

Motivation of Code-switching by Arabic-English Bilinguals in Social Media Influencers' Short Videos

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Abstract

Whether consciously or unconsciously, the social media influencers use code-switching, a phenomenon which has become very popular and widespread nowadays. This research investigates the use of code-switching by Egyptian social media Influencers attempting to cover the types, reasons/motivations, and the functions of code-switching. The subjects of this research are a famous Egyptian blogger and an online English teacher who mix English with Arabic to deliver their meaning. The study is qualitative in nature since it requires description of code switching based on the data collected that show instances of code switching. Furthermore, the data are three

short videos focusing on the utterances where the code-switching is unavoidably employed as a means of social communication. The results reveal that three types of code-switching have been used by the English instructors: *intersentential*, *intrasentential* and *tag switching*, whereas the *intrasentential* type is the most used by both the blogger and the English language instructor; social media influencers. Furthermore, the two most dominant factors that make Egyptian social media influencers generally code-switch are the facility of retrieving words from the memory and the situational factor.

Keywords: Code switching, bilingualism

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1. Introduction

Code-switching is unavoidable when using a different language and is encouraged in various fields such as education, communication and in working institutions in the society in which we live. Generally, there is a widespread use of English in conversation. Code-mixing and code-switching are pervasive phenomena in bilingual communities as the bilingual is able to use more than one linguistic code as a means of social communication. This paper hopes to provide an insight into the phenomenon of code switching by Egyptian media influencers in daily communication. The purpose of this study is to discuss the phenomenon of code-switching of English and Arabic amongst Arab social media influencers. The data under investigation is three short videos of various Egyptian media influencers.

1.1 Definition of Code-switching

There are various definitions for code switching. For instance, code-switching, as defined by Spolsky (1998), is the phenomenon which occurs when bilinguals switch between two common languages they share in the middle of a conversation, and switching takes place between or within sentences; this involves phrases, words, or even parts of words. They prefer to code switch and mix towards English in fields as work, education in daily interactions. Wardhaugh (2006) defines Code-Switching as a phenomenon where the speaker switches from one language to another in bilingual or multilingual communities. Myers-Scotton (1993) refers to Code-Switching as “the selection by bilinguals or multilinguals of forms from an embedded

language (or languages) in utterances of a matrix language during the same conversation” (p.4). According to her, Code-Switching is considered as part of the communicative competence of the speaker in order to communicate effectively with other members of community.

2. Code-switching and Bilingualism

Bloomfield (1933) defines bilingualism as having the control of two languages equivalent to the native. According to Mazraani (2013), there is a difference between Code-Mixing and Code-Switching while Code-Switching works on most linguistic levels; syntactically, morphologically, phonologically and lexically, Code-Mixing does not have to affect all levels.

Occurring in bilinguals' speech as a natural phenomenon over the past two decades, code-switching has become the main focus in numerous studies. In his studies later, Gumperz (1983) suggests that code-switching is used as a conversational strategy to state a quotation when a person reports the speech of another speaker in a conversation. The motivation of code-switching in conversation, according to this study, is to direct a message to a particular addressee, especially for someone who is not immediately involved in the conversation.

3. Constraints on Code-Switching

There are some structural constraints on code-switching. Attempting to identify these constraints, Bassiouney (2009) distinguishes between the following three theories in relation to the Arab world: the two constraints theory, the government principle

and the model of matrix and embedded language.

3.1 The two constraints theory

According to this theory, there are two main factors in code-switching. Sankoff and Poplack (1981) suggest that one of them is known as "free morpheme constraint", whereas the other is "equivalence constraint". The free morpheme stipulates the phonological integration of the lexical form and the language of the bound morpheme. For instance, "I need to ادفع a bill." In this illuminating example, the English sentence "I need to pay a bill" is code-switched with the insertion of the Arabic verb "ادفع", which means "pay." The code-switching occurs at the boundary of the free morpheme "pay," where the speaker switches to Arabic to express the action of paying. This is an instance of a free morpheme constraint, where the code-switching takes place in a way that aligns with the boundaries of free morphemes in the sentence.

