Code-Switching in Language : An Applied Study

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Abstract

It is obvious, but important fact that in addition to the communicative function of language there is the social function which explains the role that language plays in society. This can be enlightened in sociolinguistics through code –switching .

Code-switching, in which one single speaker uses different varieties in his speech, is one of the various speech situations of language-variation. There are three types of CS :situational switching ,metaphorical switching and conversational switching. This researcher concentrates on the last type since it suits the aim of the study . Many studies have been conducted to deal with the question "why do bilinguals switch languages?" .There are functions and reasons behind switching from one code to another. The theoretical part of the paper includes those functions after the explanation of language varieties and the mixture of these varieties. The practical part includes a questionnaire given to twenty bilingual speakers and the analysis of their responses has shown that most of the functions given by them are almost similar to those which have been discussed in the theoretical part. However, the participants have explained some different reasons behind their change of language during their speech, such as to show off or to attract the attention or the interest of others and other reasons.

Introduction

Language has been defined differently. Each definition points out a certain property of language. The focus here is on the definitions which explain the relation between language and society, since it is the scope of this study. Sociologists define language as an interaction between members of a social group. Finocchairo (1964: 8) defines language as "a system of arbitrary vocal symbols which permits all people in a given culture or other people who learned the system of that culture to communicate or to interact". So ,it is the means of which a social group cooperates.   Bloch and Trager   (1981: 4) define language as "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory symbols." These definitions refer to the interactive and communicative function of language in a society.

It is stated that   human language has many properties :   1. communicative vs.   informative   (Yule, 1985: 18) ,
2. displacement(Ibid.) , 3. arbitrariness (Lyons, 1981: 19),   4. duality (Ibid.: 20), 5. discreteness (Crystal, 1985: 97),and 6. productivity (Lyons, 1981: 22). Accordingly, all languages are universal in different countries . Halliday (1978: 21) points out that language has to interpret the whole of our experience and it has to express our participation, as speakers in the speech situation. As participants in society, one interacts with other people, takes roles in one's speech, and in doing so, one is making judgment, opinions, feelings…etc. and one does this through language. Halliday (1984: 5) expresses also that "language is used, from an early stage, to regulate the behaviour of others." Similarly, Rommetveit (1979: 137) states that "we create and

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present a picture of ourselves through our language use, indicate our attitude, regulate our interpersonal relationship and social attachments to groups to establish social bands".

So, language is used by society (social group) to communicate ideas ,emotions and desires by using voluntarily produced symbols and the most important function is the social function in addition to the communicative one. Clearly, these functions and properties of language assure that every person possesses 'language' but with particular forms depending on certain factors such as where he/she was born, who s/he is, what he/she does, to whom he/she speaks and where. Consequently, there are varieties of language.

1. Varieties of Language

To avoid confusion one must start with some matters of terminology such as 'variety' and what it contains such as 'idiolect', 'accent', and 'dialect', which the reader may come across.

Ferguson and Gumperz (1960: 2-13) make it clear that one of the concerns of linguistics is to find a systematic way to answer such questions as: Are British English and American English one language or two varieties of one language? Do all the Arabic dialects constitute one language or several? To answer such questions there should be a valid widely accepted definition of language. Some definitions have been explained in the introduction, so let's now clarify what is meant by a variety?

Furguson and Gumperz (Ibid.) explain that a variety is

> any body of human speech patterns which is sufficiently
> homogeneous to be analysed by available techniques
> of synchronic description and which have a sufficiently large
> repertory of elements and their arrangements or processes
> with board enough semantic scope to function in all normal
> contexts of communication. Two sets of varieties are said
> to constitute different languages if they differ significantly
> in their treatment of certain phonological and morphological
> features of a reconstructed parent variety.

