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Ethnic and Linguistic Features of Code Switching: A Case Study of Turkman in Barttela

**A Thesis Submitted to the Council of College of
Education for Human Sciences University of Misan in
Partial Fulfilment of the Requirement for the degree of
Masters of Arts in General Linguistics**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(ومن آياته خلق السماوات والأرض واختلاف السنتكم واللوانكم ان في ذلك لآيات

للعالمين)

صدق الله العظيم

(الرووم:22)

In the name of Allah, most Gracious, most Merciful.

"And among His Signs is the creation of the heavens and the earth, and the variation in your languages and your colors: verily in that are Signs for those who know."

The Great Allah's words are the truth

Supervisor's Certification

I certify that this thesis entitled as "*Ethnic and Linguistic Features of Code Switching: A Case Study of Turkman in Barttela*" has been prepared and written under my supervision at University of Misan, College of Education - Department of English in partial fulfillment of the requirements for the degree of Master of Arts in English Language and Linguistics.

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Committee's Certification

We certify that we have read this thesis which is entitled as "*Ethnic and Linguistic Features of Code Switching: A Case Study of Turkman in Barttela*" as an examining committee, and examined the student in its contents, and that in our opinions, it is adequate as a thesis for the degree of Master in English Language and Linguistics.

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Dedication

I would like to dedicate this humble work:

- *To my beloved country Iraq*
- *To my darling parents*
- *To the martyr Maitham and All Iraqi martyrs*
- *To my lovely family (Brothers, sister, wife, sons, nephews and nieces)*
- *To my colleagues, especially Mustafa Na'eem.*
- *To everyone prays for me secretly or publically*

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Abstract

The study attempts to investigate the phenomenon of code-switching in conversation between the Turkmani bilingual speakers in Barttela district from a sociolinguistic perspective. The main aim of this study is to investigate the conversational functions of code-switching performed by bilingual speakers in their daily oral interactions from a sociolinguistic perspective. It is hypothesized that Turkmani people in Barttela code-switch from Turkmani language to Arabic and vice versa to achieve a number of functions.

Fifty participants from Barttela were selected as a sample, participants covered different ages, gender, educational background ...etc. The data used of the current study were collected by community profile and open-ended interview in addition to audio- recording of participant conversation in various domains.

The findings of this study reveal that code-switching occurs in conversation between the bilingual speakers in the city to serve several sociolinguistic functions and reasons. In addition to these reasons that stand behind code switching, the results of analysis reveal that there are three patterns of code switching: Inter sentential, intra-sentential and tag switching. Finally, the analysis of the data confirms the hypothesis adopted in the study.

CHAPTER ONE

1.1 Introduction

In this chapter, the light will shed on sociolinguistic phenomenon which is Code Switching within bilingual or multilingual community. Code switching is a worldwide phenomenon wherein bilinguals and multilinguals utilize two or more languages within a single conversation and even within a single utterance in both formal and informal settings. The study investigates the linguistic aspects of Code Switching Turkman bilingual speakers in Iraq /Nineveh province/ Barttela District. The particular reason for this linguistic phenomenon becomes the common reality for daily interaction for Turkmani people with people from other nationalities. This could be the main reason behind this study: the potential threats to the Turkmani language that could be due to the younger generation's dependence on the language associated with.

The different ways that people communicate with each other may captivate the attention, attract the interest and aroused curiosity. In particular, differences in communication between Turkman people themselves had noticed, in addition to their interaction with other nationalities. When talking with relatives, with neighbors, with friends... etc. Ethnicity variation of language is a pattern of variation that can be found between bilingual and multilingual societies. Distinctive language using within many ethnic groups, is interconnected with ethnic identity. Therefore, throughout this chapter tackles

the problem of the study, aims of the study, hypothesis, limits of the study and significance of study.

1.2 Statement of the Problem

Ethnical variation within the same community correlates the sociolinguistic situation with commitments and restrictions, The existence of numerous indigenous language variation within one community impacts the linguistic situation for each language, regarding to the case study of this research and within certain circumstances people with such setting have to learn more than one language to be able to interact and melt with community. Despite this, people in Berttela, from Turkman origin are obliged to learn an ethnical Turkmani language and official Iraqi Arabic that will be much more complicated than pure communities. Turkman people's attitude toward the environment of various languages and code-switching confuses the most common; and distinctive feature of Bilingual and Multilingual behavior. Linguistically the situation of the area which contains several ethnical languages will reflect a sophisticated and complicated scene. Subsequently, the notion of code switching emerged to be the problem itself and at the same time the solution for that problem. People code switch to compensate the insufficiency of terms or for certain linguistic objectives. Wherefore, the study attempts to investigate the phenomenon of code switching during interactions of bilingual Turkman speakers in Barttela. On this basis, the situation of Turkman language is decided to investigate, which is characterized with presence of other minorities and every minority has its own language within district.

