

Arabic-English Code-Switching as a Means of Communication Among Speakers of Different Arabic Varieties

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Abstract—Researches have shown that code-switching (CS) between Arabic (L1) and English (L2) is used as a common method of communication among Arab speakers descended from various Arab nations. Recently, the issue of Arabic-English CS has seized the attention of the researchers in the field of sociolinguistics. As a social phenomenon, Arabic-English CS has become a convenient tool for communication among the speakers of different Arabic varieties. According to previous research, Arabic-English CS appeared as a communication strategy either between Arabic-English bilinguals or Arab English learners. Yet, the functions of Arabic-English CS among the speakers of different Arabic varieties who have different proficiency levels in their Standard Arabic language were not enough discussed in the literature. Thus, this study investigated the phenomenon of Arabic-English CS as a significant communication device among speakers of different Arabic varieties and also explored how the proficiency level in the Standard Arabic language, along with the difficulty of understanding some Arabic varieties caused the process of Arabic-English CS. The study data followed three different data methods: interviews, observations and questionnaire. Eighty- seven Arabic speakers aged 18 – 50, who are non-English bilinguals participated in the study. Data analysis revealed that Arabic-English CS is a functional interactional device for the speakers who belong to different Arabic varieties. Also, the level of use/ occurrence for Arabic-English CS varied considerably according to the different factors related to interaction setting, linguistic knowledge of the interlocutors and the cause of the dialogue.

Index Terms—Arabic-English bilinguals, code-switching, communicative strategy, sociolinguistics

I. INTRODUCTION

In the past few decades, code-switching has been an interesting point of discourse among researchers interested in multilingual speech phenomena. For instance, Blom and Gumperz (1972) investigated how residents of a Norwegian community employed two dialects, each for a particular purpose. As a form of communication technique employed by multilingual or bilingual speakers for diverse requirements, the code-switching phenomenon has evolved in multilingual and bilingual cultures (Zainal Ariff, 2012). Arabic-English code-switching (CS) does not necessarily mean being truly bilingual in the two languages. Even though some bilingual studies associated with Arabic-English CS showed that CS comes off with the intention to develop bilingual “linguistic competence” in the two languages, other studies showed that Arabic-English CS also functions as a significant communication method, especially among the speakers of various Arabic varieties and with different levels of speaking proficiency in English. Moreover, the difficulty to use the Standard Arabic language or understand some Arabic varieties leads the process of Arabic-English CS to a more convenient communicative process, particularly among the speakers of different Arabic varieties who are not English bilinguals.

This study seeks to explore how CS contributes to a meaningful communication practice among the speakers of different Arabic varieties. The significance of this study lies in the fact that Arabic-English CS can be a helpful strategy to carry out a stable communication activity in the real-life situations where the communication between two different varieties of Arabic speakers fails.

II. THE THEORETICAL FRAMEWORK AND KEY CONCEPTS: AN OVERVIEW

The literature review will briefly present and discuss, first, CS as a linguistic activity and how it is considered as a bilingual phenomenon or a communication strategy between interlocutors. The other significant part of the literature review will present some sociolinguistic studies of Arabic-English CS between speakers of different Arabic varieties and investigate how Arabic-English CS was used as a strategy for achieving various linguistic or communicative purposes.

A. Definition of CS

CS has been broadly used and defined in a variety of different studies. According to AL-Rowais (2012), CS is the interchangeable use of two different languages without adopting the words and phrases of the one language into the linguistic system of the other language. Thus, CS, as a general linguistic term, is different from “borrowing” in which

words and phrases are syntactically and morphologically transformed into the system of the other language. In a detailed description of CS, Basnight-Brown (2009) asserted that CS is the successive production of two different languages, but with preserving the diverse structural features of both languages. Further, Barbara and Almeida (2012) added that code switching is the capacity to transition from one language to another during verbal exchanges. In a bilingual person's speech collection, code switching is "considered as a communicative phenomenon of constantly switching between two languages" (Ja'afa & Maarof, 2016, p. 212).