Trudgill (1975: 15) explains the reasons behind the existence of varieties in language. One of these is that people migrate to other countries and if people there do not speak the same language, the migrated people have to learn the language of the new society to communicate successfully with them. This makes them speak two languages. One may speak different varieties of one language and this is due to language change so language change is another reason behind the existence of varieties since human's needs are changed continuously. Language, with the pass age of time ,changes to fulfill human's complex needs of communication and interaction . Trudgill(1975:17) defines a dialect as "one of several different 'versions' of a language .It is a form of language distinguished from other forms of the same language by pronunciation,grammar or vocabulary" . Trudgill goes on explaining that the term 'dialect' was borrowed as a learned word, from Greek in the Renaissance. We may notice the distinction between 'language' and 'dialect' as due to the influence of Greek culture, since the distinction was developed in Greek because of the existence of distinct written varieties in use in classical Greece, each associated with a different area and used for a different kind of literature. But their meanings now are different in English from those of the Greek terms. For English speakers, the

difference between language and dialect is a matter of 'size' (a language is larger than a dialect). So, a variety called a language contains more items than one called a dialect. The other contrast is a question of 'prestige'. A language has 'prestige' which a dialect lacks. If one applies these criterion, standard English can be considered as language among other dialects (Yorkshire English, Indian English, etc…); hence, it is the greater 'size' of the English language. Standard English is not a dialect but a language, therefore, it is used in formal writing. Accordingly, people in Britain habitually refer to languages which are unwritten as dialects.

Furguson and Gumperz (1960: 2-13) explain that the use of 'dialect' means an inferior language and this use is still widespread but linguists prefer to operate without this distinction. The other use of 'dialect' is to mean any non-standard variety of language.

Hudson (1980: 39) discusses whether it is possible to make boundaries between varieties until one comes to the level of the individual speaker,i.e., the idiolect which is a term used in linguistics to refer to an individual way of speaking or not .

He justifies the impossibility of this matter by saying that there are various differences based on geography (regional dialects). After many experiments, the dialectologists have drawn the conclusion that many items have their own distribution through the population of speakers. Crystal (1994: 313) assures that regional dialect divisions are never clear-cut because of the influence of other (e.g. social) factors. Dialects are not only distributed geographically because of two main sources of complexity: firstly, there is geographical mobility-people move from one place to another, secondly, the social class, sex and age. Therefore, dialectologists speak of social dialects to refer to non-regional differences. Because of these factors, a speaker may show more similarity in his/her language ,people from a different social group in the same area. The essential cause of the development of social dialects is the force of prestige or the lack of it because in any locality the speech of same people is considered more worth imitating.

Falk (1973: 304) states that the speech of people with relatively high incomes and educational backgrounds tends to be quite similar no matter which region of the country they live in. when people move to certain area, they often try to settle in neighborhood where others are from the same background.

Because of the difference in sensitivity to regional and social distinctions between pronunciation and other aspects of languages, it is normal to make a distinction between 'accent' and 'dialect'.

Lyons (1981: 268) states that the difference between the terms 'accent' and 'dialect' is that the former is restricted to varieties of pronunciation whereas the latter covers differences of grammar and vocabulary; so it is quite possible for different people to speak the same dialect with strikingly different accent.

Crystal (1987: 24) explains that usually speakers of different dialects have different accents, but speakers of the same dialect may have different accents too. What makes the notion of accent so important socio-linguistically is that members of a language-community often react to sub phonemic and phonemic differences of pronunciation in the same way as indicators of the speaker's regional or social provenance. Lyons (1981:275) states that it has been demonstrated that members of a particular social group will react either positively or negatively to certain accents and dialects without seeing or knowing anything about the speaker.

It is worth pointing that standard language is the only kind of variety (dialect) which would count as proper language. It is the result of a direct and deliberate

intervention by society. "This intervention , called 'standardisation' ,produces a standard language where before there were just 'dialects' (i.e. non-standard varieties)."(Hudson, 1980: 32). A typical standard language will have passed through the following processes:
1- selection, 2- codification, 3- elaboration and, 4- acceptance.

To sum up, many varieties may be used in one society and these varieties can be also mixed up together to form a new language variation.

2. Mixture of Varieties:
Bilingualism, Diglossia and Code-switching

According to Lyons (1981:281), most of the countries of the world though not officially are bilingual or multilingual in the sense that their people commonly use two or more official languages regional or national in their daily lives; however, it is not the case that all the citizens of an officially bilingual or multilingual country use or even know more than one language. An obvious example is the Kurdish community in Iraq, many Kurds speak Arabic language in addition to their language but that does not mean all Kurds speak Arabic language. Lyons asserts that it is rare for individuals to be perfect bilingual, that is to use each language in a full range of situations. Fishman (1972:443) makes it clear that there is a fairly clear functional differentiation of the two languages in respect of domains, e.g. the home, the participants, the topic of conversation and other variables.