1.3 Research Questions

The current research aims to find answers for the following questions:

- 1- What are the domains that Turkman people of Bartela use their ethnic language and Arabic language (Iraqi)?
- 2- Linguistic feature within bilingual or multilingual community plays important role, what is code switching role as a linguistic feature in Bartela district?
- 3- Preservation and awareness toward ethnical language are familiar phenomenon, what are the reasons that pushes Turkman to preserve their ethnic language?

1.4 The Aims

This study endeavors to figure out:

- 1- The domain of using Turkman people's nationality in Bartela district their ethnical language and how they shift from their first language to the official standard language of community which is the Iraqi Arabic language.
- 2- Elaborating languages are used in Bartela district and examining Turkman people's awareness; and preservation toward their ethnical languages.

- 3- Highlighting the importance of code-switching technique role in life administration within multilingual communities.

1.5 The Hypotheses

The present study hypothesized:

- 1- Turkman people within this territory must speak their ethnical language, moreover, they must learn the Iraqi Arabic language as a standard language in order to be capable of interacting with other people of different nationalities in the same community.
- 2- Also, all Turkman people have to code switch between Turkmani language and Arabic language with consideration to linguistic feature (code switching).
- 3- Since language is a social phenomenon, certainly has social and communicative functions, regarding to that social factors will impact language choice, determined by the way society members choose the language or to switch toward another code.

1.6 Procedure

This study is conducted to investigate one of critical topics in sociolinguistics which is code switching, especially, investigates code switching that occur by the Turkman people within multilingual community which is Bartela. Data gathering for this study exploit following steps

- 1- First, bilingual Turkman people at Bartela observed as participant and observer; and vice versa in order to collect more information about Turkman people within meant district, furthermore, the situations that

cause code switching. Honestly, most of voice recordings were done secretly by cell phone since most of people will attitudinize or pretend in their behavior and that will obstructs the true stream of the study and will provide the study with negative results.

- 2- Second, investigating some theoretical and empirical studies that are related to the subject of the study. Furthermore, conducting interviews with key figures from the Turkman of the referred district for the purpose of collecting social and linguistic data.
- 3- Additionally, establishing a community profile for the samples of the study of Turkman people, which includes data related to their personal information such as: Age, Gender, Residency, Level of Education and Language Proficiency.
- 4- Writing down the answers of the interviews questions for documentation and avoid forgetting, besides comparing the finding of the current study with the findings of other studies by referring to the previous literature and indicating with whom the findings agree or disagree. I.e., the data were collected through two kinds and they are: Primary and secondary; the primary data were gathered through observation, while secondary were gathered through interviews.

1.7 The Limits

This research will be conducted to Bartela District in Nineveh Province, despite the existence of other nationalities such as Assyrians, Shabak, and Arab people within meant area but Turkman people are the core of the research. This study will analyze Bartela as a multilingual community, but concentrates on

how Turkman people are using their ethnic identity in special domains and the standard language in another regarding to Code Switching. The results of this study cannot be popularized to the Turkman in other areas from Iraq because of different ethnical origins, political situation, geographical and economy state.

1.8 Value

This study will shed light on Ethnicity's role in language variation within a diminutive district, which is composed of three nationalities with more than three languages. Moreover, exploring the collection of languages and how people conduct their communicative behavior toward people of the same ethnic group and toward people from different ethnic groups; and the role of Code switching technique in solving linguistic problems within communities. Furthermore, this study attempts to highlight how Code Switching qualifies people to fulfill certain language at home, with relatives and with people of the same ethnic group; whereas performing another language which is Iraqi Arabic language at work, market, governmental institutions ... etc.

People of this district along with the time gain over their ethnic language through the internal world and the Arabic language through neighbors or school, spontaneously speak their own languages with people of their racial group while they switch automatically when they speak with people from another ethnical group. Moreover, this study will expose to the world how many minorities in Nineveh province, which exist within this district, and how each ethnical group uses their own languages. Finally, Turkman people of Iraq are the third and one of large minorities; and the second minority within Nineveh province.

CHAPTER TWO

Literature Review

2.1 Introduction

This chapter examines the phenomenon of code switching in a multilingual community, specifically the code switching that takes place between Turkmen people living in the specified area and people of other nationalities. Bartela is the multilingual community in question. In this section, the production of code switching is discussed as a result of multilingualism, the functions and the reasons for code switching, in addition to the various approaches and studies that concentrate on code switching. Using two or more languages in a single conversational exchange is a straightforward definition of the practice known as code switching. People are generally unaware that this phenomenon occurs in society despite the fact that it is widespread. The ability to communicate effectively in more than one language is innate to every person. The first one is obviously the mother tongue, which is something that is taught from the time a person is a child, and the second one is the national language, which is something that all of the nations in the country speak (Hoffman, 1991: 109). Even though, there are some people who are fluent in more than two

languages, most people have a working knowledge of at least two tongues in their linguistic repertoire. The number and range of languages that a person is able to communicate in an effective manner are known as their linguistic repertoire (Wardhaugh, 2006:101).