B. CS and Developing Bilingualism

Although CS was treated as an "insignificance and inappropriate" phenomenon that was associated with "linguistic interference" from one language to another (Alkhatib, 2003), where some scholars observe CS as a specific performance, in which speakers develop *linguistic competence* and become bilingual in two languages. In supporting that claim, Duran (1994) concluded that CS, particularly at the early stages of developing bilingualism, includes "interlinguistic" processes that are necessarily for "bilingual acquisition". Likewise, Bullock and Trobio (2009) asserted that CS, primarily "intra-sentential CS" is associated with "bilingual competence," which language users developed through the progressive uses of two languages (p. 8).

C. CS as a Communication Strategy

CS does not only develop the processes of growing an Arabic-English bilingual, but it also functions as a significant communication strategy between Arab English learners. Thus, Kumar and Narendra (2012) introduced CS as "a communicative approach" that enhances the students' proficiency of the second language, in which the students' English CS facilitates and creates instances for using the second language. Othman (2006) also argued that CS was used as a communicative tool for performing different social purposes. In a further support, Abu-Melhim (1991) stated that CS, particularly Arabic-English CS has become a precise communication system among speakers who are from various Arabic dialects.

D. Sociolinguistic Studies of Arabic-English CS

Recently, the topic of Arabic-English CS has seized the attention of a large number of sociolinguistic researchers. As a social phenomenon, Arabic-English CS has generally become a crucial part for communications between speakers of different Arabic varieties. For instance, Hussein (1999) concluded in his study that Arabic-English CS occurred principally for two reasons: the lack of "Arabic equivalents" in scientific fields and "familiarity of formulaic English expressions (greetings, apologies, compliments, etc.)" (p. 288). Additionally, Bassiouney (2009) investigated Arabic-English CS and declared that CS was used as strategy to "fill in lexical gaps" between two languages, particularly when speakers were unable to maintain the appropriate use of one language during communications.

Even though some sociolinguistic studies observed Arabic-English CS as a social bilingual phenomenon that mostly occurred among bilinguals, other studies asserted that Arabic-English CS represents a more communicative tool, particularly when it occurred between people who speak different Arabic varieties. For example, Elsaadany's (2003) study showed that Egyptian Arabic-English CS among speakers of different Arabic dialects, including "Jordanian, Sudanese and Moroccan and Egyptian speakers," was not only considered as a bilingual event, but was also "a very useful communication resource," (p. 92), especially in "facilitating comprehensibility and showing friendliness and intimacy" (p. 93). Similarly, Jdetawy (2011) concluded in his study about Arabic-English CS among university Arab students in India, from different Arab countries, that Arabic and English languages were interchangeably used during the daily conversations, apparently in the forms of "intra-sentential, inter-sentential code-switching" (p. 113).

In the previous studies such as Hussein (1999), Bassiouney (2009) and Alkhatib (2003), Arabic-English CS was limitedly observed as a strategy for compensating and satisfying significant linguistic inabilities of Arab English learners, such as finding the appropriate vocabulary equivalents or preserving the use of the given language during communicative interactions. On the other hand, Abu-Melhim (1991) and Jdetawy (2011) presented the phenomenon of Arabic-English CS as a communication method between Arab English learners. However, Elsaadany (2003) and Othman (2006) investigated the different processes of CS in communications between Arabic-English bilinguals, specifically using the Egyptian and Shami Arabic varieties, along with English.

III. THE SIGNIFICANCE OF THE STUDY

It was clear that Arabic-English CS occurred among different Arab English speakers. Still, most of the previous sociolinguistic studies on Arabic-English CS did not present the relationship among Arab speakers' proficiency level in their Standard Arabic language and its impact in creating, preventing or even increasing the rate of CS among speakers of various Arabic varieties. According to some previous studies of CS, Arabic-English CS also appeared as a communication strategy either between Arabic-English bilinguals or Arab English learners.

Although Arabic-English CS, as a general communicative phenomenon, has been studied in the literature review, the functions of Arabic-English CS among the speakers of different Arabic varieties who have different proficiency level in their Standard Arabic language were not enough discussed in the previous sociolinguistic studies. Therefore, the researcher of this paper is motivated to investigate the phenomenon of Arabic-English CS as a significant

communication device among speakers of different Arabic varieties, and how the proficiency of Standard Arabic language, along with the difficulty of understanding of some Arabic varieties can impact the general process of Arabic-English CS.