Whereas the equivalence constraint stipulates the occurrence of code switching at points where the surface structure of the two languages is the same and the syntactic rule of either language is not violated (Bassiouney, 2009, p.31-32). An illustrative example can be as follows: "Can you pass me الملح please?". In this example, the code-switching occurs to maintain equivalence in the communication while incorporating the Arabic term for "salt."

3.2. The government principle

Bassiouney (2009) mentions that DiSciullo et al. (1986) hypothesize that the government relation holding between sentences constituents constrain code-switching universally. They based their hypotheses on data from Hindi/English code-switching, French/Italian code-switching and English/Spanish code-

switching. They also postulate the possibility for speakers to switch codes between verbs and subjects, whereas the code switching between verbs and objects is impossible.

3.3. The model of matrix and embedded language

Myers-Scotton (1998) provides a major linguistic theory. This theory hypothesizes that there is a base language during the process of switching. Myers-Scotton also accentuates that the speakers' knowledge of this base language enables them to assess their linguistic choices. According to this theory, when two languages are used together by a bilingual, there must be a dominant language known as 'a matrix language' besides the embedded language (EL). On one hand, the so called matrix language (ML) provides the grammatical frame of constituents as it supplies the syntactically relevant system morphemes. On the other hand, the embedded language (EL) supplies only content morphemes.

4. Types of code switching

According to Wardhaugh (2006), Code-switching can occur in conversation between speakers' turns; between sentences (intersententially) or within a single speaker's turn; within a single sentence (intra-sententially) (p.101). Whereas according to Bhatia and Ritchie (2004) code-mixing can occur when mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence. Thus, it can be said that Bhatia and Ritchie (2004) consider code-mixing, specifically, as *Intrasentential* and is constrained by grammatical principles. However, some linguists postulate that code switching is a conversational strategy that contains four major types of code-switch not only one as

suggested by Bhatia and Ritchie (2004). These four types are as follows:

- 4.1. *Intrasentential* switching occurs where a speaker changes words from different languages in the same sentence.
- 4.2. *Inter-sentential* code-switching is when a speaker changes from one language to another in two different sentences.
- 4.3. *Tag* switching is when a speaker inserts a tag phrase from one language to the one he is using for communication, as when the teachers, for example, use some boundary words like "يعنى" while speaking English for the purpose of clarifying a certain point.
- 4.4. *Intraword* is when the speaker switches languages in one word, especially the long ones, a case referred to as morphemes.

Romaine (2000) states that the concepts of 'metaphorical' and 'transactional' switching can sometimes be referred to as non-situational vs. situational code switching (p.59). Additionally, Romaine (2000) suggests that transactional or situational switching occurs when it is controlled by the components of the speech event or the situation itself including topic and participants, while metaphorical (or non-situational). Code-Switching has to do with the various communicative effects intended to be conveyed by the speaker.

5. Communication Accommodation Theory (CAT)

Formulated by Howard Giles in 1971, the Communication Accommodation Theory aims at explaining the various cognitive influences responsible for the linguistic phenomenon of code switching. The CAT focuses on how individuals adjust their communication behaviors, including language use, to accommodate or adapt to their interlocutors. In other words, this

theory proposes that code-switching is motivated by the desire of the communicator to get approval of the listener socially, to sustain a positive social image, and to improve the efficiency of the communication. According to this theory, people try to code-switch so as to fit social classes. This theory creates a framework for use in understanding the linguistic phenomenon of code switching.

