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*Corresponding author:

Dr. Muhannad Hadi Altalqani

Wasit University \ Faculty of Arts

Email: maltalqani@uowasit.edu.iq

Dr. Mujahed Hossien Tahir Zayed

Arab American University

Palestine, English Language Center

Email : mujahed.zayed@aaup.edu

Dr. Wan Muhammad Wan Sulong

Dr. Syed Nurulakla Syed Abdullah

Dr. Vahid Nimehchisalem

Universiti Putra Malaysia

\Faculty of Modern Languages and

Communication

Email : W_mhd@upm.edu.my

Dr. Mohd Yusof Sanitah

University Technology Malaysia

\Faculty of Social Sciences and

Humanities

Email : syedakla@upm.edu.my

Dr. Sabariah Md Rashid

UCSI University, Faculty of Social

Sciences and Liberal Arts

Email: Sabariah@ucsiuniversity.edu.my

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Motivations of Code Switching among Arab Young People in Formal and Informal Discourse Settings between Arabic and English

A B S T R A C T

Along with the communicative functions of language, there is always a social function to show the role played by language in the society. This function can be seen in the field of sociolinguistics through code-switching. The current study aims to investigate the motivations behind code-switching between Arabic and English by Arab young people in their daily conversations from a sociolinguistic perspective. The researcher employed a qualitative analytical approach to obtain the results. Thus, this research paper focuses on analyzing and discussing semi-structured interviews with Arab young people to gain information on code-switching in their daily conversations. Data was collected through conducting the interviews and transcribing them for analysis. The findings of the study indicate that there are five motivations behind Arabic-English code switching among Arab young people; excluding group members, showing social status, expressing literacy, expressing belonging to a certain group and finally affirming their identity. The current study is meant to contribute to the development of the sociolinguistic field when it comes to the Arabic-English language pair.

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دوافع الشباب العربي لاستخدام التناوب اللغوي بين اللغتين العربية والإنجليزية في سياقات الخطاب
الرسمي وغير الرسمي

الدكتور مهند هادي الطالقاني/جامعة واسط، كلية الآداب، قسم الترجمة

الدكتور مجاهد حسين طاهر زايد/الجامعة العربية الأمريكية فلسطين، مركز اللغة الانجليزية

الأستاذ المشارك الدكتور وان محمد وان سولونغ/جامعة بوترا ماليزيا، كلية اللغات الحديثة والإعلام، قسم اللغة الإنجليزية

الأستاذ المشارك الدكتور سيد نورلعقطة سيد عبد الله/جامعة بونترا ماليزيا، كلية اللغات الحديثة والإعلام، قسم اللغة الإنجليزية
الأستاذ المشارك الدكتورة سانيتا محمد يوسف/جامعة التكنولوجيا ماليزيا، كلية العلوم الاجتماعية والإنسانية، قسم اللغة الانجليزية
الأستاذ المشارك الدكتور وحيد نيمة تشيسلم/جامعة بونترا ماليزيا، كلية اللغات الحديثة والإعلام، قسم اللغة الإنجليزية
الأستاذ المشارك الدكتورة صباريا محمد رشيد /جامعة أوكسي، كلية الآداب والعلوم الاجتماعية

الخلاصة:

هناك دائماً وظيفة اجتماعية لإظهار الدور الذي تؤديه اللغة في المجتمع تضاف إلى الوظائف التواصلية للغة. ويمكن ملاحظة هذه الوظيفة في مجال علم اللغة الاجتماعي من طريق التناوب اللغوي. وتهدف الدراسة الحالية إلى معرفة دوافع اعتماد التناوب اللغوي بين اللغتين العربية والإنجليزية لدى الشباب العربي في محادثاتهم اليومية من منظور لغوي اجتماعي. استخدم الباحثون المنهج التحليلي النوعي للحصول على النتائج. وبذلك، تركز هذه الورقة البحثية على تحليل ومناقشة مقابلات أجريت مع شباب عرب للحصول على معلومات عن دوافعهم لاعتماد التناوب اللغوي في محادثاتهم اليومية. تم جمع البيانات بإجراء المقابلات وتحليلها. وتشير نتائج الدراسة إلى أن هناك خمسة دوافع تدفع الشباب العرب لانتهاج أسلوب التناوب اللغوي بين اللغتين العربية والإنجليزية؛ منها محاولة عزل بعض أعضاء المجموعة عن فهم شيء ما، وإظهار الحالة الاجتماعية، والتعبير عن المستوى الثقافي، والتعبير عن الانتماء إلى مجموعة معينة، وأخيراً تأكيد الهوية. وتهدف الدراسة الحالية إلى الإسهام في تطوير المجال اللغوي الاجتماعي عندما يتعلق الأمر باللغتين العربية والإنجليزية.

