- Moya, S. (2008). The History of Arabic Loanwords in Turkish. History, 12, 9-8.
- Moyer, M.G. (1998). Bilingual conversation strategies in Gibraltar. In P. Auer (ed.), Code-Switching in Conversation. London: Routledge.
- Myers Scotton, C. & Ury, W. (1977). Bilingual Strategies: The Social Functions of Code-Switching. International Journal of the Sociology of Language, 13: 5-20
- Myers-Scotton, C. (1992). Comparing codeswitching and borrowing. Journal of Multilingual and Multicultural Development, 12, 19-39.
- Scotton, C. M. (1995). Social motivations for codeswitching: Evidence from Africa. Oxford University Press.
- Nilep, C. (2006). Code switching in sociocultural linguistics. Colorado Research in Linguistics, 19(1).
- Poplack, S. (1988). Contrasting patterns of code-switching in two communities. Codeswitching: Anthropological and Sociolinguistic Perspectives. New York: Mouton de Gruyter, 215-244.
- Redouane, R. (2005). Linguistic constraints on codeswitching and codemixing of bilingual Moroccan Arabic-French speakers in Canada. In ISB4: Proceedings of the 4th International Symposium on Bilingualism (pp. 1921-1933).
- Robins, P. (2007). Turkish foreign policy since 2002: between a 'post-Islamist' government and a Kemalist state. International Affairs, 83(2), 289-304.
- Sambur, B. (2009). The Great Transformation of Political Islam in Turkey: The Case of Justice and Development Party and Erdogan. European Journal of Economic and Political Studies, 2(2), 117-127.
- Singh, R. (1985). Grammatical constraints on code-switching: Evidence from Hindi-English. Canadian Journal of Linguistics, 30, 33-45.
- Walker, V. (2011). Codeswitching as a power and solidarity strategy in the foreign language classroom: An analysis of language alternation strategies utilized in a Portuguese-English higher education class.
- Zabrodskaja, A. (2007). Russian-Estonian code-switching in the university.Arizona Working Papers in SLA & Teaching, 14, 123-139.
- Zakaria, M. H., Kalong, S., & Ida, R. (2010). Code Switching In Informal Interaction among A Group Of 4 th Year Tesl Students Of Utm. Code Switching In Informal Interaction among A Group Of 4th Year Tesl Students Of Utm, 1-8.

- Ayçiçeg˘i, A., & Harris, C. (2004). Brief report bilinguals' recall and recognition of emotion words. Cognition and emotion, 18(7), 977-987.
- Barandagh, S. G., Zoghi, M., & Amini, D. (2013). An Investigation of Teachers and Learners' Use of English-Persian Code Switching in Iranian Intermediate EFL Classrooms. Journal of Basic and Applied Scientific Research, 3(7)876-883.
- Barredo, I. M. (1997). Pragmatic functions of code-switching among Basque-Spanish bilinguals. Available in webs. uvigo. es/ssl/actas1997/04/Munhoa. pdf.
- Berk-Seligson, S. (1986). Linguistic constraints on intrasentential code-switching: A study of Spanish/Hebrew bilingualism. Language in Society,15(03), 313-348.
- Bialystok, E. (2001). Bilingualism in development: Language, literacy, and cognition. Cambridge University Press.
- Bishop, M. M. (2007). The role of language code-switching in increasing advertising effectiveness among Mexican-American youth. (Unpublished doctoral dissertation). The University of Texas, Arlington.
- Bowers, D. L. (2006). Grammatical constraints and Motivations for English/Afrikaans Code-switching: Evidence from a local radio talk show.(Unpublished doctoral dissertation). University of the Western Cape, Cape Town, South Africa
- Chiu, Miao-chin. (2012). Code-switching and Identity Constructions in Taiwan TV Commercials. 台灣學誌, (5), 27-49.
- Choy, W. F. (2011). Functions and reasons for code-switching on Facebook by UTAR English-Mandarin Chinese bilingual undergraduates. (Unpublished doctoral dissertation). UTAR, Kuala Lumpur.
- Dewaele, J.-M., & Pavlenko, A. (2002). Emotional vocabulary in interlanguage. Language Learning, 52, 263-322.
- Dor, D. (2004). From Englishization to imposed multilingualism: Globalization, the Internet, and the political economy of the linguistic code. Public Culture,16(1), 97-118.
- Dulm, O. V. (2007). The grammar of English-Afrikaans code switching: A feature checking account. Utrecht: LOT.
- Farahlexis, D. (2009). Attitudes towards English and Fil-English Code-switching Amongst High School Students in Ormoc City, Philippines.
- Gocheco, Paulina. M. (2013). Code-switching in Television-mediated Political Campaign Ads in the Philippines, The Philippine ESL Journal, (10), 30-55.
- Halliday, M. el al. 1964: The linguistic sciences and language teaching. London.

إن اختيار المتحدثين في هذا البحث كان على اساس التعابير الثقافية والدينية واللغوية المشتركة بينهم وكانت النتائج مشوقة.

