

**Code-Switching Among the Inhabitants of Amman Jordan:
Domains, Reasons and Attitudes.**

التناوب اللغوي لدى سكان مدينة عمان الأردن: مجالاته، وأسبابه
والاتجاهات نحوه

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

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Authorization

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Thesis Committee Decision

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Dedication

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I dedicate this work to my sister's soul, Wedad, to the soul of the teacher, my uncle, Abd-Alrahman, to everyone who trusted my success, and to everyone who waited for my failure.

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**Code-Switching among the Inhabitants of Amman Jordan: Domains,
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Abstract

This study aims at investigating the domains, reasons and attitudes of the inhabitants of Amman towards code-switching. The study seeks to find out:

1. In what social domains do the Amman residents code-switch between languages and dialects?
2. What are the reasons that make members of the Amman community code switch between different languages and dialects?
3. What are the attitudes of the Amman residents towards code-switching between languages and between Jordanian dialects?

To achieve the goals of the study, the researcher utilized two instruments namely: open-ended recorded interviews, and a sociolinguistic questionnaire. The sample of the questionnaire included 199 participants who settled in Amman, 12 participants from Jordanian and other ethnic backgrounds for the interview. Descriptive and statistical approaches were adopted for collecting and analyzing the data.

Results of the study reveal that the residents of Amman switch from Arabic into English in the following domains; at home, with friends at school or university, while traveling abroad, and while talking with foreigners.

Results also indicate that the Urban dialect of Amman is used in various domains such as with colleagues and classmates at different places such as school, university, work, companies, banks, malls, etc. The Rural dialect is utilized with relatives in different places and neighborhoods, while the Bedouin and Standard dialects are used lesser.

The study reveal that the causes for inter-dialect switching include “avoid being misunderstood, to make themselves clear, and to express themselves when they are angry”. The social reasons for code-switching between languages include travelling

abroad or talking with foreigners, gaining privacy, and adding connectors while speaking.

Finally, the results show that the inhabitants of Amman show positive attitudes towards the usage of the urban dialect of Amman and English. Results also show that the residents of Amman developed a less positive attitude towards two Arabic varieties namely the Bedouin variety and the standard one.

The current study recommends expanding the research process in other regions of Jordan, look into the area of inter-dialect switching, and find out the cultural and linguistic variables that affect it.

Keywords: Code-switching, Domains, Reasons, Attitudes, sociolinguistics, standard language.

التناوب اللغوي لدى سكان مدينة عمان الأردن: أسبابه والاتجاهات نحوه اعداد:

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الملخص

هدفت هذه الدراسة الى معرفة أماكن وأسباب التناوب اللغوي لدى سكان عمان بالإضافة الى الكشف عن موقفهم اتجاه هذه الظاهرة. تحاول الدراسة الاجابة عن الأسئلة التالية:

(1) ما هي المواقع التي يستعملها سكان عمان في التناوب اللغوي بين اللغات واللهجات المحلية؟

(2) ما هي الاسباب التي تدفع سكان عمان لتناوب اللغوي؟

(3) ما هو موقف سكان عمان من التناوب بين اللغات واللهجات المحلية الأردنية؟

لتحقيق أهداف الدراسة، قامت الباحثة باستخدام أداتين بعد التأكد من مصداقيتها وثباتها ألا وهما: المقابلات المسجلة مباشرة، والاستبيان اللغوي الاجتماعي. شارك في عينة الاستبيان 199 مشاركاً من سكان عمان، و12 مشاركاً من اصول أردنية وأردنيون من أصول أخرى شاركوا في المقابلات. تم تحليل نتائج الاستبيان عن طريق التحليل الاحصائي وتبينت الباحثة المنهج الوصفي لتحليل نتائج المقابلة.

أثبتت نتائج الدراسة أن سكان عمان يستخدمون التناوب اللغوي بين العربية والانجليزية في الأماكن التالية: في البيت، وفي الجامعة والمدرسة مع الزملاء، عند السفر، وعند التحدث مع الأجانب. ووضحت النتائج أن لهجة عمان المدنية هي اللهجة المفضلة والمستعملة بين السكان مقارنة باللهجة الريفية التي تستخدم ضمن إطار الاقارب والجيران. الا أن اللهجة المدنية نمطا يستخدمه الذكور والاناث على حد سواء في أماكن اجتماعية مختلفة كالجامعة، والمدرسة، والشركات، والبنوك، والمولات وغيرها. أما اللهجتين البدوية والفصيحة فهما أقل اللهجات استخداما.

كما تشير الدراسة الى الأسباب الاجتماعية التي تؤدي الى التناوب بين اللهجات وأهمها تجنب سوء الفهم، والتعبير عن الافكار والغضب بشكل أوضح. وبينت أن أسباب التناوب اللغوي تعود للسفر، والتحدث مع الأجانب، والتعبير عن الخصوصية، ولاستعمالها كروابط في اللغة الانجليزية وبين الكلمات العربية أثناء التحدث. وتؤكد الدراسة بأن أهم الاسباب التي تؤدي للتناوب بين اللغات واللهجات المحلية تعود الى العمر، والدين، والزواج، والجنس، والمهنة، ومنصات التواصل الاجتماعي، والمدرسة، والجامعة، والاختصاص، والأعمال، والسياحة. وأخيرا أظهرت الدراسة أن آراء

سكان عمان نحو التناوب بين اللغات واللهجات المحلية ايجابية. وبينما بينت أن آرائهم اتجاه استخدام اللغة العربية الفصيحة واللهجة البدوية في عمان كانت أقل ايجابية. وتوصي الدراسة بتوسيع عملية البحث في مناطق أخرى من الأردن، والكشف عن التناوب بين اللهجات المحلية، والبحث في العوامل اللغوية والثقافية التي تدعم هذه الظاهرة اللغوية. الكلمات المفتاحية: التناوب اللغوي، أماكن، أسباب، المواقف، علم اللغة الاجتماعي، اللغة الفصحى.

CHAPTER ONE

Background of the Study

1.0 Introduction

This section introduces the background of the study. It is followed by itemized information about the language and dialect situation in Jordan along with the reasons for the spread of English in Jordan. Then, the chapter describes the statement of the problem, questions of the study, its significance, its limitations, limit and definitions of the terms.

1.1 Background of the Study

Language is a social phenomenon which gains some kind of independence and special interest by sociolinguists who have designated different names for this field such as the sociology of language, sociolinguistics, or linguistic anthropology, though the terms diverge in their content. Sociolinguists have covered the most important language issues that are related to society such as ethnicity, social networks, language change, gender, and language variation, language planning, linguistic varieties in multilingual nations, language maintenance, language choice and code-switching in multilingual communities.

In multilingual communities, there are many language choices available to its members. Speakers choose appropriate codes according to a suitable social context. It is expected that bilingual and multilingual-speakers will control their speech by shifting from one language to another. As Romaine (1995:59) points out, "such linguistic behavior is used in societies,". She also explained that not only it refers to bilingual individuals but also the term 'code' refers to different languages as well as to distinct varieties of the same language.

Language varieties may include dialects, registers, styles, external, or other forms of language. Varieties can be a standard language, a dialect of the same language or an external language such as English, which is considered a form of external variety for non-natives. Many sociolinguists have distinguished between language and dialect. Hudson (1996:22) stated that standard languages are concerned with "size" and "prestige". By using the word "size" he means that languages should have dictionaries, grammar books, and structural rules, while dialects are not codified. Language is more prestige more than a dialect. Prestigious is a matter of political decision or social acceptance in which the language is used at official and formal situations. He also stated that languages are used in domains that are restricted to them, as well as at formal contexts. (Hudson, 1996:22)

Language has the social function which is established and maintained by the social relations. It is considered as an exploration of bidirectional relation between the language and its users. Varieties may have a standard dialect which may be used by upper classes, political issues, and other formal domains whereas the non-standard dialects relate to the ethnic dialects or regional dialects of any language. A multilingual community emerges when different minorities use several varieties for the matter of communication among speakers. In order to communicate, members of any community create what is called a Pidgin, Jargon, Lingua franca and Creole and all of these forms involve code-switching (hereafter, CS).

Jordan is described as a multilingual community and is considered a golden gate for several nationalities which made Jordan a homeland for them. Jordan has been a destination for many Arabs and other ethnic groups such as Armenians, Assyrians, Gypsies, Circassians, Kurds, and Chechens. However, these groups are non-Arabs, but they speak Arabic dialects such as Jordanian and other Arabic dialects. In addition, there

are other Arab nationalities who settled in Amman and speak different varieties of Arabic as well as, many other languages. So, Amman embraces various tongues from Arab and non-Arab origins. All these groups have formulated a multilingual community whereby many languages and varieties became in use in their daily conversations.

According to the Jordanian constitution, standard Arabic is the official language of the country. It is used in formal situations such as courts, mosques, scientific seminars, conferences, and all official institutions. In daily conversations, spoken Arabic differs from the standard at the regional, social, or ethnic levels. They also differ in pronunciation, vocabulary, and grammar. This situation has allowed people in Jordan to switch among various languages or among three major Jordanian varieties namely (Urban, Rural and Bedouin). For more clarification, the researcher will discuss the dialects and languages situations in Jordan. She will also discuss the main reasons that lead to spread English in Jordan.

1.1.1 The Language and Dialect Situation in Jordan

In order to understand the languages and dialects spoken in Jordan, one should shed light on Jordan itself. Jordan, or more popularly known as the Hashemite Kingdom of Jordan, is located in Western Asia, on the east bank of the Jordan River in the heart of the middle east surrounded and bordered by Lebanon, Saudi Arabia, Palestine, Egypt and Syria. It has a strategic location which has made it home to many Arabs. Because of the war in Syria, Iraq, Lebanon, Yemen, and Libya, it turned into a homeland for the refugees. This situation leads to the occurrence of several varieties of Arabic regional dialects in addition to existing dialects and languages.

As mentioned above, Arabic is the official language of Jordan, and it just happens to be the most widely used language across parts of Africa. Most of the Middle Eastern

documents are issued in Arabic, however the language may vary from country to another even if it belongs to the same variety. While most of the Middle East people speak Arabic, it is normally spoken with two or more different dialects in the country itself. From this term we can understand and derive the use of the Arabic language in Jordan as follows;

First, the Urban Jordanian dialect of Arabic. This dialect of Arabic is widely understood and spoken across Jordan. However, it should be noted that this dialect has been affected by the refugees of Palestine when they moved to Jordan back in 1948 and when they were displaced from their homes in 1967. The Urban dialect is mostly used in Amman and is considered the most prestigious dialect in Jordan. The second dialect is the Rural Jordanian which is usually spoken in small villages far away from the city. According to (Al-Wer, 1991) Rural Jordanian is classified into two subcategories, the first is Huran Arabic which is normally heard in the north and west areas of Jordan. Meanwhile, the second is the Moabi Arabic which is spoken in most of the regions south of Jordan, such as Ma'an, Tafilah, and Karak. Finally, the Bedouin dialect, which is spoken by Jordanian who live in the desert and those who have made up life in the northern parts of Jordan, such as in the plateaus, mountains, and the desert of Jordan. (Al-Wer, 1991), as mentioned in Al-Hawamdeh (2016, 18:22)

At the same level, this study also spots light on the minority languages that are spoken in Jordan such as; Circassians, the ethnic Muslim group who settled in Jordan at the end of the 19th century. The first wave of Circassian immigrants arrived to Jordan in 1878 and settled in places of Jordan such as Amman, Jerash, Sweileh, Russeifa, Wadi-sseer, and Na'ur.(Al-Momani, 2013).

The Chechens is another ethnic group that settled in Jordan and is related to the Circassians historically and ethnically. Although they share some features with the

Circassians, the Chechens maintain their own linguistic and cultural background. Dweik (2010) confirmed that the Chechens of Jordan maintained their native language in addition to Arabic which is spoken in Jordan.

According to Liegeois (1986) and Microsoft (2002), the Gypsies are known as non-Dom groups that share a nomadic lifestyle and have their own social structure, but they are not considered as nomadic Arab Bedouin groups. In Jordan, Gypsies have two different ethnic backgrounds; Arabs and non-Arabs such as Kurds and Turkmen. Jordanians refer to Gypsies as Nawar and their language is Domari which involves Turkish, Kurdish, and Arabic influences. Many researchers noticed that the Gypsies of Jordan are a clear-example of ethnic groups that maintained their culture and language. As illustrated by Al-Khatib and Al-Ali (2005) who examined the language and cultural maintenance among the gypsies of Jordan. The domains that the Gypsies utilized in their conversations include their homes, neighborhood, religious and cultural settings. However, they use the Jordanian standard Arabic in formal situations.

The Kurds are another ethnic group that fled to Jordan due to the Kurdish massacres in Turkey. Kurdish refugees have settled in Amman, Irbid, Salt, and Zarqa. Several studies maintain that the Kurds of Jordan are highly proficient in Arabic and they adopt Jordanian dialects more than their ethnic language. Al-Kurdi (2015) investigated the language and cultural shift among the Kurds of Jordan. This study showed that the Kurds shifted from their native language into Arabic for many reasons such as the mixed marriage with Jordanians, the absence of educational circumstances in the Kurdish language, and the fact that the Kurds themselves did not get involved in some social activities that connects them with their mother language.

The Armenians are also another ethnic group that settled in Jordan and used the majority language rather than their mother tongue. Studies revealed that Armenians groups only use their ethnic language at religious occasions in church. Most of them live in different areas of Jordan like; Ma'an, Shobak, Al-Karak, Madaba, Irbid, Aqaba, as well as, Amman. Al-Katib (2001) who investigated language shift among the Armenians of Jordan, found that the Armenians use Arabic in different social domains and shifted to Arabic.