كلمات البحث الأساسية مجلة الآداب والفلسفة واللسانيات والعلوم الاجتماعية

التناوب اللغوي، المتحدثون ثنائيو اللغة، المنظور اللغوي الاجتماعي، وظائف التواصل، المتحدثون متعدّدو اللغات.

Introduction

Human interaction has long been studied as a rich source of linguistic phenomena. Code switching is one of the most prominent phenomena that arise when people communicate, especially in bilingual societies. This linguistic phenomenon is usually used to employ certain items in the sake of achieving a purpose based on the situation in which the discourse is being made. Nilep (2006) defines code switching as the strategy of selecting particular linguistic items to contextualize them in a conversation taking into consideration certain discourse settings and varied identities. As a matter of fact, this applies to Arab young people as they are used to code switch in their daily conversations.

Code switching has been studied by many researchers to examine the linguistic items that affect code switching. Some researchers, such as Ritchie & Bhatia (2004) wrote on the behavioral linguistic items that are used by the speakers in particular sentences. They differentiated between the inter-sentential alteration, represented by code switching, and the intra-sentential which happens in code-mixing. Also, Jalil (2009) indicated that the intra-sentential is the most complicated type code switching. In addition, MacSwan (1999) and Eldin (2014) argued that as inter-sentential code switching happens within one sentence or between speaker turns, it indicates fluency and accuracy in both languages. The social relationship among the speakers is a decisive factor of using code switching. Hence, some members of a group might be affected by the level of strength of their relationship to other members and then they might resort to code switching as a means of giving only those having strong relationships to get the message they intend to convey. Bista(2010) concentrated on the effect of speakers' relationship or the social distance, which appears as an influential element that makes group members resort to using code switching. Furthermore, Hawazen (2012) and Auer (2013) proposed that the social motives are the major reason for code switching. Interlocutors resort to code switching as they clarify a variation in social distance between themselves and other participants in the same conversation. Therefore, the social relationships among the speakers determine using particular languages in certain conversations and in certain societies.

As a phenomenon, code switching is a significantly important characteristic in sociolinguistics since it offers indications to ethnographical variances (Stell, 2012). In this regard, code switching from one language code to another is a common phenomenon of bilingual and multilingual societies (Chukueggu and Shin, 2010). It is also stated that code-switching as a phenomenon in multilingual societies has emerged as a type of communicative strategies employed by bilingual interlocutors whenever they are instigated due to various needs (Nilep, 2006; ZainalAriff, 2012). Barbara and Almeida (2012) have defined it as an alternative use of two languages by bilingual individuals in the same tête-à-tête. When interlocutors have a conversation with other speakers simultaneously, they are likely to switch their languages.

"Any study of language needs to take consideration of identity if it is to be full and rich and meaningful, because identity is itself at the very heart of what language is about, how it operates,

why and how it came into existence and evolved as it did, how it is learned and how it is used, every day, by every user and every time it is used" (Joseph, 2004: 224). The author asserts that language plays a vital role in shaping our attitudes, identity, and the way we act, think, and respond. Through language, people always transmit their messages and reflect their ideologies and backgrounds (Joseph, 2004; AL-Romany and Altalqani, 2019). Therefore, it is crucially important to search such a correlation which exists among Arab Young people.

Literature Review

As a linguistic phenomenon, Code-switching has long been handled by many researchers. It is crucially important to divide this term into two parts; code and switching. The term code was used by Auer (1998) and discussed in a controversial manner when he claimed that interlocutors make decisions on what is to be considered a code, not linguists. This author presented the question, 'How can we, as analysts, prove that a given set of co-occurring linguistic features is perceived by participants as a distinct code?' (p. 13). The answer to this question, he claimed, depends entirely on the interlocutors or the speakers who may code-switch functionally in particular bilingual communication. The other constituent of the term 'includes changing and twisting from one code to a new one' (ibid: 13).