2.2 Culture and Identity

To get a handle on the nature of identity, which is necessary before people can understand how they form their cultural identities, It needs to first master identity. Plato holds the belief that "the individual is both a 'concrete individual' and a 'constituent member' of society rather than a mere part of an organic world. (Hall, 1963:16). By describing the formation of multiple identities, Trueba (1999) provides this notion with a more in-depth understanding of the concept of identity. He interprets that the presence of other people helps us to define who we are as individuals. However, as we continue to develop and engage with various communities, we have a tendency to look inward and find multiple facets of our personalities as well as multiple identities that have emerged as a result of our participation in the creation of meaning with individuals whose backgrounds vary greatly in terms of culture, language, and social standing (p.xxvii).

Shardakova and Pavlenko (2004) state, with reference to the situation in Bi-Multilingual societies, that many multilingual speakers "experience significant identity conflicts in the target language community" (p.25). This

occurs when they have the perception that there is a disparity between their original identity, and the identity that they are expected to establish in the new community. As a direct consequence of this, some of them may exhibit behaviors that can be characterized as "denial or misunderstanding of their identities" (p.25). There is frequently friction between the national language and minority languages, as well as between the multilingual speaker's national identity and their original identity. People who belong to minority groups may either alter their preexisting identities or create new identities that are distinct and comprised of multiple layers when they are exposed to tension. The utilization of different linguistic repertoires and the formation of identities are thought to have a very close relationship with one another (Pavlenko, 2003; Pavlenko, 2005b). In these kinds of circumstances, people have a propensity to develop multiple identities in reference to the shifting demands and expectations of their environments. Although language plays a significant role in the formation of people's identities, the process of identity formation will also be affected by other factors such as "race, class, ethnicity, religious affiliation... etc" (Pavlenko, 2004: 30).

2.3 The Emergence of Code Switching Study

The notion of Code switching study goes back to the 1940s and the early 1950s. However, it is worth mentioning that like all language contact phenomena, code switching did not receive much interest from linguists for the reason that it was considered as a deviant and random process, the idea which sprang from the monolingual view of language. Weinreich (1953:1)

says that code switching is a "deviant behavior pattern". He also asserts that extensive language switching is somehow defective and writes:

The ideal bilingual switches from one language to the other according to appropriate changes in the speech situation (interlocutors, topic, etc.), but not in an unchanged speech situation, and not within a single sentence. Weinreich (1953: 73)

According to Pfaff (1979), even Labov claims that:

"In contrast to phonological and syntactic variation in black English, alternation between Spanish and English is random".

(Saib, 1990:49)

Braun (1937) conducted one of the earliest studies on code switching. His research focused on the process of code switching between Russian and German. Barker (1947) made a description of the language use among Mexican Americans in Tucson, Arizona, ten years after the earlier study was completed. In his research, Barker looked for an answer to the question, "How does it happen, for example, that among bilinguals, the ancestral language will be used on one occasion and English on another, and that on certain occasions bilinguals will alternate, without apparent cause, from one language to another?" Barker wanted to know the answer to this question, so, he could better understand the behavior of bilingual people, (1947: 185-86). He observed that conversations between friends and family members took place in Spanish, whereas in more serious

settings, English was the only language used for communication. In circumstances where it was less obvious which language to use, speakers were more likely to incorporate aspects of both languages into their speech.. He says that:

“Speech switching continually from Russian to French and vice versa even within a single sentence provides a striking illustration”

Jakobson (1952) referred to the process of "switching code" as it was called on the basis of Fano's work (1950) on information theory, and on Fries and Pike's (1949: 29) work on "coexistent phonemic systems", the latter claim that:

"Two or more phonemic systems may coexist in the speech of a monolingual"

(Caccamo. C, 1998:30)

2.4 Code-switching

Code-switching is one of phenomena of spoken language that is observed in multilingual speech community, and it is, therefore, not amazing that a huge proportion of research on multilingualism centralize on this topic. It can be defined as the appearance of language contact, which includes language transfer. The definition of literature, its functions, types of influential models, borrowing, and finally the sociolinguistics of switching codes (Gardner-Chloros, 2009: 9).

The investigation of code switching has reached a new level of sophistication in recent decades. Auer (1998:151) makes the assumption that

code switching is an essential component of bilingualism. In the 1950s and 1960s, when there was limited focus on syntax and sociolinguistics aspects of bilingual speech, code switching was only of marginal significance. However, it is now recognized as having the ability to shed light on fundamental linguistic issues, from universal grammar to the formation of group identities and ethnic boundaries through verbal behavior (p.1). Code-switching has always been an important part of bilingual societies all over the world and is, as a result, an identifying characteristic of the people who live in those societies. In spite of this, it is only in the recent decades that researchers and academics have begun to take an interest in the topic.

