

**Practices and Influencing Factors of Code Switching
among Russian Arabic Bilinguals in Jordan**

الممارسات والعوامل المؤثرة في التحويل اللغوي بين ثنائيي
اللغة الروسية-العربية في الأردن

**Prepared by
Christina Samer Musleh**

**Supervised by
Dr. Wajed Rasmi Al Ahmad**

**A Thesis Submitted in Partial Fulfillment of the Requirements
for the Master's Degree in English Language and Literature**

**Department of English Language and Literature
Faculty of Arts and Educational Sciences
Middle East University**

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Authorization

I, **Christina Musleh**, authorize the Middle East University to provide copies of my thesis on paper and electronically to libraries, organizations, and institutions concerned with scientific study and studies upon request.

Name: Christina Musleh

Date: 3 / 6 / 2024.

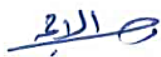


Signature:

A handwritten signature in blue ink, appearing to read 'Christina Musleh', written over a horizontal line.

Thesis Committee Decision

This thesis titled “Practices and Influencing Factors of Code Switching among Russian Arabic Bilinguals in Jordan” was successfully defended and approved on 28 / 5 / 2024.

Examination Committee Members

Name	Workplace	Title	Signature
1. Dr. Wajed Rasmi Al Ahmad	Middle East University	Supervisor	
2. Dr. Nasaybah Walid Awajan	Middle East University	Internal Examiner – Committee Head	
3. Dr. Linda Suleiman Al-Abbas	Middle East University	Internal Examiner	
4. Prof. Ibrahim Mohammad Abushihab	Al-Zaytoonah University	External Examiner	

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Dedication

I would like to dedicate this work to my mother and my husband, who showed me constant support, love, motivation, and encouragement throughout my thesis. Their belief in my abilities was crucial.

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Practices and Influencing Factors of Code Switching among Russian-Arabic Bilinguals in Jordan

Prepared by

Christina Samer Musleh

Supervised by

Dr. Wajed Rasmi Al Ahmad

Abstract

The thesis investigates code-switching by Arabic – Russian bilingual speakers. How they employ code-switching, in addition to the factors that impact the code-switching patterns within their speech and family dynamics. The thesis followed a mixed approach: quantitative and qualitative. The quantitative method is conducted through a questionnaire that was distributed to 100 Arabic-Russian speakers who are half-Russian, half-Arab. A semi-structured interview was conducted, with 20 half-Russian, half-Arab and their answers were analyzed qualitatively. To highlight the types of code-switching, 31 WhatsApp messages are collected and classified into inter-sentential code-switching and intra-sentential code-switching, which have been analyzed in depth in the Jordanian context. All results are analyzed in light of Spolsky's (1998) seminal work in sociolinguistics. The results have indicated that language comes as a social behavior and that it explicitly expresses the orientation and the cultural identity of the speaker, which can be seen through the results of the data, which suggest that the linguistic behaviors of the Arabic – Russian speakers meet the language family policy and language management of Spolsky (1998).

Keywords: Influencing Factors, Russian-Arabic Bilinguals, Code Switching.

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إعداد

كريستينا سامر مصلح

إشراف

الدكتورة: وجد رسمي الأحمد

الملخص

الدراسة استقصت التحويل اللغوي بين المتحدثين ثنائيي اللغة العربية والروسية، وكيفية توظيفهم للتحويل اللغوي، بالإضافة إلى العوامل التي تؤثر على أنماط التحويل اللغوي في كلامهم والعوامل العائلية التي تؤثر على هذا السلوك اللغوي. وقد اتبعت الدراسة نهجًا مختلطًا: كميًا ونوعيًا. أجريت الأسلوب الكمي من خلال استبيان، مكون من مئة متحدث عربي - روسي. وأجريت مقابلات شبه منظمة، حيث كان المشاركون عشرون شخصًا وتم تحليل إجاباتهم بشكل نوعي. لتسليط الضوء على أنواع التحويل اللغوي، جمعت واحد و ثلاثون رسالة عبر تطبيق واتساب وتصنيفها إلى تحويل لغوي بين القسمين وتحويل لغوي داخل القسم، وتم تحليلها بعمق في هذه الظاهرة في السياق الأردني. تم تحليل جميع النتائج في ضوء العمل البارز في علم الاجتماع اللغوي لسبولسكي (1998). أظهرت النتائج أن اللغة تأتي كسلوك اجتماعي وأنها تعبر بوضوح عن التوجه والهوية الثقافية للمتحدث، ويمكن رؤية ذلك من خلال نتائج البيانات التي تقترح أن السلوك اللغوي للمتحدثين باللغة العربية والروسية يتماشى مع سياسة اللغة الأسرية وإدارة اللغة لسبولسكي (1998).

الكلمات المفتاحية: التناوب اللغوي، العائلات الروسية-العربية، ثنائية اللغة.

CHAPTER ONE

Introduction

1.1 Background of the Study

The present thesis focuses on code-switching as a linguistic phenomenon practiced by bilingual and multilingual speakers, especially bilingual Arab-Russian families in Jordan, aiming to observe the pattern of linguistic behaviors within their daily interactions. As a Russian- Arabic bilingual speaker, the researcher believes that the Russian-Arab bilingual community in Jordan shows linguistic behaviors that are determined and influenced by different cultural, historical, and social factors. Such examination would become a gateway to understanding the mechanics of code-switching and the motivations that stand behind it. On the other hand, adding more to the literature on this linguistic feature within the Jordanian context; observing patterns, the motivations behind the patterns, and the contexts of code-switching.

Contrary to the misconceptions that are spread about this topic, code-switching cannot be considered an indication of confusion within the speech of a multilingual or bilingual individual but rather a manifestation of linguistic skill that this individual acquires. Among children, code-switching serves as a strategic tool for language change. The contact between languages helps in changing such languages. Since each language borrows a set of vocabulary from the other, according to Kremin et al. (2021), there is a positive role of code-switching in effective communication and language development, particularly in the early stages of bilingualism.

In addition, by using approaches to drawing attention to this linguistic minority, the thesis aligns with a broader academic trend where scholars have delved into language practices within various minority groups in Jordan. Focusing on the Arab-Russian

context, the thesis mainly seeks to enrich the existing body of knowledge, offering a nuanced understanding of code-switching behaviors that is contextually grounded and culturally informed.

To clarify such behaviors, it is important to understand the dynamic nature of communication in the presence of more than one language within the same context. As well as to understand the reasons that motivate switching between codes, covering language use, choice, and expression within different settings (Kremin, Alves, Orena, Polka, & Byers-Heinlein, 2021).

1.2 Statement of the Problem

While many research papers have been conducted on code-switching in minority communities in Jordan and in different Arab countries, a notable gap is observed in relation to the Russian-Arabic minority in Jordan. As far as the researcher knows, no studies were conducted on code-switching between Arabic and Russian in Jordan. The motivation of this thesis is deeply personal and rooted in the researcher's identity as a Russian-Arab bilingual individual. Thus, we are hoping to determine the way that Russian-Arabic speakers would code-switch. In addition to why and how they practice it between both languages to facilitate communication in different settings, and to investigate the behavioral practices associated with this linguistic phenomenon among Arab-Russian speakers in Jordan.

1.3 Objectives of the Study

- This thesis is conducted in order to investigate the way that Russian and Arabic speakers would switch from one language to another in their speech, especially within the household.

- To investigate the behavioral practices associated with code-switching among Arab-Russian bilingual individuals in Jordan.

1.4 Questions of the Study

The current study aims to answer the following question:

What are the behavioral practices associated with code-switching among Arab-Russian bilingual individuals in Jordan?

1.5 Significance of the Study

This study holds importance in examining the verbal interactions of half-Jordanian and half-Russian families, with a specific focus on code-switching dynamics and the language choices within the family. The thesis aims to explore the nuanced aspects of bilingualism within the Russian-speaking community in Jordan. This sociolinguistic investigation becomes particularly relevant in the Jordanian context, where code-switching is prevalent, especially among families with non-Arab origins. The substantial representation of Russian-Jordanian families in this linguistic phenomenon makes them a noteworthy subject of thesis, offering insights into the distinctive patterns of code-switching within this segment of the Jordanian community. The thesis contributes to a comprehensive understanding of linguistic practices in Jordan, adding valuable dimensions to the sociolinguistic landscape of the region.

