistic market. The application of thematic analysis for qualitative insights and descriptive statistics for quantitative data ensures a balanced and objective interpretation of participants' attitudes. This rigorous methodological framework, conducted under strict ethical standards of anonymity and consent, establishes the reliable foundation necessary for the analysis of results and discussion in the subsequent chapters.

Chapter 3

The Results and the Discussion

Analysis and Interpretation of The Audience' Questionnaire

Section 1: Demographic Information

1. Age:

Years Range	N	%
18-24	73	74%
25-30	11	11%
31-35	6	6%
36 and above	9	9%
Total	99	100%

Table 1: The Participants Years Range

This question aims at having knowledge about the age of participants. As it is shown in the first table the majority of participants are youth at a rate of 74% . Eleven persons are aged from 25-30. Only six individuals are between 31-35 representing the minority of participants. 9% is the percentage of the population that are the eldest among the participants which are nine from 36 and above.

2. Gender:

The aim behind asking about the gender of participants is to explore whether being male or female is affecting the personal opinions towards Code-Switching. Women are representing 83% which indicates that they are the most participated in the questionnaire. So, their number is 82 While men are fewer than them at a rate of 17% composing 17 out of the total of participants.

3. Highest level of education completed:

The level	N	%
High School	5	5%
Bachelor's Degree	31	31%
Master's Degree	61	62%
Doctorate	0	0%
Licence Graduation	1	1%
Licence Degree	1	1%
Total	99	100%

Table 2: The Highest Educational Level of the Population

The question aims at selecting the level of participants in order to categorize the levels depending on the answers to measure whether the level of education is influenced by code-switching or not. Because sometimes the level shows that one is well informed to receive code-switching in Youtube Podcasts or not. The table demonstrates that one student that is about to graduate is participating. Equally, another one that obtained the licence degree has answered. In the absence of people that have the Doctorate Degree. While five pupils in high school participated. The results prove that the questionnaire attracted Master's Degree students presenting 62%.

4. What are the primary languages you speak at home?

Languages	N	%
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Algerian Arabic	95	96%
Modern Standard Arabic	8	8%
Tamazight	8	8%
French	19	19%
English	21	21%
Spanish	1	1%
Tashelhit	1	1%
Total	99	100%

Table 3: The Initial Languages Spoken

It aims at calculating the number of either one or more languages that the Algerian spoke in the parental home to check if the mother-tongue or the first language that is acquired is influencing the acceptance of Code-Switching in the speech of Algerian Youtube Podcasters. The analysis in the table interprets that Algerian dialects of Arabic language are the most spoken among participants at the rate of 96% While Spanish and Tashelhit are the least spoken among them at the rate of 1%. English as a foreign language in Algeria is spoken by twenty one participants at the rate of 21 % compared to French that is used by nineteen francophones composing 19%. Tamazight and Modern Standard Arabic speakers are eight individuals for each language sharing the same ratio of 8%.

5. How often do you watch YouTube podcasts?

Frequency of Occurrence	N	%
Every day	9	9%
Several times a week	33	33%

Once a week	10	10%
A few times a month	24	24%
Rarely	23	23%
Total	99	100%

Table 4: The Repetition of Watching YouTube Podcasts

This question aimed to assess the exposure to Youtube Podcasts by the surveyed population. 33% are watching YouTube Podcasts several times a week while 9% are watching them every day. Ten participants preferred to watch YouTube Podcasts once a week, and twenty four out of the total number viewed them a few times a month. 23% is the percentage of participants that are not very interested in choosing YouTube Podcasts; they rarely consume the YouTube Podcasts content.

Section 2: Podcast Consumption Habits

6. What type of YouTube podcasts do you usually watch?

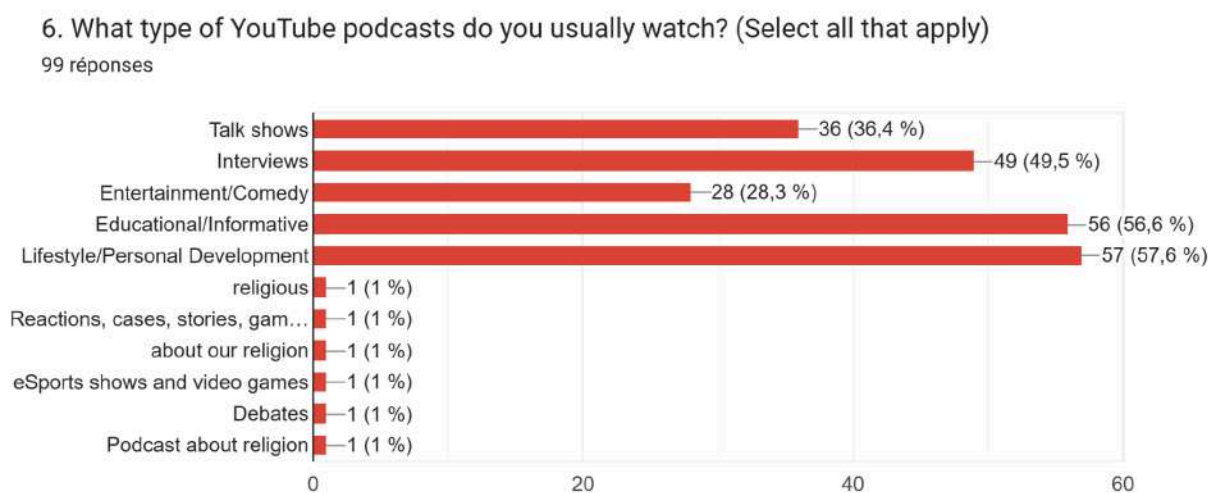


Diagram 1: The Type of the Preferred YouTube Podcasts

The sixth question aims to investigate the effectiveness of the type of YouTube podcasts on the language of content creators to shape attitudes towards code-switching. As the diagram shows, the participant can select more than one answer. It is clear that the majority are watching lifestyle/personal development podcasts at the rate of 58%. While three are watching religious videos. In addition, fifty six participants prefer to watch educational/informative documentaries. On the other hand, twenty eight prefer watching entertainment/comedy programs. Approximately, there are two who like to follow e-sports shows and video games. Finally, 50% have preferences for interviews, and 36% follow talk shows.