According to Gardner-Chloros (2009: 9), "there has been an explosion of interest in Code Switching" within the "last forty-odd years" and that "it had remained more or less 'invisible' in research on bilingualism until the work of Gumperz and his associates in the 1960s and early 1970s." According to Stockwell (2007: 11), the majority of people "have a repertoire of codes," and even monolingual people are capable of switching "from casual to formal class" codes.

According to Wardhaugh (2006: 101), "people select a particular code whenever they choose to speak [or] shift from code to another or to mix codes even within sometimes very short utterances and thereby create a new code in a process known as code switching" (people select a particular code whenever they choose to speak) (Wardhaugh 2006: 101). Over the course of its existence, this phenomenon has been referred to by a variety of names, including "code-mixture," "code-alternation," "code-shifting," and "code-switching."

There have been many different definitions of code-switching used throughout the history of research. According to Milroy and Muysken (1995:12), "the field of code-switching research is repleted with a confusing range of terms descriptive of various aspects of the phenomenon." (ibid) believe that "the field of code-switching research is replete with a confusing range of terms." There are times when the referential scope of a set of these terms overlaps, and there are other times when particular terms are used in different ways by various writers. It has been asserted that the number of definitions of code-switching is proportional to the number of academics working in the field. According to Nilep (2006: 1), "scholars do not seem to share a definition of the term." Given the divergent interests of formal linguists, psycholinguists, sociolinguists, philosophers, anthropologists, and so on, this may be unavoidable.

One of the most common definitions of code switching was developed by Gumperz, a pioneer in the field. Gumperz view code switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems." This is one of the definitions that is most commonly used (Gumperz 1982: 59). As a result, "his work has been influential in the fields of sociolinguistics, linguistic anthropology, and the sociology of language," according to Nilep (2006: 6), where he believes that "no sociocultural linguist has been more influential in the study of code switching than Gumperz."

Code switching is described as a "normal process for growing up bilingually and acquiring competence in more than one language" by Romaine (2000: 55). As stated by her, many linguists have thought of it as a natural "communicative option" that is available to bilinguals, in the same way that

"switching between styles and dialects is an option" for people who only speak one language. According to Romaine, the act of switching "serves an expressive function and has meaning" in both scenarios. In addition, she is of the opinion that the majority of linguists use the term "code" to refer to the phenomenon of code-switching because it is analogous to the term "variety" in that it "is a neutral one and does not commit us to taking a decision as to whether the varieties or codes concerned constitute languages or dialects" (Romaine, 2000: 61-2).

Weinreich (1953:1) provides one of the earliest definitions of code-switching when he described bilinguals as people who switch "from one language to the other according to appropriate changes in speech situations." This definition describes individuals who are bilingual. A person who "switches from one language to the other regarding to appropriate changes in the speech situation (interlocutors, topics, etc.)," according to his definition, is the "ideal bilingual" (Weinreich 1953: 73). With reference to Clyne, who is quoted in Murad (2013: 1160) , code switching is:

“The transition from one language to another made by a speaker. It is also possible for it to happen in the course of a conversation when one participant uses one language and the other responds in a different language. It is also possible for speakers to begin their discourse in one language and switch to another in the middle of their interlocution, or even in the middle of a single sentence on occasion.”

The followings are some of the most well-known definitions, and while they differ in some ways, there are also many ways in which they are comparable to one another. The term "code-switching" was coined by Valdes-

Fallis (1978: 1), who defines it as "the alternation of two codes on the word, phrase, clause, or sentence level." She is under the impression that it is the result of something called "language contact," which is defined as "two languages are said to be in contact when they are used alternately by the same speakers" (1978: 5). She sums up her argument by stating that "the complexity of this process suggests that rather than being lingual and limited, the users of this system are in a unique position to use language creatively" (1978: 20).

In a similar vein, Poplack acknowledges that code-switching "occurs regularly both in balanced bilinguals and non-balanced bilinguals" (1980: 583). The process of "alternating between two languages within a single discourse, sentence, or constituent" is referred to as "code switching" (Grosjean 1982: 150; Poplack 1980: 583). In a similar manner, Heller (1988: 1) describes it as "the use of more than one language during the course of a single communicative episode."

In the same vein, Hoffmann (1991: 110) is of the opinion that " the most general description of code-switching is that it involves the alternate use of two languages or linguistic varieties within the same utterance or while engaging in the same conversation." Myers-Scotton (1995: 4), illustrates code-switching "is the selection by bilinguals or multilinguals of forms from an embedded language (or languages) in utterances of matrix language during the same conversation." Furthermore, Myers-Scotton states that, contrary to some common beliefs, "such conversations are not primarily a transitional stage in a language shift from dominance in one language to another." Coding switching occurs when bilinguals or multilinguals select forms from (1995: 1). To put it another way, according to her, it is "the use of any two or more linguistic varieties in the same

conversation, regardless of whether they are different languages, styles, or dialects" (Myers-Scotton 1995: 2).