Fraze (2006), the Assyrians came into Jordan because of the Ottoman massacres and Kurdish forces during the first world war. They lived in different cities of Jordan such as Madaba, Ajloun, Amman and Zarqa. Al-Refa'i (2013) examined the language situation among the Assyrians of Jordan and concluded that the Assyrians have shifted from Syriac into Arabic in several domains except in the religious rituals.

1.1.2 The Case of English in Jordan

English is the main foreign language that is taught in schools and universities. Private schools in Jordan offer national and international programs in which the latter is based on teaching all subjects in English and this is why English is widely spoken in Jordan. Drbseh (2013) reports that English has received a high attention from the community overtime. There is a big number of educational centers that are concerned with teaching it at different levels.

Learning English facilitates communication with tourists who visit the historical attractions in the country. It is not only used in touristic atmospheres, but also in business and private sectors. Most companies today require excellent command in language. (Drbseh, 2013)

The use of the beautiful mix of English and Arabic in the media i.e. music, art, and television is the most effective way for spreading English in Jordan, for example, most TV's are now equipped with English programming and subtitles and this is taken as the easiest way to acquire this foreign language. (Drbseh, 2013)

Giving English the same attention that Arabic is having not only in education, but also in media, arts, and business, has raised up the level of fluency in English among Jordanians. This can be achieved if business owners, government, and mass media institutions require English to be used by their employees at work.

This study aims to investigate the CS phenomenon and to describe the reasons that motivate Jordanians to code-switch between Arabic, English, and other local Jordanian varieties and to describe their attitudes towards switching.

1.2 Statement of the Problem

Recently researchers in sociolinguistics have been concerned with monitoring the social phenomenon of code-switching (CS) where speakers switch from one language variety to another for many different reasons. It is known that language has a close relationship with its society. Even if the standard Arabic is the official language in Jordan, but there are many other languages and varieties of Arabic which are used in daily conversations among Jordanians in Amman. It is of interest to find out how the residents of Amman communicate among themselves in their daily life, why they code switch in the middle of their conversation and explore the situations in which they resort to code-switching.

1.3 Objectives of the Study

This study aims at achieving the following goals:

1. Figuring out the social domains in which the Amman residents use code-switching between Arabic, English, and between Jordanian local dialects of Arabic.
2. Finding out the reasons that trigger members of the Amman community to use code-switching.
3. Exploring the attitudes of Amman residents towards code-switching between languages and the local Jordanian varieties.

1.4 Questions of the Study

To achieve the above-mentioned objectives, the study seeks to answer the following questions:

1. In what social domains do the Amman residents code-switch between languages and dialects?
2. What are the reasons that make members of the Amman community code switch between different languages and local Jordanians dialects?
3. What are the attitudes of the Amman residents towards switching between languages and between local Jordanian dialects?

1.5 Significance of the Study

Code-switching in society has been viewed by scholars in two opposite ways. Some of them support code-switching while others oppose this phenomenon.

Not only scholars have different opinions but also regular people differ in them views. It is interesting to investigate how the residents of Amman view code-switching and why

they resort to it. Actually very few studies have been conducted in this area whether in Jordan or in other Arab countries. This study will, hopefully, fill a gap in the empirical literature. It may also benefit students, teachers, researchers, and others who are interested in sociolinguistic studies.

1.6 Limitation of the Study

Results of the study may not be generalized to all residents of Amman. The findings are only limited to the specific sample and the instruments used in this study.

1.7 Limits of the Study

This study will be conducted in Amman during the academic year 2018/2019.

1.8 Definition of Terms

Code-switching: - **Theoretically**, it can be defined as “the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations “(Romaine, 1992:110). **Operationally**, it is shifting from one variety or language into another among the resident of Amman.

Language attitude: - **Theoretically**, Ryan et al (1982:7) defines it as "any affective, cognitive or behavioral index of evaluative reactions toward different language varieties or speakers". **Operationally**, it is the views or beliefs of the residents of Amman towards code switching which can be positive, negative or neutral.

Domains of language: - **Theoretically**, Holmes (2013:22) defines them as "an interaction between typical participants in typical situations". **Operationally**, it refers to different situations in the Jordanian community (Amman) where people use code-switching with different participants.

Dialect: -Theoretically, Fromkin (2002:580) defines it as " a variety of a language whose grammar differs in systematic ways from other varieties. Differences may be lexical, phonological, morphological, syntactic, and semantic". **Operationally**, it refers to the variety of language used among the residents of Amman, depending on their geographical area, social background or ethnic background.

Variety: - Theoretically, Ferguson (1972, p. 30) defines it as “any human speech pattern, which is sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertoire of elements and their arrangements or processes with broad enough semantic scope to function in all formal contexts of communication". **Operationally**, it is a distinctive variety that is used among the Amman residents such as madani, falahi, badawi or other languages.

Sociolinguistics: -Theoretically, Hudson (1996, p.1) defines it as “the study of language in relation to society". **Operationally**, it is the way that Amman residents use language in the Jordanian society.

Standard Language: - Theoretically, Fromkin, Rodman, and Hyams (2002, p.595) define it as “the dialect (regional or social) considered to be the norm”. **Operationally**, it is the official, formal and written variety of Arabic used in education, media and all aspects of formal use especial in religion.

CHAPTER TWO

Review of Literature

2.0 Introduction

The purpose of this chapter is to highlight a number of theoretical and empirical studies that have been conducted regarding some domains, functions, and attitudes towards code-switching (CS).

2.1 Review of Theoretical Literature

This section is divided into three parts, the first section includes the definitions of CS and its types; the second section provides studies about the reasons for using CS, and the last section covers domains and attitudes.

2.1.1 Definitions and Types of Code-Switching

Many scholars have discussed CS i.g. (Hymes (1974), Myers-Scotton (1993), Ayeomoni (2006), Fromkin, Rodman, and Haymes (2002), Gumperz (1982), Milory and Gorden(2003), Sebba, Mahootian, and Jonsson (2012), Genessee (2002), Marasigan (1983), Poplack (1995), Hoffman (1991), Holmes (2013), Edwards (2004)).

Hymes (1974) views CS as "a term which is used to indicate an exchange of two or more languages, varieties of languages and can be also an exchange in style", p.105. Myers-Scotton (1993) defines CS as "the selection by bilinguals or multilinguals of forms from an embedded variety (or varieties) in utterances of a matrix variety during the same conversation" p.3. Similarly, Ayeomoni (2006) also describes CS as "a common term for alternative use of two or more languages, varieties of a language or even speech styles", p.90. Fromkin, Rodman and Hymes (2002) state that CS is "the movement back and forth between two languages or dialects within the same sentences or discourse", p.577.

More specifically, Gumperz (1982) defines CS as " the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of subsystems", p.59. Milroy and Gordon (2003) have also argued that the term CS can be described as " a range of language (or dialect) alternation and mixing phenomenon whether within the same conversation, the same turn, or the same sentence-utterance", p.209. In the same way, Sebba, Mahootian and Jonsson (2012) hint that "code-switching which is - the alternating use of two (or more) languages – is a natural occurrence in the speech of bilingual individuals"p.68. Genesee (2002) stresses that CS is a "true bilingual communicative competence that entails the ability to adapt one's language use on-line in accordance with the relevant characteristics of the situation, including the preferred or more proficient language of one's interlocutor", p.174.

Marasigan (1983) states that "there are two types of code-switching based on the distinction which applies to the style shifting, namely situational and metaphorical code-switching", p.123. The first one is situational CS which appears when the speakers switch their language according to the situation no matter if they change the topic. The second type is a metaphorical CS, the process of CS at this type is controlled by shifting to another topic or to other participants. For example, when the teacher delivers a lecture in English, he/she may shift to Arabic in order to explain a specific point. The teacher changes the variety, not the setting, topic, or participants during the metaphorical CS.

However, Poplack (1995) and Hoffman (1991) have categorized CS into three types: inter-sentential, intra-sentential and extra-sentential or tag switching. Inter-sentential appears when the interlocutors switch at the boundaries of sentences. For instances, the speaker may use his mother tongue at the beginning of the speech and switch into the target language then. Some scholars considered that intra-sentential type

is approximate to code-mixing phenomenon because the appearance of switching can be in the middle of the sentences. Sometimes, the speakers tend to utilize either from the native or target language only a word, a clause, or a phrase during the interaction for many different reasons. This case is called extra-sentential or tag switching. Holmes (2013) calls this type emblematic switching. She defines it as " an interjection or a linguistic tag in the other language which serves as an ethnic identity marker", p.35. Many scholars agree that tag switching is affected by the social functions of code switching such as to show the identity or the solidarity of the speakers, social distances, or it is considered as distinct features for the minority and so on.

Edwards (2004) claims that when the user of any language switches from one variety into another even if it is the variety of the same language all those acts are considered as CS. The process of switching can appear in words, tags, and meaning. He/she may probably switch one or more dialects, styles, varieties, languages, or language register with another.

2.1.2 Functions of Code-Switching

Many scholars have tackled the functions of CS e.g. (Myers- Scotton (1993), Holmes (2001), Holmes (2013), David(2006), Fasold (1990), Holmes (2008), Managan (2004), Crystal (1997), Baker (2006), Hoffman(1991), Mattson and Burenhult (1999), Gal (1987), Gumperz (1982), and Hymes (1962), Holmes (2013)).

There are many reasons that motivate users of a language to switch among varieties. Myers- Scotton (1993) presents four reasons for CS. Firstly, the speaker may switch to fill a gap in the first or second language or due to the lack of competence or knowledge in one language. Secondly, users resort to CS to exclude some listeners from the conversation by switching for the unknown language or to include persons to the

conversation to clarify something for them. Thirdly, CS is used as a stylistic device to introduce a specific point in more or less formal setting than what had been under discussion. Lastly, CS is considered as an attempt to impress others by showing the diversity of languages, in other words, it may be used as a kind of prestige.

Although, Scotton (1993) has described the functions of CS within the term of "strategies", this term elucidates that the speakers may switch among codes unconsciously during their interactions which is governed by the domains and social factors. The researcher proposed this notion to indicate that CS strategy already pre-exists in the human interaction. It also involves the firmness, intentional and former planning. She founded the theory of the markedness model which presents the social motivations for CS. This model assumes that speakers use various language choices for different social factors such as; addressees, topic, and the aim of interaction. She defines it "as a process of interaction among participants determined by the social forces in order to confirm their social status or to improve their rational to a specific group", p.47. In this theory, she employs the markedness ⁽¹⁾ model to clarify the appearance of CS between the matrix language and embedded language. So, when the unmarked code is not clear or easy to use by the speakers, they may switch for the marked code to achieve a social balance and an effective communication.

Holmes (2001) believes that CS is influenced by the topic of interaction, the situation and the addressee. Speakers who share a common ethnic background may switch to their mother tongue in order to show their ethnic identity or express solidarity towards their partner. Additionally, she adds that the participants' linguistic behavior depends on

(1) Markedness theory: posits that in any form of language of the world contains certain linguistic elements are more basic, natural, and frequent (unmarked) than others which are referred to as (marked). Scotton (1993).

relation among each other. She posits that" the speaker may use a various code when communicating with close friends or strangers, family or relatives, colleagues or professors, mother-in-law or mother, etc", p.34.

Holmes (2013) elucidates the social factors affecting the code choices which lead also for CS. People may prefer using one variety than another because it is easier to emphasize one's point, or topic, regardless of the setting of conversation", p.35. The social factors that have a great impact on the interaction from Holmes viewpoints are setting, topic, participants and the functions or the purposes of the interaction. She illustrates that the social dimensions such as; status, social distance and formality affect the conversations and lead to code switching. For example, any clear change in the social situation as the arrival of new person may cause change in the interaction due to excluding this new one from the conversation to gain more privacy. Otherwise, code switching is used in this situation for only greeting to express solidarity.

Holmes asserts that CS is noticed among minorities as a signal of group membership. They tend to utilize tag switching by employing short terms, words or phrases to show their ethnic identity. Even if the linguistic competence or knowledge of the second language for the interlocutor is lacking," they may switch to another code by using few words to show off, or to express their identity, to draw distance with others according to the formality of the context, and to express solidarity", p.35.

Similarly, David (2006) and Fasold (1990) think that language choice is affected by social functions and dimensions such as the status of participants which is divided into classes; high, upper middle, middle, and low whereby speakers of high-class may use X language while speakers of low-class may use Y language. The participants' categories influence language choice for example; gender, age, origin, education level, occupation

and not only these issues but ethnicity also plays the main role in choosing among varieties. This matches Holmes (2008) who believes that speakers use a dominant language to create social distance among each other when they share the less dominant language to show and express solidarity in the speech communication.

However, Managan (2004) asserts that any person who belongs to any social network will be a member of a certain language group in case of developing a sense of identity. He adds that using the dominant language gains its speakers more prestige, chance to expand their social networks, a kind of authority or power, and better economic situations.

Crystal (1997) illustrates that CS is sometime considered as a tool to express the speaker's relation towards the listener. In one word, it determines the social relations for examples; close-friends, family members, relatives, strangers, boss and others. He adds that the main aims for CS are to express solidarity or distance with participants as include or exclude some from the speech. Moreover, Milroy and Muysken (1995) assume that CS is not only a result of the lack of knowledge or competence in one language for the speaker or to fill any linguistic gap, but is a result from complex bilingual skills appointed for enhancing the communication among the society members.