7. Which languages are most commonly used in the podcasts you watch?

Languages	N	%
Algerian Arabic	3	3%
Modern Standard Arabic	16	16%
French	1	1%
English	43	43%
Mixed Languages(Code-Switching)	35	35%

English and Arabic	1	1%
Total	99	100%

Table 5: The Most Used Languages in the Watching Podcasts

The aim behind this question is to analyze the existence of language variations that are used in the podcasts. As it is shown, English is the most commonly used in the podcasts of the population at the rate of 43%, however, the podcasts that contain the use of Mixed Languages(Code-Switching) by Algerian Youtubers composed 35%. In fact, 16% out of the total watch the podcasts that use only the Modern Standard Arabic, however 3% present the existence of Algerian Arabic in the podcasts that the questionees select. French, English and Arabic are similarly having 1% indicating that only one who favors watching youTubers speak French , and another one is favoring the mixing of English and Arabic.

8. How often do you encounter code-switching in the YouTube podcasts you watch?

Option	N	%
Very Often	17	17%
Often	17	17%
Sometimes	43	43%
Rarely	17	17%
Never	5	5%
Total	99	100%

Table 6: The Appearance of Code-Switching in YouTube Podcasts

It aims at examining the repetition of Code-Switching in the YouTube podcasts. The table shows that seventeen individuals find code-switching very often in the podcasts at the rate of 17.2%. Meanwhile, other participants encounter it often sharing the same value. Also, there is a group who has a common percentage which they rarely encounter codeswitching. The majority of the forty-three members sometimes encountered codeswitching, fewer than them, five people never found it.

9. How would you rate your own familiarity with code-switching?

The Grades	N	%
Very Familiar (I use it frequently)	28	28%
Familiar	35	35%
Somewhat Familiar	21	21%
Not Very Familiar	12	12%
Not Familiar at All	3	3%
Total	99	100%

Table 7: The Popularity of Code-Switching

The aim behind the ninth question is to have an idea about whether participants are aware of code-switching or not. As it appears, the larger proportion are familiar with it at the rate of 35%, whereas twenty eight participants forming 28 % are very familiar and they use it repeatedly. The results emphasize that 21 % are somewhat familiar with the concept, unlike them 12% are not very familiar. Three participants have no clue about the phenomenon of mixing languages.

10. Do you prefer podcasts that use one language or mix multiple languages?

Option	N	%
One Language Only	36	36%
Multiple Languages	50	51%
No Preference	13	13%
Total	99	100%

Table 8: The Favorite Podcasts Depending on one or more languages

It aims at investigating the audience' selection to podcasts depending on the use of one language or multiple languages combination. The table shows that the preponderance of the surveyed questionees at the rate of 51 % opt for podcasts that switch multiple languages, while thirty six prefer the podcasts that use only one language. The minority which are the smallest number 13% out of total do not favor it at all.

Section 3: Attitudes Toward Code-switching

11. How do you feel when podcasters switch between Algerian Arabic, French, and English?

The impression	N	%
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Very Positive	15	15%
Positive	38	38%
Neutral	38	38%
Negative	7	7%
Very Negative	1	1%
Total	99	100%

Table 9: The Impression of Audience

The aim is to explore how spectators receive the alternation between Algerian Arabic, French, and English that podcasters adopt. As 38% feel positive, also others feel neutral sharing the same percentage. Moreover, 15% of participants are feeling very positive. One considers this process as very negative, and seven consider it negative.

12. Code-switching makes podcasts more engaging and dynamic.

Opinion	N	%
Strongly Agree	18	18%
Agree	53	54%
Neutral	17	17%
Disagree	11	11%
Strongly Disagree	0	0%
Total	99	100%

Table 10: Opinions about the Engagement and Dynamics of Code-Switching in Podcasts

The aim behind this question is to study if podcasts that employ code-switching satisfy the viewers. The greater part accepts code-switching in podcasts because it makes them more

engaging and dynamic constituting 54%, yet 11% disagree with the opinion. Eighteen participants strongly agree forming 18%, and no one strongly disagrees. The neutrals are seventeen at the rate of 17%.

13. Code-switching reflects Algerian multicultural identity and linguistic reality.

Opinion	N	%
Strongly Agree	25	25%
Agree	59	60%
Neutral	12	12%
Disagree	2	2%
Strongly Disagree	1	1%
Total	99	100%

Table 11 Code-Switching' Reflection of the Basic Norms of Algerians

The aim behind this question is to analyze if this linguistic process gives an image about the Algerian multicultural identity and linguistic reality. The values indicate that the majority agree , notably 60% announce that it is the result of the co-existence of many cultures inside Algeria, with various languages, and dialects, 25% out of total strongly agree. The opponents of the opinion are two, at the rate of 2%, and another opponent strongly disagrees. There are twelve neutral members.

14. I find code-switching distracting when listening to YouTube podcasts.

Opinion	N	%
Strongly Agree	6	6%
Agree	24	24%

Neutral	31	31%
Disagree	33	33%
Strongly Disagree	5	5%
Total	99	100%

Table 12: Opinions About Code-Switching Being Distracting

It aims at examining the influence of code-switching on the concentration of the audience. The table shows that the largest percentage disagree, which explains that code-switching does not affect their concentration at the rate of 33%. Similarly, 5% strongly disagree. Twenty four individuals by 24% view that code-switching distracts their focus, likewise 6% strongly agree. 31% are neutral.

15. Code-switching helps speakers express their ideas more clearly and naturally.

Opinion	N	%
Strongly Agree	10	10%
Agree	52	53%
Neutral	17	17%
Disagree	2	2%
Strongly Disagree	18	18%
Total	99	100%

Table 13: Views on Clarity and Naturality of Speakers

This question seeks to investigate whether code-switching contributes to freedom of expression or not. The data illustrates that the majority by 53% agree, and 10% strongly agree. In contrast,

2% disagree declaring that code-switching hinders honesty and spontaneity. Two participants disagree by 2%. Analogously, eighteen strongly disagree at the rate of 18%.