2.5 Bilinguality

The capacity of human beings to communicate effectively in two or more languages is referred to as bilingualism or multilingualism. Therefore, a person who is capable of speaking more than one language will be referred to as being able to speak either bilingually or multilingually. Bloomfield, who was the first linguist to give a definition to bilingualism (1933:56), states that a person who is bilingual has "native-like control of two languages." However, this definition is still up for debate with regard to the level of fluency required by a "native-like" speaker. Weinreich proposes a definition that could be summed up as follows: "the practice of alternately using two languages will be considered bilingualism, and the person involved will be considered bilingual" (Weinreich, 1953:1).

A speaker of one language can only be considered bilingual if they are able to produce full and meaningful utterances in another language, according to Huagen, differentiates and reveals a definition similar to Bloomfield's: (Huagen, 1953:7). Hoffman illustrates "The most creative aspect of bilingual speech" is code switching, also known as "cracking" (Hoffmann 1991:109). Code switching was described as a "normal process for growing up bilingually and acquiring competence in more than one language" by Romaine (2000:55).

Regarding to Wardhaugh, code switching indicated as "unusual to have command of, or use, only one code or system" whether this command is "a dialect, style or register", it would be "an extremely rare phenomenon". Thus, for Warhaugh bilingualism or multilingualism "is the norm for people around

the world rather than unilingualism” (Wardhaugh, 2006:101). Stockwell (2007:11-12) professes that most of people “have a repertoire of codes” even monolingual are capable of switching codes.

Harmers and Blanc (2000) defined bilingualism as “the state of an individual or a community characterizes by the simultaneously presence of two languages” meanwhile, bilingualism is “the level of proficiency in both languages, thus, ignoring nonlinguistic dimensions”. Moreover, it extends that bilingualism is “a psychological state of the individual who has access to more than one linguistic code as means of social communication: this access varies along a number of dimensions” (p.368).

Valdes-Fallis considers the word bilingual as used by linguists is “a general term that includes varying degrees of proficiency in two languages”. Consequently Valdes expresses bilingual as it “doesn’t mean that the speakers are perfectly balanced in their use or strengths in both their languages, but rather than they can function, to whatever degree, in more than one language. Bilingual individuals may have in common only the fact that they are not monolingual.” (Valdes-Fallis 1978:3-4). Spolsky (1998) suggests bilingualism definition as a functional ability of a person in second language and that ability may vary one bilingual person to another. (p. 45)

The practice of communicating in two different languages or using two different language codes is referred to as bilingualism (Fishman, 1975; Franson, 2009). According to Asha (2004), bilingualism is a dynamic process that can occur in both children and adults. This process involves the use and proficiency of two languages, both of which can change depending on the opportunities to use the language and to present it to others. This procedure is quite fluid and

streamlined across a number of different domains, such as experience, topics, assignments, and timing. In addition to this, Asha distinguishes between the following two types of bilingualism: A child is said to have simultaneous bilingualism if he is able to understand and communicate in both of his native languages from birth. In a perfect world, the child will have an experience of the same caliber in both languages. When a person speaks two languages fluently, they are said to have sequential bilingualism. Sequential bilingualism typically develops in people who are older than three years old, after their first language has been mastered. In American schools, students learning either of these languages as a second language are referred to as "English learners." The experience of being bilingual is one of a kind for each individual. Consider factors such as the quantity and quality of an individual's exposure to the target language, as well as the opportunities they've had to use that language in meaningful contexts with other people.

Rosaria, (1990) manifests that there are three distinct types of bilingualism: Compound, coordinate, and sub-coordinate. A person is said to be compound bilingual if he is able to learn two languages in the same environment, which allows him to communicate one thought using two different languages. Coordinated bilingualism refers to the process by which individuals acquire two languages in separate settings (for example, at home and at school), which results in the words of the two languages having their own distinct and separate system. One of the most dominant languages is one that is spoken by sub-coordinators who are bilingual. He came to the conclusion that, in addition to biological predispositions, motivation and context play significant roles in the development of bilingualism and also enriched the experience of being bilingual.