Baker (2006) has proposed main purposes of CS, which are nearly relevant to bilinguals' interactions. He mentioned that CS can be used to clarify a specific point, to fill a gap in the mother tongue or in the embedded language, to illustrate cultural words that may have no equivalent in one of the two languages, to express solidarity or identity among groups, to make jokes, to attract attention, to reduce tension and request. Finally, he believes that CS appears in bilingual situations according to the topics. CS has many different functions which are governed by the topic, participants, context and setting.

Hoffman (1991) has listed 10 functions for code-switching:

- To discuss a specific point
- To express solidarity
- To fill a lexical gap
- To ease or reinforce command
- To enhance the communication among the speakers
- To add connectors among sentences during the speech
- To include participants
- To exclude interlocutors
- To clarify
- To express ethnic identity

He also believes that the motivations for bilinguals and multilingual to switch between two codes or more depend on situation. For example; while a bilingual speaker may switch to emphasize some words or to achieve the communicative functions, Mattson and Burenhult (1999) point out “that code-switching is used as a repetition of the previously uttered sentences”, p.9.

Gal (1987) assumes that there are many reasons that drive people to use a specific code at a specific situation. He assumes that language choice among multilinguals is an innate tendency controlled by contexts and domains. He also states that “a speaker's choice between varieties is also structured. It is systematically linked to social relationships, events or situations”, p.287.

Gumperz (1982) has categorized six functions for CS:

- Quotation marking; is the addressee specification, interjection, message qualification and personalization versus.
- Reiteration; is a case when a speaker retells or reports someone else speech.
- Addressee specification; is switching to another variety to include or exclude participates from the conversation.

- Interjections; is the use of code-switching for explaining or for making appropriate understanding.
- Message qualification; is employed for formerly mentioned statement.
- Personalization versus objectification; is distinguished between fact and opinion, in other words, it shows personal knowledge.

However, Hymes (1962) describes the basic communicative functions of CS as:

- Directive function; people switch languages to participate in the conversation or not.
- Expressive function; people adopt the embedded language in order to express their identity among others.
- Referential function; when somebody is unable to explain an idea in one language. He tends to switch to the other language to express it more easily.
- Phatic function; a speaker switches among languages in order to clarify.
- Metalinguistic function; when someone speaks any point in embedded language to add further commentary in the matrix language.
- Poetic function; somebody says certain words in order to make jokes or to insert some humor.

Holmes (2013) states that the topic of interaction is the main reason for CS among linguistic styles. It is considered easy to discuss a specific topic by using X code and when the topic is changed the speaker may use Y code. For more clarification, talking about economic and financial issues requires linguistic forms that are totally different from the forms that are used at a religious topic. She adds that CS can appear unconsciously during the happiness, sadness or nervous moments.

2.1.3 Domains and Attitudes towards Code-Switching

Several scholars and sociolinguists try to investigate domains that speakers may switch into another code and their attitude towards this process, such as: (Fishman (1991), Holmes (2001), Holmes (2013), Rubin (1968), Bolk, Forchammer, Heider and Baron (1991), Eagley and Chaiken (1993), Bohner (2001), Baker (1992), Meyerhoff (2006), Wardhaugh (2010), and Ferguson (1959), Holmes (2008), Holmes (2013)).

Fishman (1991) asserts that a speech community uses domains of; family, religion, education, employment and friendships. Each domain is affected by social factors, for example; addressee, setting and topic. The family members discuss their issues at home by utilizing informal or nonstandard code. While outside home, they use directly another form which fits the contexts. The speaker is fully aware that his speech provides a clear knowledge to others about his origin, education level, social status and so on. By the same token, the term domain is connected directly with code-switching which denotes the social context of interaction.

Holmes (2001) agrees that domains may be considered family, friendship, workplace and others. Any domain has addressee, setting and topic. So, she proposes a definition of domain as " a typical interaction conduct between typical participants in a typical settings"p.12. She means by typical interaction the pattern of code choice in any speech community, typical participant is to whom you speak and typical setting is any place the interaction takes place in.

Similarly, Holmes (2013) sheds the light on linguistic variation by describing why any person could speak differently with his mother or his schoolmaster. Clearly, speakers use informal style and vocabulary with their parents, relatives, friends and more formal style with boss, school principal and professor. She adds that social contexts control the

speakers' utterances and clarify the social relations between the participants. These situations appear among family members when the kids speak to their mother in different way of their father and another style occurs among the siblings themselves. Family members may employ at their speech taboo words and they may use informal style and colloquial form of language. While at school, it is noticed that friends use a specific linguistic style to distinguish their group or to draw a distance with other students. Conversation with teachers and principal requires formal form and words full of respect or distance. Holmes states that " our speech provides social and personal knowledge about us to others such as; who we are, from which area we come from, and perhaps what kind of social experiences we have had", p.2.

According to Holmes such social situations are called social network which is the way that family members use form to interact varies from the form that workers use at the workplace, students at university, or doctors at hospital, etc. participants tend to choose one code to show that the person belongs to their social network or not. For more clarification, she provides two types of social network which are density and plexity. Density is referred to as " if the speaker's network is in touch with each other", p.197. Plexity is " a measure of the range of different types of transaction people are involved in with different individuals ", p.197. At another term, uniplex relation means that persons communicate only at one domain such as workplace. Multiplex relations refer to the persons that link with each other at several situations such as; at university, workplace, restaurants, etc.

Therefore, Holmes proposes the term "models" to describe the complexities of language choice. In other words, models summarize the relation between social factors and domains, in addition to the social dimensions such as; social distance (brother vs

friend), role status (professor vs student), degree of formality (lecture vs break time), goal of interaction (teaching).

Rubin (1968) presents the term of complementary patterns of language which appear at various domains. In other words, different linguistic forms were used in many different situations. For example, in case of Urban bilingual Paraguayans there are two linguistic varieties available Guaraní and Spanish. The city dwellers speak Guaraní language with family members, friendship and at primary level of education. While, they use Spanish at university, religious and administration issues.

Eagley and Chaiken (1993) define an attitude as " a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor", p.3. They mean by attitude assessing responses to any entity or side which may include; agree or disagree, love or hate, like or dislike, favor or disfavor.

Bolk, forchammer, Heider and Baro (1991) state that there are two positions towards CS either positive or negative. They emphasize the benefits for switching between first language and second language especially inside the classroom. While other scholars object to this idea and they support using only the target language.

Bohner (2001) discusses the four functions of attitudes: knowledge, utilitarian, social identity and self-esteem maintenance. The knowledge function means to formulate attitude towards specific things and the evaluation can be renewed every time that the object is encountered. The utilitarian function provides a constructive criticism and neglecting the negative outcomes. The social identity function shows how people express their affiliations for their social group. The self-esteem maintenance function explains the positive and negative point of view towards an object.

Baker (1992) adds that sociolinguistic scholars have measured the attitudes of people towards learning a new language. Their attitude towards minority groups especially at using either the embedded or matrix language. Studies of language attitudes appear among ethnic or social groups in the sectors of trade and education. Meyerhoff (2006) explains that language attitudes are concerned with " the study of what people think of various linguistic varieties in relation to their perception of the attitudes of language users", p.54.

Ferguson (1959) states that CS is related to the phenomenon of diglossia, which means any language that has two or more varieties. These varieties are divided into high and low varieties. The variety correlates with the standardized is prestigious and formal form of language. The low variety is mostly spoken dialect and not written. Holmes (2013) also adds that formal situations draw degree of distance among the participants in which they use standard form, high variety or the formal one, While, informal situation which involves friendship, or neighbors may use informal codes or low variety.

Holmes (2008) asserts that the attitude of using two varieties of any language may be divided into two positions. Some prefer to switch for the high variety which is considered more prestigious and has a high status in the area. In some cases, people use high variety even if they do not understand it very well. Otherwise, not all speakers prefer using the low variety or they use it at specific situation and with particular participants. So, their attitude towards low variety is contradictory. Holmes (2013) states that "these attitudes are reinforced by the fact that the high variety is the one which is described and fixed, or standardized, in grammar books and dictionaries. People generally do not think of the low variety as worth describing. However, attitudes to the low variety are varied and often ambivalent", p.29.

She also shows that the attitude towards CS is different for the majority and minority at any country. The majority of monolingual community tend to use only their mother tongue and their attitude towards CS is negative. While CS for the minority is to express their identity and to maintain their language. She posits that the "attitudes to a minority language are very important in determining not only its use in a code-switching style, but also its very chances of survival", p.46. In a multilingual community, the attitude towards CS is positive or neutral because they consider CS as a chance for the minority to follow the majority patterns. The minority in some situations do not need any distinct features from the majority especially linguistic features.

2.2 Review of Empirical Studies

This section includes the previous empirical studies related to code-switching in society and classrooms whether locally, regionally or internationally.

2.2.1 Local and Regional Studies Related to Code-Switching in Education and Society

This section provides a number of previous studies related to CS, its functions, domains and attitudes (Rahman (2007), Nawafleh (2008), Mustafa (2010), Al Enezi (2010), Al-birini (2011), Abu Hait (2014), Dweik and Qawar (2015), Abu Shihab (2015), Al Mhairat (2015), A Ben Nafa (2015), Al-Heeti and Al Abdely (2016), Dweik and Al-Na'imat (2016), Kitouni and Aliouche (2016), Ebid (2017), Omar and Ilyas (2018), Kamal (2018), and Benmekki and Lama (2018)).

Rahman (2007) investigated the patterns of language choice in the educational domain in the Malaysian context. The purposes of this study were to find out the domains that are affected in language choice among the students of Putra University, the patterns of language choice and the motivation towards this process. Information was collected by

using a questionnaire. The result of this investigation showed that language choice in the educational sphere differs according to various factors such as language proficiency, ethnicity, gender, etc.

Nawafleh (2008) examined the way people in Jordan communicate using Jordanian different dialects especially colloquial Jordanian. Jordanians use various dialects to show their ethnic, social, economic, religious, and identity backgrounds. The aim of his study was to illustrate the way people in Jordan communicate by the phenomenon of CS between English and Jordanian Arabic dialects. In his study, he interviewed the participants in their daily communication process. Nawafleh concluded that CS is changeable and might affect Arabic by losing its aesthetic and expressive capacities. He also reported that there are many benefits for living in multilingual or bilingual communities. People can learn more than one language that may help them in different areas of their life such as getting jobs, learning, politics, trade...etc.

Mustafa (2010) investigated the phenomenon of SMS code-switching among teenagers in Jordan. The study aimed to discover the phrases of foreign language that are used by the teenagers in writing SMS, the reasons behind spreading this process either from English into Arabic and vice versa, and the attitudes towards this phenomenon. The sample of this study consisted of 150 males and females selected from five schools either private or public and a group of 1500 text messages was collected to accomplish the goals of this study. The instruments that were used to fulfill the objectives of the study were a questionnaire and interviews. The study showed that five factors have led for the spread of code-switching SMS. The researcher confirmed that teenagers mixed between the two languages and caused the phenomenon called Arabizi and clarified the reasons beyond switching to Arabizi rather than Arabic or English.

Al Enezi (2010) explored students' language attitudes towards Arabic and English CS as a medium of instruction during a science class of human development for occupational therapy at the Allied Health Science College in Kuwait University. This paper aimed to investigate such language attitudes on students' academic performance. The data were collected by using both questionnaire and open-ended interview. The results of this study clarified the attitudes of students towards the language they used or being taught and the roles of these attitude in learning a science subject at college level.

Albirini (2011) explored the social functions of CS between standard Arabic and Arabic dialect. The data were collected by using thirty-five audio and video recordings in the domains of religious lectures, political debates, and soccer commentaries. The results showed that speakers might use the two varieties to serve different language functions. He confirmed that the CS process reproduced the unequal social values and distribution of standard Arabic and Arabic dialect. The paper discussed other functions of CS such as indicating the speakers' attitudes or Muslim identities.

Abu Hait (2014) examined the functions of code-switching used by secondary students in English classes. The study aimed to find out the functions of code-switching used by secondary students in English classes especially at the modern American school and how the process of code-switching causes different varieties to appear among secondary students. The researcher used two instruments to achieve the goals of this study which are classroom observations of four classes and students' questionnaires. The researcher coming out with many findings which are: students might use code-switching to attract the interlocutors' attention, the educational system such as international school is the main factor that led students to switch for many reasons, they do not find a proper equivalent from their native language, they also feel more confident in using two or more

languages within the same speech, while some students tend to switch unconsciously. He also noticed that when the students want to express any emotional issues they use code-switching directly.

Dweik and Qawar (2015) examined language choice and language attitudes in a multilingual Arab Canadian community: Quebec-Canada. The purpose of this study was to discover language choice among Arabs of Quebec-Canada and to find out Arab's attitudes towards three languages which are: Arabic, French and English, and to clarify the reasons behind the using of any variety. The researchers conducted this study by using a sociolinguistic questionnaire. The sample of this study was selected from different categories and from Arabs of Quebec Canada by them. The study showed that the Arabs in Quebec utilized Arabic in specific situations or domains such as: at home, mosques and radio stations while they used French or English at official and formal situations, for example: in governmental offices, educational purposes and filling formal applications. The main results of the study showed that the Arabs of Quebec mix these three languages among neighborhood, friends and media.