Section 4: Perception of Podcasters' Language Choices

16. When podcasters switch languages, I perceive them as: (Select all that apply).

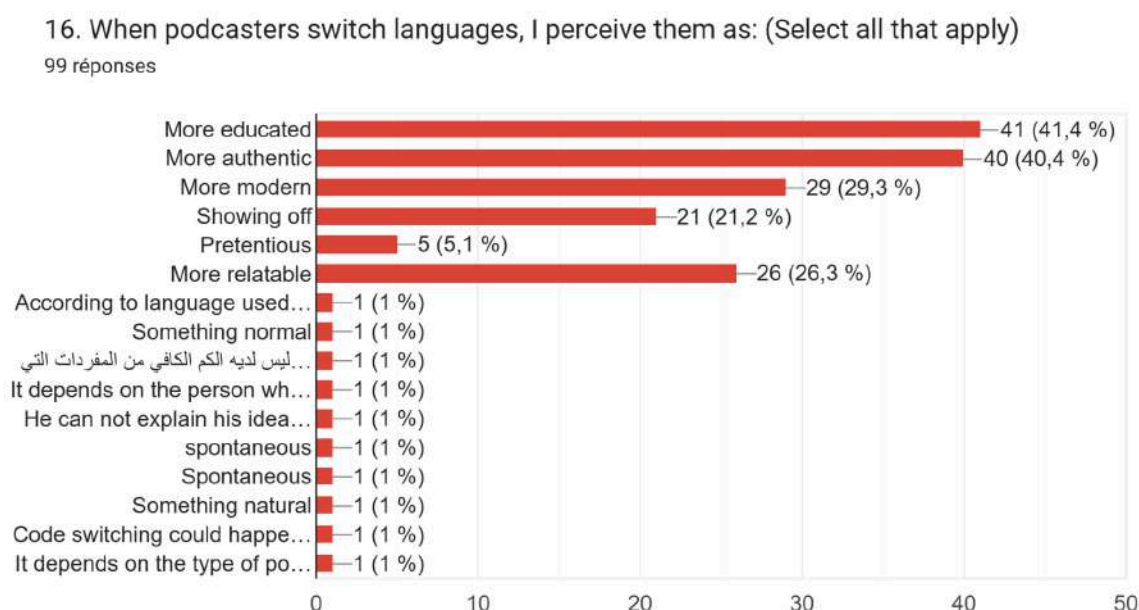


Diagram 2: The Perception of Spectators to the Switching Languages

The question aims to study audience' judgements when podcasters mix languages. According to the diagram, most participants view the podcasters more educated when they switch languages by 41%, while approximately three others declared that it is a result of lack of knowledge or forgetting where the podcasters switch the language to avoid slips of tongues for example. 21% view code-switching as showing off, but one person is informing that there is a probability of showing off depending on the language used. Another one is saying it is a normal linguistic phenomenon, a different one said that it is natural. The spontaneity of the podcasters when they use multiple languages is what two participants agreed on. An additional point of

view tells that the judgement about the use of code-switching depended on whether this action happened intentionally or unintentionally. 40% see that the podcasters are more authentic when they mix languages. Twenty six participants by 26% perceive podcasters as more relatable. Only a few by 5% evaluate the YouTubers as pretentious.

17. Which language combination sounds most natural to you in Algerian podcasts?

Language Combination	N	%
Algerian Arabic+ French	47	48%
Algerian Arabic+ English	15	15%
Algerian Arabic +French+ English	31	31%
One language only	6	6%
Total	99	100%

Table 14: Naturalness in the Combination of Languages

It aims to assess switching languages' authenticity by opting the most relevant combination. As it is shown, Algerian audiences evaluate the mixing of Algerian Arabic+ French as the most natural in Algerian podcasts by 48%; this might be referred to political or societal backgrounds, whereas 31 % liked the addition of English language to this language mixing. 15 % emphasized that the switching of Algerian Arabic+ English is the most natural, while 6% clarified that the use of only one language is sufficient to be natural.

18. Code-switching influences how credible or trustworthy I find the podcaster.

Option	N	%
Strongly Agree	7	7%
Agree	34	34%
Neutral	40	40%
Disagree	14	14%
Strongly Disagree	4	4%
Total	99	100%

Table 15: The Influence of Code-switching on Credibility of Podcasters

The aim behind this question is to examine to what extent the podcaster is credible or trustworthy when he adopts code-switching. 40% out of total which means that they are the majority following the neutral direction, yet 34% agree that the podcaster being credible or trustworthy is influenced by code-switching, and seven participants strongly agree with the opinion. On the contrary, 14% disagree, only four others strongly disagree.

19. Do you think podcasters switch languages intentionally to target specific audiences?

Option	N	%
Yes	28	28%
No	6	6%
Maybe	65	66%
Total	99	100%

Table 16: The Objective Behind Switching Languages

The question aims to study if podcasters have specific desires behind switching languages. As it is shown, the larger population by 66% think that it might be intentionally to attract a targeted audience. 28% answered “Yes”. by less value by 6% believe that podcasters switch languages unintentionally, and they do not produce content for a selected spectators.

20. How do you feel about English phrases being used in Algerian podcasts?

Option	N	%
Very Positive	36	36%
Positive	43	43%
Neutral	20	20%
Negative	0	0%
Very Negative	0	0%
Total	99	100%

Table 17: The Use Of English in Algerian Podcasts

The aim behind this question is to explore the reaction of the participants towards the use of English in Algerian podcasts. The data emphasize that no one is having negative replies to the integration of English inside the Algerian YouTube Podcasts. On the other hand, the majority by 43% are positive about entering this foreign language, 36% out of total answered ‘Very Positive’. Only twenty individuals answered “Neutral”.

Section 5: Overall Impact Of Code-switching

21. Code-switching improves my understanding of the content.

Option	N	%
Strongly Disagree	10	10%
Disagree	9	9%
Neutral	21	21%
Agree	50	51%
Strongly Agree	9	9%
Total	99	100%

Table 18: The Influence of Code-switching on Content Understanding

This question aims to analyze the hypothesis of understanding the content by audience when code-switching happened. As it is shown, most participants at the rate of 50,5% view that it improves their perception of the content, nine participants also strongly agree . However, nine other contributors in the questionnaire disagree, and ten individuals strongly disagree. 21,2% opt for 'neutral'.

22. Code-switching makes the content feel more relatable to Algerian audiences.

Option	N	%
Strongly Disagree	6	6%
Disagree	11	11%
Neutral	25	25%%

Agree	48	49%
Strongly Agree	9	9%
Total	99	100%

Table 19: The Relatability of Code-switching to Algerian Audiences

It aims to measure the relatability of content that includes code-switching to the Algerian audiences. The findings show that the greater number of participants agree by 49%, and 9% strongly agree. In contrast, 11% disagree. Similarly, 6% strongly disagree forming the smallest value. 25% presenting a neutral opinion.