2.6 Code Switching Functions

Nilep theorizes that code switching can perform any one of an infinite number of functions during a single interaction, and that a single opportunity to express oneself will probably result in more than one effect. Because of this, any attempt to restrict the list of functions will be more or less arbitrary (Nilep, 2006: 10). Gumperz (1982: 75-81) presented a list of six code-switching functions, which, according to him, are "by no means exhaustive." Gumperz's list was cited in these pages. He suggested the use of quotations, the specification of the addressee, interjections, reiteration, message qualification, and objectivization as opposed to personalization. These are what are referred to as the common functions of switching codes in a conversation. Despite this, the majority of these functions could potentially be used in some form of written code switching. According to the findings presented by Nilep (2006: 10),

"Gumperz's list of code switching functions subsequently motivated many scholars to burnish or propose their own lists of functions." As in the following, some of the functions interfere with those that Gumperz is responsible for in one way or another.

According to Hoffmann (1991: 115), there are a number of different reasons why people switch between languages when they are speaking. Some of these reasons include discussing a specific topic, quoting someone else, emphasizing something, making an interjection, using repetition for classification, having the intention of clarifying the speech content for the interlocutor, and expressing group identity. Myers-Scotton (1997) come to the conclusion that code switching can be motivated by a few different factors. To begin, it has the potential to "add a dimension to the socio-pragmatic force of one's 'discourse persona' either through the individual lexical choices made or through the way in which code switching is patterned." This can take place either through the individual lexical choices made or through the way in which code switching is patterned. Second, switching between codes "can also function as a discourse marker (for example, signaling a change in topic, providing emphasis)" in some situations. "to lexicalize semantic/pragmatic feature bundles from the [Embedded language] which better convey the speaker's intentions from related lexemes in the [Matrix language]" is a third possible motivation for this. The fourth reason is "to lexicalize semantic/pragmatic feature bundles found only in the 'Embedded Language' (there is a lexical gap in Matrix Language)." These feature bundles can only be found in the Embedded Language (Myers-Scotton, 1997: 225).

Regarding to Auer (1995: 123), "contextualization compromises all those activities by participants [in code-switching] which make relevant /maintain

/revise/cancel some aspects of context, responsible for the interpretation of an utterance in its particular locus of occurrence”. He outlines the following conversational loci in which code-switching takes place, and which he considers are the only “aspects of context that have been found to be related to code alternation” (ibid):

1- “The larger activity the participants are engaged in (the ‘speech genre’)”.

2- “The small-scale activity participants are engaged in (or ‘speech act’)”.

3- “The mood (or ‘key’) in which this activity is performed”.

4- “The topic”.

5- “Participants’ roles (the participant constellation, comprising ‘speaker’, ‘recipient’, ‘bystander’, etc.)”.

6- “The social relationship between participants”.

7- “The relationship between a speaker and the information being conveyed via language (‘modality’), etc.” (Auer, 1995: 123).

Franceschini (1998: 60) conceives that “the alternations between the two varieties are functional not only with respect to changes in participant constellation, turn-taking, topic change, side remarks, or contrastive devices like topicalisation and reported speech”, that Franceschini characterizes as “strong functions” and considers they have been “discussed in almost every study on code switching” (Franceschini 1998: 60). Franceschini assumes, “in contrast to such functions”, there are “more subtle ones including almost free variation”; she even goes on “to allow for the case in which code switching has no function

at all in the local conversational context” (Franceschini, 1998: 60). According to Franceschini, “a speaker’s choice is regulated by his or her aims, interlocutors, biography and traditions, etc.”, and that within the “interchanges with other interlocutors, such as parents, playmates, teachers, friends and superiors, as well as through the media, a speaker has learnt how to use codes” (Franceschini, 1998: 63).

Personalization, reiteration, designation, substitution, emphasis, clarification, objectification, aggravating messages, interjections, parenthesis, quotation, and topic shift, are some of the significant functions that Koziol (2000: 28) identifies as leading to code switching. Other functions include reiteration, designation, substitution, and emphasis.

Saville-Troike (2003:42) the topic determines some language-choice determinants in multilingual contexts. According to Saville-Troike, the issue is "a primary determinant of language choice." In addition, she believes that "social and political identity" are two factors that strongly influence language choice, and that "appropriate language choice may depend on setting (including locale and time of day) and participants (including their age, sex, and social status") as well as these factors. She believes that these factors strongly influence language choice. (Saville-Troike, 2003: 42). According to her, "the questions of language choice we are seeking answers to are: who uses what (variety of) language; with whom; about what; in what setting; for what purpose; and in what relationship to other communicative acts and events." (Saville-Troike, 2003: 45).

2.7 Types of Code Switching

According to Wardhaugh (2006:101-117), code switching can be broken down into two categories. This is a form of code switching known as situational as well as metaphorical code switching. There is a connection between each type and each reason for code switching. Each one will be discussed in more detail below:

-Situational code switching is when a person's language changes depending on the situations in which they find themselves; they speak one language in one situation and a different language in another situation. There will be no shift in the main topic.

-The phenomenon known as "metaphorical code-switching" takes place when moving from one subject to another necessitates altering one's mode of speech. There are certain topics that can be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. This is the interesting point that is being brought up here. The decision encodes a number of different social values. There is an emotional component to switching metaphorical codes; you change the code as you redefine the situation, going from formal to informal, official to personal, serious to humorous, and solidarity to politeness.