الكلمات الرئيسية: ثنائية اللغة، التناوب اللغوي، اللغة العربية، اللغة التركية، الوظائف.

(1) Some researchers call it the *functional approach.* See Choy (2011).
(2) *Muvaffak* is the Turkish word, *muwaffaq*' is the Arabic word. It means (successful). Alex used the exact Arabic pronunciation.
(3) Alhamdulillah means *thanks God* in Turkish and Arabic. In Arabic, it is Alh'amdulillah with a stronger velar friction sound. Alex pronounced it in the Turkish way.
(4) This is also code-switching by Ryan. It was pronounced in the Arabic way. It was not discussed further since Ryan is the researcher and is aware of what the study is about.
(5) This term was used by Ayçiçegi & Harris, C. (2004).
(6) The word *yani* means *I mean* in both Arabic and Turkish but in Arabic it is pronounced as *ya'ni* with a glottal stop. It is considered a hedge or filler. So, here it is code-switching from English to Turkish but it was not discussed because it is related to the linguistic constraints of code-switching. This type of code-switching is not the focus of this study as mentioned in the methodology section.

References:-

- Appel, R., & Muysken, P. (2006). Language, Contact and Bilingualism. Amsterdam University Press.
- Aras, B., & Polat, R. K. (2008). From conflict to cooperation: Desecuritization of Turkey's relations with Syria and Iran. Security Dialogue, 39(5), 495-515.
- Auer, P. (Ed.). (2002). Bilingual Conversation Revisited. In P. Auer (ed.), Code-Switching in Conversation. London: Routledge.
- Auer, P. (1990). A discussion paper on code alternation. Papers for the workshop on concepts, methodology and data, Basel, January 1990. (European Science Foundation Network on Codeswitching and Language Contact), European Science Foundation, Strasbourg, France, 69–87.
- Auer, P. (1988). A conversation analytic approach to code-switching and transfer. Codeswitching: Anthropological and sociolinguistic perspectives, 48, 187-213.

to them since they are not familiar with these sounds even in words that they use in Turkey. The fact that Arabic and Turkish are two different languages sharing many words and expressions demonstrated how solidarity can be stronger when Alex code-switched to Arabic than to Arabic-Turkish utterances. Alex used solidarity code-switching both lexically and phrasally due to his capability of speaking Arabic. Alex, Gem and Umar used code-switching for creating solidarity which shows how much friendliness they can offer.

The psychological aspect of the speaker and its role in code-switching appears clearly in this study. These aspects are either emotional including anger, boredom and exclamation, or related to the mental state where the speaker is absent minded. One of the recurrent locations where code-switching occurs is when the speaker is absent minded. This fact was not referred to by previous researchers who looked at code-switching. For further research, code-switching in Iraq or Turkey can be explored. Code-switching for solidarity between Iraqi and Turkish speakers might differ when they are in Turkey or Iraq. Also, the grammatical constraints could be examined for the same study.

التناوب اللغوي وظائفه في محادثات اللغة الانكليزية بين متحدثين عرب وأتراك

الباحث
أحمد نجم العرداوي

المدرس المساعد
رائد عبد الحسن البعنون

جامعة الكوفة ـ كلية التربية المختلطة

الخلاصة:

تهدف الدراسة الى بحث ظاهرة التناوب اللغوي في محادثات اللغة الانكليزية بين متحدثين عرب واتراك حيث تشترك اللغتين العربية والتركية في تعابير كثيرة. يقوم المتحدثون بالتناوب من الانكليزية الى التركية او العربية او التركية-العربية أو العكس، في التعابير والوحدات الثقافية المشتركة بينهما. يحاول الباحث ايجاد وظائف واسباب لتلك الظاهرة مضافة الى الوظائف التي وصل اليها الباحثون السابقون.

code-switching of absence of mind were surprised after they looked at the transcription. They did not remember that they code-switched to Turkish, “are you sure I said that?!” Alex asked.

Conclusion:

Not all the functions listed by Auer (2002) and Appel and Muysken (2006) occured in the data. The hearer and the speaker’s capability of speaking / not speaking the language plays a major role in deciding and limiting the functions of code-switching. Basically in the data collected, code-switching from English to Turkish was used either to exclude interlocutors who do not speak Turkish or for both exclusion and topic shift. It was also used in emotional aspects and when the speaker was not paying attention as they spoke (absence of mind). Code-switching from English to Arbic-Turkish utterances or Arabic was used for establishing solidarity. Code-switching in this situation is an essential means of showing solidarity and including interlocutors in a constellation as Auer (2002) included in his list. The following table shows the language switched to and its relation to the reasons of code-switching:

Table (2): The function of code-switching and its relationship with the language switched to.