Thus, one language might be the language of the home (used in talking informally about domestic matters). However, another language might be used outside the home or when strangers are present at home or when the topic of the conversation is other than domestic. Among the reasons that have led to wide spread of bilingualism in the modern world are the increasing use of international languages stimulated by modernization and globalization, the phenomenon of language revival and the economically motivated migration of people.

Although Bloomfield (1933:455) defines bilingualism as "native-like control of two languages" and Haugen (1953:7) asserts that bilinguals can give "complete meaningful utterance in the other language", Mackey (1962: 26) argues that the concept of bilingualism needs to be broadened to cover variations in degree, function, alternation, and interference. It is not a clear-cut phenomenon.

Sociolinguistics has frequently dealt with studying speech communities where more than one language is spoken. Such situation is called language in contrast, 'two or more languages will be said to be in contact if they are used alternatively by the same persons.' (Weinreich, 1954: 1)

Weinreich argues that there are various in-contact situations which may result in:
1- Bilingualism, 'the practice of alternatively using two languages.'
2- Multilingualism, 'the practice of using alternatively three or more languages.'
3- Diglossia, 'the practice by some speakers of using two or more varieties of the same language under different conditions.
4- Code-switching, the practice of alternatively using two or more languages or dialects in one speech situation.

All of these situations which result from language contact involve deviation from the norms of each language or dialect involved. Such deviation is termed "interference". The study of language interference and of factors of language choice in

terms of domains is not restricted only to situations in which one speaks one or more languages but may be carried out in situations where varieties of the same language are used in different situations. Ferguson (1959:325) termed it as 'Diglossia'

Hudson (1980: 53) emphasizes that the term 'diglossia' was introduced into the English-language literature on sociolinguistics by Charles Ferguson (1959:325) in order to describe the situation found in places like Greece, the Arabic-speaking world in general, German-speaking Switzerland and Island of Haiti. In these societies, there are two distinct varieties; the speakers speak their local dialect at home or among family and friends but they use the standard language in communicating with speakers of other dialects or on public occasions. He introduces the notion of diglossia where 'High' and 'Low" varieties of a language are used. Usually 'High' is considered to have more prestige and has a written literary tradition and it is usually acquired formally and often through grammatical study. 'Law' is the language of conversation within the family. Ferguson defines diglossia as

> a relatively   stable language   situation in   which , in addition to the   primary dialects of the language   which   may   include a standard   or regional standards , there is a very   divergent, highly codified superposed variety learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

So in an Arabic-speaking community, the language used at home is a local version of Arabic. However, if someone needs to give a lecture at a university or a sermon in a mosque, he is supposed to use standard Arabic, a variety different from the local vernacular.

Fishman (1971: 74) extends the term 'diglossia' to include "any society in which two or more varieties are used under distinct circumstances." Accordingly, it would seem that every society is diglossic even including English-speaking England (i.e. excluding immigrants with other languages as their mother tongues), where different so-called 'registers' and 'dialects' are used under different circumstances for example, a sermon with a sport's report.

2.1 Code-switching

Among the language contact phenomena which include code-switching ,(henceforth CS), interference, diglossia, borrowing "when an item is taken over lock, stock and barrel from one variety to another" (Hudson,1980: 58) CS has attracted many linguists.

CS is the alternative use by bilinguals of two or more languages or varieties of the same language in their conversation. Studies of CS can be divided into three broad fields: sociolinguistics, psycholinguistics and linguistics. This paper concentrates on the sociolinguistic approach for it sees CS mainly as a discourse phenomenon focusing on how social meaning is created in CS and what specific discourse functions it serves.

Hudson (1980: 56) asserts that varieties may be mixed up together even in the same stretch of speech. The most obvious example of this is CS in which ' a single speaker uses different varieties at different times.' Crystal (1987) and Berthhold Mangubhai and Bartorowicz (1997) also suggest that CS occurs when bilingual alternates between two languages during his/her speech with another bilingual person.

Gal (1979:119) argues that CS accomplishes for the bilingual what style-shifting does for monolingual and it is not uncommon to encounter situations where the bilingual speaker uses CS in interacting with a monolingual speaker simply to create an aesthetic effect or to claim expertise in an area or to impose authority on a social inferior. She also demonstrates through her study that there is a strong correlation between the individual's language choice patterns and his or her age. The older speakers prefer the native language while younger speaker choose the modern language used in the area and this led her to conclude that there is a language shift in progress in the community.