Again, situational and metaphorical code switching are presented in a specific manner by Fishman (1972), who is cited by Ennaji (2005: 139). According to Fishman, situational code switching takes place "when speakers switch codes according to the setting, topic, interlocutor, or purpose with which

it is usually associated." Metaphorical code switching, on the other hand, takes place "when a particular variety is used for the setting, topic, interlocutor, or purpose, with which it is not normally associated."

As Lipski (1985: 17) claims that, inter-sentential code switching is more common among well-spoken bilingual speakers because "the switch is done at sentence boundaries." On the other hand, intra-sentential code switching occurs "in the middle of the sentence with no interruptions, hesitations, or pauses," whereas inter-sentential code switching is more common among well-spoken bilingual speakers. This type of code-switching is also referred to as "code-mixing," as it happens unconsciously and "fills in unknown or unavailable terms in one language." Mechanical switching is another name for inter-sentential code-switching.

The intentional switching from one language to another is referred to as "code changing," which is a subtype of the code-switching phenomenon. It is characterized by "fluent intra-sentential shifts" and "transferring focus from one language to another," to name a couple of its characteristics. In addition to inter-sentential switching and intra-sentential switching, there is also "tag-switching," "emblematic switching," and "extra-sentential switching," which are all subcategories of switching. The transition between an utterance and the tag or interjection that is attached to it is referred to by all of these terms (Milroy and Muysken, 1995: 8).

In addition, Poplack distributes in the classification of code switching, which Schmidt (2014: 24) exposed as having three primary types of code switching, each of which will be described in more detail as follows:

Inter-sentential switching is the process of switching languages at the boundaries of sentences, when each sentence is either in one language or the other. This type of switching is used for switching between sentences. Inter-sentential switching can also occur when a complete sentence from a second language is spoken in between two sentences spoken in the first language, which is known as the base language. (ibid. :25)

-The term for switching languages within a single sentence is known as intra-sentential switching. Some linguists also refer to this practice as code mixing. Intra-sentential code switching occurs when a word, phrase, or clause originating from a foreign language appears within a sentence written in a base language. This can take the form of a word, phrase, or clause. (ibid. : 26)

The act of inserting a tag from one language into an utterance that is made up entirely of another language is what is meant by the term "tag-switching." Switching tags can take the form of an exclamation, a tag, or a parenthetical phrase written in a language other than that of the rest of the sentence. (ibid. : 26)

2.8 Factors of Code Switching

A number of different things can be the catalyst for code switching. Holmes (2013) identifies borrowing, diplopia, registers, style, and interference as the social factors that have an impact on code switching. The idea of code switching, which was proposed by Malik, is utilized in this study (1994). The

following ten factors, according to his hypothesis, are responsible for the occurrence of code switching:

- 1) Emphasizing a point of discussion,
- 2) Semantic significance,
- 3) Lack of register ability,
- 4) lack of facilities,
- 5) To show identity,
- 6) To overcoming different audiences,
- 7) Mood of the speaker,
- 8) Pragmatic reasons,
- 9) Habitual expressions,
- 10) To attract attention.

2.8.1 Emphasize a Point of Discussion

Code switching can take place at the end of a conversation when a speaker wants to emphasize a particular statement. According to Gal (1979:59), code switching at the end of a conversation not only means to end the conversation, but it also means to emphasize a point.

2.8.2 Semantic Significance

Because code switching is a tool for conveying appropriate linguistic and social information, it can be used to signify the attitude of speakers as well as their communicative intentions and emotions. This is because code switching is a tool. (Gal, 1979).

2.8.3 Lack of Register Ability

According to Muthusamy (2009), when a particular vocabulary is not available in the speaker's first language, he transfers the codex to the second language while he is speaking it. This occurs while the speaker is having a conversation. In line with this, Anderson (2006:38) says that using certain phrases in the second language will be better than in the first language, and that this is typically the trigger for code switching.

2.8.4 Lack of Facilities

This point applies to interlocutors who are bilingual or multilingual and who code switch most frequently when they are unable to find the appropriate terminology or identical words from the vocabulary of their second language that match the words of their first language. Because drinking is considered sacrilegious in Islam, the term "social drinker" does not have a direct translation in the Malay language. This is due to the fact that drinking is common in English (Muthusamy, 2009 : 4).

2.8.5 To Show Identity with a Group

According to Crystal (1987), an individual will switch identities in order to express their solidarity with a specific social group. The only way to build rapport is for everyone in the group to respond with a similar switch (as cited by Skiba, 1997). The same thing happens when a teacher uses a different persona in front of his or her students in order to foster a sense of community and cultivate amicable relationships with them. Therefore, code-switching creates an encouraging atmosphere for students' language development in the classroom (Sert, 2005).