Code-switching function	From E to T	From E to A
Solidarity	yes	yes
Humor	yes	yes
Topic shift	yes	no
Quoting	yes	no
Excluding	yes	no
Psychological	yes	no

In a group where participants speak different languages, when the speaker code-switches to the mother tongue of the addressee, they mean to make that addressee more comfortable and feel like she/he is “one of them” as Alex stated in the interview. Alex sometimes used the Arabic pronunciation of such words to show solidarity rather than humor or mockery, which is often the case with the other participants who are not familiar with Arabic. His capability of speaking Arabic makes the Arabic sounds sound normal to him and not “funny and strange,” as confirmed in the interview.The other participants, Umar and Gem used code-switching from English to Arabic for humor because some of the Arabic sounds sound “funny”

One of the interesting remarks noted in this study is that participants code-switch to their mother tongue when they are absent-minded or busy doing something else at the moment of code-switching. This phenomena was not referred to before by researchers. See the following example:

12.1- Ryan: No, but everyone knows it.

12.2- Umar: I don't think so.

12.3- Ryan: Yes they do.

12.4- Umar: No they don't... (Trying to plug in his computer charger) **iyi valla**.

[I swear]

Alex also produced this type of code-switching as he was wiping his cup and talking talking to Mary at the same time:

13.1- Alex: Hotels yeah, yeah that's true yeah that's true.

13.2- Mary: And the city is more less crowded than the weekend soo.

13.3- Alex: [Wiping his cofee cup] **Doğru, doğru diyorsun.**

[You said right-You are right]

13.4- Mary: You can just walk around the city.....

13.5- Ryan: Yea, yeah

This is one of the recurrent locations where code-switching occured in the conversations. It has not been referred to before by the researchers who examined the social and psychological aspects of code-switching. It is related to the psychological perspective of code-switching. Researchers looked at code-switching in its psychological perspective without refering to the fact that absence of mind is one of the slots where code-switching occurs. In this type of code-switching there is no function or point of the code-switching, it is related to the psychological state of the speaker. I will call it *zero function code-switching*. Dewaele (2008) argued that emotional code-switching is related to strong feelings. This does not apply here since the absence of mind is not a strong feeling; rather, it is no feeling at all. In the interviews, the participants who experienced

10.3- Ryan: Lesson?

10.4- Umar: No. Nothing like that **Allah kahretsin ya.** Dude! The signal is gone and I have a class that I have to prepare...

[God damn it]

10.5- Ryan: Ok. Check it out then. I'm hungry. I'll go eat something.

10.6- Umar: Ok. I'll.. ahh.. check it out. I keep forgetting things. I hate this. Then aaa I'll go to the school.

The expression here *Allah kahretsin ya!* means *god damn it!*. By saying it in Turkish, Umar expressed his anger his mother tongue or "expressive language." At the same time, he excluded Ryan since expressions like that are frowned upon culturally. In the interview, Umar stated that he feels comfortable cussing in Turkish when he is around people who can not understand Turkish.

Umar also code-switched when he was bored. These code-switched expressions were mainly interjections:

11.1- Umar: Yeah dude. Years go by quickly.

11.2- Ryan: Yeah they do.

11.3- Umar: **Vaaay**!.

[Oh!]

11.4- Ryan: What's up?

11.5- Umar: Nothing g I, I just saw errr.. saw s something.

[.....]

11.6- Ryan: Yeah.

11.7- Umar: Ok. Let's go sometime. Yani[6] **offf..**.I got bored of sitting here dude the whole thing man [uhh]

11.8- Ryan: Yeah.

In (11.7), Umar code-switched into the Turkish *offf* as a means of expressing his feeling of boredom.

Absence of mind

solidarity. He also switched to Arabic-Turkish words in Turkish pronunciation for solidarity.

The Psychology of Code-switching

Emotional Code-switching

In the data collected, sometimes the participants used code-switching under emotional circumstances. According to Javier et al.(1993) multilingual speakers usually use their first language when they are overwhelmed by emotions such as anger or frustration and this is the reason why the first language is called "the language of expressiveness"(5). On the other hand, the second language is "the language of distance" (i.e.,bilinguals feel more comfortable using their L2 in discussing sensitive topics) (Dewaele & Palenque, 2002). Many researchers (cf. Dewaele & Palenque, 2002, Javier et al.1993; Mattsson & Burenhult, 2009) explored how code-switching occurs in emotional patterns such as anger, love, etc.

In the data of this study, Umar was the only participant who produced emotional code-switching. In the following conversation, Umar spilled coffee on his pants and as a reaction, he code-switched to Turkish words of frustration.

[33 seconds pause]

9.1- Umar: **Hadi yaa!** I can't believe it man!

[Oh my God!]

9.2- Ryan: What happened?

9.3- Umar: **Ya of be abicim.**

[Oh dear brother]

9.4- Ryan: Dude what the heck are you saying?

9.5- Umar: Dude I spilled the coffee here. Look.

Umar codeswitched in (9.1) and (9.3) as an emotional reaction of anger or sometimes exclamation. In the following example, the utterance was stronger:

10.1- Ryan: Was it a concert?

10.2- Umar: No.

6.10-Gem: So the point is, he is mu.. **munafiq'.. fiq' fiq'..** [Laughing]

The topic in this conversation is historical and religious. Gem used the Turkish pronunciation of the word *Melun Yezid* (cursed Yezid) at the begining to establish historical closeness of views with Ryan about this historical event.