1.6 Limitations

The thesis is focused on Russian-Jordanian families, limiting its scope to this specific category and excluding bi-lingual families and those from other origins using languages other than Arabic and Russian in their daily speech. The researcher tried to follow a different set of methods in order to collect the data, mainly with the aim of avoiding limitations of lack of sources, and these methods have included a questionnaire that was distributed to 100 participants, semi-structured interviews that were conducted with 20 Russian-Arab participants, and a message analysis as well that consisted of 31 messages.

CHAPTER TWO

Review of Related Literature

2.1 Theoretical Literature

2.1.1 Spolsky's Language Theories

As a linguistic phenomenon related to bilingualism and language contact, code-switching can be analyzed through Spolsky's seminal work in sociolinguistics (1998), which offers a significant understanding of the main aspects and factors that are to be considered when studying language in the general sense, emphasizing the significance of different factors, whether they are cultural or social.

Moreover, Spolsky (1998) states that such factors play a significant role in shaping the different linguistic behaviors of individuals within a specific given society, arguing that communities that are able to speak more than one language and employ them within their speech have specific unique characteristics that can be seen in their speech, and the patterns that are involved within their speech with their family, and with other bilingual individuals as well. Particularly, these patterns are manifested and can be recognized and seen through phenomena like code-switching that are heavily impacted and influenced by different types of social and cultural contexts.

2.2 The Concept of Code Switching

Code-switching is the practice of alternating from one language to another or switching between varieties of language in conversation. It is one of the most well-known and most observed sociolinguistic practices in many societies, and it is a popular field to study in the linguistic world as there are multiple implications that are influential when it

comes to this practice, which would include social, cultural, and even ethnic factors as well (Ma et al., 2019).

Nevertheless, code switching might be a characteristic of speech that would reflect the cultural identity of the speakers, and this would be through switching from one dialect or one language to another among a group of people that would share the same heritage and the same social bonds. It will put an emphasis on social and cultural identity in this context as well (Wilson, 2020). There are multiple cultural references that would be indicated through practices such as code switching, and this would include idioms and different types of expressions that are specialized within a specific cultural context. This is the reason why some speakers might choose to speak specific words using a specific language, as there would be a cultural reference, and there might not even be a substitute within the language that they speak in general. (Blom Jan-Petter & Gumperz, 2007)

2.3 Causes of Code-Switching

There are multiple causes of code-switching among different groups of people, and this phenomenon regularly occurs among individuals who share a bilingual linguistic origin as they have spoken the same two languages since their childhood. This would show their identity and would help them to show that sense of cultural hybridity, on the contrary (Kremin, Alves, Orena, Polka, and Byers-Heinlein, 2021).

One reason that can be observed behind this phenomenon is that people who practice code switching are likely to use more than one language within their speech in order to express themselves more clearly, as one language might be clearer when it comes to practical and academic terminologies, and so on and so forth (Hussein, Saed, & Haider, 2020).

Furthermore, cultural contact and history are other factors that are influential in this specific equation. As well as people in need to connect with their cultural heritage, and that would be conducted through their code-switching, as they would make sure to use their mother language within their speech, or they would make sure to use the language that reflects this cultural heritage. (McCluney, Durkee, Smith, Robotham, & Lee, 2021).

Bilingual and multilingual education are also among the most apparent reasons behind code-switching. There are individuals who receive education through second languages other than their mother tongue, and that would make them use the second language within their speech with their counterparts. They have learned this language through school or college, and they know that there are different types of terminologies that would be associated with the second language that they speak. (Wilson, 2020)

2.4 Syntactic Constraints and Their Manifestations in Code-Switching Within the Jordanian Speech

Each language has its own different and distinctive syntactic structure. This would be apparent in a person who speaks more than one language within their speech if they were using code-switching. (Al-Thunaibat and Singh, 2020). This is where the free morpheme theory can be applied to the phenomenon of code-switching in Jordanian code switching. Free morphemes are morphemes that can stand alone as independent words. This means that code-switching is likely to occur when there are similar meanings among the two languages that are used within the context of code-switching.

On the contrary, there are different types of morphemes that would be available in languages like English and Arabic, as there would be dependent ones and independent ones. They are constructed without the help of other morphemes such as prefixes, and this would mean that the insertion of a certain morpheme would be dependent on factors

such as the grammatical structure and the constraints that would be applicable to the language (Alkhlaifat, Yang, and Moustakim, 2020). Nevertheless, the functional head constraint theory was not applicable in the case of Jordanian code-switching, as there were no constraints that were noticed within the speech of Jordanians. Which means that words on a syntactic subtree's nodes adhere to the headword's linguistic structure. This was related to the function of the linguistic elements within the speech or sentence. (Hussein, Saed, & Haider, 2020).

2.5 The Russian Language

The Russian language is one of the most widely spoken languages in the world, and it is spoken in multiple countries around the world as an official language and as a second language in some contexts. However, there are multiple people who come from an origin that speaks the Russian language, and they speak within their family language policy and with other native speakers within the foreign country (Satvoldievna, 2021). It must be said that the Russian language is a Slavic language that is mainly used in Russia and that it uses a Cyrillic alphabetical system that contains thirty-three characters that are used within the language. As with many other Slavic languages, the script of the language has uppercase and lowercase forms (Abdurashidovna, Xemrayevna, & Qizi, 2022). The Russian language has a really important historical aspect as it was the primary language that was used within the countries of the Soviet Union, and as it is tied to multiple literary works that are worldly and globally popular, such as the works of Dostoevsky, Tolstoy, Pushkin, and many other famous authors (Satvoldievna, 2021). Russian is considered to be an inflected language, which means that the ending of the words can be adjusted in order to indicate a different meaning and a different part of speech in return.

The language has a complex system in terms of conjugation and aspectual distinctions when it comes to verbs, as it has perfective verbs and imperfective verbs (Abdurashidovna, Xemrayevna, & Qizi, 2022). The Russian language has a really large group of words that were borrowed from other languages, such as German and French. There are multiple dialects and accents for the Russian language that are used in different areas around the world by different types of people from different backgrounds (Satvoldievna, 2021).

The Russian language plays a really crucial role when it comes to the cultural identity of the Russian society and other Russian-speaking societies, as it is used as a symbol of belonging to that culture and as the members of these cultures use the language to bond with one another (Abdurashidovna, Xemrayevna, & Qizi, 2022).

2.6 The Arabic Language

The Arabic language is used in more than twenty-two countries around the world that are geographically and culturally classified as Arab countries and belong to the Arab culture. Arabic is a Semitic language that has a rich history. It is the mother tongue of millions of people around the world, and it was used as a part of Islamic and Arab ancient history (Dugalich, 2020).

The language forms a bond between the people who are of an Arab origin and indicates that they belong to that cultural background in particular. There are various dialects of Arabic that are used in multiple Arab countries and multiple Arab areas as well, which would help to distinguish where the individual comes from originally (Al-Rubaat, 2022). Arabic is a Semitic language, which means that it is written from right to left. Unlike English and Latin languages, which are written from right to left. The script

of the Arabic language is considered to be cursive, which means that the letters are connected to one another when a word is formed with the alphabet (Thabit, et al., 2021).

2.6.1 Features shared between the Russian Language and the Arabic Language

There are multiple features and characteristics that are shared between the Russian and the Arabic language in general. Among these features, is that both languages are considered to be inflected when it comes to their linguistic features, and this indicates that the ending of a word can change the meaning in both languages. In Russian (eg. past tense: она шла: she walked, present tense: она идет: she is walking, future tense: она пойдет: she will walk). The same verb “to walk” in Arabic would also change as it is also inflected (eg. Past tense: مشيت, present tense: هي تمشي, future tense: سوف تمشي) (Alkhlaifat, Yang and Moustakim, 2020). Both of the languages have grammatical gendering within their structure, but Russian has an additional neutral gender when describing a noun unlike Arabic (eg. Russian: she talked: она говорила, he talked: он говорил) (eg. Arabic: she talked: تحدثت , he talked: تحدث) (Al-Rubaat, 2022).