23. I prefer podcasters who adjust their language according to the topic (e.g., English for tech, French for academic topics, Arabic for storytelling).

Option	N	%
Strongly Disagree	6	6%
Disagree	14	14%
Neutral	27	27%
Agree	40	40%
Strongly Agree	12	12%

Total	99	100%
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Table 20: Preferring the Adjustment of Content Depending on Topic

This question aims to investigate the effectiveness of choosing the language according to the topic. The table explains that the majority by 40% agree with adjusting content depending on the theme of discussion, and 12% strongly agree. Whereas, 14% disagree, the less proportion which is 6% related to the participants who strongly disagree. The group of neutrals form 27%.

24. Excessive code-switching negatively affects my enjoyment of podcasts.

Option	N	%
Strongly Disagree	3	3%
Disagree	21	21%
Neutral	31	31%
Agree	27	27%
Strongly Agree	17	17%
Total	99	100%

Table 21: The Effectiveness of Code-switching on The Enjoyment of Podcasts

The aim behind this question is to examine if the over use of code-switching by Algerian podcasters make the followers feel bored. As it is shown, most participants answer 'neutral' by 31%. 27% do not enjoy content when it is excessively switched languages, in a similar manner, 17% strongly agree. On the other hand, 21% out of total positively enjoy the excessive use of code-switching in podcasts, and only three strongly disagree with the negative impact of the exaggeration in using code-switching.

25. Would you like to see more, less, or the same amount of code-switching in Algerian YouTube podcasts?

Option	N	%
More	28	28%
Less	24	24%
The same	22	22%
I have no preference	25	25%
Total	99	100%

Table 22: The Amount of Code-switching Wanted in Algerian YouTube Podcasts

This question aims to study the preferences of the population concerning how much they like to see YoTubers alternate languages. The table indicates that the majority by 28,3% prefer to watch contents that use more code-switching in the Algerian podcasts. Unlike them, 24,2% like to see less language mixing. In fact, 22,2% have a preference to notice the same amount of code-switching, while 25,3% have no preference.

Overall Analysis of the questionnaire:

The analysis of the audience questionnaire reveals varied opinions toward code-switching in Algerian YouTube podcasts. The questionnaire was organized into five sections: (1) demographic information, (2) podcast consumption habits, (3) evaluations of code-switching, (4) perceptions of podcasters' linguistic choices, and (5) comprehension, relatability, and future trajectory.

Section 1: Demographic Information

Demographic data provided the foundation for analyzing responses, including age, education level, home language, and podcast viewing frequency. Older participants

demonstrated greater awareness of code-switching concepts and more critical engagement with linguistic choices. Frequency of watching YouTube podcasts that implement code-switching also influenced audience perceptions.

Education level correlated with the quality and depth of responses. Regarding first language acquisition, participants who spoke multiple languages in childhood typically had parents of different nationalities or parents who intentionally introduced a second language at home (e.g., French). Notably, acquiring French at home often facilitated faster subsequent acquisition of English.

Section 2: Podcast Consumption Habits

Listening habits shaped audiences' familiarity with code-switching. The type of podcasts viewers prefer directly affects their exposure to and analysis of code-switching, as consistent viewing enables careful observation of language use.

Content creators producing lifestyle and daily vlog content were the most followed. These creators frequently mix languages to attract viewers, a finding supported by analyses 6 and 10.

Section 3: Individual Orientations Toward Code-Switching

Individual attitudes toward code-switching were shaped by emotional reactions and perceived engagement. The majority of respondents (Question 13) viewed code-switching as a natural outcome of Algeria's multicultural identity and linguistic diversity. Exposure to different cultures leads to spontaneous language switching. Participants recognized Algeria's diverse cultural and ethnic composition as the basis for this reality.

Most participants (Question 14) did not find language mixing distracting while listening to podcasts, likely due to acceptance of linguistic diversity or interest in language learning. A minority found it distracting, which may reflect limited language knowledge or political backgrounds.

A small minority (Question 15) disagreed that code-switching helps YouTubers appear more precise and natural, potentially viewing such creators as pretentious. The majority agreed, citing their daily experience with diverse mindsets.

Section 4: Perceptions of Podcasters' Linguistic Choices

Question 16 correlated with the minority view from Question 15: opponents of code-switching perceive it as unnatural, suggesting a possible personality change in the podcaster. However, the majority viewed code-switching podcasters as more educated. Other responses mentioned spontaneity and authenticity.

The majority of Question 17 identified Algerian Arabic + French as the most natural language combination, attributing this to the historical impact of French colonization.

In Question 19, most participants answered “Maybe” regarding their ability to detect podcasters' true intentions when code-switching. Those answering “Yes” reported feeling psychologically excluded when their favorite YouTuber spoke a different language.

In Question 20, participants supported incorporating English phrases into Algerian podcasts, citing appreciation for modern global trends.

Section 5: Comprehension, Relatability, and Future Trajectory

This section evaluated code-switching's effects on comprehension, relatability, enjoyment, and audience expectations, as well as participants' views on its future use.

Comprehension and Engagement (Question 21): A large majority confirmed that code-switching improves their engagement with podcast content. Moving between languages helps them acquire new vocabulary while maintaining enjoyment. This aligns with Questions 13 and 14, where participants preferred content adjusted to the discussion topic.

Relatability (Question 22): The majority affirmed that code-switching enhances relatability. Audiences feel psychologically integrated when podcasters use specific languages for specific purposes, for example, Tamazight to discuss identity, Arabic for academic topics, and English for global issues.

Positive Reactions (Question 24): The majority of participants expressed positive reactions toward code-switching in Algerian YouTube podcasts.

Future Trajectory (Final Question): Participants advocated for increased code-switching in Algerian YouTube spaces. They evaluated this practice as a constructive step toward advancing intercultural communication and opening Algerian digital media to global audiences.

Analysis of the First Participant Interview

Informant Profile: Mounira, 20-year-old Algerian pharmacy student and content creator on YouTube.

Content Focus: Student life, lifestyle, and conversational experiences.