Auer (1998) defined the term code-switching as 'the relationship of contiguous juxtaposition of semiotic systems, such that the appropriate recipients of the resulting complex sign is in a position to interpret this juxtaposition as such' (p. 116). This definition indicates that code-switching usually occurs among interlocutors who are familiar and aware of the two languages. It is of great importance to say that Arab young people are a minority compared to the Jewish groups. Moreover, English is considered a second language for Arabs, although it is considered as an official language with Arabic (Berlinsky-Shay, 2016). Unlike Arabic, English gains more prevalence and dominance in different fields and registers such as commerce, education, social relations and even governmental circles (Henkin-Roitfarb, 2011).

All deviations in terms of the likely form of Arabic are of interest in studying code-switching. We should accept any sorts or instances of switching between or to languages in a conversation in the

form of code-switching. Moreover, we include the use of English sounds which may have social significance related to uttering Arabic words (something called Arabizi), especially in the case of having Arabic as a dialectal language (Darwish, 2011).

Furthermore, some researchers have studied code-switching away from the social context. Considerable work has been directed towards word-level CS identification of language, enhanced by shared or joined tasks (Solorio et al., 2014; Molina et al., 2016). Other researchers have worked in order to anticipate code-switch elements out of preceding text. Solorio and Liu (2008) anticipate code-switching elements with certain features including the POS tag, n-grams' identified language, and location in factor parses within both languages. Piergallini et al. (2016) deal with the same task in relation to language identification at an online forum on Swahili-English dataset. The researchers point out that using the social variables and the structure of discourse to predict code-switch elements is possible.

In addition, there has been a growing interest in computational models of the pragmatic and social nature of code-switching. Begum et al. (2016) suggest a scheme for of Hindi-English pragmatic functions of code-switched messages on Twitter. This scheme involves sarcasm, reinforcement, reported speech, and shifting from narration to evaluation. Rudra et al. (2016) conducted a study on language preference in terms of expressing sentiment by Hindi-English multilingual speakers. They found that interlocutors mostly use Hindi for expressing negative sentiments and use English for to express positive sentiment in their Tweets.

Berlinsky-Shay (2016) concluded that code-switching from Hebrew to Arabic and vice versa can be governed by interlocutors. He suggests that interlocutors are totally aware when they conduct code-switching to Arabic or Hebrew, so it remains choice-motivated. Individuals have to switch or shift codes when the situations or interlocutors change; the decision of switching differs based on the need of the interlocutors where they do not sometimes abide by one code in the entire conversation (Wardhaugh, 2010). speakers may switch codes driven by certain factors such as the nature of the situation or conversation, the subject of discussion and the discourse field.

Clyne, 2009, states that code-switching includes a shift from one language to another during conversations between speakers. The shift can be through the question or the answer of one of the speakers. Grosjean (1982) differentiated between borrowing and code-switching as the former involves a change from one language to another at different linguistic levels. However, the later indicates adopting the newly learnt word from another language. He added that, unlike borrowing which happens at the syntactic and the lexical level, a complete thought can be switched. Amara (2006) explained the socio-political state of Arabs of 1948 who are extremely marginalized in the public life due to the fact that Arabic is given a status that is lower than the prevalent language being Hebrew, especially at the workplace and political situations.

Henkin-Roitfarb, (2011) discussed gender, age and the place of residence as independent elements and factors in code-switching. She proposes that the degree of language shift varies depending on the place of residence, whether the language user lives in the south, center or in the north of Palestine. Moreover, she claims that contact with English is of higher level in cities, while it seems less in villages and in the Central rural areas. The Druze, who are minority, also use English extensively because they serve in the military and thus, they are in a greater contact with the native speakers of English who come to train army. Besides, she explains that males usually use English more than females. In the same way, younger people seem to use code-switching to English to a greater level than older people. Abdel-Fattah, 2010, agrees with (Henkin-Roitfarb, 2011) in the idea that older generations usually stick to Arabic identity and use English less than the younger people.

However, Sadiqi (2003) indicated how female and male young people use language in different ways to express various attitudes. Women can use prestigious forms of language as proof of their identity and an affirmation of their social status. She stresses how Moroccan female young people tend to greatly code-switch to French. Such a generalization shall not be a representation of all women having tendency to switch to other languages as insisted by Gardner-Chloros (2009) 'gender is not a fixed, stable and universal category whose meaning is shared within or across cultures' (p. 83). In the case of English, female young people code switch to English unconsciously and unwillingly.