2.7 Previous Studies

A study was conducted in order to investigate the prevalence as a linguistic practice. Blom Jan-Petter & Gumperz, (2007) Indicated that there is a valid relationship between culture and code-switching. The author used a sociolinguistic approach and found that code-switching shall not be regarded as a mere linguistic phenomenon.

El-Qassaby (2012) studied how widespread is the use of code-switching, and attempted to highlight the diverse forms that it would take based on the setting where it would be involved with a particular focus on classroom settings. Other aspects that have

been regarded in this study, were the implications of code-switching in the process of learning English as a foreign language (EFL).

Albury (2016) explored the concepts that Spolsky's (2004) discussed assertion that a nation's language policy is shaped by four interrelated factors: national ideology, the global influence of English, the nation's sociolinguistic context, and growing international attention to minority language rights. The paper proposes potential refinements to Spolsky's theory to incorporate non-rights-based approaches to national language policies.

Hidayaturrohman (2019) conducted a study to explore the use of code-switching in bilingual families. The main aims were to identify the motivations behind code-switching during everyday conversations and to categorize the different types of code-switching used. Data was collected by recording family conversations in a natural setting using a recording device. The recorded data was then transcribed, allowing for the classification of code-switching types. The study's findings showed that factors that triggered code-switching within the family context included the speakers, the interlocutors, and the presence of a third person. Additionally, three distinct types of code-switching were observed in family conversations: tag switches, inter-sentential code switching, and intra-sentential code-switching.

Alkhlaifat, Yang & Moustakim (2020) studied the Communication Accommodation Theory and how it applies to Jordanian society in specific in order to examine the social and the psycholinguistic motivations behind their choice of speech, and they have used a thematic qualitative approach through real dialogues in medical settings. The study found that the use of code-switching was in order to fill the lexical gaps within the speech, in addition to the purpose of accommodating the other party in the conversation.

Al-Thunaibat and Singh (2020), conducted a study where they studied the different set of patterns that can be observed in code-switching within the free morpheme constraint theory, among bilingual Jordanians using focused groups. The researchers found that the free morpheme constraint theory, is more applicable to the Jordanian speakers, compared to the functional head constraint. Concluding that phonological components are highly influential, when it comes to code-switching for the different Jordanian bilingual speakers.

However, Thunaibat and Kaur (2020) went on the same path as they have attempted to investigate the syntactic limitations of code-switching patterns among Jordanian university students in their Facebook interactions through the implementation of free morpheme constraint and the functional head constraint. The data was gathered through a focused group of nine students at the University of Jordan, and the results have been analyzed in a deductive approach. Significantly, the study's findings suggested that the free morpheme constraint theory is more applicable than the functional head constraint theory, in governing code-switching within this specific context.

Further, Abutayeh (2020) conducted a study on the sociolinguistic different factors that impact and influence code-switching, that specialized in the area of computer-mediated communication among Jordanians. The research identified the English words, which are commonly used for code-switching within different types of online interactions and explored the different views of the participants' when it comes to the influence of Facebook in blending Arabic with English. The study used a descriptive method which have combined both qualitative and quantitative approaches. It involved the distribution of an online questionnaire on Facebook among 181 participants for the quantitative approach and methodology. It has conducted 35 interviews in various settings for the

qualitative approach and methodology. The findings revealed that there were diverse and different perspectives on the use of code-switching as some of the participants have indicated that Facebook has influenced the use of frequently switched words, while others preferred to use Modern Standard Arabic (MSA) without incorporating English words. A higher percentage of participants agreed that Facebook played a role in enhancing the level of their use for code-switching between Arabic and English.

On another level, Andritsou and Chatzidimou (2020) did not follow the traditional way and they attempted to focus on broader state-nation language policies. And instead, emphasized the significance of family language policy in shaping different types of language practice and language management within the familial domain. Their study suggested that FLP, can translate overarching language ideologies into tangible language practices and management strategies that promote the development of childhood bilingualism.

Kremin et al. (2022) particularly focused on the relatively unexplored areas that are relevant to bilingual parents' and their practices and patterns of code-switching in interactions with their infants. Data were collected through the analysis of day-long at-home audio recordings from a group of 21 different French–English bilingual families in Montreal, Canada, who provided recordings when their infants were 10 - 18 months old. The study found out that instances of infant-directed code-switching were relatively low, averaging 7 times per hour (6 times per 1,000 words) at 10 months, then have increased to reach 28 times per hour (18 times per 1,000 words) at 18 months of the infants' lives and speech. The pattern of code-switching favored inter-sentential switches over intra-sentential switches, with this preference becoming more pronounced as infants reached 18 months compared to 10 months.

Ballinger, et al., (2022) conducted a study in order to provide a clear and a sufficient understanding of code-switching and the mechanisms that are attached to it and that are impacting on the other hand. The authors have used and adopted a sociolinguistic approach by having participants from Quebec who speak both English and French in order to examine the factors that are impacting the practices of code-switching within their speech. And they have found that official policies and family play a great role in shaping the language family policies in the general sense.

Hofweber, Zeller, & Treffers-Daller, (2023) tried to provide a psycholinguistic understanding to the phenomenon of code-switching and they conducted a study in order to examine the psychological aspect and motivations within the language management and language planning processes of individuals. And they have used a psycholinguistic analytical methodology to reach their findings. It was found that the speakers would think using the two different languages within their thinking processes, and that would be simultaneous with their act of speaking.

Summary

This chapter provided studies that talk about code-switching between two languages and the internal and external factors that impact it. It gave a brief summary of previous research conducted that helped to prepare the current thesis. The thesis about code-switching between Russian and Arabic in Jordan highlighted the Russian-Arabic community in Jordan. As far as the researcher knows, no studies were conducted on this subject in Jordan.

CHAPTER THREE

Methodology

3.1 Population and Sample

The population included all Russian-Jordanian speakers and families in Jordan. (2004 members according to the Jordanian Civil Affairs Department, 2024). The thesis took a sample of 100 Russian-Arab participants that mostly belonged to the age category of 18 – 30 with 42% which was followed by the age category 31 – 40 with 25%, and more than half of them with 59% were from the first generation of Jordanian – Russian families during the period of the second semester of 2023/2024.

The element of the sampling has helped in order to reach to specific results that would be applied to Arab-Russian speaking communities in Jordan, and this is why the participants are going to be picked based on their cultural and linguistic background.

3.2 Data Analysis

The thesis mainly aimed to explore the specific linguistic behavioral factors of code-switching within Arab-Russian families that live in Jordan and the specific situations where code-switching is practiced.

Statistics

The number of Russian females that are married to Jordanian males is 1636; 561 of whom do not have children, while 1075 of them have children with their Jordanian spouse. (See Appendix A)

This thesis employed a questionnaire that was designed in order to gather data which is an attempt to answer the thesis questions. Whereas the results which were interpreted quantitatively included semi-structured interviews with bilingual people who spoke both Arabic and Russian. These semi-structured interviews were strategically designed to extract insights of the behavioral practices that are relevant to code-switching with the contextual scenarios that they are involved with.

The aim was to comprehensively understand the motivations behind code-switching, investigate the influence of social and cultural factors on the participants' language choices, and evaluate the impact of code-switching on communication. And through using a qualitative method, the thesis has been able to acknowledge the diversity of experiences and perspectives that bilingual families may offer.

Another way for data collection involved taking social media messages use of code-switching among Arabic-Russian speakers as a sample since social media platforms serve as a reflection of natural language use, capturing users' spontaneous communication and code-switching patterns within social media posts. It has been a good qualitative approach that has helped in exploring a different setting for communication using Arabic and Russian. However, the absence of precise data on the number of bilingual speakers in Jordan poses a limitation to the thesis. It utilized open-ended interviews with bilingual families as a qualitative data collection method.