1. Personal Background & Content Profile

The participant views her content as a "mixed and diverse" reflection of contemporary student life. Her entry into content creation in late 2025 was driven by a long-standing passion for digital storytelling. Mounira identifies her target audience as primarily students, whom she characterizes as linguistically diverse. Her content style is an extension of her personal linguistic habits, as she naturally integrates English and Darija in her daily life, which she replicates in her video production.

2. Linguistic Practices in Podcasting

Mounira employs a hybrid linguistic approach, with English serving as a primary language for its ability to transcend geographical barriers and reach a broader demographic. Darija is used concurrently as it is the native variety and facilitates stronger engagement with her local following. This code-switching occurs spontaneously rather than through pre-planned scripts, ensuring authenticity.

While she maintains a flexible approach, she consciously adjusts her language use to ensure inclusivity, particularly when she suspects her audience's English proficiency may be limited. Furthermore, she notes that the topic of discussion often dictates her language choice, as her habitual use of English in social settings has increased her fluency and confidence in discussing complex themes in that language.

3. Attitudes Toward Code-Switching

Mounira expresses a positive, forward-looking attitude toward code-switching, viewing it as an emerging and enriching trend in Algerian digital media that creates new opportunities. She acknowledges receiving mixed feedback; while some viewers praise her English proficiency and accent, others advocate for a greater focus on Darija. She interprets this feedback as validation for her current bilingual strategy, which seeks to accommodate these diverse viewer preferences. She attributes the rise of this linguistic behavior to the influence of modern media exposure, suggesting that global digital trends are normalizing multilingual expression within the Algerian context.

4. Functional Purposes of Code-Switching

The participant identifies several pragmatic functions for her code-switching:

- **Inclusivity and Reach:** It allows her to bridge the gap between different segments of her audience.
- **Expressive Accuracy:** Certain concepts are more comfortably or precisely articulated in one language over the other.
- **Authenticity:** Switching allows the informant to present her "natural self," which she believes strengthens her connection with her audience.

- **Clarity:** Contrary to the view that code-switching causes confusion, Mounira argues that when used correctly, it acts as a tool to prevent misunderstandings and ensure the core message is accessible to all viewers.

5. Challenges, Impact & Future Perspectives

Mounira identifies technical challenges, such as difficulties with pacing or word retrieval, which occasionally require re-recording or adjustments during post-production. She places high value on the audience's sense of inclusion, noting that language choice is a critical factor in audience retention.

While she feels that her personal language habits are independent of YouTube's technical requirements, she acknowledges that the algorithm may favor multilingual content, especially when augmented by subtitles. Looking forward, she is optimistic about the Algerian YouTube scene, noting that new creators are increasingly "breaking barriers" by expressing themselves through their preferred linguistic tools. Her advice to emerging creators is to prioritize personal comfort while simultaneously pushing personal and professional boundaries to expand their reach and growth.

Analysis of the Second Participant Interview

Informant Profile: Former English teacher, current aviation professional, and software developer.

Content Focus: Educational, language-learning pedagogy.

1. Professional Background & Pedagogical Identity

Mohammed's approach to content creation is deeply rooted in his background as a formal educator. Unlike lifestyle creators, his motivation is grounded in the Learning-by-Teaching paradigm. He identifies his audience as North African Arabic speakers, for whom English is

often a third language (L3). His professional transition from education to aviation and software development suggests a highly structured and goal-oriented mindset, which is reflected in his disciplined approach to language use.

2. Linguistic Strategy: Monolingualism vs. Naturalism

Mohammed's linguistic choices are governed by Pedagogical Intent. While he acknowledges the multilingual reality of his daily life, he consciously chooses to use formal English in his content.

- **Target Language Immersion:** His preference for avoiding code-switching is a deliberate attempt to provide a "native-like" immersion experience for his learners. This aligns with the Direct Method of language teaching, which prioritizes the target language to maximize exposure.
- **Spontaneity vs. Planning:** Interestingly, while he prepares his lessons, the actual instances of switching occur "naturally" during the recording. This suggests that even for a "linguistic purist," the Algerian multilingual habitus (the internal drive to mix languages) remains a powerful underlying force that emerges during the cognitive load of explaining complex topics.

3. Attitudes: Pragmatic Acceptance and Personal Resistance

Mohammed exhibits a dual perspective on code-switching. Sociologically, he views it as a "natural part of the linguistic reality" and the "Algerian identity." However, professionally, he prefers monolingualism.

- **Viewer Feedback Loops:** He notes a divide in his audience: while some find code-switching helpful for comprehension (scaffolding), others prefer a single language.
- **Identity vs. Media Exposure:** In contrast to Mounira, who credited media exposure for code-switching, Mohammed sees it as an inherent part of Algerian culture. Yet, he

predicts a shift in the future: a "Language Shift" where English replaces French in the multilingual mix, leading to more globalized, perhaps less mixed, content.

4. Functional Purposes: Code-Switching as "Scaffolding"

In Mohammed's podcast, code-switching is not an aesthetic choice but a functional tool.

- **Translation and Emphasis:** He uses Darija specifically for "clarity" and "meaning" when English concepts lack a direct equivalent. In educational linguistics, this is known as Translanguaging, using one's full linguistic repertoire to facilitate learning.
- **Audience Design:** He mentions that code-switching can "impress" some but alienate others. This reflects Communication Accommodation Theory (CAT), where the speaker adjusts their language to either move closer to (converge) or distance themselves from (diverge) certain audience segments.

5. Challenges and Future Outlook: The Global Shift

The primary challenge Mohammed identifies is Intelligibility. He worries that excessive switching creates a barrier for those who do not master both languages.

- **Platform Influence:** He recognizes the tension between the Global Audience (who require English) and the Local Audience (who connect through Darija).
- **Advice for the Future:** His advice to "be natural" but "focus on clarity" emphasizes a move toward Functional Multilingualism, where the goal is communication over strict adherence to any single linguistic rule.

Discussion of the Findings

The findings of this study demonstrate that code-switching in Algerian YouTube podcasts is a strategic, identity-driven practice that facilitates communication in a complex "sociolinguistic

mosaic". The following synthesis highlights the most significant shifts in the Algerian linguistic landscape.