Murad (2013) also states that code-switching to English is highly conducted by the villagers who regularly contact in business situations with the native speakers of English. In his research article, he found out that most of Arab university students have worked for at least one year in different places such as shops, restaurants and malls. Thus, they have been greatly influenced by the socio-economic situation in which they existed.

One of the main elements that contribute to young people resorting to code-switching is the political situation. Hence, certain political circumstances may force interlocutors to use another language besides the native language. Nilep (2006) proposes that in occupied regions, the prevalent group uses a certain language to impose their power while other groups tend to resist and define again in the place of work. Abdel-Fattah (2010) suggests that the post-erection era of Israel in 1948, Arab residents started to get involved in the workforce of Israel and they have been heavily dependent upon the Israeli work and market. This circumstance imposed heavy communication between the international Jews and Arabs young people. He also stated that the relationship between culture, language and identity is deeply interrelated, especially in the case of Arabs as all and young Arabs in particular, as sticking to culture is mostly related to identity and language.

Coulmas (2013) describes the relation between identity and language stressing that it is inseparable. Young people tend to switch between languages to stress an identity or a feeling of affiliation to their group. Another reason that could be for a possible change in identity and affiliation is the economic motivations. The emergence of the international Jewish market over the Arabic market seems to play an important role in the increase of the code-switching phenomenon.

Coulmas (2013) cited Williams (1987) as stating: 'The language-identity link is historically contingent' (p. 198). Coulmas (2013) also suggests that language being a symbol for identity tends to vary among particular social individuals or groups. Based upon, Arab young people are all considered Arab Arabs. Some young people use English to express their identity in case they lived part of their life outside Palestine. Thus, they express more adherences to their linguistic patterns and social backgrounds. Other Arab Young people think that language never reflect the real identity although they usually switch to English.

It is of crucial importance to address the ethno linguistic identity issue, a term employed by Blommaert (2005) to show the manner in which identity is established by using a linguistic and ethnic affiliation of a certain society. This indicates that identity is always reshaped depending on ethnic grouping or groups living adjacently or upon linguistic code-switching they use, in our case, English.

Other researchers such as Murad (2013) suggest that Arabs young people do not conduct code switching for prestige. Rather, it is a relative matter and a personal preference that can often be analyzed and attested through practicing real-life and daily situations. In conclusion, the socio-political, geographical, economic and demographic factors are the main ones that contribute to with degrees in the phenomenon of code-switching. This research article focuses on the motivations and reasons behind switching to English language by the Arab young people.

Statement of the Problem

The intended language variation caused by using more than one language during a conversation creates ambiguity, confusion and sometimes misunderstanding. There is always a tendency for Arab young people to switch to English during their daily conversations. Moreover, Arab young people, in general, are not habited to suddenly, quickly interpret English words where there is not an equivalent in Arabic. This may one way or another create tension and negative attitudes towards those speakers who often code-switch.

Research Objectives

The current study aims to achieve the following objectives

1. Investigate the motivations beyond resorting to code-switching by Arab young people in their daily conversations.
2. Explore the discourse settings in which code switching might be a good resort for Arab young people to convey their messages to particular recipients.

Research Questions

The current study aims to answer the following two questions.

1. What are motivations that drive Arab young People to resort to code switching in their conversations?
2. What are the situations in which code-switching becomes necessary to convey the message of the speakers?

Theoretical Framework

The current study uses a qualitative analytical method, which is frequently used for language variation and code-switching studies. The qualitative analysis to be undertaken is based on content analysis, and identifies the code-switching motivations according to linguistic factors. The semi-structured interviews will be analyzed by the conversation analysis method of the young people responses. This methodology was employed by many researchers, such as Moerman (2010) who stressed the fact that those speakers who employ speech to discover what others think have to find out how the organization of the speech influences what people utter.

Data Analysis

The data used in this study was collected through semi-structured interviews. Semi-structured interviews were conducted with Arab young people who speak English in addition to their mother tongue, Arabic. The interviews were transcribed and analyzed to find out the motivations behind code-switching as well as the situations in which Arab young people resort to code-switching in. The responses of the interviewees embodied the corpus of this study.

Discussion and Results

The following table shows part of the transcribed data taken from the questions and answers of the semi-structured interviews conducted with the participants of the study.