IV. METHODOLOGY

The study was based on three different data collection methods: interviews, observations and questionnaire. The initial plan for the interview was to include at least 15-20 participants who are not English bilinguals and speak different Arabic varieties. Unfortunately, only four participants agreed to participate in the interviews. Later on, the author included observations and questionnaire for more data collections. For the observations, the author attended different Arab gatherings as a participant-observer; the gatherings were in international Arab restaurants as well as in coffee shops that are more commonly visited by Arabs.

V. DATA COLLECTION

Three methods of data collection were employed for the purpose of this study as outlined below:

A. Interviews

Four online semi-structured interviews were held and recorded where only four participants were interviewed. The interviewees were from Saudi Arabia, UAE, Oman and Libya. None of the four participants were English bilinguals. The participants were not informed about the topic of the research, because researcher did not prefer to lead the participant to perform CS, instead, the author was more interested in investigating how Arabic-English CS occurred consciously and subconsciously. Each interview lasted for 15 minutes, and the topics were around the general social and educational experiences of the participants.

B. Observations

For the purposes of collecting more data about CS among Arab English speakers, the author has joined a variety of different Arab gatherings, as an observer-participant, both on the campus and outside the campus. The strategies for collecting data were through observing and taking notes. For validity, the observer did not participate in any types of interactions that may trigger to the process of Arabic-English CS. Also, the data of the observations were analyzed soon after the end of each observed session.

C. Questionnaire

The questionnaire consisted of three parts, in which the first part was devoted to the collection of the participants' personal data such as age, country, education and proficiency levels both in the Standard Arabic language as well as in the English language. The second significant part included various closed-ended statements about Arabic-English CS, in which the researcher is attempting to collect different participants' responses. The last part includes two open-ended questions that required the participants to indicate first the possible factors behind their CS and then to provide some examples from their own Arabic-English CS.

VI. PARTICIPANTS

Eighty-three Arab English speakers, who are not English bilinguals, have participated in the survey questionnaire. Most of the participants were from Saudi Arabia, while the others were from different Arab countries such as Libya, Sudan, Yemen, Morocco, Syria, Qatar, Oman, Kuwait, Egypt, and Tunis. The data of the survey were collected through three different ways: Facebook, website links, and email invitation. The age of the participants was ranging between 18 – 50 years. Only one participant was a Ph.D. holder; more than half of them were BA holders. Fourteen participants were MA holders, and only one participant was a secondary school student.

VII. DATA ANALYSIS

As the author mentioned earlier, it was semi-structured interviews, in which the conversation topics and questions were around previously planned issues related to the social and educational experiences of the interviewees. As a matter of fact, the reasons the author limited the interviews to address only such topics were based on the strong hypothesis of Nilep (2006) in which CS is considered as a "social-intercultural" phenomenon that is necessary in increasing the mutual understanding among the speakers from different cultures.

Arabic-English CS was present in the speech of the four interviewees. The author started the interviews by using the Standard Arabic language in welcoming the participants and asking general questions. The purpose of using Standard Arabic in conversation was to investigate the ability of the interviewees to use and maintain the Standard Arabic in their responses. Only one participant was able to respond in Standard Arabic language and maintain its use until the author switched to English language. The other three participants chose to start their responses by using their respective Arabic dialects before they decided to switch to English and then went back and forth between Arabic-English, i.e., CS.

Based on the interviews, Arabic-English CS performs different functions, which are related either to social and educational experiences or some other communication purposes such as stressing one’s ideas, giving clarifications, comparing Arab and Western lives and even ending the conversations. The following chart presents examples for different dialectal Arabic-English CS:

TABLE 1
EXAMPLES OF DIALECTAL ARABIC-ENGLISH CS USED BY THE INTERVIEWEES

<i>(ish batsawi in the summer)</i> What is your plan for the summer?	Najdi Arabic-English CS
<i>(mush?aref exactly kef to manage it)</i> I don’t know exactly how to manage it	Libyan Arabic-English CS
<i>(aderasamali is very challenging)</i> My major is very challenging.	Emarati Arabic-English CS
<i>(ana yet here last year)</i> I came here last year.	Omani Arabic-English CS