One of the findings of Gal's study is that the interlocutor is the most critical factor influencing a speaker's code choice. She also discovers that there is a high correlation between speaker's patterns of language choice and his social network, the speaker's contacts in the community. Similarly,Bell (1991:69-102) sees that the interlocutor or the audience is the main motivation behind variation in speech style.

Bloom and Gumperz (1971: 425) point out that the alternating codes among people can be patterned and predictable. They identify two different types of code choice: 'situational switching' and 'metaphorical switching'. Situational switching occurs when participants redefine each other's rights and obligations, for example, teachers deliver formal lectures in the standard dialect but if they want to encourage open discussion, they will shift to the local dialect. It assumes a direct relationship between the social situation and code choice. Blom and Gumperz introduce three types of social constraints which presumably affect the two types of code choice of speakers: 1- setting, 2- social situation and, 3- social event. Setting refers to the physical environment in which the social life of speakers operates. Social situation is defined as particular constellations of speakers, gathered in particular settings during a particular span of time for a certain activity. Finally, social event is a particular definition of the same social situation at a particular point in time. The other kind of CS according to Blom and Gumperz is the metaphorical CS where "a variety normally used only in one kind of situation, is used in a different kind because the topic is the sort which would normally arise in the first kind of situation and it is triggered by changes in topic rather than the social situation." They analyzed an example which is quoted in a diglossic town in Northern Norway and they noticed that the clerks at the community administration office used both standard and dialect phrases, depending on whether they were talking about official affairs or not. Likewise, when residents step up to a clerk's desk, greeting and inquiries about family affairs tend to be exchanged in the dialect, while the business part of the transaction is carried on in the standard. Here, the speakers are able to manipulate the norms governing the use of varieties in just the same way as they can manipulate those governing the meanings of words by using them metaphorically. According to Hudson this is something everyone knows from his everyday experience.

What makes CS more interesting is that a speaker may switch codes (i.e. varieties or languages) within a single sentence, which can be considered as the third type of CS. Gumperz (1976) cited in (Hudson ,1980:57) suggests the term 'conversational CS' for this type to be distinguished from situational CS (which he calls diglossia) in which each point of switching corresponds to a change in the situation and that can be seen in countries that have diglossia as explained previously. In conversational CS, there is no such change in the situation nor is there any change in the topic which might lead to metaphorical CS. Instead, one gets the impression that the aim of the conversational CS is only to produce instances of the two varieties in roughly equal proportion. This balance may be achieved by expressing a sentence

in one variety and the next in the other or by using the two varieties in different parts of a single sentence. It appears from the analyses made by Gumperz (1976) and Labov (1971) cited in (Hudson,1980:57) that conversational CS is allowed in some societies and not in others; the bilingual individual uses conversational CS when he is talking to a fellow-member of a community which permits it. The clearest case of conversational CS occurs when the two varieties are distinct languages.

Gumperz (1982, 1992) talks about conversational CS in his later work as (Contextualization cues) where he sees the code, the dialect and even style switching processes and even the prosodic features of speech and formulaic expressions as implicit ways of conveying meaning as part of the interaction between speakers. He clarifies that in urban institutional contexts, e.g. school or workplace, though speakers may share a common language at a surface level, those from different ethnic or social backgrounds often lack in their conversational exchanges a common set of contextualization cues as a result of which misunderstanding may occur. Many researchers further develop Gumperz's interactional perspective by using conversational analysis techniques to analyze performance data on CS specially Auer.

Auer (1984: 116) states "any theory of conversational code-alternation bound to fail if it does not take into account that the meaning of code-alternation depends on its 'sequential environment'", i.e., that the meaning of CS needs to be interpreted in relation to the preceding and following utterances. It is important to mention that Gumperz (1982:75) refers to the two codes in switching with reference to the types mentioned above as the we-code and they-code according to their primary function, i.e., solidarity. The former is associated with in-group relations and informal activity. The latter refers to the majority language that often serves as the communication tool for out-group relations with community.