From Bilingualism to Trilingual Hybridity

The data confirms a transition from traditional Arabic-French bilingualism to a trilingual habitus among the youth. While the combination of Algerian Arabic and French remains a historical baseline for 47.5% of the audience, there is a clear "Language Shift" where English is becoming an essential component of the mix. This is evidenced by the 31.3% of respondents who favor a triple-mix and the practices of creators like Mounira, who utilizes English as a "bridge" to transcend geographical barriers. This shift is not a replacement of existing codes but an expansion of the Algerian repertoire to meet global digital standards.

Authenticity versus Professionalism

A major theme emerging from this research is the use of code-switching as a tool for "Authenticity" and "Professionalism." For the majority of the audience (84%), language mixing is the primary way to reflect "Algerianité", the country's multicultural reality. Mounira's use of code-switching to present her "natural self" aligns perfectly with the 40.4% of listeners who find such creators more authentic.

Conversely, in educational settings, code-switching functions as "pedagogical scaffolding." Mohammed employs "Translanguaging" by using Darija to clarify complex English concepts, ensuring that his technical content remains inclusive. This creates a dual perception: while 41.4% view switching as a sign of an "educated" speaker, a small minority still perceives it as "pretentious," highlighting the need for creators to balance spontaneity with clarity.

Audience Design and the Digital Context

The communicative context, or "Genre," dictates the social acceptance of code-switching. It is most welcomed in lifestyle podcasts (57.6%), where the goal is emotional relatability. However, the "Digital Third Space" of YouTube introduces a new variable: platform affordances. Creators navigate a "feedback loop" where they must satisfy both a local human

audience through relatable dialects and a global technological system through English and French keywords for search optimization.

Ultimately, the results suggest that the Algerian podcaster acts as a "linguistic broker." Whether they are providing "native-like immersion" like Mohammed or "breaking barriers" through personal expression like Mounira, they are redefining Algerian identity for a globalized, digital future.

General Conclusion

This dissertation set out to investigate the complex sociolinguistic dynamics of code-switching within the burgeoning digital ecosystem of Algerian YouTube podcasts. By systematically examining the attitudes of both content creators and their audiences, this research has furnished a contemporary empirical snapshot of Algeria's «sociolinguistic mosaic» as it manifests in digital discourse. The study has successfully achieved its primary objectives, confirming that code-switching constitutes not merely a habitual linguistic practice but rather a strategic communicative resource for identity construction, pedagogical scaffolding, and global engagement. Furthermore, the findings substantiate the claim that Algerian digital media spaces are undergoing a profound linguistic transformation, wherein traditional bilingual practices are being reconfigured into emergent trilingual hybridities.

Answering the Research Questions

The empirical findings of this study provide robust and nuanced answers to the four central research questions that guided the investigation.

***RQ1:* Prevalent Linguistic Combinations and Dominance**

The research demonstrates that the combination of Algerian Arabic and French persists as the most intuitively natural code-switching pattern for the majority of the audience, a preference historically and sociolinguistically rooted in Algeria's colonial legacy and post-independence language policies. However, a discernible shift toward the incorporation of

English is underway, particularly among younger respondents, who increasingly favor a trilingual configuration encompassing Arabic, French, and English. The perceived dominance of specific linguistic combinations is largely governed by what may be termed domain specificity: English is increasingly valued in domains pertaining to technology, global science, and digital creativity, whereas French retains its hegemonic position within traditional academic, administrative, and professional sectors. This compartmentalization suggests that linguistic prestige is no longer monolithic but is instead distributed across languages according to functional niche.

RQ2: Perception of Credibility, Authenticity, and Cultural Identity

Code-switching is overwhelmingly interpreted by Algerian audiences as an authentic reflection of *Algériannité*, that is, the multicultural, multilinguistic, and historically layered identity that characterizes contemporary Algerian society. A substantial majority of listeners reported that language mixing enhances a podcaster's perceived authenticity and communicative competence. Although a minority of respondents characterized code-switching as pretentious or as ostentatious, a reaction that may correlate with particular political or educational backgrounds, the majority of younger participants interpreted such practices as relatable, dynamic, and socially adaptive. These findings challenge deficit-based models of code-switching and instead support an ideological framework in which multilingual practices are valued as markers of cosmopolitan identity and interpersonal flexibility.

RQ3: Influence of the Communicative Context

The communicative context exerts a significant and systematic influence on the acceptance and evaluation of language alternation. As initially hypothesized, audience acceptance is maximal within the genre of lifestyle and personal development podcasts, where the communicative goals are relatability, emotional resonance, and perceived intimacy. Conversely, within formal or explicitly educational contexts, the function of code-switching shifts perceptibly toward what may be characterized as pedagogical scaffolding. In such settings, code-switching serves as a didactic instrument to facilitate comprehension of complex

terminology for local audiences, even while content creators maintain an overarching preference for target-language immersion. This contextual variability underscores the necessity of analyzing code-switching not as a unitary phenomenon but as a context-sensitive communicative strategy.

RQ4: Impact of English Prestige on the Traditional Linguistic Hierarchy

The ascendant prestige of English is actively reconfiguring Algeria's traditional Arabic-French linguistic hierarchy, a finding that addresses a critical gap in the existing literature. The majority of surveyed respondents evaluated English positively, and the incorporation of English lexical items and phrasal insertions into Algerian YouTube podcasts is widely welcomed as a marker of modernity, global connectedness, and digital sophistication. However, crucially, this trend does not herald the decline or displacement of French. Rather, the evidence points toward a process of rehierarchy rather than replacement. A new trilinear prestige structure is emerging, wherein each language occupies a distinct functional and symbolic niche: Arabic (specifically Algerian Arabic) remains the primary medium of everyday communication and identity expression; French continues to dominate formal education, academic discourse, and professional bureaucracies; and English is acquiring hegemonic status within digital media, technological innovation, and aspirational youth culture. French retains significant institutional inertia and intergenerational transmission, while English accumulates cultural and aspirational capital, particularly among digitally native populations. This emergent configuration suggests that Algeria is moving toward a stable trilingual equilibrium rather than experiencing language attrition or linguistic conflict.

