CODE SWITCHING AND IDENTITY

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

صدق الله العظيم

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Dedication

To our beloved Prophet (Muhammad) (peace be upon him and his family)

To our pride and our Glory ...the Martyrs of Iraq

 my father.....To the light of my eyes and the happiness of the world

To that woman who has given me life and always sacrifices for me..... My mother

To those who have helped and supported me ... my brothers - my sisters

To all those who have taught me.my teachers.......to them ,l would expressing my full thank, appreciation and gratitude.

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Table of contents

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.

A notable aspect of the speech behavior of bilingual or multilingual people is that in informal situations they mix the languages they know when communicating with one another (a phenomenon referred to as Code Switching and Mixing, in the sociolinguistic literature). Taking this aspect of speech behavior as a strategy of communication, The main objective of this paper is to investigat some of the sociolinguistic motivations for Code Switching and how it can be used to show the linguistic, cultural identity,in addition to considers some of the sociopsycholinguistic factors that motivate it.

This research includes two sections; the first section deals with the definition of the code switching, along side with discussing some terms related to code switching such as code maxing and borrowing. In addition to reviewing the code swithcing functions .

Tthe second section deals with the subject of code switching and identity ,as well as discussing both principles and models of identity construction .
Finally, through this modest effort, some results have been reached and I hope they will be important in this research.

CHAPTER ONE

1. introduction

Language is the most important tool, and the best way of communication with humans. Some new and modern linguistic phenomena emerged as a kind of linguistic development, making it easier to communicate. One of these phenomena is Code switching, which refers to the use of two or more languages in one conversation.   It is a way of expressing thought, beliefs . This study sees code switching mainly as discourse phenomena, focusing on how social meaning is created in code switching and what meaning and function it serves.

This study sees code switching mainly as a discourse phenomenon, focusing on how social meaning is created by using CS and what meaning and function it serves

2- Code switching

Code switching is a linguistic phenomenon refers to the use of two or more languages Gumperz (1982) (cited in Carol M. Eastman,1999: 18) defines this .in the same conversation phenomenon as; ''the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems".

This is a general definition that can include the term "passages" on short or perhaps long if phrases .These changes must occur regularly where and when the switch may occur language systems are respected or not.
In order to well understand this linguistic phenomenon, it is important to take a set of definitions from a group of scientists who studied this phenomenon. In order to get a full conviction of the importance of this linguistic phenomenon, this part will introduce a number of definitions of code switching based on the nature of the speakers.
Erman(2000) (cited in Alaa Qasim,2016:19) indicates that switching the code as a device used in a functional context in which a multilingual person uses an alternative to two or more languages. Auer (ibid) defines the term, "code switching" as "code alternation because code switching is the alternating use of two or more codes within the same conversation".
Poplack (1990)(cited in Alaa Qasim,2016:21) defines code switching as, "the juxtaposition of sentences or sentence fragments each one is internally consistent with the morphological and syntactic rules of its lexifier language" .
Mesthrie,Swann, Deumart, and Leap(2000) (cited in Alaa Qasim,2016:22) defined code switching as "switching back and forth of languages on varieties of the same language, sometimes within the same utterance" .

The definitions above illustrate that code switching is the act of shifting from one language to another in a conversation. It is a normal everyday practice among people used for various reasons and it is usually an unconscious activity.

Code switching is a sophisticated linguistic strategy used by bilingual speakers to convey important social meanings. The themes usually define the speaker's choice of linguistic diversity, a sense of belonging or clear boundaries between the parties involved. The code is also a strategy for crossing borders or maintaining boundaries. They share the understanding of communicative resources in terms of how to draw code so that communication is meaningful, and symbols are usually changed. Switching is common depending on the subject of the discourse or social-linguistic environments, for several specific reasons. According to Hogan(1979) (cited in Hawazen AL –Rowais ,2012:43) "[speakers] may quickly turn from one language to another, but at some point they only speak one, even when they turn to each other for help". He adds that the speaker uses a certain moment code to switch to a second language because the speaker needs to express an idea or something in the second language.