So there are three types of CS and the kind which will be adopted in this study is the conversational CS since it is the most comprehensive type and it suits the aim of this study . It may be helpful to conclude this survey by direct explanation of the reasons for the switching from one language to another as presented by some linguists and sociolinguists though some points have been discussed generally.

With reference to the conversational CS which the researcher adopts,there is another study more elaborated and developed made by Gumperz (1982:73).On the basis of three language contact situations around the world (situation 1 is Slovenian/German CS near the border of Austria, situation 2 involves Hindi/English CS in New Delhi, situation 3 is Spanish/English CS in the US), Gumperz identifies six basic functions that CS serves in conversation. They are: 1- Quotations, 2- Addressee specification, 3- Interjections, 4- Reiteration, 5- Message Qualification, 6- Personalization versus objectivization.

Quotations are occurrences of switching where someone else's utterance is reported directly or as reported speech. In addressee specification, the switch serves to direct the message to one particular person among several addresses present in the environment. Interjections simply serve to mark sentence fillers as in the insertion of the English filler [you know] in an otherwise completely Spanish utterance. Reiteration occurs when one repeats a message in the other code to clarify what is said or even to increase the perlocutionary effect of the utterance. For example, a Spanish/English bilingual mother may call her children who are playing on the street first in Spanish, but if they do not listen, then in English. Gumperz defines message qualification as "an elaboration of the preceding utterance in the other code". Personalization versus objectivization signals the degree of speaker involvement in a message as in the case of giving one's statement more authority in a dispute through

CS. These functions support the idea that CS is in fact an additional strategic device and one of the contextualization cues at the disposal of bilingual speakers.

Crystal (1987) cited in (Skiba,1997:1) states the following reasons for the switching from one language to another:

1- The speaker may not be able to express him/herself in one language, so switches to the other to compensate for the deficiency, and that is exactly what happens when the learners of the English language as a foreign language try to speak English. As a result, the speaker may be triggered into speaking in the other language for a while. This type often tends to occur when the speaker is upset, tired or distracted in some manner ,and according to researcher's experience as a teacher ,there are other reasons above which is the lack of communicative competence .

2- Switching commonly occurs when an individual wishes to express solidarity with a particular social group. Rapport is established between the speaker and the listener when the listener responds with a similar switch. This type is used to exclude others from a conversation who do not speak the second language. This manner may be carried out by Arabic parents who know English, for example, in front of their children when they would like to talk about special matters for a while.

3- The final reason presented by Crystal (1987) is the alternation that occurs when the speaker wishes to convey his/her attitude to the listener and when monolingual speakers can communicate these attitudes by means of variation in the level of formality in their speech.

Another study was conducted by Iliana Reyes (2004:84) on school children's conversations to discuss the functions of CS. The study used (12) categories in the analysis for conversational CS to indicate the conversational functions of CS:

1- Representation of speech: CS is employed to represent talk.
2- Imitation quotation: CS involves imitation and change in tone of voice to play a particular character.
3- Turn accommodation: CS occurs between speakers' turns.
4- Topic-shift: CS occurs due to a change of topic in conversation.
5- Situation-switch (on/off topic in academic work): CS marks a switch between science talk and non-science talk.
6- Insistence (non-command): CS indicates a child's persistence in a specific idea. The child usually repeats the same utterance in both languages.
7- Emphasis (command): CS is used to put emphasis on a specific command.
8- Clarification or persuasion: CS gives more information to clarify an idea or message.
9- Person specification: CS occurs when children refer to another person during their conversation.
10- Question shift: CS indicates a switch in language when children have a question.
11- Discourse marker: discourse markers are linguistic elements that do not necessarily add to the content of the utterance but act as markers of the context in which the utterance is taking place (Escalera, 2002)cited in (Reyes,2004:85).
12- Other. This category is for CS which could not be identified.

So ,Gumperz (1982) identifies six basic functions that CS serves in conversation ,Crystal (1987) states certain reasons for the switching from one

language to another and Iliana Reyes(2004) uses 12 categories to indicate the conversational functions of CS .The researcher have used these functions and reasons in a questionnaire.