6. Markedness Model

Based on code switching between Swahili and English in Kenya, Myers-Scotton proposes this markedness model in order to show the motivations underlying code switching. This model is a linguistic framework that examines the asymmetry or imbalance between linguistic forms. It explores the notion that certain linguistic features or structures are considered more "marked" or less typical than others, which are considered "unmarked" or more neutral. Additionally, Myers-Scotton (1993) has introduced a theory to explain code switching as a universal phenomenon in which people switch from one code to another or from one language to another without a necessary social motivation. Code switching does have any discourse function or any intended effect. It is noteworthy that Myers-Scotton distinguishes between two types of code switching *the unintentional code-switching* and *the intentional one*. In the first type of code-switching the speaker has no motivation in mind. That is why Myers-Scotton refers to it as the "*unmarked choice*". This type of code switching is more frequent, and it is predictable. In the second type of code-switching, referred to as "*marked choice*", the speaker has a specific motivation in mind. In spite of this fact, it has been noticed that in many situations code-switching is not done randomly or meaninglessly. There are social motivations and discourse functions of switching as

Gumperz (1983) accentuates that code-switching is not a random process and that it depends more on stylistic and metaphorical factors. Similarly, Weinreich (1953) suggests that people switch because of the environment around them and because of a certain speech event or situation (p.73). These roles, functions, factors, motivation and characteristics can be illustrated as follows:

6. Reasons and Motivation for Code-switching

There are motivations and reasons for code-switching and code-mixing. Gumperz (1982, pp.75-84) sheds the light on a variety of motivations for code-switching. He postulates that speakers code switch for either quotations or to specify the addressee as the recipient of the message or to reiterate and interject or to differentiate between what is personal and what is general or emphasize a point or to shift to a new topic. Generally, the main reason for doing so is when the speaker cannot find an equivalent word in his own language in the moment of his or her speaking. Investigated by several researchers including Setiawan (2016), the motivations of code-switching are numerous. In his study, Setiawan (2016) elucidates why the Indonesians insert English words and phrases into the Indonesian language. This includes all levels of language communication. In Indonesian workplaces, people use code-switching more in private, state and foreign companies. However, code-switching to English is used less in multinational companies because complete English utterances are used, unlike other companies where people just insert English words or phrases in Indonesian language. Code-Switching is popular not only among all categories and groups of people in Indonesia, but also in other communities. Generally there are factors that affect the process of code-switching to

English. Following are some of these factors as illustrated below:

6.1. Participant Roles and Relationship

Bhatia and Ritchie (2004) suggest that participant roles and relationships play a very critical role in bilinguals' unconscious linguistic choice. It can be said that the relationships with interlocutors affect their code-mixing. They also state that there is another factor which depends on the situation itself illustrated as follows.

6.2. The Situational Factor

According to Bhatia and Ritchie (2004), situations play a significant role which triggers code-switching and code-mixing as some languages are regarded as more suited to particular participant/social groups, settings or topics than others. They posit that there are social variables such as class, religion, gender, and age which influence the pattern of language mixing and switching. The socioeconomic status of the participants is considered as an important factor. As for gender variable, women tend to code mix and code switch qualitatively different from men in societies where most men work outside the home and women are engaged in domestic activities. An example for this difference is obvious in the past years in Egypt where women tend to stay more at home. An illustrative example for age variable is Puerto Ricans in New York as they engage in code-mixing as adolescents; when they have turned into 'responsible' adults they keep their languages more apart. Regarding power in society, Greene and Walker (2004) postulate that code-switching is a strategy for negotiating power for the speaker. Not only does code-switching reflect culture and identity, but it also promotes solidarity (p. 436).

It may seem surprising that code-switching can be used as an instrument for communication. Furthermore, it can also be used as a symbol of one's identity. Auer (1998) proposes that code-switching is considered as a major resource for speakers in any conversation that provides further tool to form their discourse beyond what is available to those who are monolingual.

6.3. Attracting attention

In his study, Malik (1994) states that the phenomenon of code switching is used to as a communicative tool so as to attract the attention of the audience depending on the background they are drawn from. He also elucidates that code switching is used when the speaker intends to address people coming from various linguistic background (P.98). Accordingly, in her study, Lismay (2017) investigates the motivation behind code switching by the leader of university in their speech during the graduation ceremony. She finds out that one of the main reasons for their tendency to use code switching is to attract attention as they address different audiences.