Mostly the interviewees did not demonstrate an excellent level of proficiency in English language. After listening to the recordings several times, the author was able to track some grammatical and pronunciation and even words choice mistakes. For examples, the verbs to be deletions and subject verb agreement were among the errors, which were committed, especially when the participants code switched from Arabic to English. As for the pronunciation errors, the negative transfer of the Arabic [b], [f] were present; therefore, words such as “program” and “favor” were mispronounced as “*brogram” and “*fafor”.

To collect more data about the factors of Arabic-English (hereafter A-E) CS and whether it occurred as a strategy for communications among different speakers of Arabic varieties or a mere tendency for A-E CS between A-E bilinguals. The author joined different Arab gatherings; especially the ones that are visited by costumers from all over the world. Accordingly, International Arab restaurants and coffee shops as Starbucks were the suitable places for observations. The author attended as a quite listener and the author did not plan to participate directly in any sort of activity, instead the author preferred to walk around and take notes. In the second observation held in Starbucks, the author attended as a participant-observer; thus, the author was not directly engaged in conversation, but the author was more interested in observing the participants and taking notes.

In those observed settings, A-E CS existed to serve a variety of social, religious and linguistic goals. Arabs used A-E CS mainly when explaining social topics such as economic issues, revolutions, social inequalities. CS was also present in discussing the different religious concerns such as fundraising and charities. Moreover, there were instances where A-E CS was used, as a tool to fulfill the Arab speakers’ inabilities to use the proper English or Arabic terms when communicating. For example, the Arabic word “elmani” was used instead of “secular” in a sentence like he is *elmani*.

To further understand code-switching among different nationalities, a survey was conducted and the results of each statement is outlined in Table 2. 51.35% of the participants are EFL teachers, while 21.62% are ESL teachers in the US. On the other hand, 10.81% are EFL students and 16.22% are ESL students in the US, which means that more than half of the participants are not English bilinguals or even semi-bilinguals. Only 15.79% participants live in a native English-speaking country, while 76.32% of them live in places where English is a foreign language. 7.89% classify themselves as residents of countries where English is spoken as a second language such as the Yemeni only participant who is pursuing his master study in India.

TABLE 2
CODESWITCHING AS A MEANS OF COMMUNICATION

Questionnaire	Analysis of The Participants' Responses
How often do you code-switch from Arabic to English?	(21.62% all the time, 62.16% sometime, 13.51% rarely, 2.70% never)
How often do you code-switch from English to Arabic?	(13.51% all the time, 67.57% sometime, 16.22% rarely, 2.70% never)
I switch to a language with which my addressee is more comfortable.	(0%strongly disagree, 2.70% disagree, 18.92%neither agree nor disagree, 54.05%agree, 24.32% strongly agree)
I prefer to switch to English when my addressee is not familiar with my Arabic dialect.	(2.70%strongly disagree, 13.51% disagree, 8.11%neither agree nor disagree, 59.46%agree, 16.22% strongly agree)
I feel more comfortable to use English than Arabic when I talk to someone from another different Arabic dialect.	(5.26%strongly disagree, 23.68% disagree, 21.05%neither agree nor disagree, 44.74%agree, 5.26% strongly agree)
I prefer to switch to English when discussing personal or social things with an Arab friend from other country.	(5.26%strongly disagree, 28.95% disagree, 18.42%neither agree nor disagree, 36.84%agree, 10.53% strongly agree)
I switch to English even when my addressee is from the same Arabic dialect.	(0%all the time, 65.79% sometime, 26.32% rarely, 7.89%never)
I use Arabic-English code switching in the general daily conversation.	(10.81%strongly disagree, 13.51% disagree, 18.92%neither agree nor disagree, 56.76%agree, 0% strongly agree)
I think Arabic-English code switching is an effective tool for communication, especially when communicating with people from different Arabic varieties.	(7.89%strongly disagree, 7.89% disagree, 21.05%neither agree nor disagree, 52.63%agree, 15.79% strongly agree)
Arabic-English code switching is a more appropriate model in academic and professional settings, whereas using "Arabic or English only" can increase the possibilities of misunderstanding.	(7.89%strongly disagree, 15.79% disagree, 28.95%neither agree nor disagree, 39.47%agree, 7.89% strongly agree)
I think Arabic-English code switching among Arab speakers of different Arabic dialects is considered as strong evidence of true bilingualism.	(15.79%strongly disagree, 21.05% disagree, 28.95%neither agree nor disagree, 31.58%agree, 2.63% strongly agree)
In my opinion, Arabic-English code switching among Arab speakers of different Arabic dialects is a more communicative strategy for the better understanding.	(7.89%strongly disagree, 15.79% disagree, 21.05%neither agree nor disagree, 52.63%agree, 2.63% strongly agree)
I prefer to use Arabic-English code switching with my Arab addressee, particularly when conversing in front of English native speakers.	(5.26%strongly disagree, 15.79% disagree, 21.05%neither agree nor disagree, 44.74%agree, 13.16% strongly agree)