3. The Questionnaire and its Results

It is difficult to analyse the performance data of the bilingual speakers in their daily lives. In addition to the financial difficulties and the lack of the developed techniques required for the analysis, there is no limited pure bilingual group or class in our society which makes the job easy for the researcher to watch, record and analyse the speakers' performance during their usual daily conversations. So, in the light of the previous discussion of the reasons and categories used to indicate the conversational functions of CS, the researcher has made a questionnaire given to twenty persons randomly chosen ,some of them are students at Al-Qadissiya University . One important thing should be mentioned here, that is, since the participants are chosen randomly, factors such as, age, sex, background, and socio-economic situation, …etc. are not taken into consideration. However, all the chosen participants are bilingual speakers. The sample includes ten Iraqis born in Iran, so when they have come to Iraq, they often use the Persian language in addition to their mother tongue (the Arabic language). Five participants of the sample are Kurdish, two others are Turkish and the last three are Iraqis who migrated to Algeria and they had to learn French to be able to communicate successfully with the Algerians there.

In the questionnaire, the researcher has asked the participants to write their own reasons and situations in which they switch from one language to another language in their speech. The items of the questionnaire, as shown at the end of the paper, include also all the functions of CS mentioned in the theoretical part of this paper.The informants are asked to write 'yes' or 'no' if they agree or disagree respectively with these reasons or situations. The items of the questionnaire are written in English and Arabic to be understood easily.

Thus, the questionnaire aims at finding out practically to what extent the situations mentioned in this paper have the approval of these bilingual persons and also at shedding light on different situations in which the speakers may switch from one language to another one.

After surveying the participants' responses, the researcher has arrived at the following findings:

1- All the informants (100%) agree with the first five functions of CS given in the questionnaire. They explain that if they cannot express themselves in one language, they may switch to the other to compensate for the deficiency and avoid stammering in their conversation. They may also switch to the other language to express solidarity with their relatives or friends especially if there are special things they do not want others to understand or when they would like to criticize others' behaviour. The Kurdish and Turkish participants assure that if they discover for instance, that the owner of the shop from which they buy is Kurdish or Turkish, they feel at ease turning directly to the Kurdish or Turkish language, whereas if the owner is Arabic, they may discuss things like size, model, or price with their companions in their native language and then they make a deal with the owner using the Arabic language. One of the participants' comments on this point is that she may switch to the other code when she quarrels with her sister or brother so that their monolingual mother can not understand the bad words used by them.

Switching occurs when the participants wish to convey their attitude to the listener, for the native language (we-code) expresses intimacy and informal activities while the other language (they-code) is used to show formality. The monolingual speaker can express this by changing the level of formality in his speech.

One of the situations in which the bilingual speaker may change his/her code is that when he/she wishes to report else's utterance in the other language and that is the case with all the participants for they assure that they may report a proverb or a verse in specific language during their speech especially when it conveys the exact idea. Sometimes, the bilingual speaker may report another's message to be sure that it is conveyed completely without any change.

Switching also serves to direct the message to one specific person or group among other addressees and according to the participants this may cause sometimes embarrassment to the other addressees if they do not know the other language.

2- Sixty five percent of the participants(65%) do not switch to the other language when they have a question, whereas (35%) of them agree with this function indicating that if they ask a question in French, for instance, during Arabic talk, the question will be more effective and they will get the direct answer.

3- It has been shown that (45%) of the participants do not switch from one language to another to indicate their insistence on a specific idea or emphasis or to give their statement more authority while (55%) of them state that they may do so to express their emphasis and their involvement in a message.

4- Thirty five percent of the participants (35%) do not switch when they change the situation of their speech whereas (65%) assure that when they talk about scientific; medical or technical subjects, they use specific language but they switch to the other language when they involve in speaking about their social affairs.

5- Six persons of the sample (30%) do not change their language even if they change the topic of their conversation, but the other fourteen persons (70%) of them explain that they switch to the other language due to their change of the topic of their speech, so switching is considered an interval between the two different topics.

6- Sixteen participants of the sample (80%)concentrate on their repetition of the message in the other code to clarify what is said especially when they notice that the addressees do not get the idea clearly in the first code.

7- Eighteen participants of the sample (90%) use interjections as sentence fillers in the other code which may indicate the great effect of one language on the speaker. The same percentage assures that they switch to the other code to elaborate the preceding utterance and to give more information. One of the participants' comments is that there are sometimes certain terms that convey the exact idea if they are said in one specific code rather than the other.