6.4. Language Attitude and Dominance

In their study, Bhatia and Ritchie (2004) hypothesize that code switching is determined by language attitudes and dominance. Regarding the attitudes, the frequency of code-mixing from bilinguals depends on whether a society considers code-mixing positively or negatively. Poplack (1980) postulates that speakers who code-mix fluently and easily tend to be quite proficient, whereas it has been suggested by some linguists that intra-sentential kind of code-mixing is a sign of the lack of bilinguals proficiency and interference. Thus, it can be deduced that it depends on the attitude of the society to reflect it as fluency or lack of it.

Regarding dominance of language, Genesee, Nicoladis and Paradis (1995) consider code switching in terms of relative proficiency. They predict that there is “a general tendency for bilingual children to mix elements from their dominant language when using their non-dominant language, rather than vice versa, because many of the linguistic structures for communication are lacking in the no dominant language” (p.615)

6.4. Identity and Affiliation

Auer (1998) posits that code-switching can be employed to convey a sense of multi-membership across diverse communities. In order to show oneself in a more complex way, code-switching communicates multi-membership, which embraces affinities with numerous communities. In other words code-switching can give a sense of multi-membership among several communities. Bilingual people intentionally design a nuanced self-presentation that reflects their navigation of life spaces by combining language elements from the linguistic repertoires of various cultural/social circles. For instances: A post switches between English, Chinese and Arabic phrases. This denotes multi-ethnic affiliations within a pluralistic cultural identity

6.5. Lexical Need

Myers-Scotton (1993) suggests that code-switching may occur to compensate for lexical gaps regarding specialized terminology within a language. When discussing topics like academia, science, technology, arts etc., and linguistic codes may lack precise terms developed originally in other language communities. Code-switching play a major role to compensate for these gaps For example, the scientific vocabulary and technical jargon regarding computers, apps, software etc.

7. Previous studies English/Arabic Code Switching

The motivation behind code-switching among Arabic-English bilingual Facebook users are highlighted in Eldin's (2014) study, which reveals that the main drivers are incompetence, lack of facility, habitual expressions, and the speaker's mood. Alhazmi (2016), on the other hand, examines the linguistic patterns of code-switching among Arabic-English bilinguals in Australia. Generally, this study has shown the four categories of CS are allowed: tag-switching, inter-sentential switching, intra-sentential switching, and intra-word switching. Among these, intra-sentential and intra-word switching emerged as the most prevalent.

In her study, Akeel (2016) explores the motivations of code switching from Arabic to English through carrying out a conversational analysis of code switching phenomena observed in an interview between two Arabic female participants talking about hair and skin care in Dubai, UAE. The most observed motivation for code switching found are elaborating, grabbing audience attention, emphasizing points and demonstrating Expertise, especially for topic-specific terminologies. CS has societal relevance in addition to being a linguistic tool. The roles that have been discovered demonstrate how local and international forces interact dynamically to shape bilingual interactions in Dubai. Furthermore, Al-Qaysi and Al-Emran (2017) carry out a study is to comprehend how instructors and students at Oman's higher education institutions behave when they swap codes on social networking sites. 338 students and 21 teachers are involved in the two surveys and two interviews conducted. The results show that 86% of students and 81% of educators utilize code-switching on social media. the preferred

Platform is s WhatsApp for code-switching and that the students' attitudes towards he use of code-switching on social media are overwhelmingly positive. However, the study does not focus on the real motivation behind the CS in social networks.

Contributing to the understanding of code-switching patterns and motivations, Alamri (2022) conducts a study among King Khalid University students in their use of Arabic and English on social media. The data is in the form of screenshots from 300 tweets shared by 20 KCU students. The results of her study highlights the prevalence of intra-sentential code-switching and sheds light on the role of topic-related motivations in shaping code-switching behavior. Additionally, the most frequent motivation for KCU students to code-switch is the reason for talking about a particular topic.