The main focus of the interviews was on members of bilingual families that spoke both Arabic and Russian within their family context, which was employed in order to meet the goal of understanding the different types of motivations driving code-switching. Including the influence of social and cultural factors on language choices and the role that

the different family dynamics take in this process. The unique feature of these interviews is that they have assessed real-life instances.

The second qualitative data methodology that has been utilized in order to investigate the matter was through examining the use of code-switching, between Arabic-Russian speakers within social media platforms and communications, through 31 text messages that have been taken from WhatsApp between two people. They have been classified into inter-sentential code-switching and intra-sentential code-switching categories. Inter-sentential code-switching occurs at the beginning or at the end of the sentence. Whereas intra-sentential code-switching comes in the middle of a sentence. This approach contributes to the dependability of data collection in various ways. Social media platforms serve as a reflection of natural language use, capturing users' spontaneous communication in their preferred languages or dialects. Analyzing code-switching patterns within social media posts allows for insights into the authentic utilization of multiple languages in bilingual or multilingual contexts.

Moreover, social media provides a diverse range of communication contexts and topics, enabling the observation of code-switching behaviors across various social and cultural settings. This diversity enhances the overall understanding of the situations in which code-switching occurs among bilingual speakers in Jordan, thereby increasing the reliability and validity of the collected data. Delving into code-switching within social media posts allows the observation of real-life examples where bilingual individuals naturally transition between Arabic and Russian. Presenting rich qualitative data on the behavioral dimensions of code-switching in the digital sphere.

3.3 Tools Used

The primary qualitative data were collected through recorded interviews with the participants where they would be asked a set of questions, and where their answers were documented in an audio form and analyzed later, within the thesis results and discussion. The questions of the interview addressed the points that were discussed through the thesis objectives and what was mentioned within the previous literature which was highlighted and illustrated within the literature review section. In addition to overcome the limitations of the number of the sample included in the current investigation.

Other tools that were put into use in order to investigate the same issue included 31 WhatsApp messages that were categorized into inter-sentential code-switching and inter-sentential code-switching categories.

3.4 Study tool

To achieve the study's objectives, the research developed a questionnaire by referring to the information that have been mentioned in the theoretical literature and previous studies on the subject.

- The questionnaire for my thesis on code- switching between Russian and Arabic in Jordan was meticulously developed with several key steps:
 - Initially, the purpose and objectives were established to explore the causes, contexts, and factors influencing code-switching among speakers.
 - A thorough literature review of existing studies on code-switching informed the design, highlighting relevant themes such as social identity, communicative efficiency, and contextual triggers.

- The target population included Russian-speaking immigrants and Jordanians proficient in Russian, with demographic questions designed to gather information on age, gender, education level, and language proficiency.
 - The questionnaire was structured into distinct sections:
 - Demographic information
 - Causes of code-switching
 - Contexts and topics
 - Factors influencing code-switching
 - A mix of question types was employed to provide both quantitative and qualitative data:
 - Close-ended questions used Likert scales to measure the frequency of code-switching.

3.5 Reliability

The Cronbach's alpha reliability coefficient for the thesis tool was (0.89). The values are high, exceeding the limit (0.70) (Pallant, 2005). Based on the previous indicators, it is evident that the questionnaire used demonstrates a high level of reliability. The questionnaire was added to the study sample, and the data were subsequently entered into the computer. The statistical software SPSS (V.27) was used to conduct the required statistical analyses to answer the study questions.

The statistical program used the Statistical Package for Social Sciences and Humanities (SPSS: Statistical Package for Social Sciences) in order to perform the necessary statistical analyses.

- Frequency and percentages.

- Descriptive statistics: mean, standard deviations, degree of appreciation, and ranks.
- Graphs.

3.6 Validity

The questionnaire was initially presented to a group of (5) arbitrators, specialists from universities, and individuals interested in the subject of the thesis (See appendix B). This is to consider their perspectives. After collecting the arbitrators' suggestions and opinions on the items of the questionnaire, some of the items were rephrased linguistically, some were adjusted, others were combined, and some irrelevant items were removed. The items that received an approval rate of (90%) or higher from the arbitrators were kept.

3.7 Procedures of Study

- 1- General reading about code-switching.
- 2- Reviewing theoretical literature related to code switching.
- 3- Selecting the families that have a Russian mother and an Arab father who live in Jordan for the study.
- 4- Setting up the research questions and objectives.
- 5- Interviewing the participants and distributing questionnaires.
- 6- Presenting and reporting the findings along with discussing them in light of previous research.
- 7- Listing references as per the APA style.

CHAPTER FOUR

Results and Analysis

4.1 Introduction

This chapter discusses the results by utilizing a mixed approach in order to examine the collected data through the questionnaire, semi-structured interviews and message analysis. The analysis is divided into: demographic and language background, Practices of code-switching among Russian- Arabic bilinguals in Jordan through questionnaire and interviews examination, and Analysis of code- switching in social media messages between Russian and Arabic.

4.1 Demographic and Language background

In order to provide a more comprehensive understanding of code-switching among Russian-Arabic bilinguals in Jordan, an analysis of demographic and language background are provided to contextualize the analysis.

Table 1. Demographic Analysis and Background of the participants

NO.	Variables	Categorization	Frequency	Percent%
1	Age	Less than 18	15	15.0
		18-30	42	42.0
		31-40	25	25.0
		41-50	11	11.0
		Above 50	7	7.0
	Total		100	100%
2	Generation	First generation	59	59.0
		Second Generation	29	29.0
		Third generation or later	12	12.0
	Total		100	100%

NO.	Variables	Categorization	Frequency	Percent%
3	Family Structure	1-2	29	29.0
		3-4	48	48.0
		5-6	12	12.0
		More than 6	11	11.0
	Total		100	100%
4	What languages are spoken primarily by your parents/guardians	Both Arabic and Russian	36	36.0
		Primarily Arabic	35	35.0
		Primarily Russian	12	12.0
		Other (please specify)	17	17.0
	Total		100	100%
5	Are there any other languages Spoken regularly in your household besides Arabic and Russian	Yes	58	58.0
		No	42	42.0
	Total		100	100%

The table above illustrates the different demographic orientations for the participants that have taken a part in the survey, and it can be seen that the majority of the participants are between the age group of 18 – 30 with a percentage of 42%, which means that they belong to generation z, and that they are in the age of university or fresh graduates. On the other hand, 25% of them have belonged to the 31 – 40 age group.

More than half of them were from the first generation of Jordanian-Russian families with a percentage of 59%, while 29% of them were from the second generation, and almost half of them have 3 – 4 family members within their family structure with 48%, and 29% of them have a family structure of 1 – 2.

36% of the participants speak both Arabic and Russian, followed by 35% who speak Arabic primarily, 17% that speak languages primarily other than Arabic and Russian, and 12% who primarily speak Russian.

Table 2. Descriptive Analysis of Language Learning History

NO.	Variables	Categorization	Frequency		Percent%
1	Did you learn both Arabic and Russian simultaneously, or did you learn one before the other?	Learned simultaneously	58		58.0
		Learned Arabic first	24		24.0
		Learned Russian first	18		18.0
	Total	100		100%	
2	What is your perceived level of proficiency in language	Arabic	Beginner	5	14.7
			Intermediate	8	23.5
			Advanced	11	32.4
			Native	10	29.4
			Total	34	100%
		Russian	Beginner	5	13.9
			Intermediate	10	27.8
			Advanced	11	30.6
			Native	10	27.8
			Total	36	100%
		Arabic and Russian	Beginner	7	23.3
			Intermediate	3	10.0
			Advanced	9	30.0
			Native	11	36.7
			Total	30	100%
Total			100		100%
3	How often do you code-switch to the following languages when you talk to your family members	Arabic	Never	2	4.4
			Rarely	4	8.9
			Sometimes	7	15.6
			Often	12	26.7
			Always	20	44.4
			Total	45	100%
		Russian	Never	6	10.9
			Rarely	7	12.7
			Sometimes	13	23.6
			Often	11	20.0
			Always	18	32.7
Total	55	100%			
Total			100		100%

Through the table above, it can be seen that 58% of the participants have learned Arabic and Russian simultaneously, while 24% of them have learned Arabic first, and 18% of them learned Russian first. 32.4% of the participants have remarked an advanced level of language in Arabic, while 29% of them have described themselves as native Arabic speakers. On the contrary, 30.6% have described themselves as 27.8% of them describe themselves as intermediate and 27.8% described themselves as native Russian speakers.