8- The questionnaire aims at finding out new different situations or reasons for CS. The responses of the participants have revealed that most of the situations mentioned by them can be classified under one of the situations given in the questionnaire. However, it will be interesting to state some of their private situations in which they change their code to another one. The situations, as mentioned by the participants, are as follows:

1- CS may occur when the bilingual tries to show off how good he is at the other code.

2- CS may occur when the speakers talk about sensitive and embarrassed subjects or use terms considered taboo in their first language.

3- Switching to French, for instance, may occur when an Arabic speaker wishes to attract the interest of a woman.

4- The speaker may switch to the other code for joking and telling funny situations.

5- At certain happy or sad occasions in Algeria, there are specific expressions should be said in French and then the speaker may switch again to Arabic.

6- The speaker can act as a translator or a guide when he switches from Arabic to Persian and vice versa in Iran or in the holy places in Iraq.

7- In Algeria, numbers, names of diseases, days, the specialized fields of doctors, names of things like bags; their kinds, sizes and uses are said in French, so the speakers switch from one code to the other as long as they would like to communicate with each other successfully.

Conclusion

This study has attempted to explain that CS is but one of a number of the linguistic manifestations of language contact and mixing .It shows that there are three types of CS : situational switching ,metaphorical switching and conversational switching. The researcher has tried to enlighten the last type since it suits the aim of the study .The aim of the conversational CS is to produce instances of two codes in equal proportion ,so the bilingual may express a sentence in one variety and the next in the other or he /she may use two varieties in different parts of a single sentence .Many studies have identified basic discourse functions and reasons of CS such as quotations ,addressee specification , compensation for a deficiency ,reiteration ….etc. The researcher finds out practically ,by a questionnaire ,that most of the bilingual participants switch their languages nearly for the same reasons .Investigating conversational CS in a sample of 20 persons shows that 100% of the participants agree that CS serves to compensate for a deficiency ,to express solidarity ,to convey the bilingual's attitude to the listener ,to report other's speech ,and to address one particular person among others .It shows also that only 35% of the participants (which is the least percentage) agree that they switch their codes when they have a question while the moderation appears in that CS may serve to express emphasis ,change the situation or the topic of a conversation, and clarify or elaborate the preceding utterance. The study sheds light on new reasons for CS such as to show off, to talk about taboo expressions , to attract the interest of a woman and the bilingual may change his/her code for joking or telling funny situations and other reasons .Generally , the analysis of the participants' answers has made it clear that conversational CS should be understood as a tool used to achieve communicative social goals among bilingual speakers.

4. The Questionnaire

Name: Nationality:

1- What is your mother tongue?   ١ـ ماهي لغتك الأم؟

2- What is the second language you can speak fluently with others?   ٢ـ ما هي اللغة الثانية
التي يمكنك ان تتحدث بها بطلاقة واتقان مع الآخرين؟

3- How did you learn the second language?

٣ـ كيف تعلمت اللغة الثانية؟ (سبب تعلمك اللغة)؟

4- You live in a society that speaks Arabic; do you switch from Arabic into the second language or vice versa in certain situations?

٤- بما انك تعيش في مجتمع يتكلم اللغة العربية ، هل تقوم في مواقف معينة بالتحويل من اللغة العربية الى اللغة الاخرى او بالعكس؟

5- What are these situations?   ٥- ما هي هذه المواقف؟

6- There are reasons to switch from one language into another.If you agree with them, answer with (yes), if not, answer with (No) showing your opinion about the situation.

٦- هناك اسباب للتحويل من لغة الى اخرى فاذا كنت تتفق معها اجب بــ (نعم) وان لم تكن أجب بكلمة (لا) مع بيان رأيك حول الموقف.

1- The speaker may not be able to express him/herself in one language. So, he/she switches to the other to compensate for the deficiency.

١- قد لا يستطيع المتكلم ان يعبر عن نفسه في لغة ما فيتحول الى الاخرى لسد هذا النقص او العجز.

2- The speaker wishes to express solidarity with a particular social group and a degree of comfort would exist amongst the speakers in the knowledge that not all those present are listening to their conversation.

٢- يتمنى المتكلم ان يعبر عن التآلف والترابط مع مجموعة اجتماعية معينة فيتكلم بلغتهم ويشعر بالارتياح لعلمه بان ليس كل الموجودين يسمعون او يفهمون حديثهم.