Interview question	Participant's answers	Motivation
In which situations do young people resort to code switching?	Young people resort to code-switching in their normal, daily friendly conversations as well as in their conversations at work place.	Code-switching is used by young people in both formal and informal situations
Why do you think people resort to code-switching?	Arab young people resort to code-switching at work place to express certain technical terms that might not exist in their native language or even they are not aware of the equivalent of the aforesaid terms in the mother tongue	To express certain technical terms that might not exist in their native language
What are the cases of using code-switching by group members who do not have equal relationships?	Young people might resort to code-switching to achieve other purposes. Hence, they might need to exclude a member of the group whose social relationship to the others is not as close as the one for the others to each other	To exclude a member of the group
Why do young people resort to code-switching?	Young people might use code-switching to respond to another member of the group using the same language s/he uses to show them that the	To indicate their literacy

	respondent is also aware of the language they are using, thus, indicating their literacy.	
Why do young people resort to code-switching?	Arab young people tend to shift from Arabic into English and vice-versa to maintain various communicative purposes, such as to, to show off, quote, to express solidarity to a group, to change topics, to show literacy and to express feelings.	To maintain various communicative purposes
Why do young people resort to code-switching?	The difficulty of the topic varies with the variation of the theme of that topic. For example, when people talk about scientific topics about which they do not have that thorough number of lexical items, they will certainly resort to code-switching in order to facilitate their conversation.	Explaining difficult topics
Do young people resort to code-switching while making phone calls? Why?	Not everything is publicly revealed. So, sometimes, even on a phone call, the people around the person talks on the phone may be trying to know everything about that phone call or the person to whom is talking and the topic they are discussing.	Avoid openness and concealing certain information
Do you think that friends or people sometimes resort to	When there is a flow of ideas and topics discussed,	To put emphasis on a topic

code switching on one of the ideas or one of the topics, and why do you think so, if yes?	sometimes the speaker tries to emphasize an idea to put emphasis on one of the topics rather than the others this is why they resort to code switching.	
When two friends or members of a group of friends talk to each other, and one of the friends or one of the people who are conversing uses English, do you think that in such a case another member of the group might resort to code switching and what would you say in this case of code switching?	It is a matter of trying to simulate the person who is talking to imitate the person who is talking. So, for example, in our conversation now, if one of us uses Arabic for example, you immediately find the other party resorting to using Arabic also, just to show the other one that I am able to use Arabic as well as you can.	Imitation of someone
Why do young people resort to code-switching while talking to their peers?	There tends to be some sort of competition among young people during their conversations. This competition is embodied in simulating the code of the speaker when other members use the same code to show them that they are capable of using it. This also indicates literacy and knowledge dominance of the respondents.	To compete
When it comes to showing other people that I am on the same level that you are on,	When you just mentioned that it is totally related to the previous question because for	To talk to specialists in their specializations

<p>how about education? Do you thing that there is a relation between the level of education, education or being known as on a level of education and code switching?</p>	<p>people to show that they are educated, they resort to code switching. For example, let us talk about chemistry. Chemistry, chemical elements and things like that are not well known by all people.</p>	
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Analysis of data is the “process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to enable you to come up with findings” (Bogdan & Biklen, 2003, p. 147). The current study aims to understand and investigate the motivations of Arabic-English code-switching among the Arab young people in their daily conversations.

The interviewees were asked many questions in semi-structured interviews. The questions raised were aimed to gain information related to the motivations of code-switching among Arab young people in either formal or informal conversations. Based on the answers of the interviewees, it was found that code-switching, as a phenomenon, occurs in both the formal and informal settings. This was obvious in responding to a question about certain situations in which young people resort to code switching. The answer was that young people resort to code-switching in their normal, daily friendly conversations as well as in their conversations at work place. The reasons for such sort of code-switching might be to achieve various intentions. For example, Arab young people resort to code-switching at work place to express certain technical terms that might not exist in their native language or even they are not aware of the equivalent of the aforesaid terms in the mother tongue. In addition, young people might resort to code-switching to achieve other purposes. Hence, they might need to exclude a member of the group whose social relationship to the others is not as close as the one for the others to each other. Furthermore, the responses of the interviewees indicated that young people might use code-switching to respond to another member of the group using the same language s/he uses to show them that the respondent is also aware of the language they are using, thus, indicating their literacy.