44.4% of the participants always code-switch to Arabic when they speak to their family, while 26.7% of them have said that they rarely do that. However, 32.7 stated that they always code switching to Russian in their speech with their family, and 20% stated that they do that often.

4.2 Practices of Code-Switching among Russian- Arabic bilinguals in Jordan

4.2.1 Questionnaire Analysis

In this section, the researcher provides statistical analysis of the practices of code-switching among Russian-Arabic bilinguals in Jordan, where the questions were graded according to the five Likert scales as follows:

4.2.1.1 How often do you code-switch during conversations with family members?

The items of the question were graded according to the five Likert scales as follows:

Table 3. The Five Likert Scale

Grade	5	4	3	2	1
Scale	Always	Often	Sometimes	Rarely	Never

The Likert chart above illustrates the levels of use from a scale of 1 to 5.

Tabel 4. The relative importance of answers in the questionnaire

Class	3.68 - 5	2.34 – 3.67	2.33 - 1
Relative Importance	High	medium	Low

The researcher used the frequencies, percentages, Means, standard deviations and rating were calculated for the Variables related to the question.

Table 5. Statistical analysis of question “How often do you code-switch between Russian and Arabic during daily conversations with family members?”

NO.	Variables	Categorization	Frequency	Percent%
1	How often do you code-switch between Russian and Arabic during daily conversations with family members?	Never	0	0
		Rarely	0	0
		Sometimes	6	6.0
		Often	70	70.0
		Always	24	24.0
	Total		100	100%
	Means		4.10	
	Standard deviation		0.52	
	Rating		High	

It is noted from Table (5) that the mean value was (4.10) with standard deviation (0.52) and with a high degree of estimate. It is stated that 70% of the participants often code-switch from one language to another during the day, while 24% always code-switch.

4.2.2 How comfortable do you feel when you or others code-switch during family conversations?

Table 6. statistical analysis of the question “How comfortable do you feel when you code-switch during family conversations?”

NO.	Variables	Categorization	Frequency	Percent%
1	How comfortable do you feel when you code-switch during family conversations?	Very uncomfortable	0	0
		Uncomfortable	12	12.0
		Neutral	24	24.0
		Comfortable	40	40.0
		Very comfortable	24	24.0
	Total		100	100%
	Means		3.76	
	Standard deviation		0.95	
	Rating		High	

It is noted from Table (6) that the mean value was (3.76) with standard deviation (0.95) and with a high degree of estimate. 40% of the participants have stated that they were comfortable using codeswitching, while 24% were neutral, and 24% were very comfortable on the other hand.

Table 7. Statistical analysis of the question “Does code-switching help or hinder communication within your family?”

NO.	Variables	Categorization	Frequency	Percent%
1	In your opinion, does code-switching help or hinder communication within your family?	Hinders communication significantly	0	0
		Hinders communication slightly	0	0
		Has no effect on communication	0	0
		Enhances communication slightly	42	42.0
		Enhances Communication significantly	58	58.0
	Total		100	100%
	Means		4.58	
	Standard deviation		0.50	
	Rating		High	

It is noted from Table (7) that the mean value was (4.58) with standard deviation (0.50) and with a high degree of estimate.58% have stated that code-switching enhances the communication significantly, while 42% of the participants have stated that the activity of code-switching enhances the communication slightly.

Table 8. Statistical analysis of the question “What are the most common situations where you find yourself code-switching within your family?”

NO.	Variables		Categorization	Reponses	Frequency	Percent%
1	What Are The Most common situations where you find yourself code-switc within your family? (Select all that apply)	1	When talking about specific topics (e.g., food, family history)	1+2	6	6
		2	When Expressing Strong Emotions	2+4	6	6
		3	When Switching between formal and informal settings	2+5	17	17
		4	When Addressing different family members	3+4	5	5
		5	When Influenced by friends or peers by connecting and building relationships	4+5	6	6
				1+2+4	6	6
				1+4+5	6	6
				1+2+4+5	6	6
				2+3+4+5	30	30
				1+2+3+4+5	12	12
			Total		100	100%

It is noted from Table (8) that most of the options were (When expressing strong emotions, when switching between formal and informal settings, when addressing different family members and when influenced by friends or peers), with a frequency of (30) and a percentage of (30%).

Table 9. Statistical analysis of the question “How often do you think code-switching occurs because someone lacks vocabulary in one language?”

NO.	Variables	Categorization	Frequency	Percent%
1	How often do you think code-switching occurs because someone lacks vocabulary in one language?	Never	0	0
		Rarely	12	12.0
		Sometimes	22	22.0
		Often	36	36.0
		Always	30	30.0
	Total		100	100%
	Means		3.84	
	Standard deviation		0.99	
	Rating		High	

36% of the participants stated that they think that code-switching would often be used when the one would lack a certain vocabulary, while 30% have stated that they think that it is always the case, and 22% said that they think it would occur sometimes.

Table 10. Statistical analysis of the question “To what extent does your cultural identity (both Russian and Arabic) influence your decision to code-switch? Is it related to expressing solidarity?”

NO.	Variables	Categorization	Frequency	Percent%
1	To what extent does your cultural identity (Both Russian and Arabic) influence your decision to code-switch? Is it related to expressing solidarity?	Not at all	6	6.0
		Slightly	6	6.0
		Moderately	29	29.0
		Very much	24	24.0
		Extremely	35	35.0
	Total		100	100%
	Means		3.76	
	Standard deviation		1.17	
	Rating		High	

It is noted from Table (10) that the mean value was (3.76) with standard deviation (1.17) and with a high degree of estimate. 35% of the participants have stated that the act of code-switching is extremely relevant to their hybrid cultural identity, while 29% thought that it was an act that is moderately relevant to their cultural identity, and 24% said that it is very much related to their cultural identity.

The researcher used the frequencies, percentages, Means, standard deviations and rating were calculated for the Variables related to the question. Table (9) shows the results of the analysis:

Table 11. Statistical analysis of the question “How much influence do your parents' language choices have on your own code-switching habits?”

NO.	Variables	Categorization	Frequency	Percent%
1	How much influence do your parents' language choices have on your own code-switching habits?	No influence	0	0
		Minimal influence	12	12.0
		Moderate influence	12	12.0
		Significant influence	30	30.0
		Overwhelming influence	46	46.0
	Total		100	100%
	Means		4.10	
	Standard deviation		1.03	
	Rating		High	

It is noted from Table (11) that the mean value was (4.10) with standard deviation (1.03) and with a high degree of estimate. 46% of the participants in the survey have stated that their parents' choice of language has a really significant impact on their own habits of code-switching, and 30% have stated that it has a significant influence on the other hand.

The researcher used the frequencies, percentages, Means, standard deviations and rating were calculated for the Variables related to the question. Table (10) shows the results of the analysis:

Table 12. statistical analysis of the question” How strongly do you agree with the statement "Code-switching from Arabic to Russian and vice versa strengthens the overall unity and connection within the family"?"

NO.	Variables	Categorization	Frequency	Percent%
1	How strongly do you agree with the statement "Code-switching from Arabic to Russian and vice versa strengthens the overall unity and connection within the family"?	Strongly disagree	0	0
		Disagree slightly	0	0
		Neutral	12	12.0
		Agree slightly	24	24.0
		Strongly agree	64	64.0
	Total		100	100%
	Mean		4.52	
	Standard deviation		0.70	
	Rating		High	

It is noted from that the mean value was (4.52) with standard deviation (0.70) and with a high degree of estimate. 64% of the participants strongly agree with the statement, and 24% agree slightly, which means that code-switching can be one of the acts that form a part of the family identity.

Table 13. statistical analysis of the question “In your opinion, how does code-switching affect the development of language skills in children within Arabic-Russian families?”