Abushihab (2015) investigated dialects and cultural contact among Jordanians, especially those who live in Irbid city. This study aimed to find the reasons that might affect their dialect; the reasons for cultural shift or maintenance among them. The researcher collected data by conducting formal and informal interviews. He selected 100 participants as a sample where he included different ages, genders, and educational backgrounds. The study showed that the Jordanians living in Irbid city always switch among their dialects especially at Amman and they sometimes switched not only their dialect but also their cultures.

AlMhairat (2015) investigated CS between the Jordanian Bedouin dialect and Jordanian urban dialect of Amman. The purpose of this study was to explore the Domains and reasons for code-switching between Bedouin and Urban dialects. He wanted also to investigate the speakers' attitudes towards the switching. The sample of the study contained 66 Bedouins who settled in Amman. He used the open-ended interviews and a sociolinguistic questionnaire. The study concluded that the attitudes towards CS were negative while most speakers felt that they are important in some cases. The study also found out that CS appeared in particular domains such as workplace, neighborhood, relatives, friends, family. Moreover, many important factors helped in the occurrence of this phenomenon of CS between the two dialects for example; the relationship between the speakers, marriage, affection, and migrations.

Ben Nafa (2015) examined the phenomenon of code-switching and social identity construction among Arabic-English bilinguals. This researcher explored the indirect relationship between different CS patterns which speakers use to show their identities. He analyzed the audio-recorded interactions of a small group of adult females, Arabic-English bilingual friends, who are part of the Arabic-speaking minority in Manchester, UK. The paper has shown that CS was a linguistic device whereby speakers performed multiple aspects of their social identities that were not tied to inherent associations with their languages. He also concluded that Arabic speakers switch to their language to show their solidarity and identity.

Alheeti and Al Abdely (2016) explored the types and functions of CS in the English language used by Iraqi doctors in formal settings. The purposes of this study were exploring the formal settings that led Iraqi doctors to switching, analyzing the types of CS from their speech. It also aimed to show the doctors' perception of English language.

The data were collected by recordings and by using direct observations. The result of data analysis revealed that Iraqi doctors used the intra-sentential type of CS more frequently than the tag or inter-sentential types and it showed that they used English for communicative functions.

Dweik and Na'imat (2016) investigated the phenomenon of CS in Jordanian English classes. The purpose of this study was to find out teachers' attitudes towards CS particularly at private secondary English language classes. The procedures and techniques that were used to achieve the goals of this study were formal and informal interviews and a questionnaire. The sample of this study consisted of 4 teachers for the interview and 58 to fill the questionnaire. The study showed that the attitude towards CS was divided into two positions. Some teachers encouraged utilizing this process because CS is important to establish effective communication and to enhance the learning process, but CS affects also the students' oral interaction.

Kitouni and Aliouche (2016) investigated the People's Democratic Republic of Algeria ministry of the use of CS as a strategy of communication in Algerian Universities. The purpose of the study was to discover the students' attitudes towards the phenomenon of CS as a way to enhance the communication process among students. The data were collected by distributing the questionnaires and conducting recording interviews for 50 students. The study revealed that the students' attitudes towards CS were positive and they preferred using CS as style of speech. The students confirmed that CS appeared during their conversation unconsciously to facilitate the interaction.

Ebid (2017) examined the phenomenon of CS and attitudinal perception. This study investigated the reasons that cause CS in Egypt and the Egyptian attitudes towards this process, which focuses on the shift between Egyptian colloquial and English. The

techniques and procedure used to achieve the goals of the study included: questionnaires, verbal guise tests and interviews. 40 participants from an Egyptian university formed the sample of this study. The data analysis revealed that the attitude towards CS between Egyptian varieties and English was widely accepted by females and objected by males.

Omar and Liyas (2018) investigated the attitude of Saudi academia researchers towards CS. The method adopted in this study was observation and analysing their speech. The sample consisted of 10 teachers and 40 students from universities in the Riyadh region of Saudi Arabia. The study revealed that the age and level of education are the main reasons for CS. The learners' attitude towards CS was divided into two positions; some of them agreed and the others disagreed. The instructors added that CS might be affected at the learning process and knowledge acquisition.

Belmihoud (2018) examined language attitudes in Algeria. It aimed to investigate language attitudes among Algerian university students. The methodologies used to achieve the goals of the study were the questionnaire and interview. The sample involved 101 participants, 51 filled the questionnaires. The results of this study showed a priority of modern standard Arabic, English, and French by native speakers of Algerian Arabic Derja, while native speakers of Tamazight (a Berber language) preferred modern standard Arabic, English, French and their native dialect. Algerians considered that English is a useful language for economic issues and knowledge transfer. Dejra and Tamazight speakers rejected using Dejra to an official or political status. English and French are usually used for teaching purposes.

Benmekki and Lama (2018) examined the influence of English on the Arabic dialect performance case of 1st year master English foreign language (EFL) students at the university of Tlemcen. The aim of the study was to investigate the levels of the

influence of English on Arabic. The methodologies were recordings, interviews and questionnaires. The result of the study showed that EFL learners prefer to CS or borrow some words from English during the interaction at Algerian dialect. Likewise, this impact towards CS tends to be less outside the university.

2.2.2 International Empirical Studies Related to Code-Switching in Education and Society

This part involves international previous empirical studies regarding the reasons, domains, and attitude of CS (Reyes (2004), Roses (2006), Redinger(2010), Uys (2010), Shorgen(2011), Amorim(2012), Jahansson(2013), Yankova (2013), Inuwa, Christopher and Bakrin (2014), Dykhanova (2015), Serreli (2017), Thohir (2017), Fachriyah (2017)).

Reyes (2004) examined the function of CS in school children's conversations. It also investigated the patterns of CS in the speech of Spanish minority children. This paper aimed to discover the reasons that motivate children to switch between English and Spanish in different situations. To achieve the goals of the study, the researcher used the observation instrument and selected seven-and-ten-year-old bilingual boys and girls to be the study sample. This paper concluded that both samples, the older children switched more than the younger, and the children tended to use CS to fill a gap in one language and considered CS as a system that appears normally in their interactions.

Roses (2006) investigated the functions of CS in a multilingual and multicultural high school. This is a case study which aimed to identify the functions of CS especially in multilingual high school classrooms. The sample of the study was chosen from three different classrooms. The instruments used to achieve the goals of the study were the observations and audio-recordings. This study showed that teachers and students

preferred the choice of one linguistic variety rather than two or more varieties inside the class.

Uys (2010) examined the functions of teacher's code-switching in multilingual and multicultural high school classrooms in the Siyanda district of the northern Cape province. This study aimed to find out the reasons which led teachers to utilize code-switching, in addition to exploring functions of code-switching inside the class-room. Four high schools in the Siyanda district were chosen to be the place for this study. The data were collected by observing the linguistic acts for the students during 13 lessons. These lessons were on the subjects of economics, management, science, business studies and accounting. The researcher used audio-recordings during class-time at the same level with the observations. The findings of this research indicated that code-switching appeared in classroom between the teachers and the students when they taught a foreign language which is not their native language. In other words, teacher might use code-switching for educational matters. The researcher also noticed that code-switching appeared among the students themselves for many different reasons.

Shogren (2011) observed the linguistic behavior of two five-year-old bilingual children. He observed their everyday interactions to analyze the CS phenomenon. The purpose of the study was to show the motivation behind the phenomenon and to see if there were differences between the two cases. The data were collected by observing the two cases (a boy and a girl) and recording their daily informal conversations. The researcher found out that the most motivating factors for CS were solidarity, referential, directive and reactive to positive/ negative. Shorgan added that the girl committed code-switching more than the boy. He concluded that the major difference in linguistic behavior was related to gender.

Amorim (2012) analyzed the process of code-switching in student-student interaction, functions and reasons. This paper aimed to illustrate how English foreign language students switch between Portuguese and English to serve different linguistic issues such as: filling a gap in a specific language, pragmatic functions or functional character and showing the relationship between students. The method that was used to achieve this study was recording the three groups for forty minutes. These groups consisted of a randomly chosen university students. The study concluded that inside the English foreign language classroom, students always tended to use code-switching between the two languages.

Johansson (2013) investigated code-switching in the English classroom. This study aimed to find out the reasons that motivated teachers for switching into English language and searching for the language that student preferred to use inside the classroom. The methodologies that were followed in this research included interviews with five teachers and questionnaires were filled by 96 students. The findings showed that teachers code-switch between the first and the second languages for different reasons such as emphasizing points or adding further explanations. In some situations, teachers tended to switch according to the students' desire to combine between Swedish and English.

Yankova (2013) examined the functions and the mechanisms of CS among Bulgarian and Canadian immigrants. This study aimed to reveal the factors that affect CS by focusing on the linguistic behavior of immigrants. This study also investigated the contexts at which the speakers can change their codes. The data were collected by recorded interviews, questionnaires and direct observation. The study found that the reasons towards CS are referential, affective, phatic, metalinguistic and poetic. Finally,

the results confirmed that when the speakers wanted to express their emotions, ideas, phenomena, interactions and status they tend to use the target language.

Inuwa, Christopher and Bakrin (2014) explored the factors that motivate code-switching within the social contact of Hausa bilingual speakers at the Utara University Malaysia. The aim of this study was to examine the social factors and dimensions that lead to the code-switching phenomenon. The data were collected by distributing questionnaires among 80 bilingual students. The results proved that code-switching and code-mixing are a matter of speech strategy used by bilinguals for achieving effective communication which is influenced by social factors. Linguistic and social factors that motivate CS between Hausa bilingual speakers include the formality of social setting, the distances among the participants, the speakers' status, the aim of the conversation and the function of language used in the interaction.

Dykhanova (2015) observed the function of CS and attitudes towards them. The purpose of this study was to examine the teachers' attitudes towards using CS during their lessons in addition to the students' attitudes. It also investigated the functions of CS in the English contexts. A questionnaire was used to achieve the goals of the study. The study concluded with the following results. Teachers' attitude towards CS inside the class is negative. The students' attitude from teachers' CS is negative and neutral. Although, the teachers did not support this process, they claimed that they used this process to clarify some terminologies. In other words, teachers have to fulfill the students need. Finally, attitudes towards CS may be effected by the native speaker, gender, and teaching experiences.

Serreli (2017) examined the perceptual dialectology of Egypt, a view from the Berber-speaking. This study aimed to find out the linguistic boundaries of the speakers in

Egypt and to discover the different modes of the language used by Oasis' residents which are located in the Libyan border with Egypt. The data were collected by utilizing two instruments; the first one is a questionnaire focusing on the inhabitants' attitudes, beliefs, and ideologies, while, the second tool is the map-drawing experiment. The sample of this study consisted of secondary school students in the Egyptian Oasis of Siwa. The task of the students is to locate the Egyptian languages and dialects spoken in the map. The results classified the samples according to their responses towards the experiment and the questionnaire by presenting the ideas and judgments on the social relation of Egyptian communities. The researcher focused on diglossic situation phenomenon which leads to switching among varieties.

Thohir (2017) aimed to discover the functions and the types of code-switching that were used by Dr. M. Zainul Majdi, a famous Islamic clergyman in Lombok. The methodology of this study was based on analyzing TGB's Islamic discourse recording. The researcher had categorized the speech according to the types of code-switching which are inter-sentential switching, intra-sentential switching, and extra-sentential switching. In addition, he analyzed the functions of code-switching that appeared in the speech. This study concluded with the following results: the preacher tended to use intra-sentential switching at his speech more than other types which reflects the repetitive function. The code alternations cover the two phenomena of code-switching and code-mixing that appear in TGB's Islamic speech which typically symbolizes bilingualism. The results ended by confirming that code-switching is the most perfect way for effective communication.

Fachriyah (2017) examined the functions of CS in an English language classroom. This paper explored the functions of CS when used by the teachers in teaching her/his

students during English lessons. The researcher used the following instruments; observation, recordings and transcriptions. He also listed fourteen main purposes for CS. The study showed the effectiveness and the functions of CS in classroom and that switching to first language serves some elementary functions which are important for the foreign language.

The review of the relevant literature paved the way for the researcher to develop her thoughts regarding the design and procedures of the study. It also acquainted the researcher with the rich theoretical and empirical studies which definitely lighted the way for her to conduct my own research in order to achieve the goals of this study.

CHAPTER THREE

Methodology and Procedures

3.0 Introduction

This chapter provides a description of the methodology and the instruments employed in the study. The chapter discusses the population and sample of the study, and describes the instruments, as well as their validity and reliability, data collection, tabulation and analysis. Finally, it illustrates the procedures followed in order to achieve the goals of the study.

3.1 Population and Sample of the Study

The population of the study included speakers of different varieties of Jordan i.e standard Arabic and its dialects, English and other languages such as ethnic languages of Circassians, Kurds, Gypsies, Chechens, Armenians, and Assyrians. To fulfill the objectives of the study, a sample was chosen purposively from the residents of Amman. The sample comprised 199 participants.

In choosing the participants, two sampling methods were used by the researcher. First, the “snowball” sampling method, Birewerton and Millward (2001) define snowball sampling as a purposive sampling method that asks the recent participants to name new participants to take part in the study. They add that this method is considered applicable especially with those participants who have a closed-nature or it is difficult to access them without assistant. After conducting the interviews, the researcher asked the participants to name other members they knew who shared the same background and agree to participate in this study. The second method is "the third party" or "social network" model which is recommended by Milroy and Milroy (1978). The third party could be choosing

friends of friends or relatives of relatives, people who work at the same place or share the same activities, etc.

The selected sample in this study represents the demographic background of the participants who were males or females, from different ages, different levels of education and types of schools either public or private, residential areas in Amman but from different Jordanian origins, different religious background such as Christian, Muslims and others as well as, from different occupations and the mother tongues.