Based on the participants' responses on the seventh and eighth statements of the survey about linguistic proficiency either in Standard Arabic language or English language, 47.37% of the participants were considered to have an excellent level of proficiency in Standard Arabic language. On the other hand, only 28.95% appeared to have an excellent proficiency in English language. Also, 5.26% of the participants seemed to have an average level of proficiency in Standard Arabic language, whereas only 10.53% had an average level of proficiency in English language.

This chart includes a summary of the results of the participants' answers for the other significant closed-ended statements (from 8-20), which were specifically addressing the phenomenon of A-E CS between the participants with including some possible purposes.

In the last part of the survey, the participants were required to indicate their possible factors behind using A-E CS and present some examples. According to the participants' responses, A-E CS was used as communication strategy to fulfill a variety of purposes, including avoiding misunderstanding, socializing with friends from different Arabic dialects, clarifications, creating better understanding, supporting thinking, explaining religious and political issues, facilitating communications, simplifying the difficult Arabic dialects, delivering the messages quickly, having more privacy in front of English native speakers, expressing difficult expressions and comforting the addressee through making the conversations easier to understand.

TABLE 3
EXAMPLES FOR THE PARTICIPANTS' A-E CS

Examples for the Participants' A-E CS
(Iba?h Khaleek confident today) Oh man, be confident today.
(Addars needs more modifications leltullab) The lesson needs more modifications for the students.
(The test kan marrah difficult) The test was very difficult.
(Yellah go ahead) Please, go ahead.
(Please, I like coffee bas without milk) Please, I like coffee but without milk.

VIII. RESULTS AND DISCUSSION

Based on the qualitative and quantitative data analyses, A-E CS appeared as a communication and interaction strategy that performs a variety of distinctive functions in the interviews, observations and in the participants' responses of the open-ended questions of the questionnaire. It was also clear that the participants were at different levels of

proficiency in the English language, which means that CS does not only occur between bilinguals. Furthermore, the different functions, which A-E CS has succeeded in performing, indicate that A-ECS cannot be pejoratively considered as a negative *linguistic interference*. Instead, it is interactive use of two languages for achieving a more meaningful communication.

According to Al-Mamari’s (2011) study of diglossia, Arabic is described as “a diglossic language” that has a one “high Standard variety” and other “low spoken” dialects. In the Arab Muslim world, the Standard (Classical) Arabic language used in the holy Quran and the prophet’s traditions are considered “the high texts,” which are rarely used in the daily conversations among Arab speakers, because it has a high frequency and more familiarity in the religious sectors. Hence, the difficulty of understanding some Arabic varieties such as the Yemeni and Tunisian Arabic, as the Yemeni and Tunisian participants stated earlier, leads to A-E CS among speakers of the various Arabic dialects.

CS is becoming a more communication strategy, particularly between Arab English speakers who naturally speak different Arabic dialects. Thus, 80% of the participants support the use of English in their CS, especially if their addressees are not familiar with their Arabic dialects and prefer to use English instead.