Since there hasn't been much in-depth research done on those who appear on social media platforms, this topic of study has been chosen to hopefully fill in this gap.

8. Research Question

This study aim at answering the following two main research questions:

- 1) What are the reasons for Arabic English bilingual influencers switch codes via social networking websites such as Facebook, Instagram and YouTube channel?
- 2) What is the most prominent switching type employed?

9. Methodology

The study is qualitative in nature. A conversational analysis approach is used to dissect the three videos, focusing on reasons behind the code-switching. The current study adopts Bhatia and Ritchie (2004) model and Howard Giles (1971) the Communication Accommodation Theory. The data consist of three different videos

derived from three different social platforms: Facebook, Instagram and YouTube channel.

It has been noticed that the phenomenon of code-switching is done unconsciously by some social media influencers. In the current study, they tend to code-switch in the beginning, the middle and the end of sentences to the extent that it has become a remarkable characteristic of most of social media videos nowadays. This will be illustrated in the following analytical part.

8. Analysis and Results

There are many reasons why Arabs start to code-switch to English in their daily dialogue. Despite the fact that Code-switching has been examined in previous studies, researchers have not focused on

social media influencers. Short videos are transcribed as a source of data and analyzed in order to investigate the motivations of Code-switching in social media platforms; Instagram story, Facebook page and YouTube channel. This will be illustrated in the illustrated analyses below:

8.1. Sample Analysis (1) of a famous Egyptian blogger

From the instagram story of a famous Egyptian blogger called Sara Sabry, the granddaughter of the Egyptian actor Abdel Rahman Abou Zahra, the following short video is retrieved. It is observable that she inserts English language items such as nouns, verbs etc. in to her Arabic language. They fit into it through the sentence construction illustrated below in the following excerpt:

(1) انا صحيت انهاردة low-key عيانة. صوتي بيروح ويجي فـ(2) please I apologize in advance بس بعد ما حطيت الفيديو اللي فات حسيت اني انا في حاجات كتيرة اوي اوي that I didn't share عن الفرح
(3) وتقريبا عشان كنت مستتية اني اصور و of course ا YouTube video edit the wedding blog
(4) بس until then I thought I would do this story عشان عارفة أن في عرايس بالهبل بالهبل this summer
(5) This would help someone بالذات لو حد عايش برا ويحاول ي plan فرحه ف مصر

So I am just gonna share my experience like sort of in a logical order and I will add these to the highlights so you guys can have access to them in any time.

In sentence (1) Sara uses the English language item “*low-key*” which is an adjective inside an Arabic sentence; she code switches single adjectives. Similarly in sentence (3) she uses the noun phrase a *YouTube video* and in sentence 4 the noun phrase *this summer*”; single noun tend to be switched only in this example. She attempts to fill a gap as illustrated in the way of her talking in the video which reflects the hard process of retrieving Arabic words from her mind.

In sentence (2) she inserts a clause *that I didn't share*. Also, in sentence (4) “*until then I thought I would do this story*” she inserts another clause. Thus, it can be

deduced that clauses tend to be switched more than nouns or adjectives.

Moreover, the word “*Low-key*” captures an attitude of casualness and it is used by many communities of youth around the world. There might not be a direct Arabic equivalent. His is an instance of intercultural trends. Additionally, using this English expression could be a strategy to identify as a member of that group. This can be an instance of combining language elements from the linguistic repertoires of various cultural/social circles. Additionally, there are digital concepts and Terms related to modern technology such as “*edit*”, “*blog*”, “*highlights*”, and references to the “*YouTube*” platform. These terms are

originally coined in English; therefore this can be an instance of code switching where the lexical need is a perquisite motivation.