Demographic Characteristics of the Participating Respondents

To describe the demographic variables, we computed the frequencies and percentages for each variable, as shows in Table (1), below:

Table (1) Frequency and Percentage for Categorical Demographic Variable

Variable	Classification	N	%
Gender	Female	100	50.3
	Male	99	49.7
Age	16 – 19	30	15
	20 – 29	85	43
	30 – 39	45	23
	40 – 49	25	13
	Above 50	13	6
Marital status	Single	99	50
	Married	94	47
	Other	6	3.0
Education level	High school	48	24
	BA	74	38
	MA	26	13
	Other	49	25
School you attended	Public school	111	62
	Private school	50	28
	UNRWA school	17	10
Profession	Student	36	18
	Education	26	13
	Business	46	24
	No occupation	22	11

	Civil service (governmental job)	23	12
	Technical field (engineering, medical).	22	11
	Other	21	11
Religion	Islam	156	80
	Christianity	34	17
	Other	5	3
Daily spoken Arabic (Jordanian varieties)	Urban (Madani)	94	48
	Rural (Falahi)	72	36
	Bedouin (Badawi)	28	14
	Standard Arabic (Faseeh)	4	2
Ethnic background	Circassian	12	6
	Gypsy	15	8
	Kurd	10	5
	Chechen	12	6
	Armenian	11	5
	Assyrian	15	8
The residents of Amman	Jordanian	124	62
	Ethnic background	75	38

3.2 Instruments of the Study

The study used a combined qualitative design (recorded-interviews) and a quantitative design represented by (a pilot questionnaire and a sociolinguistic questionnaire). In order to conduct the current study, the researcher utilized a sociolinguistic questionnaire delivered by hand to the respondents. She also conducted recorded interviews and used direct observations.

3.2.1 The Interviews

This interview method is the most important part in this study for many reasons. First, it provided the researcher with more personal and social information about the Jordanian participants who settled in Amman and other nationalities. Second, it gave the researcher the chance to ask further questions related to the topic which the questionnaire did not reveal. Third, the interviews' responses helped the researcher form the questions of the questionnaire. The interviews were designed to facilitate the procedures by

collecting all the information related to the study. As Bell (2005) argues that “a skillful interviewer can gain from the interview probe responses, explore motives and feeling.

The interviews were open-ended and were conducted informally with a number of Ammani residents who had different social and educational backgrounds, ethnic, religious, occupation, etc. The researcher interviewed a selected number of residents in Amman and recorded or observed their code-switching in conversations. The researcher set the date and time for each interview in advance to make participants feel at ease.

At the beginning, the researcher introduced herself and gave a brief summary of her research and its objectives. Then, she asked the interviewees various questions related to their social and linguistic background, and mother tongue. Then the researcher asked the interviewees about their dialects, mother tongues, motivation behind CS, and the domains where they use this phenomenon. Finally, the interviewees expressed their attitudes towards CS not only from one dialect into another, but also from one language into another. (See Appendix A, p.82)

3.2.2 The Pilot Questionnaire

To accomplish the goals set for this study, the researcher adopted the community profile technique which contained sociological and historical background about the residents of Amman, their dialects and languages. To establish the community profile, the researcher designed a pilot questionnaire that was delivered to 15 participants from Amman. The pilot questionnaire included 15 questions covering demographic data such as gender, age, education, nationality, sociological data about Jordanian dialects, Arab regional dialects, English language and ethnic languages. The data gathered from the pilot questionnaire helped the researcher form the questions of the sociolinguistic questionnaire and the interviews. (See Appendix B, p.83)

3.2.3 The Questionnaire

The researcher prepared a sociolinguistic questionnaire which included axes for dialects and languages. The questionnaire consisted of six parts, each of which discussed a certain topic related to the study questions. The first section included questions related to social background of the respondents such as gender, age, level of education, marital status, occupation, and type of school. It contained questions that are related to language and dialect such as the varieties of Jordanian dialects which are urban, rural, bedouin, as well as English, Arabic, and ethnic languages such as Circassian, Kurd, Gypsies, Chechen, Armenian, and Assyrian.

The second and the fourth sections included the domains or situations where the participants code-switch between languages and dialects. The second section included the language situations such as home, social occasions, work, school and religious places. The fourth part included the varieties' domains such as home, friends, supermarket, mall, school and other situations that lead for variety-switching. The researcher provided the participants with the following choices for Arabic Jordanian varieties' domains: **Urban (Madani), Rural (Fallahi), Bedouin (Badawi), Standard Arabic (Faseeh)**.

The third part of the questionnaire aimed to find out the causes of CS. This section contained statements related to the reasons for code-switching among Jordanian or others in Amman such as; to illustrate intention, to tell joke, to have privacy, to show identity, to include participants, to exclude others, etc. The choice of the questions relied on a three-point scale. The participants were asked to check one answer from the following choices: **Agree, Neutral, and Disagree**.

The fifth part contained the reasons for variety-switching in Amman such as; to clarify some words, to show respect to my family, to indicate pride in my dialect, to show

off, etc. The participants were asked to check one answer from the following choices:

Yes, No, Not applicable.

The sixth part was titled attitudes towards code-switching and dialect-switching. It aimed at determining the Jordanian's attitudes towards dialect and language switching. (See Appendix C, p.85)

3.3 Validity of the Questionnaire:

To confirm the validity of the questionnaire, the researcher asked a jury of university professors who are linguists to provide their suggestions and comments on the questions of the questionnaire and the interview questions (See Appendix D, p. 89). While the professors did not give any comments about the interview questions, they recommended some modifications on the questionnaire.

They also recommended adding the minority languages to facilitate the task of the participants. Their comments and suggestions were taken into consideration in the final version of the questionnaire. Then, the supervisor rechecked the questionnaire after the changes had been done to ensure the suitability of the content of the questionnaire.

3.4 Reliability of the Questionnaire

In order to achieve a high degree of reliability of the questionnaire, the researcher distributed a pilot questionnaire to 10 participants who were not part of the sample but enjoyed the same characteristics. After a week, the researcher redistributed the questionnaire on the same sample to find out if the questions and their answers were constant.

3.5 Procedures

The researcher has followed the following procedures:

1. Reading a number of theoretical and previous studies related to the domains, functions, and attitudes towards CS either in societal or educational settings.
2. Setting the objectives, statement and questions of the study
3. Preparing the methodology which included the questionnaire and the interviews.
4. Designing a pilot questionnaire and distributing it to a limited group in Amman.
5. Conducting interviews with the Ammani participants.
6. Preparing the questionnaire and the interviews.
7. Conducting the validity and reliability of the questionnaire.
8. Circulating the sociolinguistic questionnaire, collecting the data, and analyzing them.
9. Drawing out the results and conclusions.
10. Proposing recommendations for further research.
11. Writing the references according to the APA style.
12. Adding appendices.

CHAPTER FOUR

Data Analysis

4.0 Introduction

This chapter provides answers to the three questions of the study as shown below:

1. In what social domains do Amman residents code-switch between languages and dialects?
2. What are the reasons that make the members of the Amman community code switch between different languages and local Jordanian dialects?
3. What are the attitudes of Amman residents towards switching between languages and between local Jordanian dialects?

Results are presented according to the interviews, and the questionnaire.

4.1 Results of the Interviews

In the current study, the researcher splitted the interview data into two sections. The first part included data obtained from interviewing university professors and the second part contained data obtained from interviewing participants of ethnic backgrounds.

A panel of six university professors, and six participants from ethnic backgrounds who live in Amman were interviewed. The university professors are specialized in sociolinguistics, linguistics, translation, and education management. They teach at different Jordan universities which are Princess Sumaya University for Technology, Israa Private University, Jarash Private University, and Applied Science Private University.

The First Interview

Dr. Areej Al-Hawamdeh is an assistant professor of sociolinguistics. She was asked "In what social domains do the Amman residents switch between languages and dialects?". She answered that she usually switches between Arabic and English at the university with her students or with her colleagues, with her daughters and in different places such as at home, school, supermarkets, etc. She added that she usually switches from Arabic into English according to the addressee who is professional in English, and with members of her family. As for dialect switching, she said "her original dialect is Sofani or Jarashi. She used it with her family members, and relatives in Jarash, but in Amman she used Ammani dialect or madani dialect especially with her daughters, husband and Ammani friends". She indicated that the Jarashi dialect is the one that she preferred most, but she saw that madani comes as a trend dialect in Amman nowadays.

The researcher also asked her "What are the reasons that make members of the Amman community switch between different dialects?" The answer was that there is a new generation who tended to use "Madani" more than any other Jordanian dialect for many different reasons such as to show off, or as a result of the mixed marriage. She shed the light on the culture that has changed over time for example before 10 years it was not allowed for males to speak madani, but now it is familiar especially with those who work at malls or shops.

When asked about the reasons that make members of the Amman residents code-switch between different languages?. She replied "Personally, I do not switch from Arabic into English to show off, but I feel that it is easier, I can express myself and my thoughts clearly, Taboo topics can be discussed in English in a less stressful way either with males

or females. She added that due to being raised in a conservative family I preferred to use English because I can express myself openly”.

She also said that she switches from Fallahi dialect into Madani dialect according to the addressee and when she goes to Amman. She tries to do her best to speak her mother dialect to show her identity. Finally, she does not mind switching because she has a positive attitude towards it. Her attitude towards language and dialect switching is positive. She added that anyone has the right to use any dialect or language he/ she wants.

The second interview

Dr. Riyad Hussien is a professor of sociolinguistics. He stated that the social domains that lead for switching from Arabic into English or from one variety into another one depend on social factors which are listed below:

According to the addressee; if the other party in the conversation knows English very well, understands it, and can conduct a successful conversation easily that leads for switching. He added that if the speaker had a gap or lack of knowledge in his mother tongue or in the second language this may cause code-switching. He confirmed that some speakers tried to show off by using English, to show they are well-educated or intellectual, and to gain more prestige.

The second social domain is the specialization of the speakers. If the addressee speaks with another one who is specialized in programming, social media, internet, or information technology they will switch into English due to the lack of technical terms in Arabic or he gives another reason that the technical term becomes more familiar in English not in Arabic such as; fax, Email, T.V, texting, social media, etc. Moreover, this phenomenon appears in the medical fields among doctors or at the medical labs. They

switch from Arabic into English because they utilize specialized vocabulary or abbreviations to deliver the appropriate message with gaining a part of privacy. Phoneticians also used specific terms considered ambiguous such as; voiced, affricate, fricative, etc.

The third social domain affecting the social factors is the situation. According to Dr. Riyad, the situation is the background of conducting the conversation as the person may use X variety at X place with X person and the same person may utilize Y variety at Y place with Y participant. So, the setting determines the used variety.

He points out that dialect-switching in Amman is caused by two reasons namely: gender, and prestige. In some cases, people in Amman tend to use Madani to attract attention or to show off, while others may use it because they think that it is the dialect of the high class, educated people, and its user gains prestige.

He said that this may be attributed to the historical events which happened in the world a hundred years ago that made Amman a multi-cultural and multi-lingual. He also confirmed that there is no homogeneity in the dialects of Amman because of the trans-Jordanians who have left Palestine since 1948 and 1967 and took Amman a place for living. The Madani dialect started to appear among these groups and the original Jordanians who moved into Amman from the Rural or Bedouin these people have adopted Madani rather than their mother dialect. That is the reason for hearing several dialects in Amman in addition to those spoken by the different fellow Arabs.

Finally, he said that switching among dialects or languages is very important due to the need of the situation. Dr. Riyad has a neutral attitude towards this phenomenon unless it is used to show off or to attract attention.

The Third Interview

Dr. Ayman Yasin is an associate professor of linguistics. He said that he switches from Falahi into Madani at official governmental offices, medical clinics, university settings, with colleagues, or according to the addressee such as his daughters and his wife. He prefers to use Madani because it is considered as a high class and a prestigious variety. He added that Amman in particular needs Madani, while, at home, with family members, and with close friends he uses Fallahi dialect.

He also used English rather than Arabic at expressing his view about the social domains in Amman such as at the malls because the shop owners there pretends that they know English very well due to the prestige of the place, but not at local shops. He intentionally uses code-switching when he communicates with another university colleague. He also utilizes English at home with his wife, kids, and brothers and uses standard Arabic when translating lectures.

He also stated that the dialect may determine the education-level people use their dialect, to respect the family dialect, as a part of the identity, or to show solidarity with other groups. He confirms that any one may use Bedouin with /ch/, rural with /k/ sound, and Fasseh to tell a joke such as / limaḍa tatakhwæ ʕali daʔman /.

Regarding the reasons that make members of the Amman residents code-switch between different languages he said that some English terms give the intended and clear meaning, and can express emotions easily. He said that some people may use English to impress listeners, to show off, to show their education level, while others feel that English may gain them more prestige. At personal level, he uses code-switching to teach the foreigners Arabic language or to clarify some points in the lecture.

Dr. Yasin's answer regarding attitude of the Amman residents towards code-switching is positive. He would CS even if there are several people against this issue because English is the language of the age. He adds that people treat the one who uses English while he is speaking totally different from the one who uses Arabic only because our society is judgmental. He also sad glut toward al-fus.ha variety and how we neglected it, but the requirements of the age need English.

Finally, he said that anyone can switch from one dialect into another, but before the switch, the person should be professional in the new dialect because dialect-switching is not easy and does not occur naturally. In Amman when the person speaks Bedouin or rural dialects he may sound odd or people look down at him/her.