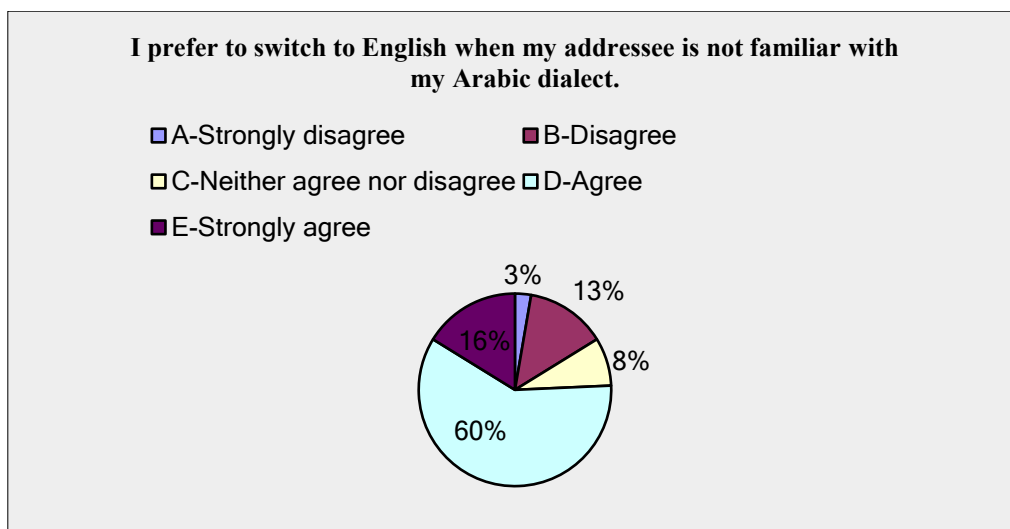


Figure 1. Preference to Switch to English

Even in the observations, A-E CS occurred between Saudi speakers who belong to the Najdi and Gizani Arabic dialects in Saudi Arabia, which have distinctive pronunciations and vocabulary system. For example, a Gizan people welcome each other saying “Mahu masawi alyum,” while, in the Najdi dialect, they say instead “Ish ulumakum alyum,” both dialectal expressions mean in English “how are you guys today?”.

A-E CS, as a communication strategy, does not only exist among Arab speakers of the different Arabic varieties, but it even occurs between the Arab speakers of the same Arabic dialects. 65.5% of the participants tend to code-switch with their Arab interlocutors who speak the same dialect. On the other hand, only 26.3% of the total participants rarely used CS in such a situation. As it was early indicated, A-E CS is not only used between speakers who can demonstrate a high level of proficiency in Arabic and English. Based on the data analysis of the questionnaire, observations and interviews, the participants showed varied levels of competency. Therefore, one can conclude that A-E CS has developed to be a communicative interaction tendency between Arab English speakers, instead of its being a bilingual phenomenon or pejorative instances of linguistic interference.

IX. CONCLUSION

Some sociolinguistic studies still consider A-E CS as a bilingual phenomenon that occurs among speakers who are bilinguals or semi-bilinguals in the two languages. In addition, other studies also conclude that A-E CS is classified as the pejorative uses of the languages, in which the speakers negatively transfer from one language to another. In contrast, the findings of this study demonstrate that the uses of A-E CS among the speakers of different Arabic varieties perform a variety of communication purposes such as avoiding misunderstanding, socializing with Arab friends, providing clarifications, creating better understanding, supporting thinking, explaining religious and political issues, facilitating communications and simplifying the difficult Arabic dialects, emphasizing and contextualizing cues, using technical terms, showing politeness and avoiding taboo expressions.

The limitation of this study was also present in the researcher’s main concentration to study only A-E CS as a communication phenomenon, particularly among the diglossic Arabic environments, in which the Arab speakers themselves naturally (colloquially) speak different Arabic varieties. Therefore, the results showed that A-E CS occurred in different structural forms such as intra-sentential CS as in (All the students are fee *nafs el-saff* which means *in the same class*), and inter-sentential CS as in (*lish ma elt* “don’t do that,” which means why you didn’t say don’t do that).