It is also important to know the reasons why the speakers use the code switching. According to Salima Abdul -Zahra (2010:290) "Kristall(1994) indicates that" there are several reasons to use code Switching from one language to another and then :

1. A speaker cannot express himself in one language. Hence s/he turns to the other language to make up for the lack of her/ his words, and that is exactly what happens to learners of English as a foreign language when they try to speak English,. There are other reasons above are Lack of communicative competence.

2. The switching usually occurs when the individual wishes to express solidarity and belonging to a social group to which s/he belongs. The course is held between the speaker and listener, when the listener responds with a similar key. This type is used to exclude others from the conversation who do not speak the second language. This can be done by Arab parents who know English, for example, in front of their children when they want to talk about special Matters for a period of time.

3. The final reason is the rotation that occurs When the speaker wishes to convey his position to the listener and when Monolingual speakers can communicate these positions by contrast In the level of formalities in their speech.

For a better understanding of the definition of the code, it is necessary to know the types of code switching. The formal categorization, according to Poplack(1980) (cited in Jelena Brezjanovic Shogren ,2002, 22) defines three types of CS:

1. Tag-switching refers to insertion of tags such as you know and I mean in sentences that are completely in the other language. According to Romaine (ibid), tags are "subject to minimal syntactic restrictions", therefore the insertion into a monolingual utterance does not violate syntactic rules. This implies that inter-sentential and intra-sentential switching reflects higher language proficiency, unlike in the case of tag switching. This pattern was a common occurrence with both subjects of the study. They would tag-switch in both languages, most commonly in English with the tag "you know" when explaining events.

2. Inter-sentential switching "involves switching from one language to another between sentences: a whole sentence (or more than one sentence) is produced entirely in one language before there is a switch to the other languages.

3. Intra-sentential switching occurs within the same sentence or sentence fragment.

As with any aspect of science, code switching has a lot of confusion researchers terminology or linguists use the same terminology in several ways, or give different names to a single phenomenon, In fact, there is some overlap between code switching, code-mixing, and borrowing, that needs to be clarified.

2.1 CODE-SWITCHING VS. CODE-MIXING:

What has been agreed among many linguists is that each of the code –switching, code
- mixing is a communication strategy but it still receives different definitions in literature.
William C. Richie and Teige K. Batea (2004)(cited in Belarbi Khaled :2013: 49) define code
switching as;
"We use the term *code switching* (CS) to refer to the use of various Linguistic units
(words, phrases, clauses, and sentences) primarily from two participating
grammatical systems across a sentence boundaries within a speech event. In other
words, CS is inter-sentential and may be subject to discourse principles. It is
motivated by social and psychological factors".
And they define code mixing in the following way(ibid)
"We use the term *code mixing* (CM) to refer to the mixing of various linguistic units
(morphemes, words, modifiers, phrases, clauses and sentences) primarily from two
participating grammatical systems within a sentence. In other words, CM is intra-
sentential and is constrained by grammatical principles and may also be motivated by
psychological factors." social
What can be understood from the definitions is that these researchers They focus on
making the clear differentiation between the Interferential switch code that is Occurs

between the sentences and the interstitial mixing that occurs within the sentence Limits, but there is a common advantage between them agreed by researchers is that both of them happen Motivated by social and psychological factors.

2.1 Functions of code switching

According to Hanna Yletyinen (2004:53)This part is more concerned with shedding light on the function of code switching :

a. Explanation
Explanation occurs when (usually) the speaker wants or sees a need to repeat what has been previously said in another language in order to help the listener to understand him/her.

b. Requesting help
When speakers are faced with a problem or question during the conversation, they usually have to code switching to find an answer to their problems. One common function of code switching is requesting help. This function is employed by the speakers; they use it when they want to ask for help.

c. Self-corrections
Apart from being used to help out others, the speaker also uses code switching? In self-corrections this function of code switching is quite common in conversation, The speaker uses self-correction in their utterance by beginning it in one language, but inserting one word or a couple of words from another language in the middle of the utterance. When self-correction occurs, a speaker is usually producing an answer to the other speaker, question and when s/ he realizes that a mistake has occurred in the answer s/ he corrects it by inserting another language word and then continuing the answer .

d. Moving from one activity to another
The function of moving from one activity to another is employed by both speakers and listeners as they use code switching to mark a shift in the conversation. A shift in the conversation happens when the speakers move from one topic to another: from discussing an exercise to another and vice versa.

e. Code-switching in clearing misunderstandings
There are some instances of misunderstanding that may happen during a conversation and in order to clear it code switching is employed. Thus the function of code switching is in order to clarify the intention of speakers . When there is a need to clear a misunderstanding it is usually the case that the speaker has misunderstood something and the other speaker corrects her/him by using the embedded language. It seems to be that other language (the embedded language) is used for the clearing of the misunderstanding .