Achievement of Research Aims and Resolution of the Research Problem

The principal aims of this study have been successfully realized. The investigation has identified the prevailing linguistic combinations operative within Algerian YouTube podcasts and has systematically documented the rising prestige of English within the Algerian mediascape. Furthermore, the research has examined the attitudes of both media producers and consumers,

revealing a shared conceptual framework in which code-switching functions as a symbolic bridge between disparate social, professional, and generational identities. Producers and audiences alike recognize code-switching as a legitimate communicative resource rather than a marker of linguistic deficiency.

The initial research problem, the imperative to understand how language mixing practices are evolving as English increasingly competes with French within the Algerian mediascape, has been comprehensively addressed. The data converge on the conclusion that we are witnessing a language shift in progress rather than a total linguistic replacement. English is not eradicating the established Arabic-French habitus but is instead being progressively integrated into a novel, emergent trilingual hybridity calibrated to the communicative exigencies of a globalized, digitally connected Algerian youth. The traditional linguistic hierarchy is not collapsing; it is undergoing active reconfiguration, with implications for language policy, educational pedagogy, and media production.

Theoretical and Methodological Contributions

Beyond its empirical findings, this study makes several contributions to the broader field of sociolinguistics. First, it extends the established literature on code-switching into the under-researched context of YouTube podcasts as a distinct digital genre, thereby responding to calls for more digitally informed language research. Second, it provides a rare comparative perspective on both audience and producer attitudes, highlighting points of convergence and divergence that would remain invisible in single-perspective studies. Third, the introduction of the concept of rehierarchyization offers a theoretical tool for analyzing prestige shifts in multilingual societies where a third language enters an established bilingual ecology without displacing either incumbent language.

Limitations and Avenues for Future Research

Notwithstanding its contributions, this study is not without limitations. The sample, while adequate for exploratory analysis, precludes broad generalization to the entire Algerian

population. The predominantly urban and digitally literate composition of the sample may also introduce selection bias. Furthermore, the cross-sectional design captures attitudes at a single temporal point, leaving longitudinal dynamics unexamined.

Future research should address these limitations through larger, more representative samples and through longitudinal designs capable of tracking prestige shifts over time. Additionally, the long-term impact of artificial intelligence, algorithmic recommendation systems, and platform-specific content moderation policies on natural code-switching patterns warrants systematic investigation. These technological forces are increasingly influencing how Algerian content creators design their speech for global audiences, and their effects on linguistic authenticity and audience perception remain largely unexplored.

Final Reflections

In conclusion, code-switching within Algerian YouTube podcasts constitutes a vibrant, dynamic, and continuously evolving linguistic practice that mirrors both the nation's historical depth and its digital future. Far from being a symptom of linguistic inadequacy, it is a demonstrable manifestation of communicative competence, cultural agility, and strategic self-presentation. As the Algerian media landscape continues its trajectory toward greater linguistic openness, a trend that many content creators exemplify by unabashedly expressing themselves through their preferred linguistic repertoires, the boundaries between languages will likely become increasingly permeable.

Algeria stands at a unique sociolinguistic crossroads, where colonial legacies, national identity politics, and global digital flows converge. The YouTube podcast, as an emergent genre, offers an unparalleled window into this convergence. The present study has taken only an initial step into this rich terrain. It is the hope of this researcher that future investigations will continue to illuminate the intricate, ever-shifting landscape of language, identity, and media in the Algerian digital sphere.

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Appendices

Appendix A: Questionnaire: Algerian YouTube Podcast Consumers' Attitudes Toward Code-Switching

Section 1: Demographic Information

(5 questions)

1. Age:

- ☐ 18–24
- ☐ 25–30
- ☐ 31–35
- ☐ 36 and above

2. Gender:

- ☐ Male
- ☐ Female

3. Highest level of education completed:

- ☐ High school
- ☐ Bachelor's degree
- ☐ Master's degree
- ☐ Doctorate
- ☐ Other (please specify): _____

4. Primary languages you speak at home:

(Select all that apply)

- ☐ Algerian Arabic
- ☐ Modern Standard Arabic
- ☐ Tamazight
- ☐ French

- ☐ English
- ☐ Other (please specify): _____

5. How often do you watch YouTube podcasts?

- ☐ Every day
- ☐ Several times a week
- ☐ Once a week
- ☐ A few times a month
- ☐ Rarely
- ☐ Other (please specify): _____

Section 2: Podcast Consumption Habits

(5 questions)

6. What type of YouTube podcasts do you usually watch?

(Select all that apply)

- ☐ Talk shows
- ☐ Interviews
- ☐ Entertainment/Comedy
- ☐ Educational/Informative
- ☐ Lifestyle/Personal Development
- ☐ Other: _____

7. Which languages are most commonly used in the podcasts you watch?

- ☐ Algerian Arabic
- ☐ Modern Standard Arabic
- ☐ French
- ☐ English
- ☐ Mixed languages (code-switching)
- ☐ Other: _____

8. How often do you encounter code-switching in the YouTube podcasts you watch?

- ☐ Very often
- ☐ Often
- ☐ Sometimes
- ☐ Rarely
- ☐ Never

9. How would you rate your own familiarity with code-switching?

- ☐ Very familiar (I use it frequently)
- ☐ Familiar
- ☐ Somewhat familiar
- ☐ Not very familiar
- ☐ Not familiar at all

10. Do you prefer podcasts that use one language or mix multiple languages?

- ☐ One language only
- ☐ Multiple languages
- ☐ No preference

Section 3: Attitudes Toward Code-Switching

(5 questions)

11. How do you feel when podcasters switch between Algerian Arabic, French, and English?

- ☐ Very positive
- ☐ Positive
- ☐ Neutral
- ☐ Negative
- ☐ Very negative

12. Code-switching makes podcasts more engaging and dynamic.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

13. Code-switching reflects Algerian multicultural identity and linguistic reality.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

14. I find code-switching distracting when listening to YouTube podcasts.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

15. Code-switching helps speakers express their ideas more clearly and naturally.

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

Section 4: Perception of Podcasters' Language Choices

(5 questions)

16. When podcasters switch languages, I perceive them as:

(Select all that apply)

- ☐ More educated
- ☐ More authentic
- ☐ More modern
- ☐ Showing off
- ☐ Pretentious
- ☐ More relatable
- ☐ Other: _____

17. Which language combination sounds most natural to you in Algerian podcasts?

- ☐ Algerian Arabic + French
- ☐ Algerian Arabic + English
- ☐ Algerian Arabic + French + English
- ☐ One language only
- ☐ Other: _____

18. Code-switching influences how credible or trustworthy I find the podcaster.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

19. Do you think podcasters switch languages intentionally to target specific audiences?

- ☐ Yes
- ☐ No
- ☐ Maybe

20. How do you feel about English phrases being used in Algerian podcasts?

- ☐ Very positive
- ☐ Positive
- ☐ Neutral
- ☐ Negative
- ☐ Very negative

Section 5: Overall Impact of Code-Switching

(5 questions)

21. Code-switching improves my understanding of the content.

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

22. Code-switching makes the content feel more relatable to Algerian audiences.

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

23. I prefer podcasters who adjust their language according to the topic (e.g., English for tech, French for academic topics, Arabic for storytelling).