The Fourth interview

Prof. Mahmoud Al-Quda is a professor of linguistics. He said that he utilizes English only with his students due to his specialization, and with his colleagues. He confirms that CS rarely happens during his speech. He conducts all the conversation in Arabic or in English without mixing or switching. Then, he said that he does not switch into other Jordanian varieties, but he switches to the standard Arabic variety at different situations such as lectures, conferences, interviews, etc.

He also believes that CS is necessary to clarify some concepts which make it easier to understand, and to express the level of education. He contends that the international schools play the main role in creating a new generation using English instead of their mother tongue "Arabic", in addition to other factors that may lead for CS such as the addressee, topic and the situation.

Regarding the reasons that make members of the Amman community dialect-switch between different dialects, he believes that standard Arabic is used according to the formality of the situation. People may prefer to use Madani for showing off and prestige. He switches intentionally from Fallahi into Madani with females.

Dr. Qudah had a negative attitude towards switching from Arabic into English. He thinks that in all situations we have to use and respect the Arabic language, except in specific domains that demand utilizing English. He commented that the rapid spread of English in our Arab society is a matter of colonizing by the west to destroy our mother tongue. He mentions that earlier colonized our Arabs world by military forces, but nowadays they dominate us by their culture and language. He adds that language needs power, so we have to look after our mother tongue because it is our religious language “the language of the Holy Quraan”.

Finally, he said that he has a negative attitude towards transition from one variety to another because the dialect is part of our identity, and family, to which we belong. It, finally pointed that is not a shame to use Fallahi or Badawi in Amman.

The Fifth Interview

Prof. Muhammad Al-Khuli is a Professor of Applied Linguistics. He said that he only switches into English at home with the housemaid. He switches with his students and he called this process the minimum CS. He said that his mother dialect is Fallahi and he is proud of it. The movement from the village into the city does not affect his original dialect, but he sometimes switches into Madani and standard Arabic due to the different geographical areas he settled in, in addition to the experiences, and the work places that lead him to switch among the Jordanian dialects and among other Arabic dialects. He

uses standard Arabic with people who came from Al-Maghreb" Northern Africa" due to the geographical distance.

Dr. Muhammad said that people might switch into English to gain more prestige, to show off, to exclude or include participants, to impress the listener, to show their educational level, to clarify or to explain some terminologies and to fill a gap in their mother tongue due to the lack of some technical terms in Arabic language. then he said that people tend to switch from Rural and bedouin dialects into Madani in Amman in order to hide their identity, because some people may have inferiority towards Fallahi and Badawi. He hinted to the media and their effects on the acquisition of the Egyptian and Gulf dialects. He confirmed that dialect gains its users various social levels such as; the economic dialect which differentiates between poor and rich people, the social dialect which determines the social classes for people, the educated dialect which shows the educated level of the person and finally, the geographical dialect which determines where the person comes from.

He had a strongly negative attitude towards CS. He refused using CS for the matters of prestige and show off. He also rejects the claim that Arabic lacks the technical words. He confirms that Arabic is one of the richest language in the world. He also criticizes the person who uses Arabic only to tell jokes. He calls upon us to be proud of our mother tongue because it is our language. Arabic has distinctive features that differentiate it from other languages for example; the standard Arabic has been existing for more than one thousand years without any change, while the modern standard English is different from classical standard English in that it has changed from time to time.

Finally, he said that "it is not shameful to use my Fallahi dialect, and it is a part of my identity". He stated that "it is not civilized using Madani in Amman".

The sixth interview

Dr. Yazan Abdo is a professor of educational administration, TV presenter, and principal of an international school. He said that he rarely switches from Arabic into English even though he is a manager of an international school, unless the situation demands English such as working with foreigners, in writing. Then he stated that his original dialect is Madani, but he switches into Fallahi for many different factors: the situations that lead him to switch between Madani and Fallahi include conversing with relatives, with colleagues, at home, at TV programs, at school, etc.

He also said that he is against code-switching and he wants us to use Arabic in all situations unless it is necessary because Arabic is easier than English in expressing his thoughts clearly. He prefers utilizing Arabic because in general people may follow the style of any famous person including his language and thoughts. While speaking with his audience he insists on using of Arabic language. He adds that we can make from it the language of the age as the English language because the audience follow our style and are affected by us.

He believes that he may switch between madani and fallahi to converse with his audience, students, or participants. He thinks that in Amman we hear a combination of dialects. It is important to speak rural, urban and bedouin to communicate with all.

Finally, Dr. Yazan said that he agrees to switch if the situation demands. He does not accept what some people may say that the Madani dialect gains them a high social class. People may use the modern standard Arabic to deliver the message accurately when addressing the third generation. He confirms that Arabic is a rich language which is full of technical, economic, politic, religious, and emotional terms. If your mother tongue is Arabic, you have to be proud of it.

The sixth following interviews were conducted with a female of Gypsy background along with five males of the Chechen, Circassian, Assyrian, Kurd and Armenian background.

The Seventh Interview

The seventh participant is an unnamed girl who belongs to the gypsy community. The Gypsy speaks the Asforia language which is the official language for this ethnic groups, the researcher asked her “In what situations do you switch from Gypsy into Arabic and vice versa?”. She answered that they switched from Arabic into Gypsy at home with their families and kids, with their relatives, with their groups, and on their social occasions. While, she switched into Arabic only if the addressee is Arab.

Then she was asked “Why do you switch from Gypsy into Arabic and vice versa?”. She answered that she switched from Arabic into Gypsy to exclude some listeners, to gain some privacy, and to show solidarity. She switched into Arabic to clarify, or to fill a gap in her conversation.

Also, she was asked” How do you feel about switching from Arabic into another ethnic language and vice versa?”. Her answer was that she preferred to switch into Arabic. She hopes to lose her mother tongue and utilizes Arabic in all the social domains. She adds that she is ready to change her language and her culture to be part of the majority.

The Eighth Interview

His name is Adel and his ethnic background is Chechen. He has worked at the directorate of education and he had published a booklet about the Chechen alphabet. He was asked “In what situations do you switch from Chechen into Arabic and vice versa?”. He answered that he switched from Arabic into his mother tongue at home with his

family, with relatives, with Chechen neighbors, at Chechen associations and on Chechen social occasion. He stated that they would never use any other language except Chechen. If there is any Arab addressee, he will speak Arabic.

He was asked “Why do you switch from Chechen into Arabic and vice versa?” and he answered that he switched from Chechen into Arabic due to the lack of terms in his mother tongue. He switched into Arabic to fill gap in the Chechen language. He mentioned that he expressed his thoughts clearly. While, he switched into Chechen to have some privacy, to show his identity and solidarity, to maintain their mother tongue and inherit it to their third generation.

He was asked “How do you feel about switching from Arabic into another ethnic language and vice versa?”. He answered that if the audience is Chechen, he will speak Chechen. He called for founding centers and associations for learning the Chechen language. While if the audience is Arab, he would not speak Chechen with Arab addressees. He loves the Arabic language. He stated that Arabic has a musical combination among its words.

According to the dialect situations, he said that most of Chechens utilized Madani from the Jordanian dialect due to their living places in Amman and its suburb. He confirmed that Chechen people were affected by the dialect of trans-Jordanian (Palestinian) of 1948. While some Chechen groups who lived in Al-Azraq spoke Bedouin dialect due to their living with Jordanian tribes. He said that regarding cultural grounds, Jordanians prefer Madani either from the majority or from the minority, but he refused to lose the identity, culture, and customs. He also criticized those who switched from Arabic into English because they thought that English would gain them high social level which in his view is not right.

The Ninth Interview

His name is Abdul-Rahmman and his ethnic background is Armenian, but he embraced Islam. The researcher asked him” In what situations do you switch from Armenian into Arabic and vice versa?”. He answered that he switches into Armenian with his family members, with Armenian friends, at the Armenian associations. He switches into Arabic with Arabs, if the social occasions include Arabs, at his work because all his colleagues are Arab.

He was also asked “Why do you switch from Armenian into Arabic and vice versa?”. His answer was that he utilizes Armenian at the above mentioned domains to maintain their mother tongue, to show his national identity and solidarity, and to fill gap in the first or second language. He switches from his mother tongue into Arabic because it is easier, the majority of residents in Amman speak Arabic, to include the Arab audience, and to respect people with mixed marriage. He added that his wife is Palestinian and he respects her by speaking her language, at the same level he speaks Armenians at home to teach his children his mother tongue to maintain language for their third generation.

Finally, he was asked “How do you feel about switching from Arabic into another ethnic language and vice versa?”. He answered that he has a neutral position towards this phenomenon because it occurs unconsciously according to the situations and the addressees.

The Tenth Interview

Mr. George Hazzo is a member of the United Nations and his ethnic background is Assyrian. He was asked” In what situations do you switch from Assyrian into Arabic and vice versa?”. He answered that he uses Assyrian with his friends of the same ethnic

background, at the Assyrian associations, at the church, at Sunday school, and at Assyrian school. He hinted that the Assyrian language has lost its status due to the wars in the area which led them to immigrate into Arabs countries, and go across Jordanian cities into the Grater Amman.

He was asked” Why do you switch from Assyrian into Arabic and vice versa?”. He answered that he switches into Assyrian to show his national identity and culture, to gain privacy, to exclude others, and it might happen unconsciously. Then, he was asked” How do you feel about switching from Arabic into another ethnic language and vice versa?”. He answered that he has a negative attitude if that leads to losing the mother tongue. He adds that even if he is an Assyrian, he is proud of his Jordanian Arabic identity.

Finally, when he was asked about the Jordanian dialect situation. He stated that most of Assyrian people were affected by the dialect of Palestinians who migrated into Jordan and due to their settlement in Amman they gained the Madani dialect, and used it at all the domains without any reason. He states that the dialect is not connected with any status. He also has a positive attitude towards switching from Arabic into English and vice versa if the situation demands that. English is the language of the age due to the spread of international schools and its dominance in the social media.

The Eleventh Interview

He is an unnamed participant and his ethnic background is Kurdish. He is married to a Jordanian. He adopted the fallahi dialect. He was asked” In what situations do you switch from Kurdish into Arabic and vice versa?” and he answered that he spoke Kurdish with his family members, with colleagues, while expressing his emotions, while using mobile phone. He added that he used Arabic in Jordan at all situations due to the nature of his work.

The researcher also asked him” Why do you switch from Kurdish into Arabic and vice versa?”. He answered that using his national language is to maintain his mother tongue, to show his identity, and to respect his family, while, he stated that Arabic is necessary to conduct a successful conversation, considered easier, to clarify, and due to the mixed marriage among Arabs and other nationalities. Arabic is the majority and the communication language in Jordan that makes any fellow learns Arabic if he can not speak Arabic. He hinted that his mother tongue is not used at his home because his wife is Jordanian. He prefers to respect his wife and speaks her dialect and language. He added that, unfortunately, his kids could not speak or understand Kurdish and that his language is loss. Finally, he was asked, “How do you feel about switching from Arabic into another ethnic language and vice versa?”. He answered that “I had a positive attitude towards this process to communicate in an appropriate way”.

The Twelfth Interview

The final interview was with an unnamed man who belongs to the Circassian ethnic background. The researcher asked him “In what situations do you switch from Circassian into Arabic and vice versa?”. He answered that he switches unconsciously into his mother tongue with anyone who belongs to his ethnic group. In other words, according to the addressee. He confirms that not all the Circassians utilize their ethnic language or understand it. He also uses some words of Circassian language with his family at home, with his close friends, and with elder Circassian people who speak it fluently.

He was asked “Why do you switch from Circassian into Arabic and vice versa?”. His answer was to illustrate his intention or express his anger, to gain some privacy in specific situations especially with his family members, to show solidarity with his group, to show pride in his original language. In some social occasions if the audience are

Circassians only without any Arab, he did not prefer to exclude any one. The researcher asked “How do you feel about switching from Arabic into another ethnic language and vice versa?”. He has a neutral attitude towards this process due to the importance of conducting successful interactions among the participants. He also expressed his sadness and regret about the third generation losing their mother tongue.

4.2 Results of the Sociolinguistic Questionnaire

The second part of the study contains data obtained from 199 participants who settled in Amman, Jordan from various categories.

4.2.1 Domains of Code-Switching from Arabic into English

Table (2) Domains of Code-Switching from Arabic into English

No.	Do you code-switch from Arabic into English?	Yes%	No%
1	At work with my colleagues	61.3	38.7
2	With relatives at different places	40.7	59.3
3	With friends in school or university	78.4	21.6
4	While traveling outside Jordan	57.8	42.2
5	While listening or watching T. V	57.8	42.2
6	While expressing emotions	67.8	32.2
7	At home with my family	75.4	24.6
8	In social occasions	38.2	61.8
9	In the mall while shopping	61.8	38.2
10	While writing	43.7	56.3
11	While talking with non-natives	79.9	20.1

Table (2) shows that the highest percentages of CS from Arabic into English as indicated by (yes) is question 11 with a percentage of (79.9%), in question 3 with percentage of (78.4%), in question 7 by percentage (75.4%), in question 9 with percentage of (61.8%), and in question 1 with percentage of (61.3%), while, the lowest percentages are in question 5 with percentage of (57.8%), in question 2 with percentage of (40.7%), and in question 8 with percentage of (38.2%). It is clearly shown in table (2)

that the highest percentages as indicated by (no) in question 8 with percentage of (61.8%), in question 2 with percentage of (59.3%), and in question 10 with percentage (56.3%). As well as, the lowest percentages in question 11 with percentage of (20.1%), in question 3 with percentage of (21.6%), and in question 6 with percentage of (32.2%).