7.1- Ryan: Err, the king at that day, his name is Yezid

7.2- Gem: Aaaaa we use a word for a slang of sorts before it.

7.3- Ryan: So what do you use it for?

7.4- Gem: We use it as a degrading word.

7.5- Ryan: Hmm. I see.

[.....]

7.6- Gem: Yeah. **Melun Yezid**

7.7- Ryan: Yeah. Mel'oun means cursed.

In the following part of conversation is another example that shows Gem's reaction to the Arabic pronunciation of Arabic-words as being "funny":

8.1- Ryan: Yeah. Mel'oun means cursed.

8.2- Gem: Aaaa

8.3- Ryan: Uhuh.

8.4- Gem: [Laughing**] Mel'oun!**

[Both laughing]

It is clear that the function of code-switching is not always distinctive or easy to define. The phonological choice and the target language play a major role in the interpretation of the hearer to the speaker's point of code-switching. For instance, the familiarity of the hearers is a distinctive feature in defining whether it is humor or solidarity that led the speaker to code-switch as in the case with Alex, Ryan and Mary in (5.1-5.6).

In code-switching, familiarity with the target language also shapes the function of code-switching. Gem, who is not familiar with Arabic code-switched to Arabic for humor as much as Alex did for

5,5- Mary: {Laughing}

5.6- Ryan: {Laughing}Thank you, thank you. Oh you know this one. Suret (chapter) inshirah?!

In (5.4), the word *inshirah'* is an Arabic word. It is not used in Turkish except by people who read the Holy Quran because it is the title of one of the Quran chapters. So, in (5.4), Alex switched from English to Arabic not to Turkish. This is a stronger example for establishing solidarity with Ryan than the previous example in (5.2, 4.2 and 3.4) because in (5.4) the switching was linguistic and phonological rather than phonlogical only. Ryan was impressed that Alex knew this word (5.6).

In another conversation, Gem found the Arabic pronunciation of the Arabic-Turkish words to be "funny." Gem code-switched from English to the Arabic pronunciation of the Arabic-Turkish words as a way of being humorous.

6.1- Gem: Dude this guy is a real... you know what's the word?

6.2- Ryan: What guy?

6.3- Gem: Our prime minister you know him..

6.4- R: Yeah sure. What word you mean?

6.5- Gem: I don't know what is the English word for **Münafık**.

[hypocrite]

6.6- R: Oooh ok, we have it. We say **munafiq'!**

6.7- Gem: (Laughing) Dude, funny. **Munafiq'**

6.8- Ryan: What's funny about it?

6.9- Gem: The sounds. The way you say it is really funny. The q' you know.

In (6.7), Gem finds the word *munafiq'* as it is pronounced in Arabic to be funny. He used it first in (6.5) as he did not know the English word for it. This is what Appel & Muysken (2006) referred to as *referential* (lack of knowledge). Gem code-switched to that word later with the Arabic pronunciation as a means of being humorous or sarcastic, as in the following example.

4.3- Mary: [Laughing]. Is it better right now?

4.4- Ryan: {Yeah, yeah}

In (4.2), Alex used phrasal code-switching. This indicates his capability of speaking a decent Arabic. It can be concluded from this example, that the phonological issue plays a major role in deciding whether the code-switching is from English to Arabic or from English to Turkish by Mary's laugh. The interpretation of Mary to these code-switching patterns depends on how familiar she is with them. In the interview, Alex mentioned that "Arabic sounds cool to me, you know. I love Arabic since I was a kid. I'm used to it although I don't speak it very well." When Alex used Arabic-Turkish words in Turkish pronunciation, there is no indication that his goal is to be sarcastic or humorous. Mary did not not laugh at any of his usage of these words when he pronounced them in the Turkish way, as in the following example (5.2), simply because these words did not sound funny to her because the way Alex pronounced them is familiar to her as she heard them in Turkey. Her laughing in (4.3) at Alex's utterance in (4.2) was because of the way he pronounced the phrase. She interpreted it as humor and she thought that" they sound weird to me," as she explained in the interview.

Alex produced other code-switching pattern for solidarity in this conversation to comfort Ryan. The topic was about Ryan's homesickness and his worries about his country's future. The solidarity in these code-switched utterances was from Alex's side although Mary's reaction to this type of code-switching was laughing. Another code-switching example that was used by Alex to show solidarity and received by Mary as humor was (5.4):

5.1- Ryan: I feel...

5.2- Alex: **Alhamdulillah**(3) very good.

[Thanks God]

5.3- Ryan: Alh'amdülillah(4) thank you. You know I feel.. I feel like I'm suffocating man. Memphis like... is good city but you know, you can't go out at night.

5.4- Alex: Allah will give you will give you **inshirah'**

[open chest: happiness]

sound "funny" and hard to pronounce. In the data collected, Alex is the only participant who can speak the Arabic-Turkish and Arabic utterances with an Arabic accent with no appreciable effort. Here is an example from the conversations:

3.1- Alex: You'll be going to... you know.. Iraq sooner*.