NO.	Variables	Categorization	Frequency	Percent%
1	In your opinion, how does code-switching affect the development of language skills in children within Arabic-Russian families?	Not at all	0	0
		Slightly	0	0
		Moderately	18	18.0
		Significantly	23	23.0
		Extremely	59	59.0
	Total		100	100%
	Mean		4.41	
	Standard deviation		0.78	
	Rating		High	

It is noted from Table (13) that the mean value was (4.41) with standard deviation (0.78) and with a high degree of estimate. 59% of the participants have stated that practicing code-switching extremely strengthens the development of language skills among children, while 23% of them have expressed that significantly supports it.

Table 14. statistical analysis of the question “How often do you find yourself explaining the meaning of a word or phrase you just code-switched within a conversation?”

NO.	Variables	Categorization	Frequency	Percent%
1	How often do you find yourself explaining the meaning of a word or phrase you just code-switched within a conversation?	Never	18	18.0
		Rarely	18	18.0
		Sometimes	30	30.0
		Often	23	23.0
		Always	11	11.0
	Total		100	100%
	Mean		2.91	
	Standard deviation		1.26	
	Rating		Medium	

It is noted from Table (14) that the mean value was (2.91) with standard deviation (1.26) and with a medium degree of estimate. 11% of the participants have stated that they always find themselves explaining the meaning of a word or a phrase that was code-switched within a conversation, while 18% declared that they never explain words that they code-switched.

The previous examples demonstrated that the Russian and Arabic languages and cultures are present in the families in their daily interactions. Also, it is clear that mother’s role is crucial in the family since she does different acts to link the practices and interactions to the heritage culture and identity. As a result, all Russian/Arab families code-switch between these two languages in their daily interactions with different frequencies.

4.2.3 Analysis of Semi- Structured Interviews

This section provides the analysis of the semi-structured interviews conducted with 20 participants related to the practices and factors affecting code-switching among Russian-Arabic bilinguals in Jordan. These 20 participants are from the 100 participants that answered the questionnaire. A qualitative description of the participants answers is provided below.

1. Tell us about a recent conversation with your family where you switched languages. What topic were you discussing, and what made you switch languages at that point?

The setting that was repetitively mentioned by the participants where they would code-switch was family gatherings, as they would have all family members around them. And an interesting example that a participant has given was (e.g. Эти два цвета لابقين вместе: These 2 colors match together), or (e.g. Я так и поняла, все واضح: I understood, all is clear). Most of them indicated that they would code-switch in casual talks between the family members in different family gatherings and in different types of family settings on the other hand.

Almost all of the participants stated that family settings with their mother and their maternal side of the family always pushed them to code-switch, and that encounters with other bilingual people always leads them to code-switch between Arabic and Russian as well since they were able to encounter people that had a similar linguistic structuring as them. The reason behind that according to their statements would be that almost all of the participants had the Russian side from their maternal side and the Arab one from their paternal side, which emphasizes the role of the mother in shaping the language structure and the language policy among the participants since it was their mother who spoke

Russian to them in the first place. On the other hand, most of the participants noted that they spoke Russian mostly with their mothers and with their maternal side of the family.

A female participant stated that she doesn't know how it happens, she just finds herself code-switching with her family members and with the bilingual people that she knows speak both Russian and Arabic. While another male participant has indicated that he regularly code-switches in order to make his mother feel that she can still speak her mother language and mother tongue with them on the table, and that she can find a piece of herself in them, her offspring. This shows the emotional aspect of code-switching and how it might serve emotional purposes in some cases.

2. Are there certain emotions that trigger you to use both Arabic and Russian in the same conversation? For example, do you find yourself switching when discussing specific family memories or expressing strong emotions? If so, can you share specific examples of words or phrases you use in each language during these situations?

Almost all of the participants indicated that their family members were all proficient in both languages, but that there was a difference in the level of proficiency between each of them. A good number of the participants have indicated that a big portion of the reasons why there was such difference in this specific aspect, was that each generation of the family lived in a different setting than the other. Whether it was related to the country that they have lived in, or their relationship and the dynamics of the family. A repetitive pattern can be noticed on the answers towards this specific question, that family members tended to code-switch more and more when their proficiency level got higher in both languages.

There were two participants who showed that none of their family members (the children) were fully proficient in Arabic nor Russian since they have learned both and

since they feel that they lack some knowledge in each of them. However, five of the participants indicated that their Russian mother learned Arabic through time and started to code-switch more when her Arabic got better.

Three of the participants indicated that they would use code switching in case of excitement or anger (e.g. تخيلي если будет по другому: Imagine if it was the other way around!), or (e.g. Она мне فجأة сказала что идут к нам гости She suddenly informed me that we're having guests over).

Overall, most of the participants in the study demonstrated that their emotional triggering situations are the ones that they would mostly choose to code-switch within, as they would not be fully conscious of what they would be saying. A participant even mentioned that he would talk as if he was talking to himself. In this case, he would get into an emotional situation which would push him to speak both Russian and Arabic, as this is the way that he speaks to himself.

3. In your own experience, how do your family and community view code-switching? Are there situations where it is considered more acceptable or expected than others? Can you share any specific examples of these norms or expectations?

Almost all of the participants illustrated that a family setting where their mother was present was the most acceptable setting for code-switching, while a number of them have indicated that they would choose code-switching in some situations where non-Russian speakers would be present as they would be trying not to be understood by the people around them.

Seven of the participants stated that their mother would speak to them in Russian during daily conversations and that they would respond with Arabic and vice versa, and during that they would be code-switching between Arabic and Russian. Thus, these

situations where the Russian mothers were involved were the ones where code-switching was adopted since the mother might not understand some Arabic words, and since she would understand both Arabic and Russian. Another indication that can be defined here in this context would be that siblings among one another would mostly code-switch between Arabic and Russian.

Most of the participants expressed that they would commonly use code-switching when they are unable to find the right word in either Russian or Arabic (eg. Я еще стою в ازمة: I'm still stuck in the traffic), or (e.g. может образоваться: التهاب It can be inflamed.)

Three of the participants have indicated that they would use code-switching in order to repeat or to complement or even to emphasize a word or a statement in one language by the other (e.g. ты точно متأكدة?: Are you sure)

4. Have you noticed different topics that people in the Arabic-Russian community in Jordan code-switch? For example, do some people mix words within sentences, while others switch languages completely depending on the topic? Are there specific situations where certain types of code-switching are more common or accepted?

A participant illustrated that she would use code-switching in a really deep conversation about politics or philosophy, which made her state that her code-switching was some kind of dominated by the topic that she would be talking about. She also stated that she would find herself using the strongest expressions in each language, or the jargons that she knows in each language, since she might miss some words. Another participant has indicated that she would use code-switching when she mostly talked about family related topics to her family members, as she felt that it would be convenient in that specific context.

Fourteen of the participants demonstrated that they would attempt to use code-switching when they use tag questions, as they would ask have the statement in Russian and follow it with a tag question in Arabic or vice versa (e.g. , اخوكي دكتور, верно?: Your brother is a doctor, isn't he?)

One of the female participants said that she usually uses code-switching with her siblings and mother if she doesn't want others to understand what they would be saying, and she finds that some people admire that practice and don't take it negatively. Generally, she thinks it's mostly acceptable to code-switch between Russian and Arabic in setting where only her family members and other Russian / Arabic speakers would be involved.

Another participant thinks that the situation where code-switching between Arabic and Russian would be mostly accepted is among the people that master the two languages or at least know a bit of each one. As using a language that the other person does not know can be regarded as rude and inconsiderate, as she has seen through her life experiences.

5. Do you think your age, generation (first, second, or later), or the size and structure of your family influence your use of code-switching? If so, can you explain how these factors might play a role?

Most of the participants were from the second generations, and they showed that the generation in their family impacts the level of proficiency that they have in each language whether it was Arabic or Russian. A participant who was born into an Arab / Russian family indicated that he spoke Russian with his mother by habit since he was the eldest son and since he was interpreting what Arab people would say to his mother since they live in an Arab country. On the other hand, one of the participants indicated that his older

siblings spoke better Russian than he did since their mother did not know Arabic by the time when they were young, while she knew both Arabic and Russian in his time which pushed him to speak more Arabic. Most of the participants that have indicated that they use Russian everyday with their family belonged to the second generation since they had a Russian mother that was speaking Russian to them and since they have learned Arabic and Russian simultaneously.