3- Switching occurs when the speaker wishes to convey his/her attitude to the listener while monolingual speakers can communicate these attitudes by means of variation in the level of formality in their speech.

٣- يحصل التحويل عندما يتمنى المتكلم ان يوصل وجهة نظره الى المستمع بينما يعبر المتكلم بلغة واحدة عن وجهات نظره عن طريق التغيير بمستوى الرسمية في حديثه.

4- Switching occurs when someone else's utterance is reported either as direct quotations or as reported speech.

٤- يحصل التحويل عندما ينقل كلام شخص اخر ككلام مقتبس او كلام غير مباشر قبل بلغة اخرى.

5- Addressee specification: the switch serves to address one particular person among several addressees present in the immediate environment.

٥- تخصيص المخاطب: يخدم التحويل في توجيه الرسالة او الحديث الى شخص معين ما بين عدة اشخاص يستمعون في المحيط.

6- Interjection: switching serves to mark sentence filler as in the insertion of the English filler "you know" in a completely Spanish utterance.

٦- تخدم الكلمات الاعتراضية التي تقال باللغة الاخرى لتعليم او تمييز ما يملئ الجمل كما في ادخال الجملة الانكليزية (انت تعرف) في حديث اللغة الاسبانية بشكل كامل. فهل تستخدم بعض الكلمات بلغة وسط حديث بالاخرى؟

7- Reiteration occurs when one repeats a message in the other code to clarify what is said.

٧- يقوم الشخص بتكرار الرسالة او الحديث في اللغة الاخرى لتوضيح ما يقال باللغة الاولى.

8- Message qualification is an elaboration of the preceding utterance in the other code to give more information.

٨- كفاءة او اهلية الرسالة او الحديث هو تطوير كلام سابق باللغة الاخرى لاعطاء معلومات اكثر للمستمعين.

9- Personalization signals the degree of speaker involvement in a message to give his statement more authority in a dispute through code switching.

٩- تشير الخصوصية الى درجة شمول الشخص في الرسالة لاعطاء عباراته سلطة اكثر في الجدل لذا يقوم بالتحويل الى اللغة الاخرى ضمن حديثه بلغة ما.

10- Topic shift: switching occurs due to a change of topic in conversation.

١٠- تغيير الموضوع: يحصل التحويل عندما يراد تغيير الموضوع في الحديث.

11- Situation switch (on/off topic): switching marks a switch between, for instance, science talk and non-science talk.

١١- تغيير موقف ببدأ او انهاء موضوع:يمثل التحويل علامة للانتقال من موقف الى آخر مثلاً يقال الكلام العلمي بلغة ما ويحصل التحويل الى لغة اخرى عند الكلام عن موضوع غير علمي.

12- Switching indicates the speaker's insistence on a specific idea or emphasis.

١٢- يشير التحويل الى اصرار الشخص على فكرة او تأكيد معنى فيعيد الفكرة باللغة الاخرى للتوكيد.

13- Switching occurs when the speaker has a question.

<div dir="rtl">١٣- يستخدم المتكلم التحويل عند السؤال.</div>

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تغيير الشفرة اللغوية: دراسة تطبيقية

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الخلاصة:

تغيير الشفرة اللغوية التي قوم بموجبها المتحدث باستعمال عدة متغيرات في حديثه هي واحدة من حـالات التحدث المتنوعـة الخاصـة بـالمتغيرات اللغويـة. هنـاك ثلاثـة انـواع من تغيير الشفرة اللغويـة: التغيير الموضـعي، والتغيير المجـازي، والتغيير الحواري الذي يتم في اثنـاء الحوار وهو موضوع البحث. يفترض البحث ان هناك وظائف واسباباً تكمن وراء تحويل الشفرة اللغويـة من لغـة الى اخرى. تضمن الجزء النظري من هذا البحث دراسة وظائف تغيير الشفرة اللغوية في حين تناول الجزء العملي توزيع استبانة على عشرين شخصاً يتحدثون اكثر من لغة. وتحليل اجابات هؤلاء عن الاسئلة أوضح بـان هنـاك اسباباً مختلفة تكمن وراء لجوء الفرد الى تغيير الشفرة اللغوية في الوقت الذي يتحدث فيه مثل اظهار معرفته بلغة اخرى او لجذب انتبـاه الاخرين وغيرها من الاسباب.