3.2- Ryan: Yeah, I'll be ok but.. I still feel homesick, you know?

3.3- Mary: Ooh

3.4- Alex: Oh, sorry to hear that man, **İnshallah** you'll be **muwaffaq'**.(2) [God Willing]

[Successful, has no problems]

3.5- Mary: {Laughing}

3.6- Ryan: {Thank you very} much. Thank you.

The distinctive feature that defines Arabic-Turkish words to be more Arabic or more Turkish is the pronunciation and stressing/ unstressing the velar sounds. Sometimes, Alex code-switched into Arabic-Turkish words with an Arabic pronunciation. The word *Inshallah* is pronounced the same in Arabic and Turkish. The word *muwaffaq'*, however is used in both languages but pronounced differently in Arabic than in Turkish. Alex pronounced it exactly in the Arabic way. The more Arabic the pronunciation is, the more solidarity it establishes since the addressee here is Arabic. When Alex used these two Islamic Turkish-Arabic words, he was trying to establish solidarity with Ryan and alleviate his homesickness. He did that to establish a stronger solidarity or to make Ryan "feel at home" according to the interview.

Mary's laugh in (3.5) indicates that she is not familiar with that pronunciation *muwaffaq'*, with a stronger velar stress on the last sound, and finds it "funny and strange," as she stated in the interview, although Alex's point here was not humor because he is familiar with Arabic. Another example is:

4.1- Ryan: It's good. It's doing good actually. It's all good. You know after... after Saddam was gone.

4.2- Alex: **La'netu Allahi a'layhi**

[Curse be upon him]

Alex is a religious Muslim person. In general, religious Muslim people support Erdoğan, the Turkish prime minister (Sambur, 2009). Alex was irritated by Mary's political view and asked her in Turkish to change the topic in a mildly tensional tone although using the endearment word *canim* (sweetheart). Auer (1988) referred to topic change as a function of code-switching but he meant that switching the language itself is the means of swiching the subject, "Again, switching from Italian into German is one of the means used to terminate one and to initiate the next stretch of talk."

Humor and Quoting

In the following part of the conversation, Gem used a funny quote from a movie. He code-switched to Turkish, the original language of the movie at that point.

2.1- Gem: There's this funny actor called Şener Şen..[Shener Shen]

2.2- Ryan: Uhuh

2.3- Gem: Yeah. He's so funny man. He makes the impersonation of a German officer with a dog, talking to a bus driver.

2.4- Ryan: Hmm.

2.5- Gem: You should watch it. It's hard to explain. But he goes **"this is qarpuz"** and it's so funny. [laughing] [This is watermelon]

2.6- Ryan: [Laughing]

2.7- Gem: Ok. It must be on YouTube also.

As a dual function of code-switching (2.5) in the above conversation, Gem pronounces the quote in a funny accent trying to impersonate the comedian actor as a means of being humorous.

Humor or Solidarity?

In every language, there are sounds that sound "strange and funny" to others (Stevik, 1990). Although there are many words shared by Arabic and Turkish speakers, the way these words are pronounced is often different. For some Turkish speakers, especially those who do not practice reading the Holy Quran, Arabic words

In the following part of the conversation, Alex asked Mary to change the topic because he did not like to talk about politics, especially when he had a different view about Erdoğan, the Turkish prime minister.

1.1- Ryan: Thank you. How is the protest going in Turkey?

1.2- Mary: Too bad {you know}?

1.3- Ryan: {Really? }

1.4- Mary: Erdoğan is... was really brutal on the protestors. And then you know there was a big chaos {in the coun}try, the economy was really going {down}...

1.5- Ryan: {Mmm} {really} So do you like Erdogan? I..I met some people who like him.

1.6- Mary: I don't like him really, there are good stuff that he done... he has done before, you know, there's also terrible stuff he's doing, arresting the young people. Because of their thoughts.

[.....]

1.7- Ryan: Because of their ideology huh?

1.8- Mary: Yeah, yeah yeah

1.9- Ryan: {Yeah}

1.10- Alex: **{Canım} benim.. birazcık şeyi değiştirmek ister misin, konuyu değiştirmek ister misin?**

[Sweetheart, would you like to change the thing a little, the subject a little?]

1.11- Mary: Anyways you know, it's gonna be better don't worry.

1.12- Ryan: Oh ok. Thank you. So...(noise of moving chair) it's almost like in Iraq now.

Alex code-switched in (1.10) for a dual purpose; by speaking Turkish, he asked Mary to change the topic without drawing Ryan's attention, hence, excluding him from the conversation. He did not use the language itself to change the topic the way that Auer (1988) explained. Auer said, as will be quoted later, that just switching the language could cause topic change even when it is not explicit in words. This happens usually after a period of silence.

Example: (Researcher to Alex)

Ryan: What political standpoint do you support towards Erdogan (the Turkish prime minister?