A participant who is half-Russian, half-Jordanian stated that her children were not as proficient in Russian as they were in Arabic, which indicates that the social setting and the circumstances of each generation is different. Since the third generation seems to lack bilingualism, and seems to prefer speaking the language that their social surrounding would be using such as Arabic and English.

One of the participants who was a first generation and was the eldest sibling in his family said when he was young, his mother did not understand and speak Arabic as she does in the current time, which is why he used to play the role of the interpreter between her and other people in the family and other people that she would need to communicate with. This have pushed him to become more fluent in the two languages himself since he was forced to use them both and to understand them both. On the contrary, he finds his younger siblings to be different as they were born to when his mother was able to communicate using Arabic, which made them careless when it comes to learning Russian, since they were not in situations that obliged them to use it constantly. That is the reason why it can be found that his linguistic level in Russian is quite higher than theirs. He agrees that the factors that the researcher indicated in the question are quite influential.

Another male participant who was the youngest sibling among the family stated that he has always noticed that his older siblings and especially his sister speaks better Russian

than he does. He thinks that the reason is that his older brothers had to communicate with his mother in Russian back in the days because she did not know how to speak Arabic very well. And when it comes to his sister who is younger than him, he thinks that her Russian is relatively good because she spends most of her time with her mother as they have many common things to talk about. He also stated that they code-switch between each other in the presence of their mother. So, the conversation would be in Russian then switched to Arabic and the exact opposite.

4.2.4 Conclusive Statement

Through the qualitative approach of researching and collecting data, it can be seen that each individual has their own experiences with code-switching among Arab – Russian speakers as there were different perspectives and as there were different answers from the groups that have been interviewed, and even some of them had interesting and unique remarks to pinpoint about their personal experiences with code-switching in the general sense. However, it can also be seen and noticed that there were multiple points that many of the participants have shared through their statements about their experiences in code-switching, and these conclusive statements can be noticed in different remarks and in different types of statements that the participants have uttered. Most of the participants would code-switch from Arabic to Russian in the presence of their Russian mothers. Or in case of talking to their siblings and switching from one language to another in case of finding more suitable words in the other language.

4.3 Analysis of code- switching in social media messages between Russian and Arabic

To highlight the types of code-switching employed by the participants, a sample corpus of messages was collected to draw on this linguistic phenomenon. The table below includes. The sample consists of 31 text messages that are 641 words in total.

Table 14. Types of code- switching employed in WhatsApp messages

inter- sentential Code Switching	Intra- sentential Code Switching
1. Я должна закончить работу قبل المساء I need to get the work done before evening	Привет؟ بدك تطلعي؟ Hi, want to go out?
2. Какая ты красавица! بتجنني! What a beauty you are!	عملتها только что I just did it
3. С наступающим Новым годом حبيبتي Happy new year dear	بس حكنت انها لسا, Я спросила маму про экзамен, ما بتعرف когда он будет I asked mom about the exam, but she doesn't know the exact date of it yet
4. Я маме рассказала, حكت شوفي الي بدك يا I told my mom, she told me to do whatever	و بوسيلي ياها, Передай маме привет Pass on my greetings and kisses to your mother
5. Мне понравилось, حلو كثير I like it, very nice	كريس خليها ليكرة, завтра увидимся Chris let's postpone it till tomorrow, see you tomorrow
	مشكلة نه совсем نه It's no problem at all
	تأخر نه فستة, نه نه فستة Faster! I don't want to get late
	سنسال نه فستة, Я хочу надеть твой I want to borrow your necklace
	إشارة نه, Я на I'm on the traffic light

inter- sentential Code Switching	Intra- sentential Code Switching
	<p>Я не нашла в этом محل، сейчас пойду в другой محل</p> <p>I didn't find it in this shop, I'll go to another one</p>
	<p>Я увидела твою подругу на فطور</p> <p>I saw your friend at the breakfast</p>
	<p>Мы гуляем в مول</p> <p>We're at the mall</p>
	<p>На моем مناكير трещина</p> <p>There's a crack on my manicure</p>
	<p>Я съела مسخن на обед</p> <p>I ate msakhan for lunch</p>
	<p>Сделаю فاصوليا завтра</p> <p>I'll cook fasoolya tomorrow</p>
	<p>Приготовь ملوخية сегодня пожалуйста</p> <p>Cook mlukhiye today please</p>
	<p>Не могу найти свою سيارة</p> <p>I can't find my car</p>
	<p>Купи мне شوكولاتة пожалуйста</p> <p>Get me chocolate please</p>
	<p>Открой дверь своим مفتاح</p> <p>Open the door with your key</p>
	<p>Пол часа искала свою نظارة</p> <p>I've been looking for my glasses since forever</p>
	<p>Я поеду со своей شنطة</p> <p>I'll travel with my bag</p>
	<p>Я посушила сегодня волосы твоим سشوار</p> <p>I dried my hair with your hair dryer today</p>
	<p>Ты в каком فستان пойдешь?</p> <p>Which dress are you going to wear?</p>
	<p>Я оставила деньги возле مرآة</p> <p>I left money by the mirror</p>
	<p>Какого цвета нам купить موكيت؟</p> <p>Which color of the carpet should we get?</p>
	<p>الي كنا نسويهم سценки بتتركري</p> <p>Remember the scenes that we used to do?</p>

The table above mainly illustrates the different types of code-switching that are used among different individuals, and these are reflected through text messages that have been sent between bilingual speakers that speak both Arabic and Russian as they have code-switched between the two languages in an inter-sentential code-switching style where they would include both languages in the same phrase and an intra-sentential code switching style where they would use one language in one phrase and employ the other language in the next phrase on the other hand, which can be illustrated through the samples that have been listed in each category of code-switching style. There are 26 examples on intra-sentential code-switching, while there were only 5 on inter-sentential switching, which shows that participants tended to code-switch within the phrase itself in most cases, and not end a phrase and start another with a different language.

4.4 Summary

This chapter introduced the language philosophies, practices and management of Russian-Arab families. It also presented different types of code-switching and how they are used in everyday conversations. Several reasons were mentioned behind this linguistic phenomenon in this chapter. All the participants had similar answers considering code-switching. All of them mentioned that they would code-switch from Arabic to Russian the most with their Russian mothers. And that they would use Arabic with their Arab father and with their siblings. It also strengthens the overall unity and connection with the family.

All the participants showed that code-switching is practiced within their daily interactions with different degrees and frequencies.

CHAPTER FIVE

Discussion, Conclusions, and Recommendations

5.1 Discussion

The arguments of Blom Jan-Petter & Gumperz, (2007) can be seen in the answers of open-ended questions of the participants, as there was a participant that has directly indicated that their Arabic language was more proficient than their Russian language, even though they speak both Arabic and Russian at home. The participant lives in Jordan, therefore social environment has an impact.

According to data analysis, it is concluded that there are many different factors that determine the patterns of code-switching, for different individuals that have been born into different families. And that this highly applies to the case of Russian-Arabic speakers through the previous insights and data that have been provided with the existed literature, on the matter and the data that have been provided through the quantitative and the qualitative. It must be highlighted that different individuals have shown different uses and different styles of the use of code-switching between Arabic and Russian depending on their personal situation and circumstances. Also depending on the factors that affect them such as their setting, their position within the family, and even their relationship and level of closeness to one of the parents compared to other.

However, there have been a lot of similarities between the experiences that most of the participants had. That can be shown in the social media text examples and different insights since their experiences were similar, and since the code-switching was based on their orientation and their family situation. One of the most significant similar points that most of the participants share, was the matter of employing and using code-switching within family gatherings, as one of the most acceptable settings for this linguistic

approach. In addition to the use of inter-sentential code-switching within their speech and integrating the two languages within one another in the same phrase rather than separating them in most of the examples.