All of these examples reflect that she is unable to continue a whole conversation in the Arabic language as she finds 'no matching words' in her linguistic repertoire. The repetition of "بس", meaning "but, emphasizes the narrative's point. The repetition of "بالهبل", meaning "silly" or "crazy", is to stress the silliness of the brides. Sara uses Arabic to emphasize certain points, ensuring they resonate strongly with Arabic-speaking listeners who are from or connected to Egypt and are familiar with the challenges of planning a wedding from abroad.

It can be detected that Sara is consciously doing the code-switching when she lacks the correct term to use in a particular situation. It is noticeable that the *intrasentential* switching type is the most common in this sample analysis where the speaker, the Egyptian blogger Sara Sabry, changes words or even embedded clauses in order to code switch within the same sentence. Then she concludes the video employing *Inter-sentential* code-switching with a run-on sentence using English

8.2. Sample Analysis (2) of an English language instructor

On one hand, some linguists believe that code switching may have negative effects on Arabic language native speakers. On the other hand, other linguists believe that Arab bilinguals do not switch their utterance and mix their languages due to their lack of language skills, but due to their intention in delivering better understanding and meaning related to the society that they belong to. This is apparent in the following sample analysis of the English instructor who mixes English with Arabic to deliver the meaning intended to be explained to his students. It can be assumed that code-mixing and code-switching can contribute to effective language learning process. According to Celik (2003), code-mixing can be applied to teaching in EFL/ESL classes as the use of code-mixing can lead to suitable successful teaching and learning process in speaking classes where English is supposed to be the dominant language used. This is due to the fact that bilingual education may lead to more effective language learning. In the same vein, Polio and Duff (1994) assert that teachers code-switch from the target language to English in order to create solidarity or empathy. It is a strategy for better communication employed by the teacher to cover lack of experience or rephrase or modify their speech.

الفديو الأول

لو عايز تقول لحد انا لو كنت مكانك بالاميكان انجلش حتقول:

If I were you

If I were you

For example, If I were you, I 'd stop smoking

For example, If I were you, I 'd stop smoking

انا لو كنت مكانك : كنت سأتوقف عن التدخين

If I were you, I'd study hard

If I were you, I'd study hard

<p>If I were you, I'd like the music If I were you, I'd like the music</p>	<p>انا لو كنت مكانك : كنت حذاكر بجد</p>
<p>If I were you, I'd stay in Cairo If I were you, I'd stay in Cairo</p>	<p>انا لو كنت مكانك: كنت سأحب الموسيقى+</p>
<p>So, you're looking for the writ way to pronounce murderer</p>	<p>انا لو كنت مكانك: كنت سأبقى بالقاهرة ملحوظه:</p>
<p>عايز تعرف ازاي تنطق كلمه murderer</p>	<p>I would اختصار</p>
<p>بسيطة جدا. هي مشكلتها ان كلمه murder فيها اتنين er ال erعامله er وال erعامله erالاتنين er في اي كلمه حتى على ال native speakers بتكون فيها بعض النقل. فمتقلش ابدأ ان ده بيحصل معاك. ولكن تعملها ازاي؟ ابد بال er وابني لورا. ازاي؟</p>	<p>الفيديو الثاني</p>
<p>نقول er d-d er وعندنا er تانيه تبقى er-mur ال زقهم في بعض تبقى murder – murder- murder طب عايز تحطها er في النهايه يبقى نفس الفكرة er-murderer murderer murderer- murderer murder-er وفي ناس تيجي على ال er الأخيرة تفتحها تقول murdere</p>	

From the above mentioned example, it is observable that the English instructor in his first video code switches intersententially by changing from English to Arabic in two different sentences. It can be illustrated when using the English language in the sentence *“For example, if I were you, I’d stop smoking”*, then he follows it with the complete sentence *أنا لو كنت مكانك: كنت سأتوقف عن التدخين* in Arabic. Similarly, the English sentence *if I were you, I’d stay in Cairo* is followed by the Arabic one *انا لو كنت مكانك: كنت سأبقى بالقاهرة*.