Data and Analysis

In the collected data, the participants code-switched from English to Turkish and from English to Arabic. Mary is the only participant who did not code-switch from English at all, neither to Turkish nor to Arabic, even when she answered the Turkish speakers. This can be attributed to the fact that she learned English in a relatively early age using concentrated programs. The following table illustrates the code-switching occurring in this study:

Table (1): Explains code-switching of the participants

Participants	E to A	E to T	Lexical		Phrasal	
			E to A	E to T	E to A	E to T
Alex	yes	yes	yes	yes	yes	yes
Gem	yes	yes	yes	yes	ϕ	yes
Mary	ϕ	ϕ	ϕ	ϕ	ϕ	ϕ
Umar	yes	yes	yes	yes	ϕ	yes

Notes:

1- For the purposes of the study, the term *lexical* means words or utterances that consist of two words only such as a noun preceded by an adjective or idioms that are written as one word like *Inshallah* (God Willing). The term *phrasal,* on the other hand, refers to sentences and structures containing more than two words.

2- Generally, the fine line between Arabic and Turkish in this study is the phonological difference only of the words shared by these languages.

Dual Functions of Code-switching

Exclusion or Topic Shift

The following conversation took place in Starbucks where the participants usually meet. It started in the evening about half an hour after all the participants showed up. The conversation was by Alex, Mary and Ryan. They started talking about Iraq and the political struggle among the political parties. After that, Ryan asked Mary about the political conditions in Turkey.

5- Metalinguistic, to “show off” and exhibit linguistic skills.

6- Poetic function serving as jokes, puns and so on.

The current study looked at code-switching by Turkish speakers of English conversing with the researcher. I looked at how the frameworks of Appel & Muysken (2006) and Auer (2002) are manifested in the data. The study also tried to find additional social or discourse related reasons for code-switching basing on the fact that the mother tongue of the participants is different from the addressee’s language, and the two languages (Turkish and Arabic) share only a percentage of words and phrases due to the cultural and religious contact between Turkey and other Arabic countries. The distinction between switching to Turkish and Arabic was also referred to see the role of the language switched to in shaping or limiting the functions. The linguistic or grammatical code-switching was not explored I this study.

Additional functions or reasons of code-switching were looked for, including those related to the psychological or emotional aspects. Although the fact that the researcher is one of the participants gave additional insights to infer conclusions; the claims in this study were interview based, concluded from the context of the conversations and/or supported by previous research.

The interview was conducted in three stages:

1- **Pre-analysis** stage: In this interview, the interviewees talked about their linguistic and ethnic background.

2- **While analyzing** stage: While analyzing the data, the researcher wrote down questions to be asked to the participants to support the claims and conclusions.

Example: (Researcher to Mary)

Ryan: “What made you laugh after Alex said ….?”

Mary: “Because, you know they (the words) sound weird and funny, [laughing] no offence.”

Sometimes, text messaging was used in this stage of the interview process.

3- **Post-analysis** stage: After finishing the draft of analyzing the data, additional questions were asked to the interviewees.

be exposed to the Arabic language of the sermons. He keeps reading and listening to the Quran which is more rewarding when it is read in Arabic according to the Islamic traditions. He learned English from public schooling and improved it by watching American movies in Turkey. Unlike private schools, public schools in Turkey teach English as a class but do not use it as a medium of instruction according to the participants. Gem and Umar also learned English from the public schools in Turkey, but they improved their English as they came to the United States two years ago. Except for Alex, the other three participants can not speak Arabic, but they learned some Arabic words and phrases by hanging out with Alex and Ryan.

The frameworks proposed by Auer (2002) and Appel and Muysken (2006) were used. The reason of using both of these frameworks is because they complement each other. Some of the functions of Auer's are not available in Appel and Muysken's list and vice versa.

As for the functions of code-switching, Auer (2002) listed eight reasons, these are:

1- Reported speech or "staging another person's speech."

2- Including/excluding participants from a constellation of people

3- Parentheses or marginal remarks

4- Reiteration or repetition or clarification, attracting attention and organizing turn taking.

5- Language manipulation such as pun.

6- Shifting the mode or activity.

7- Changing the topic

8- Contextualize conversational activities

Appel & Muysken (2006) listed six reasons. These are:

1- Referential (lack of knowledge in the other language)

2- Directive (to direct the speech to a specific person speaking the same language.

3- Expressive, emphasizing a mixed identity

4- Phatic function, change of tone of conversation

The current study tries to find if there are additional functions for code-switching produced by Turkish speakers communicating with an Iraqi speaker. Considering solidarity as one of the functions of code-switching to confirm identity (Walker, 2011), it is important to look into code-switching taking into consideration the political and historical differences between Iraq and Turkey. Code-switching and its role in strengthening solidarity could be a means of alleviating the tension between Iraq and Turkey.

Methodology

In this study, the researcher tried to answer the question: Why do Turkish speakers code-switch from English to Turkish or Arabic? How can the language they switch to be related to the function of code-switching?