CHAPTER TWO

3. Identity

The language used in the population groups plays an important role in understanding the criteria of social interaction . Gumbers(1982) (cited in Maria Cecilia Velásquez,2010.71) claims that "language differences serve primarily to mark social identity and are perpetuated in accordance with established norms and traditions"

Barth and Bailley(2007) (stated in Maria Cecilia,2002:11) define identity as: "A boundary that groups construct between themselves, rather than the characteristics of group members. (...) This formulation foregrounds the subjective, social reality of individual actors, in that it is their judgments and activities, rather than static characteristics of individuals, that serve to constitute categories. Social identity is a function of two subjective processes: 'self-ascription' -how one defines oneself- and 'ascription by others' – how others define one. (…) Analysis of identity thus revolves around the questions of how, when and why individuals count as members of particular groups."

Thus identity analysis takes place in linguistic contexts, and through this definition we can identify the speaker.

In this topic, we can use identity as an essential tool to represent individual beliefs in dialogues. Participants or interlocutors present their identity when they talk about their experiences, ideas and opinions.

Bailey(2002 (cited in Maria Cecilia Velásquez,2010.21) points out that language and   . identity are directly related to each other, language is defined as the primary means of showing identity, and identity does not manifest the existence of language.

Language forms and phenomena have ranges of social and metaphorical attitudes used by individuals in special contexts for specific purposes in highlighting different aspects of their identities as Garrett suggests (ibid), "studies in bilingual environments have revealed ... the extent to which bilingual concepts are specific contexts and ideological intermediaries" . Thus, it can be said that identity has a direct relationship with the environment (place and time), which means that when a person is born in a particular country, that person belongs to that space, and to all the cultural and social practices associated with that site. However, there are exceptional cases where identity, affiliation may go beyond geographical location, as is often the case for second generations of immigrants. Second generations have been taught by the previous generation (parents and other members In the social group .

3.1. Identity construction

Sociolinguistics has long been trying to determine the precise role that language plays in identity building. Through this research, we are interested to know exactly how the identity of individual speakers is formed in a particular society across time and space. . Which will be discussed below, the idea that there is no change in human behavior with a focus on linguistic identity by its nature is not static; it is more dynamic and interactive that is treated in language as an immediate cause and result.

One of the most important and critical questions to answer is to what extent individuals have the freedom of choice and the options available to them that they can move across the language boundaries and identity structures imposed by society.

Sepideh Hozhabrossadat(2015:196) acknowledges that "identity is an emerging process at the crossroads of the road and the structure." This, in fact, suggests that the construction of identity is not seen as merely the product of governance structures in society but rather as the integration or confusion of these structures and social factors.

Linguistic identities are formed at every moment of social interaction in which the participant may be conscious or may not be conscious at the time of practice. Awareness relates to the level of awareness of each individual in linguistic and social interactions. Consistent with this concept, there is the concept of Weddon's(1977) Objectivity (cited in Sepideh Hozhabrossadat ,2015:197) which he defines as"conscious and unconscious thoughts and feelings of the individual, her sense of herself and ways of understanding her relationship in the world".

This theory is based on the membership of individuals in different groups. Individuals tend to maintain a distinct social identity by putting their own marks on themselves by becoming members of society. This theory in essence, maintains that individuals have set aside their identity to who is the most "prominent" and powerful. In other words, they join the dominant identity and form an identity within the group.