Consequently, on one hand it is noteworthy that in most of content of the first video, the intersentential code switching, more specifically the switching of complete sentences is the most common type. On the other hand, in his second video, the same English instructor code switched intrasententially as he switches between the English word *“I would”* and the Arabic word *“اختصار”* within the same sentence.

Additionally, he utilizes the *intra word type* of code switching when he switches between the two languages on the word as he uses the Arabic morpheme *ال* beside the English morpheme *er* as in the following quote.

“وفي ناس تيجي على ال er الأخيرة تفتحها تقول *“murdere”*.”

May be his main motivation behind doing such code-switching is to be understood by his Arab audience so that he can facilitate the piece of information he wants to deliver to them. It must be stressed that all of these code switching is done with purpose of elaborating and facilitating the language rule the instructor is explaining to his audience in order to make them aware of the grammatical rule. This reflects his objective which is to educate, clarify, and engage a bilingual audience. Therefore, the educational motivation is behind using the code-switching as a teaching tool to bridge understanding between the two languages.

8.3. Sample Analysis (3) of an online lecture

few minutes of an online EFL session of Cairo University's blended education.

Retrieved from a YouTube channel, the following example is an analysis of the first

Hello this is lecture five.. English literary texts.. today we are going to cover unit 14 and unit 15 and unit 16. Unit 14 the "three voices of poetry". In his essay... the three voices of poetry... Eliot makes the following distinction. So George Eliot the famous English poet said that we have three voices of poetry..

جورج إليوت في ال essay بتاعته الى اسمها.. ال title بتاعه ال essay اسمها the three voices poetry
قال فيه عنده ثلاث انواع ن الاصوات أو ثلاث انواع speakers في ال poetry.. يعني ما نيجي نقرأ الشعر أو بنسمعه مين اللي بيتكلم في الشعر ده مين اللي بيتكلم.. صوت مين اللي احنا بنسمعه او على لسان مين بيتكلم الشاعر.

The first voice is the voice of the poet talking to himself or to nobody so the first voice that Eliot talks about is the voice of the poet himself. The poet here is talking to himself or talking to nobody.

أول صوت جورج إليوت بيتكلم عنه قال أن الشاعر بيكون في القصيدة بيكلم نفسه أو بيكلم ال شيء أو بيكلم نفسه يعني ممكن كن نالقي نقرأ قصيدة نالقي أن الشاعر هنا يخاطب نفسه أو بيكلم نفسه بيعبر عن أفكاره عن أراؤه يخاطب هنا نفسه. ما يخاطبش حد ثاني أبدا

So the first voice is the voice of the poet talking to himself. The second voice is the voice of the poet George Eliot is the voice addressing an audience whether large or small. So the second voice of the poet... Here the poet here is talking to the audience whether he is addressing a large audience or a small audience.

الصوت في صوت ثاني هنا مثال لما بنقرأ قصيدة ثانية بنالقي أن الشاعر هنا يخاطب بيخاطب ال audience المستمعين بتوعه سواء ال audience ده عدهم كبير أو عدهم صغير يبقى أول voice of the voice of the poet talking to himself

The second voice is the voice of the poet addressing an audience whether this audience large or small. The third voice is the voice of the poet when he attempts to create a dramatic character speaking in verse.

الصوت الثالث هو لما بنالقي أن الشاعر في القصيدة بتاعته بيخلقنا character بيخلق شخصية والشخصية دي بتكلم بال verse بلغة الشعر ودي طبعاً بنالقيها معظمها بنالقيها في المسرحيات الشعرية .

So actually the third voice is the poet.. is the voice of the poet when he attempts to create a dramatic character

هنا الشاعر بيخلق شخصية درامية الشخصية دي بتكلم بال verse بالشعر.