To answer the above questions, four conversations were recorded with four Turkish participants and the researcher, who was named Ryan in this study. The participants are: Alex, Gem, Mary and Umar. None of these names are real to keep the participants anonymous. The conversations were mainly in English. They were casually on different random topics. I used Conversation Analysis framework to examine code-switching by the Turkish speakers when they talked to the researcher or to each other switching to Arabic-Turkish or merely Turkish forms. There was no focus on Ryan's code-switching since he was aware of the study. The participants were interviewed after the conversations were recorded. Notes believed to be relevant to the study were taken by the researcher. These notes were utilized to back up the data and the conclusions based on them.

As for the linguistic background, the four Turkish participants speak English as a foreign language. Ryan is an Arabic speaker of English. Mary has taken several English programs in the United States. According to her, these programs, in addition to going to a private school in Turkey, helped improve her English. She is the only female participant in the study. She started learning English when she was ten years old. She came to the United States five years ago. She tries to spend her time with American friends and groups to get more exposure to the English language. Alex is a religious Muslim man. He attends the mosque regularly where he has the chance to

investigated the linguistic constraints governing the intra-sentential code-switching in a Spanish/ Hebrew environment. She refuted the universality of the size of constituent rule. She also found that bilinguals switch often where the L1 and L2 grammars are unparallel. Redouane (2005) looked at four Moroccan Arabic- French speakers in Canada. The researcher tried to test the universality of the linguistic constraints that govern code-switching. She found some violations in these rules such as the *size of constituent,* (sentences vs. words). She refuted the myth that says code-switching happens in words more often than in longer utterances such as phrases and sentences which was also confirmed by Berk-Seligson's results. Researchers of the linguistic code-switching usually use the experimental paradigm in their studies and Chomsky's framework of generative grammar; see (Bialystock, 2001; Lowi 2005; and Dulm, 2007).

Recently, a new methodology appeared to discuss code-switching; the discourse related method to "bridge the gap" between the former two models (Lowi, 2005). Auer (2002) is an example of that paradigm. In his article, *Bilingual Conversation Revisited,* the researcher located eight positions in conversations where code-switching occurs. Lowi (2005) used this approach to investigate code-switching in "naturally occurring conversations" of four Spanish/English speakers on the phone.

Researchers also looked at code-switching from the psychological or emotional perspective, (cf. Dewaele & Palenque, 2002, Javier et al.1993; Mattsson & Burenhult, 2009). They investigated code-switching under emotional effects such as anger, exclamation, and love. Javier et al. (1993) stated that people usually use their first language when overwhelmed by emotions such as anger or frustration and this is the reason why the first language is called "the language of expressiveness." Panayiotou (2004) investigated the verbal construction of emotions in bilingual/ bicultural environment. "The findings showed that bilinguals reacted differently to the two versions of the story, offering culturally appropriate emotional responses." Johar (2011) examined the emoticons on Facebook with a Malay speaker of English. He concluded that code-switching does not correlate with positive smiley emoticon usage as they are not as "expressive" as the verbal constructions.

Other researchers, within the same sociocultural trend, looked at code-switching in specific environments such as *education* or among students as in Zakaria et al. (2010) and Farahlexis (2010) who investigated the attitudes towards code-switching in a comparative way between 140 private school students and other 140 public school students. Another study in school environment was done by Barandagh et al. (2013). In that study, the researchers were concerned with code-switching among students and teachers in EFL classrooms.

Many researchers looked at code-switching in media or internet. For example, Chiu (2012) examined code-switching and identity constructions in Taiwan TV commercials. Bishop (2007) researched the role of code-switching in promoting the advertising outcomes among Mexican-American young fellows. Gocheco (2013) looked at political campaign ads on Philippine TV. She examined the occurrence, patterns and functions of code-switching. Choy (2011) investigated the functions and reasons of code-switching on Facebook. He concluded that code-switching occurs in written postings for the same reasons as the verbal utterances listed by Auer (2002), these are: reporting speech, including or excluding interlocutors, manipulating or pun, and to changing activity or topic. He added that the expressive, the referential, and the metalinguistic functions are the most common factors of code-switching in online communications.

On the other hand, researchers looked at code-switching from another important angle; that is the grammatical or syntactic model. They looked carefully where in the sentence code-switching occurs and what are the grammatical constraints that govern code-switching and where it happens (bound-free morphemes, etc.). Lowi (2005) and Myers-Scotton (1995) attributed that type of code-switching to the psycholinguistic nature. This means that bilingual speakers, for example, apply grammatical rules usually from their native language to their second language. They integrate their first language with their second language. ESL teachers should be interested in that regard. Bowers (2006) investigated the grammatical constraints governing the English-Afrikaans code-switching. She found that code-switching occurs even when there is no equivalence in word order between the source language and target language. Berk-Seligson (1986)

(Auer, 2002; Barker, 1975; Dor, 2004; Moyers, 1998; Myers Scotton, 1992; Singh, 1985). The literature of studies in that regard has been both rich and varied. The importance of code-switching increased with the augmentation of bilingual and multilingual speakers due to the exposure to other languages through the links facilitated by media and internet (Dor, 2004).