4.2.2 Causes of Code-Switching from Arabic into English

Table (3) above classifies the criteria according to three ranges:

- high (from 2.34 – into 3)
- medium (from 1.67 – into 2.33)
- low (from 1.00 – into 1.66)

Table (3) Means and Percentages for the Causes of Code-Switching from Arabic into English

No.	Statement	Mean	%	Range	Importance
21	To use it while travelling abroad	2.41	80%	1	High
17	To add connectors while speaking	2.41	80%	2	High
10	To have privacy	2.35	78%	3	High
23	To tell jokes	2.3	77%	4	High
5	To use it with foreigners	2.3	77%	5	High
11	To use it in teaching	2.27	76%	6	Medium
14	To include non-Arabic speakers	2.26	75%	7	Medium
7	To respect non-Arab audience	2.25	75%	8	Medium
1	To conduct business with non-Arabs	2.24	75%	9	Medium
9	To use it with mixed marriages	2.06	69%	10	Medium
2	To participate in scientific meetings	2.04	68%	11	Medium
22	For lack of Arabic technical words	2.02	67%	12	Medium
18	To show my bilingualism	1.87	62%	13	Medium
20	To express myself clearly	1.87	62%	14	Medium
3	To use it in writing messages in the net	1.81	60%	15	Medium
8	To exclude others	1.81	60%	16	Medium
16	To illustrate my intention	1.74	58%	17	Medium
15	To shift from one topic to another	1.73	58%	18	Medium
19	To express my thoughts clearly	1.73	58%	19	Medium
13	To distinguish myself from non-educated	1.67	56%	20	Medium
6	To show off	1.63	54%	21	Low
4	To impress listeners	1.6	53%	22	Low
12	To attract attention	1.59	53%	23	Low

It is clear from Table (3) that the highest means are shown in questions 21, 17, 10, 23, and 5. However, the lowest means are in questions 6, 4, and 12. Finally, almost fifteen items got medium average strength.

4.2.3 In What Domains Do You Switch from One Jordanian Variety to another?

Choose one answer

Table (4) Percentage of Domains Used in the Inter-Dialect Switching

No.	In what situations do you switch from one Jordanian variety to another?	Rural %	Bedouin %	Urban %	Standard %
1	With relatives in different places?	36.9	16.7	44.9	1.5
2	With classmates in school or university?	28.8	12.1	56.6	2.5
3	With teachers in school or university?	29.8	10.6	54.5	5.1
4	With friends in different places?	32.8	15.7	50.0	1.5
5	With work colleagues in different places?	30.3	10.6	58.1	1.0
6	With worshipers in different religious places?	31.8	15.7	41.9	10.6
7	With people who live in my neighborhood?	36.9	15.7	44.9	2.5

It is clear from Table (4) that the Urban (Madani) dialect scores the highest percentages in almost all items, especially in question five. It is also noticed that the standard dialect gets the lowest percentages.

4.2.4 Why Do You Switch from One Jordanian Variety to Another? Choose one

Answer

Table (5) Percentage of Causes for Dialect-Switching

No.	Items	Yes %	No %	Not applicable %
1	To show respect to my family	9.0	63.8	27.1
2	To indicate pride in my home dialect	5.5	70.9	23.6
3	To make myself clear	68.8	9.0	22.1
4	To exclude others who do not know my variety	35.2	18.6	46.2
5	To avoid being misunderstood	63.3	13.1	23.6
6	To express myself when I am angry	69.8	7.0	23.1
7	To distinguish myself from non-educated people	14.1	47.7	38.2
8	To show respect to people from mixed marriage	42.7	20.6	36.7
9	To show that I belong to the a high class	18.1	33.7	48.2

Table (5) shows the high percentages as indicated by (yes) are found in questions six with a percentage of (69.8%) followed by question three (68.8%) and question five with a percentage of (63.3). However, the high percentages as indicated by (no) are found in question one with a percentage of (63.8) followed by question two with a percentage of (70.9).

4.2.5 What are their Attitudes towards Code and Dialect Switching?

Table (6) Percentage of the Attitude towards Switching between Jordanian Dialects

No.	In your opinion	Rural	Bedouin	Urban	Standard
		%	%	%	%
1	Which Jordanian variety do you like the most?	26.6	17.1	49.2	7.0
2	Which Jordanian variety is the most beautiful?	22.6	18.6	49.7	9.0
3	Which Jordanian variety do you prefer to use?	31.7	13.6	51.8	3.0
4	Which Jordanian variety do you use at home?	36.7	16.1	45.2	2.0
5	Which Jordanian variety is difficult?	10.6	47.2	21.1	21.1
6	Which Jordanian variety do you want your kids to use?	25.1	13.1	54.3	7.5
7	Which Jordanian variety do you use with fellow Arabs?	25.1	13.1	55.3	6.5
8	Which Jordanian varieties do you use in switching? Choose more than one	10.1	7.5	77.9	4.5

Table (6) shows that urban dialect scores the highest percentage as illustrated in question 8, 7, 6, 3, 2, and 1. The high percentage in question eight with a percentage of (77.9%) followed by question seven with a percentage of (55.3%) for questions six and three the high percentages are (54.3%) and (51.8%) followed by question two and one with percentages of (49.7%) and (49.2%).

Chapter Five

Discussion and Recommendations

5.0 Introduction

This chapter comprises a summary and discussion of the findings of the three research questions. It discusses the new findings in light of the previously conducted studies and reviewed literature. The chapter concludes with a brief summary, recommendations, and suggestions for future studies.

5.1 Discussion of Question One

In what social domains do the Amman residents code switch?

Results displayed in (Table (2) p.57) , show that Ammani people switch from Arabic into English in specific domains, with the highest percentages of CS from Arabic into English at the situations stated in items 11,3,7,9,and 1. These percentages confirm that the residents of Amman switch into English while talking with foreigners, they use it with friends in school and university, they also prefer to speak English at home with their families, they utilize English at malls while shopping, and they usually speak English at work with colleagues. The findings also show the domains that the Ammanis do not prefer switching to English as in social occasions, with relatives, and while writing.

The Ammani residents are well-educated and fully aware of the importance of the English language. So, they ensure that they are good users of English. The spread of English among them is due to the spread of international programs such as SAT, and IB at schools and the social media. So, English is used with the family members to practice the second language that the students learn in their international schools and to express their needs by using it. These results agree with Skiba's theory (1997) which suggests that CS is utilized in different domains where people feel incapable of expressing

themselves or thoughts clearly in the second or foreign language. In this case, when Ammanis find themselves incapable of delivering a thought in Arabic/ English fully they switch into any variety that ease the delivery process in order to be fully understood.

English is used in Amman as a lingua franca. This result is in line with Holmes (2008) who assumes that “any regular means of interaction used among different linguistic groups in multilingual speech community is a lingua franca” p.82. It is a way of communication among people whose first language differs from the language adopted among specific groups. It also agrees with Milroy and Gordon (2006) who confirm that the interlocutors choose the linguistic form according to the relation with the participants and the degree of the formality of the situation. Results of switching into English agree with Mohammad’s study (2019) which indicated that CS is used in business, media and tourism.

The findings related to the domains of dialect-switching among the Jordanian varieties as indicated in (Table (4), p.59) show that the variety which is used almost in all domains in Amman by the majority is the Urban one (Madani) especially with classmates in school or university, with work colleagues in different places, and with friends and teachers. Results reported in (Table (4), p.59) clearly show that the Ammani people scarcely utilize the standard variety with percentage ranging between 1.0 % into 10.6%. The findings also indicate that the Ammanis tend to use Rural dialect more than the Bedouin one if they do not use the Urban dialect.

The results of this study reveal that the Ammanis tend to switch unconsciously into Urban (madani) in Amman especially, at malls, schools, universities, companies, banks, cafe’s, etc. This supports Almhairat (2015) who stated that CS appeared in particular domains such as workplace, neighborhood, relatives, friends and family.

The results of (Table (4), p.59) indicate the absence of using Standard Arabic in various domains. It seems that standard Arabic is rarely used in all domains, except in formal situations such as educational institutions, mosques, conferences, etc. While, the Madani may be the easiest variety to adopt in the informal social domains such as at home which is considered the intimate place where family members feel comfortable to adopt any linguistic variety freely. So it not necessary for them then to use Standard Arabic at homes. This result supports the findings of Albirini (2011) who asserted that the interlocutors may use Standard Arabic or Arabic dialect according to the situations and to serve the language functions.

5.2 Discussion of Question Two

What are the reasons that make members of the Amman community code-switch between languages and Jordanian varieties?

Results displayed in (Table (3), p.58) explain the reasons of CS from Arabic into English among the residents of Amman. These reasons are expressed in items 1,2,3,4,and 5 where 80% of the Ammanis switch into English while travelling abroad, communicating with foreigners, utilizing English for privacy, adding connectors while speaking, and for telling jokes.

The researcher notices that the Ammanis add connectors while switching into English to show off, to show their bilingual ability, to achieve a high social class or prestige, to show their level of education, and to show that they had a living experience in a foreign country. In addition, the responses towards the fourth statement in (Table (3),p.58) , the researcher also believes that maybe Ammanis prefer to use English while telling jokes especially the ones that have taboo words. These results support the findings of Milory and Muysken (1995), Hoffman (1991), Hymes (1962), and Scotton (1993) who

report that CS is a process of complex bilingual skills used to enhance the communication among members of community, to add connectors among sentences, to have privacy, and to serve poetic function as in using some words to tell jokes.

However, based on the low percentage of statements 21, 22, and 23, it is clear that the Ammani people are fully aware that English is not simply used to show off, neither it is used to impress listeners nor to attract attention. These results contradict Baker's study (2006) who reports that CS can be used to express solidarity or identity among groups, to make jokes, to attract attention, to reduce tension and request.

Results of (Table (5), p.60) show that the Ammanis conduct inter-dialect switching for the following social factors:

- To avoid being misunderstood.
- To make themselves clear.
- To express themselves when they are angry

This result agrees with Abushihab (2015) who states that Jordanians who live in Irbid city switch their dialects when they are in Amman. This result also supports the findings of Albirini (2011) who assumed that CS appeared in the communities to serve some social functions.

However, (Table (5), p.60) indicates the reasons why the Ammani people do not use inter-dialect switching; to show respect to their families, to indicate pride in their home dialect, to distinguish themselves from non-educated people, and to show that they are high in social class.

The findings prove that the use of the Urban dialect in Amman determines the register of speakers and give information about their linguistic behavior which will give

credit to its users as to be classified from a higher social class nor will show their education level.

5.3 Discussion of Question Three

What are the attitudes of the Ammani residents towards code-switching or variety-switching?

Findings reported in (Table (6), p.61) show positive attitudes towards the Urban variety and less positive attitudes towards Standard Arabic. The majority of the participants switch into urban variety in Amman more than other varieties with a percentage of 77.9%. Therefore, the variety they prefer and would like their kids to adopt is Urban with the percentage of 51.8%. The results indicate that Ammanis like the urban dialect and consider it as a beautiful variety with a percentage of 49.7%, while they perceive the Bedouin variety as a difficult linguistic form. This result does not agree with Al-Mhairat's study (2015) who stated that the Bedouin dialect is quite used in Amman especially among male speakers.

Finally, item 7 in (Table (6), p.61) proves that the Ammanis may use Standard Arabic variety with fellow Arabs especially with speakers from Al-Maghreb countries (Northern Africa) due to the geographic distance between Jordan and Al-Maghreb and the Arabic dialect differences among speakers of both countries. This result is supported by Kitouni and Aliouche's study (2016) who state that CS appears among the Algerian people and other Arabs to enhance the way of communication.

5.4 Summary of the Interviews

This part includes the results of the first six interviews which were conducted with university professors. They were asked about the situations that lead them to switch from Arabic into English and from a variety into another, the reasons towards CS as well as, their attitudes towards this phenomenon.

5.4.1 Findings of Question One

In what social domains do the Amman residents switch from Arabic into English and from one variety into another?

The domains that lead for switching from Arabic into English are as follows:

- At university settings such as with colleagues, at conferences, at lectures, and in departmental meetings.
- At home with family members and with housemaids.
- At medical clinics with colleagues and at malls.

The researcher believes that some of the interviewees rarely switch from Arabic into English and vice versa during their lessons or their speech. Therefore, Standard Arabic is utilized in various domains such as while translating lectures and at formal situations.

The researcher finds out that the participants switch from Fallahi into Madani outside their homes mainly when they are in Amman according to the addressee and the place. It is noticed also that switching from one variety into another appears among the family members in the same place.

5.4.3 Findings of Question Three

What are the attitudes of the Amman residents towards Arabic/English switching and dialect-switching?

The findings of the current study indicate that the university professors' attitudes towards CS either from Arabic into English or among dialects are divided into two attitudes as expressed in the following:

Some professors support the CS phenomenon because anyone should have the right to use any dialect or language he/she prefers, and that the dialect or code switching is sometimes necessary in situations such as teaching Arabic as a foreign language. However, it becomes less preferred if it is used to attract attention or to show off. Therefore, for this group, switching from Arabic into English is important because English is the language of the age and meets all the requirements of different fields in Amman, as well as that switching from any Jordanian dialect into Madani is helpful because the atmosphere in Amman requires such economic, high status and prestigious dialect.

While the rest criticized those who switch from Arabic into English in any situation because English is a medium of colonization. They state that Arabic is one of the richest languages in the world. They also state that the guilt feeling towards the use of Standard Arabic is the main motivation to keep it from loss. As for dialect switching, it is not civilized to use Madani in Amman because the person should respect his/ her family dialect and should be proud of it.