Meyerhoff(2006) (cited in Sepideh Hozhabrossadat,2015:296) defines the attribute as "how a given variable is perceived / heard". Moreover, the attribute is not entirely predetermined in the interaction; instead, it appears collectively during the interaction. What this theory says apart from other identity theories, is an element of emotional importance for individuals with regard to membership in the group. Meyerhoff (ibid) highlights that "in order to feel good about us, we need them to compare ourselves." In terms of how this theory relates to language, one can argue that since individuals adopt a group identity, the adoption of the language of that group follows. This adoption may be in the form of dialect, colloquium, clusters, or special records.

According to Giles(1977) (cited in Sepideh Hozhabrossadat :2015:298), individuals can consciously use linguistic devices, and as a result, their identity appears largely in the process of interaction and communication. Individuals have the ability to join the community

and adopt the identity of the group, and at the same time, they can move away from society and form their own individual identity and thus language discourse. These concepts are defined as "convergence" and "difference" in SAT. The first is the unconscious tendency of the speaker to highlight the similarities in interaction, while the difference is a conscious attempt by interlocutors to distance themselves from each other .

3.2 Code-switching and identity

Sepideh Hozhabrossadat (2015:195) states that identity is not a new or modern phenomenon in the field Linguistic. However, the social linguistics in general and cultural It has focused in the first place On this controversial aspect of human life. , And here identity is seen through the linguistic point of view For this purpose, the concept of identity need to clarify. Categories of individual identity and collective identity, assiduities. What is meant by individual identity, here, the answer is assiduities. What is meant by individual identity, here, the answer is How does anyone respond to this question, "Who Am I? ", Different concepts or opinions is thoughts about himself, While facing different positions in life or remembering the past Experiences and memories. Experiences and memories. On the other hand, collective Or the identity of the community in which they live is about the image that is presented about society in itself provides for other societies.

On the other hand, De fina (2002) (cited in Vivian K.N,2015 :71) sees the formation of the term "identity-building" is used to say that identity is not a fixed idea; it is seen as a continuous construction process that never even stops at the individual level. Play the leading culture in the community's core role and optimize identity building. Illustration, so the cultural aspect can be counted is the language used by the participants in the interaction. Language identifies and our identities are formed in different forms that we use in language. All the social and cultural relations and sites in the societies we live in are largely defined by the language we use.

Certain researchers believe that when people make particular language choices to respond to others in dialogues, they are actually reflecting to others the kind of identity they wish to possess or express at that specific moment. According to Pavlenko (2005)(cited in Vivian K. N. Lo,2007.41) the meaning of *identities* is interpreted as follows:
The terms *identities* and *subject positions* will be used interchangeably to refer to discursive categories (that is, identity options) offered by a particular society in a specific time and place and to which individuals appeal in an attempt to self-name, selfcharacterize and claim social spaces and prerogatives.. ."
Code-switching is one of the most important linguistic phenomena in the scope of sociolinguistics.   The code-switching process seems to involve more reasons than lexical deficiency or social discourse. Searching for a preferable identity also plays a significant role not only for the sake of language choice but also in all domains of life.

As for Vivian K. N. Lo(2007.42) during interactions, "speakers use one or other of the choices available to them to express aspects of a fluid social identity as they move through a multidimensional sociolinguistic space". It is noticed that the language used by a group of people can act as a symbol of an underlying image of group purpose and identity",Ghuman, (1995)(ibid). It is also emphasized that CS must be valued "for the speaker' identity in the social context where it occurs" People are innately predisposed to adopt CS as a means to negotiate his or her position, role and then identity in a community. Speaking generally, people's language choices display the personal, social and group identities they wish to convey to others.

The emergence of heterogeneous communities all over the world, and in the UK and USA in particular where various practices take place in different economic, educational and political fields, has resulted in languages being mixed at various syntactic, structural and lexical levels. For example, English is the dominant communication language between Muslims in most parts of the UK and America. However, as all Muslims are ordered to follow all orders and teachings of their religion, including learning Arabic either for worship purposes or for the sake of knowledge, Muslim immigrants seemed to be in the middle of an identity dilemma. When listening to a conversation a speech where all involved participants are Muslims, you will probably be able to pick up some Arabic utterances though none of the participants speak the language as their first language

Furthermore, Vivian K. N. Lo(2007.48) argues that these utterances seem to dominate whenever Muslims come into contact regardless of the topic being discussed or the situation where the conversation takes place and without taking any consideration to social relationships between participants. In spite of the fact that such utterances have their equivalent translation in other languages, the use of these 'world' utterances are still used in their original language, even among young generations who had never spoken Arabic as their first language. What is the point behind switching into Arabic if they already have sufficient vocabulary to describe their feelings and attitudes in their first language? Obviously, these utterances have much to do with religious beliefs and identity. Moreover, the insistence of uttering particular Arabic expressions by non-Arab Muslims outside religious contexts reveals a relationship between code-switching and identity.