The theories and perspectives through which researchers have conducted their studies also varied in the light of their foci and purposes of these studies. Many researchers examined code-switching from the social and sociolinguistic point of view. This view represented the majority of these studies and as Berk-Seligson (1986) stated, “Studies on code-switching have blossomed in recent years, the bulk of them concentrating on social and functional factors that operate to constrain it.” The adaptors of this theory mainly tried to answer the questions: why do bilingual or multilingual speakers code-switch? Or what are the functions(1) of code-switching?

These studies were concerned with the social and political motivations of code-switching (Lowi, 2005). For example, Barredo (1997) looked at the pragmatic functions of code-switching among Spanish bilinguals. He concluded that the motivations behind code-switching can be “deeper than lack of competence.” Moyer (1993) examined code-switching by immigrants in Gibraltar where English and Spanish speakers have been in contact for centuries. He pointed out that the social, economic and historical factors may affect the use of code-switching. Auer (2002) wrote or compiled a book tackling the conversational dimensions of code-switching, identity, and other implications of code-switching. Trying to find a precise definition for code-switching, Nilep (2006) conducted a study and introduced a shortened amount of literature on code-switching in the light of sociology, psychology and sociolinguistics. The researcher tried to “suggest a definition of the term for sociocultural analysis.” The definition was “the practice of selecting or altering linguistic elements so as to contextualize talk in interaction.” A leading study in this regard was by (Myers Scotton & Ury, 1977). Their study was pioneering regarding the social functions of code-switching. The researchers distinguished three “social arenas” in which code-switching occurs: identity, power and transaction.

linguistics as a whole." According to Barredo (1997), researching intra-sentential code-switching has been "neglected and stigmatized."

Although Auer (1990) adopts the impossibility of collecting a comprehensive inventory of the functions or reasons of code-switching, researchers already looked at the functions and reasons for code-switching and found several reasons and functions. Relying on the framework of Jacobson (1960) and Halliday et al. (1964), Appel & Muysken (2006) listed six reasons for code-switching. Auer (2002) listed eight reasons that are to some extent similar to these of Muysken & Appel. These reasons will be listed later in this study.

The purpose of the current study is to examine how these frameworks of Appel and Muysken (2006) and Auer (2002) can be applied to Turkish speakers switching from English to Turkish, to Arabic Turkish utterances or to merely Arabic structures. The researcher will try to find additional reasons for code-switching since the interlocutors in each conversation share only a small part of the Arabic vocabulary and culture.

The political tension between Turkey and Iraq, two neighboring countries, has escalated in the last few years especially after the Syrian uprising. The reasons are totally political, historical and religious. The political disagreements have increased recently after the Syrian uprising and the conflict over the Kurdish region, for details, see (Robins, 2007) and (Aras, 2008). This study is important in the researcher's point of view for the fact that code-switching could play a role in increasing the solidarity between the speakers of Turkish and Arabic and contribute to alleviate the tension between the two peoples.

As a language, Arabic has its influence on Turkish. Arabic loanwords are essential in the Turkish language due to the influence of the Ottoman Empire (Moya, 2008). Rather than sharing the same language, the interlocutors in each conversation will be from two different languages except for the specific percentage of vocabulary they share. This is where the significance of this study comes from according to the researcher's point of view.

Background on code-switching

Code-switching has been in research for many years in the bilingual-multilingual field in both sociolinguistics and syntax see

Code-switching: Functions in English Conversations among Turkish to Arabic Speakers

Researher.
Ahmad Najm al-Ardawi

Asst. Lect.
Raed A. Albanon
raeda.jawan@uokufa.edu.iq

University of Kufa College of Education

Abstract:-

The purpose of this study is to examine the functions of Arabic and Turkish speakers switching from English to Turkish, to Arabic Turkish utterances or to merely Arabic utterances. The researcher tries to find additional reasons for code-switching besides the functions proposed by previous researchers, since the interlocutors the current study share part of the vocabulary and culture as Arabic and Turkish speakers.

The shared proportion of language between Arabic and Turkish, mainly vocabularies and special religious expressions inspired the researcher to select the interlocutors participating in this study. The results are both exciting and surprising.

Keywords: Code-switching; Arabic; Turkish; Functions

The research on code-switching is vast in the field of bilingual-multilingual territory. According to Nilep (2006), there are more than 1,800 articles dealing with code-switching only in linguistics with its different disciplines. The term code-switching refers to the phenomenon of shifting from one language or register to another in the middle of communication. The approaches of tackling this trend vary in accordance with the focus of the researchers and the purpose of their studies, (cf. Auer, 2002; Barredo, 1997, Bishop, 2007; Choy, 2011; Dewaele & Palenque, 2002; Lowi, 2005; Myers-Scotton & Ury, 1977; Redouane, 2005).

The code-switching phenomenon has been in existence as long as bilingualism and multilingualism have existed. It drew serious attention of researchers in the last few decades (Poplack, 1988). Auer (2002) stated that, “Code-switching used to be a matter for a few specialists in the 1950s and1960s, of peripheral importance for