The other limitation of the study appeared in the limited qualitative data collection when discussing the linguistic proficiency of the participants, particularly in the interviews. Unfortunately, only four participants were interviewed, which made the validity of the results somehow questionable. Although the questionnaire included parts in which the participants indicated their proficiency level both in the Standard Arabic and the English language, interview is still the most appropriate method for testing the participants' proficiency. Therefore, it is recommended to increase the numbers of interviews for the better understanding of the relationship between the participants' proficiency in the Standard Arabic language and the frequency of Arabic-English CS.

Based on the findings of this study, the researcher is highly motivated to conduct a future study that investigates the relationship between A-E CS and the phenomenon of *diglossia* on the different Saudi Arabic dialects, especially the degree of using A-E CS, as a communication strategy among Saudis. In Saudi Arabia, Standard Arabic language has its own clear presence as the higher prestigious Arabic variety, remarkably in the religious fields. Nonetheless, there are other Saudi dialects that are considered as the lower prestigious "alamiah dialects" such as Bedouin, Hadari, Higazi, Asiri, Fifi, and the other south Arabian dialects.

Finally, the results of this study showed that CS is still employed inadvertently, despite its disfavor. Thus, conducting a future research on the uses of Arabic-English CS in a classroom setting is necessary to study the pedagogical implications of code-switching and how they can be incorporated in any potential teaching practices for advancing foreign and second language research and teaching practice into the instructional process.

APPENDIX

Arabic-English Code-Switching as a Means of Communication Among Speakers of Different Arabic Varieties

A Survey

1. I am from:

- A- Saudi Arabia.
 B- Kuwait.
 C- UAE.
 D- Qatar.
 E- Oman.
 F- Yemen.
 G- Egypt.
 H- Libya.
 I- Morocco.
 J- Algeria.
 K- Tunisia.
 L- Syria
 M- Iraq

2. Age:

- A-18-25
 B-26-39
 C-40-50
 D-50+

3. What is the highest level of education you have completed?

- A-Secondary School
 B-Diploma
 C-BA
 D-MA
 E-Ph.D.

4. Now, I am better classified as:

- A-EFL student.
 B-ESL student.
 C-EFL teacher.
 D-ESL teacher
- EFL = (English as a Foreign Language) / ESL = (English as a Second Language)

5. I live in a country where English is spoken as:

- A- Foreign Language.
 B-Second Language
 C- Native Language

6. I think my proficiency in the Standard (Classical) Arabic Language is:

- A- Excellent
 B- Very good
 C- Good
 D-Average
 E-Poor

7. I think my proficiency in English language is:

- A-Excellent
 B-Very good
 C-Good
 D-Average
 E-Poor

8. How often do you switch from Arabic to English?

- A-All the time
 B-Sometime
 C-Rarely
 D-Never

9. How often do you switch from English to Arabic?

- A-All the time
 B-Sometime
 C-Rarely
 D-Never

10. I switch to a language with which my addressee is more comfortable.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

11. I prefer to switch to English when my addressee is not familiar with my Arabic dialect.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

12. I feel more comfortable to use English than Arabic when I talk to someone from another different Arabic dialect.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

13. I prefer to switch to English when discussing personal or social things with an Arab friend from different country.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

14. I switch to English even when my addressee is from my same Arabic dialect.

- A-All the time B-Sometime C-Rarely D-Never

15. I use Arabic-English code switching in the general daily conversation.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

16. I think Arabic-English code switching is an effective tool for communication, especially when communicating with people from different Arabic varieties.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

17. Arabic-English code switching is a more appropriate model in academic and professional settings, where using "Arabic or English only" can increase the possibilities of misunderstanding.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

18. I think Arabic-English code switching among Arab speakers of different Arabic dialects is considered a strong evidence of true bilingualism.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

19. In my opinion, Arabic-English code switching among Arab speakers of different Arabic dialects is a more communicative strategy for the better understanding.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

20. I prefer to use Arabic-English code switching with my Arab addressee, particularly when conversing in front of English native speakers.

- A-Strongly disagree B-Disagree C-Neither agree nor disagree D-Agree E-Strongly agree

21. Why do/did you use Arabic-English code switching?

22. Based on your experiences of Arabic-English code switching, could you please give some written examples?

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