It has been noticed in the above mentioned example that this part of the online lecture is originally in English and it includes both *intra-sentential* and *inter-sentential* types of code-switches. The lecturer Code-Switches from English to Arabic, however the mainly occurring type is the *inter-sentential* where the switches occur within clauses and sentences. Moreover, the *Intra-sentential* switching occurs within clauses and sentences, where single nouns are the most switched while the bound Arabic morpheme "ال" is integrated into the English words, for instance:

في ال essay بتاعته "ال" title بتاعة "ال" essay بتاعته، "تالت أنواع speakers في ال poetry"، "،" بيخاطب "ال" audience المستمعين بتوعه، "سواء "ال" audience ده كان عدهم كبير أو عدهم صغير"

It has been noticed that the instructor Dr. Noha Farouk, tends to code-switches for transmitting knowledge. This can be exemplified when she explains the concept of the "third voice" when she elaborates it in Arabic as in the following quote illustrated below:

"الصوت الثالث هو لما بنالقي أن الشاعر في القصيدة بتاعته بيخلقنا character بيخلق شخصية والشخصية دي

بتتكلّم بالverse بلغة الشعر ودي طبعاً بنالقيها معظمها
بنالقيها في المسرحيات الشعرية".

It is noteworthy that the instructor, Dr., simplifies new complicated concepts e.g. ‘*the three voices of poetry*’ in order to help the students to understand the content better in their first language, the Arabic. Her motivation behind that can be for elaboration and explanation. Another reason for code-switching is that the session is online; it lacks interaction between the instructor and her students, thus she opts to use code-switching for affective functions and creating a more supportive environment to the students. According to Puspawati (2018), teachers tend to code-switch in EFL classroom in order to facilitate learning the second language. She postulates that the most used type is the inter-sentential type. Needless to say that the main reason for code-switching in teaching is that it helps students learn as well as it facilitates the teaching process by using a low-level of L2 proficiency. Therefore, the main functions and purposes for using code-switching are to enhancing comprehension and transmitting knowledge, and building interpersonal relationship with the students. Arabic may be utilized to analyze the concept and explore its subtleties in a tongue that is more familiar or intimate to the intended audience. It seems that T.S. Eliot and George Eliot are confused in the original English portion. The instructor may be preventing confusion that would result from the mix-up by switching to Arabic and thoroughly describing the idea. Thus, the contextual specification prevents potential misunderstandings from confusing similar references across languages through code-switching. The academic context necessitates clarity to convey specialized concepts flexibly across receptive aptitudes.

It can be concluded that there are many motivations behind code-switching as illustrated in the samples of analysis mainly

either to avoid misunderstanding, or to fill a gap, to elaborate a message to announce social belonging or maybe the absence of no matching words as illustrated in the blogger's video. Obviously optimizing pedagogical efficacy, Dr Noha Farouk presents complex academic concepts in a bilingual format.

9. Discussion and Conclusion

Code-switching is considered as a linguistic phenomenon that happens sometimes when a person is unable to continue a conversation in the language they are using.

The current study aims at tackling the various types of code-switching and motivations behind using it. The social media influencers in the data under investigation are attempting to be understood by their audiences who are native Arabic speakers. Generally, English- Arabic code-switching occurs according to the situation that governs the conversation. During the process of explaining, three types of code-switching have been used by the teachers or English instructors: *Intersentential*, *intrasentential* and *tag switching*. Whereas the *intrasentential* switching type is the most used by the instagram blogger and the English language instructor

It can be noted that the main motivations for using Code-Switching in the blogger's video is for identity expression and lexical need. Whereas the motivations for using code-switching in the two teaching videos are providing further clarification, introducing a new topic, and providing a supportive environment in order to facilitate the learning process. Switching to Arabic in the two teaching video is hoped to make the content more relatable to Arabic-speaking students. More importantly, the two most dominant ones observed generally in the

data under analysis can be the lexical need, which controls the facility of retrieving

words from the memory and the situational factor.

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