5.5 Findings of the Ethnic Interviews

This part contains the findings of the last six interviews which were conducted with participants from different ethnic backgrounds. The researcher asked them the following questions and the results of each question are expressed below them as follows;

1- In what situations do you switch from your ethnic language into Arabic or vice versa?

- At home with family members, with relatives, and with neighbors from the same original.
- At some religious rituals such as at church and at Sunday school.
- While using the mobile phone and texting.

2- Why do you switch from your ethnic language into Arabic and vice versa?

- The reasons for switching from Arabic into their ethnic tongue are:
 - To show identity.
 - To show solidarity with a specific group.
 - To exclude some listeners.
 - To show pride in their original language.
 - To gain privacy.
 - To maintain their language and culture.
 - Unconsciously to express anger and intention.
- The reasons for switching from their ethnic tongue into Arabic include the following:
 - To fill a gap in their ethnic tongue.
 - To clarify some points.
 - To show lack of their languages' terms.
 - To include participants.
 - To respect people of mixed marriage.
 - The majority language.
 - To conduct a successful conversation.
 - It is easier.

- 3- How do you feel about switching from Arabic into another ethnic language and vice versa and why?

The findings of the current study indicate that the ethnic participants' attitudes towards CS from their ethnic tongue into Arabic and vice versa are divided into two attitudes as expressed in the following:

Some participants have positive attitudes towards switching from their mother tongue into Arabic especially if the listeners are Arab. This process is important for conducting successful interactions among participants. They confirm that CS appears unconsciously according to the addressee and the situation. Therefore, some minorities are ready to change their language and culture to be part of the majority.

While other participants have negative attitudes towards switching from their mother tongue because it leads to losing their languages. They also call for maintaining their mother tongues by founding centers and associations for learning their ethnic languages.

5.6 Conclusion

The current study explored the domains, causes and attitude towards code-switching among the residents of Amman. The study focused on different areas of Amman and used a sample of 199 participants in the questionnaire, and twelve participants in the interviews.

The overall analysis of the interviews, and questionnaire indicate that the Ammani residents use the phenomenon of code and dialect-switching in their speech in most social contexts. Such as in the following domains:

- While talking with foreigners
- In the mall while shopping
- At home with family
- With friends in school or university
- At work with my colleagues

The results also indicate that Ammanis use the Urban dialect in the following domains:

- With classmates in school or university
- With teachers in school or university
- With work colleagues in different places

The study shows that the following factors are effective in causing code and dialect-switching: gender, age, professional, school, university, religion, media, business, and tourism are crucial causes for switching among the codes or the dialects.

The data show the negative attitude towards the Bedouin dialect which is considered inappropriate for the context of Amman. They prove the importance of using urban dialect in Amman contexts. Moreover, the results indicate the negative attitude towards using standard Arabic at the interviews even if the responses in the questionnaires show that Ammani respect the language which symbolizes their religion and national identity. They confirm that it is one of the important and useful languages in the world. The result is supported by Sapir's study (1923) who stated that "there are just five languages that have been vehicles of civilization: Latin, Sanskrit, Arabic, Classical Greek, and Classical Chinese", p.192.

The study shows that both Arabic and English are important. The importance of English and its status is listed below:

- It meets the requirements of the age in science, economy, finance, and social issues.
- It is used in translating the Holy Qur'an, or the spread of Islam in other countries through dialogue, but with all these matters not only Ammani or Jordanian, but all Arabs should be fully aware of the significance of their mother tongue.

The importance of Arabic is listed below:

- It is considered the religious language
- It symbolizes the national identity, and the cultural and historical background of its users

5.7 Recommendations for Future Research

Based on the findings of this study, the researcher proposes a number of points to be taken into consideration by other future researchers:

First, the study may be expanded to cover other regions in Jordan especially the Jordanian cities located in the border areas. Furthermore, the researcher recommends conducting research in the area of inter-dialect switching in the rural areas because Jordan has a variety of accents in a certain dialect. The current study also suggests conducting further studies on different minority groups to find out their cultural and linguistic features that distinguish them from other ethnic groups.

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Appendixes

Appendix A

Interview Questions

I, *Buthaina Abdul Azez Al-Nashash*, an MA student in the Department of English language and literature at Middle East University in Jordan. My aim is to collect information for my MA thesis titled “ Domains and Reasons for code-switching among the Inhabitants of Amman City”. I have formulated three following questions to achieve my objective of the study which are:

1. The situations where code switching take place.
2. The reasons that motivate speakers to code switch from one language or dialect into another one.
3. The Jordanian attitudes towards code-switching

1. Domains of Code-switching

- A. In what social domains do the Amman residents switch between Arabic and English?
- B. In what social domains do the Amman residents switch between Jordanian dialects?

2. The Reasons for Switching

- A. What are the reasons that make members of the Amman residents switch between different languages?
- B. What are the reasons that make members of the Amman community switch between different dialects?

3. Attitude towards Switching

- A. What are the attitudes of the Amman residents towards Arabic/English switching?
- B. What are the attitudes of the Amman residents towards dialect-switching?

4. Questions for Ethnic Groups in Amman

- A. In what situations do you switch from your ethnic language [Kurd, Circassian, Chechen, Gypsy, Armenian, Assyrian, Other] into Arabic?
- B. Why do you switch from your ethnic language [Kurd, Circassian, Chechen, Gypsy, Armenian, Assyrian, Other] into Arabic?
- C. How do you feel about switching from Arabic into another ethnic language and vice versa? [agree, neutral, disagree] and why?

Appendix B

A Pilot Questionnaire

The aim of forming the pilot questionnaire is to gain amount of information about the participants. It also helps the researcher to form the sociolinguistic questionnaire to achieve all the objectives of the study.

Please fill in the blanks or circle the right answer:

Part 1: demographic data

1-Sex: a. Male b. Female

2-Nationality.....

3-Age.....

4-Education level.....

Part 2 : domains of switching between languages and dialect.

1-What are the situations where you switch between English, Arabic or other languages most often? You can choose more than one answer

- a. personal issues b. religion c. social issues d. educational issues
 e. at work f. with relative g. with friends h. in the university
 i. in the mall while shopping j. when I travel outside Jordan
 k. when I talk with foreigners l. other situations.....

2-What are the situations where you switch between Jordanian dialect?

- a. home b. friends c. school d. university e. supermarket and malls
 f. express emotions g. addressee h. religion i. other domains.....

Part 3: Causes of code-switching

1- Why Do you use English words while speaking Arabic? If yes?

You can choose more than one answer

- a. no similar words in English b. do not know the English words

- | | |
|---------------------------------|----------------------------------|
| c. to fill the stopgap | d. easier to use my own language |
| e. to add emphasis | f. to avoid misunderstanding |
| g. to convey intimacy | h. to have privacy |
| i. to express personal emotions | f. other reasons..... |

2. Why do you switch from Arabic to another languages?

- To show off - To draw distance with speakers - To gain more prestige -
- To express the speaker's relation towards the listener -To fill lexical gap-
- To illustrate cultural words that may have no equivalent in one of the two language
- To add connectors among sentences - To makes jokes
- To attract attention -To reduce tension and request - To repeat something -
- To express emotions -To show my ethnic identity - To express solidarity-
- To express identity -To exclude some participants - To include participants-
- To clarify a specific point

3. Why do you switch from Jordanian dialect to another?

- To clarify some words -To express identity - To express powerful
- To joke - To show off - Prestige -Educated

Part 4: Attitude towards code-switching

1-How do you feel about people who code-switch between languages?

Strongly agree Agree Neutral Disagree Strongly disagree

2-How do you feel about people who switch between Arabic dialect?

Strongly agree Agree Neutral Disagree Strongly disagree

Appendix C

A Sociolinguistic Questionnaire

Dear participant:

I, *Buthaina Abdul Azez Al-Nashash*, an MA student in the Department of English language and literature at Middle East University in Jordan, have formulated this questionnaire to explore the situations that affect the code choices, the reasons that motivate speakers to code switch from one language or dialect into another one, as well as, the Jordanian attitudes towards the code-switching.

My aim is to collect information for my MA thesis titled “ **Domains, Reasons, and Attitudes towards code-switching among the Inhabitants of Amman City**”. The questionnaire consists of six parts ; each part involves questions for a certain topic. Please answer all the questions to achieve all the goals of the study. Answers will be used for the purpose of academic research only.

عزيزي المشترك/ة:

أنا الطالبة بثينة عبد العزيز النشاش، طالبة دراسات عليا في جامعة الشرق الأوسط، أقوم بإجراء دراسة للحصول على درجة الماجستير في تخصص اللغة الانجليزية وآدابها بعنوان " مواقف وأسباب واتجاهات سكان مدينة عمان نحو التناوب اللغوي.

والغرض من هذا البحث معرفة الأسباب التي تدفع المتحدثين للانتقال من لغة أو لهجة الى أخرى، المواقف التي قد تؤثر على الاختيار اللغوي بالإضافة إلى معرفة موقف الأردنيين من هذه الظاهرة. يتكون هذا الاستبيان من ست أجزاء؛ يحتوي كل جزء على عنوان معين. أرجو التفضل بالإجابة على جميع الأسئلة وذلك لتحقيق جميع أهداف الدراسة. تستخدم هذه الإجابات فقط لأغراض البحث العلمي.

Please fill in the blanks or circle the suitable answer

1. Social and language background

- Please choose the suitable answer by ticking (/) your choice below:

1. Your gender -male [] -female []
2. Your age 16-19 [] 20-29 [] 30-39 [] 40-49 [] above 50 []
3. Your marital status -single [] -married [] -other []
4. Your level of education -high school [] -BA [] -MA [] -other []

5. Schools you attended -public school [] -private school [] -UNRWA school []

6. Your profession -student [] - education [] - business [] -other []

-civil service (governmental job)[] -technical field (engineering, medical) [] - no occupation []

7. Your religion -Islam [] -Christianity[] -other[]

8. Your daily spoken dialect? -madani[] -falahi[] -badawi[] -faseeh[]

9. Your ethnic background? -Kurd[] -Circassian[] -Chechen[] -Gypsy[]
-Armenian[] -Assyrian[] -Other[]

2. Domains of code-switching from Arabic into English

A. Do you code-switch from Arabic into English? -yes -no

B. If yes, In what situations do you switch from Arabic into English?

You can choose more than one answer

I switch from Arabic into English

-at work with my colleagues[]

-at home with my family[]

-with relatives at different places[]

-in social occasions[]

-with friends in school or university[]

-in the mall while shopping[]

-while traveling outside Jordan []

-while writing[]

-while listening or watching T.V[]

-while talking with foreigners[]

-while expressing emotions[]

3. Causes of code-switching from Arabic into English

Choose one answer

I switch from Arabic into English	Agree	Neutral	Disagree
1. to conduct business with non-Arabs			
2.to participate in scientific meetings			
3.to use it in writing messages in the net			
4.to impress listeners			
5. to use it with foreigners			
6. to show off			
7. to respect non-Arab audience			
8.to exclude others			
9. to use it with mixed marriages			
10. to have privacy			
11. to use it in teaching			
12. to attract attention			
13. to distinguish myself from non-educated			
14. to include non-Arabic speakers			
15. to shift from one topic to another one			
16. to illustrate my intention			
17. to add connectors while speaking			
18. to show my bilingualism			
19. to express my thoughts clearly			
20. to express myself clearly			
21. to use it while travelling abroad			
22. for lack of Arabic technical words			
23. to tell jokes			

4. In what situations do you switch from one Jordanian variety to another?

Items	Rural	Bedouin	Urban	Standard
1. With relatives in different places				
2. With classmates in school or university				
3. With teachers in school or university				
4. With friends in different places				
5. With works in different places				
6. With worshipers in different religious places				
7. With people who live in my neighborhood				

5. Why do you switch from one Jordanian dialect to another?

Choose one answer

Items	Yes	No	Not applicable
1. To show respect to my family			
2. To indicate pride in my home dialect			
3. To make myself clear			
4. To exclude others who do not know my variety			
5. To avoid being misunderstood			
6. To express myself when I am angry			
7. To distinguish myself from non-educated people			
8. To show respect to people from mixed marriage			
9. To show that I am a high class			

6. Attitude towards code and dialect switching in Jordan

Attitudes towards Jordanian Dialects	Rural	Bedouin	Urban	Standar
1. Which Jordanian variety do you like the most?				
2. Which Jordanian variety is the most beautiful?				
3. Which Jordanian variety do you prefer to use?				
4. Which Jordanian variety do you use at home?				
5. Which Jordanian variety is difficult?				
6. Which Jordanian variety do you want your kids to use?				
7. Which Jordanian variety do you use with fellow Arabs?				
8. Which Jordanian varieties do you use in switching? Choose more than one				

Appendix D

The Jury of Professors

Number	Name	Rank	Specialization	Affiliated university (place of work)
1.	Riyad Hussein	Professor	Sociolinguistics	Applied Science Private University
2.	Muhammad Khuli	Professor	Applied linguistics	Dar Al-Falah for Publication and Translation
3.	Mahmoud Quda	Professor	Linguistics	Princess Sumaya University for Technology
4.	Ayman Yasin	Associate Professor	Linguistics	Princess Sumaya University for Technology
5.	Wajih Abdul Rahman	Associate Professor	Linguistics and Translation	Israa Private University
6.	Areej Al-Hawamdeh	Assistant Professor	Sociolinguistics	Jerash University