The responses to the semi-structured interviews also revealed that code-switching is usually used in a functional sense. It has been responded that Arab young people tend to shift from Arabic into English and vice-versa to maintain various communicative purposes, such as to, to show off, quote, to express solidarity to a group, to change topics, to show literacy and to express feelings.

The qualitative data which was provided here is supported with a non-participant approach depending on the importance of the semi-structured interview. Tayeb (2001) stresses the importance of the interviews to understand such cultural-linguistic phenomena. He argued that the researcher should get to feel the interviewee, adapt with him/her and create as possible a physical presence which would allow the researcher to analyze the entire surrounding elements and factors that may contribute to such a phenomenon.

Looking deep into the interviews, the data has been recorded, and then transcribed in order to be analyzed. The respondents were asked the following questions in the semi-structured interviews and they provided the following answers:

When do you think people resort to code-switching? In other words, in a context where people talk about a scientific concepts or machines or a scientific topic? The answers to this question was that the difficulty of the topic varies with the variation of the theme of that topic. For example, when people talk about scientific topics about which they do not have that thorough number of lexical items, they will certainly resort to code-switching in order to facilitate their conversation. The answer given here indicates that Arab young people usually make easier interpretations for their speech by resorting to code-switching. This would make it easier for the other members of the group to comprehend the idea of the context in which they are conversing.

In relation to social relationships among group members, the interviewees were asked about the case of using code-switching by group members who do not have equal relationships. The answers to this question was that sometimes, in such types of conversation the strongly related peers try to exclude the weakly related ones. So, they resort to using code-switching as a strategy through which they can limit the scope of conversation to those who are strongly related only. The interviewees suggest by the answer they provided that some group members tend to exclude certain members whose social relationship is not equal or even weaker than that among other members of

the group. Hence, the intended meaning out of using code-switching here is to limit the meaning conveyance to those members who have strong social relationships.

The next question was about using code-switching during phone calls by young people. The answers were that not everything is publicly revealed. So, sometimes, even on a phone call, the people around the person talks on the phone may be trying to know everything about that phone call or the person to whom is talking and the topic they are discussing. So, in this case, the person who is surrounded by many people tries to resort to code switching to conceal information and to conceal the identity of the person talked to on the other side of the phone call. So, in this case the person resorts to code-switching for the sake of concealing information and the identity of the person who he is talking to. In this answer, the interviewees intend to say that young people resort to code-switching to conceal certain information. Thus, the people around the phone caller cannot understand the message of the speaker while the person on the other side of the phone call can easily understand. Thus, the message of the speaker remains private and restricted to the people on the phone call.

Another question was "do you think that friends or people sometimes resort to code switching on one of the ideas or one of the topics, and why do you think so, if yes? And the answers were that when there is a flow of ideas and topics discussed, sometimes the speaker tries to emphasize and idea to put emphasis on one of the topics rather than the others this is why they resort to code switching. Just like what we do in Arabic when we want to emphasize something, we use intonation for example. In order to emphasize it. And here in order to emphasize that idea, the speaker resorts to code switching. These answers indicate that the resort to code switching might sometimes be in order to highlight and idea among many other ones stated or described within a conversation. This function seems to be very functional, especially in a setting where the group members are not familiar with the speech styles of each other.

The following question was "When two friends or members of a group of friends talk to each other, and one of the friends or one of the people who are conversing uses English, do you think that in such a case another member of the group might resort to code switching and what would you say in this case of code switching?" The answers of the interviewees were around the idea that just in this case, you know it is a matter of trying to simulate the person who is talking to imitate the person who is talking. So, for example, in our conversation now, if one of use uses Arabic for

example, you immediately find the other party resorting to using Arabic also, just to show the other one that I am able to use Arabic as well as you can. So, in this case, it becomes a matter of competition between them. When that person resorted to using that language English or Arabic, the other one will try to show the speaker that I can also use that language just in the same way you used it. So, in this case the other party resorts to using code switching. The answers to this question reveal that there tends to be some sort of competition among young people during their conversations. This competition is embodied in simulating the code of the speak holder when other members use the same code to show them that they are capable of using it. This also indicates literacy and knowledge dominance of the respondents.