Through the answers of the first question within the open-ended questions category, it can be seen that code-switching is regarded as a social behavior in practice as the participants have stated that they code-switch with their family members. They have mentioned various examples on topics they have used code-switching such as fashion, gossip, and so on and so forth, which aligns with the arguments of Spolsky (2009) about code-switching and language. And how it influences and gets influenced by social and cultural factors.

Developing a pattern in code-switching behaviors can be tracked in the answers of the survey as 46% of the participants in the survey have stated that their parents' choice of language has a really significant impact on their own habits of code-switching. In the means of emotional impact, it increases children's self-confidence, making them proud of their bilingualism. It also magnifies their communication skills; it facilitates in connection with other people with the same cultural background. 30% have stated that it does not have a significant influence. This means that the theory that have been initiated by Spolsky (2012) on the family's impact on the different behaviors and language choices of the offspring in the family, can be applied in the case of Arabic-Russian speakers, and their behavior of code switching according to the answers. The majority of the participants have stated that they use code-switching with their family members and people who speak both languages for the most part, which works as an indication on the audience design theory that have been indicated by Spolsky (2009).

Moreover, 64% of the participants of the survey strongly agree with the statement that said that code-switching mainly strengthens the unity between the family members and its union. 24% agree slightly, which means that code-switching can be one of the acts that form a part of the family identity. This is an indication that is relevant to the argument that Spolsky has initiated in his well-known book "Family Language Policy – The Critical Domain" (2012)

In other ways, through the qualitative methodology, it can be seen that the majority of the participants have shared the same perspective when it comes to the appropriate places of when they would code-switch, such as family events. This reassures the theory of Spolsky and his argument about language policies and how they form unity between the family members making them feel that they belong to their family setting.

Another aspect that must be indicated, would be the aspect of age and generation. And how it impacts code-switching practices within different individuals. As the elder offspring were the ones that were found to be mastering the two languages, when they were compared to the younger siblings. This goes back to the role that they have taken as communicators and possibly as interpreters for their mothers who did not speak Arabic back when they were young. This proves the arguments that Andritsou and Chatzidimou (2020) have indicated in their studies as they have argued that the language policy within a family would be developed since the early stages of childhood, and that the child would acquire both languages according to their upbringing and based on the different factors that they have been raised on. This would differ even among siblings and different generations of the same family.

Further insight that has been indicated through a participant as he has stated that his sister was speaking better Russian than the rest of his male siblings. He explained it with

the way that the relationship between the mother and the daughter was closer to one another. Also that they share a bond since they have many different shared traits, which is also an indication that Andritsou and Chatzidimou (2020) are applicable when it comes to genders. Furthermore, the insights of the different participants in different areas showed that they had solid basis for their practices of code-switching, which have not changed a lot since they have grown older. This shows that the way that an individual would practice code-switching is going to be dependent on the way that they have established and acquired their languages. Since their childhood through their insights, interactions with different family members, and through the dynamics that would be established in the frame of family language policy. This indicates that the family language policy is highly recognized to be established in the early stages of language acquisition.

There were fourteen of the participants that have said that they would utilize code-switching when they would be adding tag questions to their statements (e.g. *اخوكي دكتور, верно?* Your brother is a doctor, isn't he?), which is an application to the insights that have been indicated by Al-Thunaibat and Singh (2020) where they have stated that there were several syntactic constraints in the practices of code-switching. This would include the tag questions as they are an example of the morpheme constraint theory where there would be a huge focus on combining the right auxiliary verbs, with negation and different other language components. However, they represent a form of syntactic constraints as the tag questions are ought to match the syntactic structure of the overall sentence.

Moreover, the participants who are selected on the condition of being bilingual and mastering both Arabic and Russian were all using code-switching within their daily lives, even with the differences of the frequency between each of them. But it can be seen that all of the participants practiced code-switching and used the two languages in their lives

and in their communication processes, especially with family members and with other people in their society that mastered the two languages as well.

Finally, the thesis highlighted the Arabic-Russian speaking community in Jordan. All participants have a Russian mother and an Arab father. Which makes them speak Arabic with their outer society including school, university and their jobs. But they employ code-switching within their daily speech with their family members and more significantly with their mothers, where they would combine both Arabic and Russian in intra-sentential and inter-sentential code-switching styles.

5.2 Conclusion

It can be concluded that there are different individual and collective implications in the practices of code-switching, and this insight can be noticed among the Arabic-Russian speaking community in Jordan. As different individuals have stated that they had special experiences with code-switching, which would make them different than their siblings and other Arabic-Russian speaking people in their community. However, it can be seen that there were different aspects which the participants have shared among one another and which they have intended to express through the interviews where the primary data was collected.

On the contrary, it can be seen that the parental role is quietly evident and clear in the insights and in the answers of the different types of participants in the study. And this would come in the form of the family language policy as each participant has expressed a really unique set of features when it comes to the code-switching practices within their family members, and the different individuals among the Arabic-Russian speaking community in Jordan.

In summary, there are several features which the individuals among the Arabic-Russian speaking community in Jordan share. And there are different attributions when it comes to their use and utilization of language, when they would be speaking depending on different factors such as the receiver of the speech, the setting, and even the topic which the dialogue would be about.

It can be concluded that the Jordanian-Russian community have established their own unique approach towards using their code-switching within their speech, based on the environment that they have grown up in. Also based on the different factors that have been indicated throughout their social interactions and throughout the different factors that have shaped their own choice of words and their own utilization of language. There are many different insights for the participants in this study that have met the previous insights in the literature. And there are many insights that are different due to several types of factors such as social factors, cultural factors, and even individual and familial factors on how the individual would be acquiring their languages. And how they would be interacting using them growing up and among their family, and later on among their society in school and circle of friends.

5.3 Recommendations

It is recommended:

1. To explore code-switching through social media communication, highlighting the impact of such platforms on everyday contact, with focus on different variables such as gender, age group, educational background and many others.
2. To analyze code-switching in Jordanian TV series and movies, studying what factors affect this linguistic phenomenon.

3. To study code-switching among bilinguals of minorities in the Arab countries as Kurds in Syria and Iraq.
4. To study code-switching between Arabic and other languages, especially in Gulf countries such as United Arab Emirates and Qatar that comprise people of different nationalities.

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Appendices

Appendix A

Total	Females	Males	Age
59	33	26	1
80	38	42	2
67	34	33	3
84	39	45	4
72	36	36	5
77	35	42	6
84	33	51	7
100	60	40	8
79	39	40	9
103	51	52	10
81	41	40	11
93	48	45	12
88	47	41	13
69	39	30	14
75	35	40	15
73	30	43	16
72	32	40	17
77	41	36	18
58	35	23	19
57	18	39	20
59	23	36	21
50	20	30	22
47	30	17	23
56	23	33	24
36	17	19	25
37	12	25	26
32	18	14	27
28	12	16	28
17	7	10	29
16	7	9	30
11	6	5	31
5	2	3	32
10	8	2	33

Total	Females	Males	Age
2	2	0	34
5	2	3	35
6	2	4	36
5	3	2	37
5	3	2	38
6	3	3	39
1	0	1	40
1	1	0	41
3	3	0	42
1	1	0	43
1	0	1	44
1	0	1	47
2004	979	1025	Total

The number of offspring of a Russian mother and a Jordanian father, their age and their gender

It can be seen through the table above that most of females and the males that come from a Russian mother and a Jordanian father belong to the youth (generation z and late generation y) as there are 943 females that are under the age of thirty, while there are only 36 females that are over the age of thirty, and the same goes for the males as there are 998 males that are offspring of a Russian mother and a Jordanian father whom are under the age of thirty, while there are only 27 males that have been recorded over the age of thirty.

Appendix B

Name	Affiliation	Specialization
Dr. Basel Abu Fuda	Arab Open University	Statistics
Dr. Fawaz Shehadeh	Middle East University	Curricula and Instruction
Dr. Raeda Ammari	Amman Arab University	Linguistics
Dr. Majd Abu Shunnar	The Hashemite University	Linguistics
Dr. Wajed Al Ahmad	Middle East University	Linguistics