Therefore, the main aim of this recearch is to consider the relationship between identity and code-switching through investigating the influence of such utterances among communities.

Another important point to be mentioned here, as Fitrina Harmaini.(2014.314) Crystal (2007) demonstrates that different functions of particular utterances are recognised in some European languages. For instance, the use of the word please exists in almost all questions of request in English. However, their interpretations may differ according to context. He states that while thank you in English implies accepting an offer, the French word merci could

imply saying no thanks. Similarly, in the second line of my context, the participant changes codes to express her gratitude to the uploader of the video saying 'jazakaallah Kher' instead of 'thank you' which transmits the same linguistic meaning. This utterance appears here to express the same intention though preferred spellings may vary,but we can see through this expression that the identity of the speaker is Islam. In fact, this expression seems to have more than one representation. Lexically, the utterance means 'May God reward you'. That is, the speaker here is asking God to reward that person on behalf of him/her. Metaphorically, the utterance represents the appreciation and gratitude of the speaker to the addressee. The same commentator or speaker again shifts codes to Arabic as he/she is finishing her writing when he/she writes: 'Salam alykom 'Interestingly, this expression could also be used among Muslims to welcome each other they should reply with a better one. Therefore, it is quite common to notice that the response greeting looks longer and includes more vocabulary.So when everyone hears these word expecially in communities European or of America Directly know that the identity of the speaker Muslim here language identified identity.

These are some of the examples that limit the identity of the author

beautiful.. i love the idea... infact im gona inshallah mention it my fellow university students.. i fink its a very good way to introduce and educate people... jazakallah kher and may allah reward u for ur actions... ameen.. Salam alykom.. Mashallah, what a excellent way to spread the message . A great way of doing daw'ah! May he be rewarded Insha'Allah .

All these examples show us that language and identity are closely related to the identification of the speaker. Through speech, whether it is religious or social, we can identify identity or nationality

the need for a identity seems to be a more influential factor than obtaining an identity. In the case of non- Arab Muslim communities, it might have been clear that switching may take place in a conversation in one language, however, tendencies to shift to Arabic seems to be more like a way of expressing loyalty and fellowship rather than an aim to stick to a satisfactory identity.

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Conclusion

Language is the most important tool, and the best way of communication with humans. Some new and modern linguistic phenomena emerged as a kind of linguistic development, making it easier to communicate. One of these phenomena is Code switching,

which refers to the use of two or more languages in one conversation. It is a way of expressing thought,beliefs. This study sees code switching mainly as discourse phenomenon used to show identity, it focuses on how social meaning is created in code switching and what meaning and function it serves.

This paper investigates how identity is represented and encoded through the discourse on multicultural and multilingual conversations. It focuses in particular on the phenomenon of codeswitching as a negotiation of social and personal identity and as a discursive strategy. according to which the functions of language are markers of the choices the speakers make to convey personal identity and to establish their social role, paying particular attention to the grammatical structures and the sociolinguistic functions of the switched parts of the texts, where codeswitching performs also as a narrative strategy adopted as the space of multiculturalism and multilingualism of the speaker .

express aspects of a fluid social identity as they move through a multidimensional socio linguistic space It is noticed that the language used by a group of people can act as a symbol of an underlying image of group purpose and identity It is also emphasized that Code Switching must be valued for the speaker' identity in the social context where it occurs People are innately predisposed to adopt Code Switching as a means to negotiate his or her position, role and then identity in a community. Speaking generally, people's language choices display the personal, social and group identities they wish to convey to others. To sum up that Language choice of some people may reflect the kind of identity they wish to possess or express at a specific moment.

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