The next question was "When it comes to showing other people that I am on the same level that you are on, how about education? Do you think that there is a relation between the level of education, education or being known as on a level of education and code switching? Do you think that people sometimes resort to code switching to indicate something related to their education or to their level of education? The answers of the respondents were that when you just mentioned that it is totally related to the previous question because for people to show that they are educated, they resort to code switching. For example, let us talk about chemistry. Chemistry, chemical elements and things like that are not well known by all people. They are only known by those who are specialist in chemistry. In physics, mathematics in medicine also not all people know the terms related to each of these fields. So, when speakers resort to code switching, they show others that they are well educated. And not necessarily they show, people will have this impression about them. Wow, look, they are educated, they use these terms which are not used by the public. Hence, Arab young people tend to respond using code-switching to show the speakers on the other part of the conversation that they are educated and knowledgeable in certain fields such as medicine, chemistry or physics.

The next question was "Since we are talking about education and the indication that you have just mentioned that people sometimes give an impression that they are well educated. So, when it comes to the social status, do you think that people sometimes code switch to show something related to their social status?" The answers of the respondents were that they are trying their best to be at the same level of the speaker. In this way, they resort to code switching. Now, let us imagine a situation, an imaginary situation, between you and me. When we talk and let us imagine

that we have another friend from another nationality. So, if he just knows simple words from Arabic, they will directly use them in their conversation with us to get themselves closer to us. When someone uses your language, that person gets you closer. So, in this matter, it is a matter of social relations. That is related to social relations and strengthens the relationships among them. The other point is the social status. When some people resort to using code switching, they try to show the others that they are in a high social position. So, this is one of the reasons why some people resort to using code switching. Here, the answers indicate that the group members usually show their status level and thus become closer to each other to go forth closely in their conversation.

The following question was "let me just say that sometimes certain group of friends might be working in the same place, let me say as school teachers or university lecturers or computer technicians, do you think that in their peer conversations, in their normal talks, do you think that in such a case they might resort to code switching? And why do you think they might resort to code switching?" the most important answer to this question was mostly "I can put it simply that context governs the language used, and in this case, we can find that in each context that the school context, the university context the hospital context, there are certain technical terms used for each of these contexts. So, people working at such places resort to code switching for many reasons. Sometimes because they learnt it this way in their education the learnt this technical term this way. Sometimes, some people though they are specialized but they do not know the equivalent meaning of the technical term in their own language. This is why they find it easier to resort to code switching. So, it is related to technicality." The answers of the interviewees to this question reveal that young people who work in the same place and setting might resort to code-switching as a result of their previous common education. So, they stick to use the terms they learnt at university, college or even during their training period. Similarly, Arab young people might use code-switching as a linguistic phenomenon whereby they stick to using a particular jargon such as doctors' language.

The last question was "Do you think that there is a relationship between nationality and code switching? In what ways if you think so?" The answers of the respondents were that when it comes to nationality, you can simply find out that resorting to code-switching is a means through which people resort for maintaining their identity. And emphasize their identity. For example, let us take

Iraq as an example, you know we have so many regions in Iraq and there are different dialects and even different accents and even different languages here in Iraq. So, when someone though from Iraq but tries to show others that he is from this particular region. You will find out that he / she resorts to code switching. Just to let others know that he is from that particular region, not from others. So, it is a means through which the identity is maintained. The responses to this question indicate another function of code-switching which is to show solidarity to a group or a place. Based upon, young people sometimes resort to code-switching to give other members of the group about the place they belong to or the social group they are from. This indicates the social function of code-switching and one way or another it might indicate pride of belonging to a particular place or a social group.

In short, all the answers provided by the interviewees indicate that the switching to English is conducted purposefully. The findings show that Arab young people code-switch to exclude group members, to show social status, to express literacy, to express belonging to a certain group and to affirm their identity. The research findings indicate that the aforementioned motivations are all achievable through using code-switching. Moreover, there is a tendency for Arab young people to purposefully shift from Arabic to English during their conversations.

Conclusions

As a linguistic phenomenon, Code-switching is a greatly investigated subject in linguistics. Thus, many scholars and researchers have explored the motivations behind resorting to code-switching. This paper attempted to explore the motivations behind code-switching among the Arab young people in their daily conversations. The results of the study revealed that there were five motivations for code-switching among Arab young people such as excluding group members, showing social status, expressing literacy, expressing belonging to a certain group and finally affirming their identity. The results of this study contradict with Henkin, (2011) and Abdel-Fattah, (2010) who suggested that history plays a vital role in code-switching. However, the results seem to agree with Coulmas, (2013) and Murad, (2013), who concluded that language and social status are inseparable and thus code-switching, is performed due to social motivations.

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