- ☐ Strongly disagree
- ☐ Disagree
- ☐ Neutral
- ☐ Agree
- ☐ Strongly agree

24. Excessive code-switching negatively affects my enjoyment of podcasts.

- ☐ Strongly agree
- ☐ Agree
- ☐ Neutral
- ☐ Disagree
- ☐ Strongly disagree

25. Would you like to see more, less, or the same amount of code-switching in Algerian YouTube podcasts?

- ☐ More
- ☐ Less
- ☐ The same
- ☐ I have no preference
- ☐ Other: _____

Appendix B: The interview questions:

SECTION 1: Personal Background & Podcast Profile

1. Can you briefly introduce yourself and describe your podcast?
2. How long have you been creating content on YouTube, and what motivated you to start?
3. Who is your target audience, and how would you describe their language background?
4. What type of content do you usually produce? (e.g., educational, conversational, cultural, mixed)
5. Do your personal language habits influence your content style? If yes, how?

SECTION 2: Language Use in the Podcast

6. Which languages do you use most frequently in your podcast (Darija, MSA, French, English)? Why these?
7. Do you plan your language use before recording, or does it happen naturally during the conversation?
8. How do your guests' language preferences influence your own language choices?
9. Do you ever set limits on when or how much you code-switch? Why?
10. In your experience, does the topic of discussion affect your choice of language?

SECTION 3: Attitudes Toward Code-Switching

11. How do you personally feel about code-switching in media and YouTube content?
12. Do you believe code-switching enriches your content? How?
13. Have you ever received feedback, positive or negative, about your use of multiple languages?
14. Do you think Algerian audiences generally accept or reject code-switching? Why?
15. Do you view code-switching as a natural part of Algerian identity or as something influenced by modern media exposure?

SECTION 4: Functions & Purposes of Code-Switching

16. In your podcast, what purposes does code-switching usually serve?
17. Does switching languages help you express certain ideas more accurately?
18. Do you feel code-switching helps you connect better with your audience?

19. Are there specific moments where code-switching becomes necessary? Can you give examples?
20. Does code-switching ever cause misunderstanding or affect the clarity of your message?

SECTION 5: Challenges, Impact & Future Perspectives

21. What challenges do you face when switching between languages on your podcast?
22. Do you worry about excluding part of your audience because of language choice?
23. Does the YouTube platform itself (algorithm, outreach, monetization) influence your language decisions?
24. How do you see the future of multilingual content in the Algerian YouTube scene?
25. What advice would you give to new podcasters regarding language use and code-switching?

Résumé

La présente étude vise à explorer les dynamiques sociolinguistiques et les attitudes face à l'alternance codique dans le contexte des podcasts algériens sur YouTube. Plus précisément, elle examine l'évolution de la hiérarchie linguistique, l'anglais entrant en concurrence avec le bilinguisme arabo-français traditionnel dans le discours numérique. Afin de répondre aux questions de recherche et de tester les hypothèses, une approche descriptive mixte a été privilégiée. Deux outils de recherche ont été utilisés : un questionnaire structuré administré à 99 auditeurs algériens de podcasts et des entretiens semi-directifs avec deux créateurs de contenu. Les résultats confirment que l'alternance codique est perçue par une large majorité d'auditeurs comme un reflet essentiel de l'« algérianité » et de l'identité multiculturelle, plutôt que comme une déficience linguistique. De plus, les résultats révèlent une évolution significative vers une hybridité trilingue, où l'anglais jouit d'un grand prestige et est stratégiquement employé par les créateurs pour favoriser l'engagement international et l'étayage pédagogique. Cette recherche met en lumière le potentiel de l'alternance codique en tant que compétence communicative reconnue et souligne la transformation dynamique du paysage linguistique algérien à l'ère numérique.

Mots-clés: Alternance codique, médias algériens, podcasts YouTube, anglais vs français, sociolinguistique, algérienne.

الملخص

تهدف هذه الدراسة إلى استكشاف الديناميكيات الاجتماعية اللغوية والاتجاهات نحو التناوب اللغوي في سياق البودكاست الجزائري على يوتيوب. ويتناول البحث تحديدًا تطور التسلسل الهرمي اللغوي مع بدء اللغة الإنجليزية في منافسة الثنائية اللغوية التقليدية العربية والفرنسية في الخطاب الرقمي. وللإجابة على أسئلة البحث واختبار الفرضيات، تم اختيار منهجية وصفية مختلطة. استُخدمت أداتين بحثيتين: استبيان مُهيكل وُزِعَ على 99 مستمعًا جزائريًا للبودكاست، ومقابلات شبه مُهيكلية مع اثنين من مُنشئي المحتوى. وتؤكد نتائج الدراسة أن غالبية الجمهور ينظر إلى التناوب اللغوي على أنه انعكاس حيوي للهوية الجزائرية والتعددية الثقافية، وليس قصورًا لغويًا. علاوة على ذلك، تكشف النتائج عن تحول ملحوظ نحو هجين ثلاثي اللغات، حيث تحظى اللغة الإنجليزية بمكانة مرموقة ويستخدمها المُنشئون استراتيجيًا للتواصل العالمي وتوفير الدعم التربوي. يسلط هذا البحث الضوء على إمكانيات التبديل اللغوي ككفاءة تواصلية معترف بها ويؤكد على التحول الحيوي للمشاهد اللغوي الجزائري في العصر الرقمي.

الكلمات المفتاحية: التناوب اللغوي، الإعلام الجزائري، بودكاست يوتيوب، الإنجليزية مقابل الفرنسية، علم اللغة الاجتماعي، الهوية الجزائرية.