2.8.6 To Overcome Different Audiences

When welcoming someone new to a communicative event, it is common practice to switch to a coded form of the address as part of the greeting. This could take place across a number of different linguistic backgrounds (Malik, 1994), or it could originate from the same linguistic background (Holmes, 2001 : 35)

2.8.7 Mood of the Speaker

Speakers' moods can determine what language to use when communicating. When the condition is stable, a speaker is in a position to be able to think of words that are appropriate to use in the second language (L2) (Muthusamy, 2009). Emotional factors such as fatigue, joy, anger, confusion, fear, surprise, and a host of others can all contribute to the occurrence of code switching.

2.8.8 Pragmatic Reasons

According to Malik (1994), speakers will switch codes in the context of a conversation with the intention of attracting attention to themselves. He placed a strong emphasis on the fact that the context of the conversation can sometimes determine which of two languages is the more meaningful option. (Holmes ,2001: 41).

2.8.9 Habitual Experience

Discourse markers like "you know," "I mean," and "like" (Romaine, 1989: 112), which are typically positioned at the beginning of or in the middle of a sentence, can sometimes be used in the other language. For instance, "Oyes" means "listen" in Spanish, but "pero" means "but" (Malik, 1994). These idiomatic expressions are almost always uttered in an unplanned manner throughout a speech. David (2003) provides an example of a "habitually mixed discourse" in a Malaysian courtroom, where Malay is used as the dominant language but an English legal term is inserted: "Kes merupakan arrest case atau kes saman?" This question is an example of a "habitually mixed discourse" in a Malaysian courtroom. ("Should we be making arrests or is this a summons case?").

2.8.10 To Attract Attention

Malik (1994) explains that in order to attract the attention of readers, English newspapers in India incorporate non-English vocabulary such as Hindi and other Indian languages into their writing. In order for the reader to comprehend the message that is communicated by the newspaper, the reader

must make use of the language schemas that they already possess. The Malay language known as "bahasa rojak" is widely spoken throughout the country of Malaysia. The term "bahasa rojak" refers to the use of "any mixture of two or more languages in a communicative event, with any one of the languages being the base language" (Husni Abu Bakar, 2009 : 99).

2.9 Code Switching vs. Borrowing

Researchers have had a difficult time coming up with a suitable definition of bilingualism and distinguishing between the various aspects of the phenomenon that are related to it. When the focus of the research shifts to investigating the phenomenon of code switching, it is essential to first differentiate it from the practices of borrowing and using loanwords. This is the case whenever the focus of the research shifts. Depending on Curzan (2002), many speakers of a language make use of loaned or borrowed utterances; despite this, code switching takes place in certain contexts (times and places). The growth and expansion of vocabulary in any language inevitably involves borrowing from other languages. In most cases, borrowings are used to fill lexical gaps that are caused by imported concepts such as television, telephone, fax, and pizza, amongst others.

Regarding to Akinnaso's opinion (1985), there are four characteristics that distinguish code switching from borrowing. The first consideration is the minimum required level of personal competence for each position. Because of this, code switching is only possible for individuals who are proficient in two or more languages, whereas code borrowing, which involves the use of loan words, is open to individuals who only speak one language. The use of different amounts

of grammar is another characteristic that distinguishes code switching from code borrowing. The process of code switching involves the use of multiple grammars, whereas code borrowing only requires the use of one grammar. In addition to degree of substitution and functional classification, one can also use functional classification and degree of substitution to define code switching and code borrowing. Code switching is frequently employed in both languages; in addition, code switching is frequently done for socio-pragmatic reasons, and code borrowing is frequently done for referential purposes.

In his article, "Code Switching and Code Borrowing," Mahootian (2006) identifies two primary factors that help to differentiate between the two. The length of borrowed words and the degree to which morphological and phonological elements of the utterance are combined into the host language are the first of these considerations. The degree of integration can range from fully integrated single words that have been completely adapted to the morphology and phonology systems of the host language, such as the Japanese word *takshi* [takui] borrowed from the English word *taxi* [taeksi], to phrases of any length showing partial integration. One example of a fully integrated single word is the word "taxi", which was borrowed by the Japanese language from the English word *taxi*. The frequency of occurrence in the host language is the second factor. The concept that borrowings occur more frequently than code-switches suggests that borrowings are more likely to take place.

2.10 Previous Studies on Code Switching

The topic of code switching has been discussed from a variety of angles in recent years (Hadei, et al. 2016), (Lovric, et al. 2012), and (Sardar, et al., 2015). (Azlan&Narasuman, 2013). In Indonesia, numerous studies concerning code

switching have been carried out in a variety of contexts, such as Code Switching in Media on Line conversations (Kalangit, 2016), Code Switching in teaching (Sugiyono, 2017), Code Switching in TV programs (Putri, 2013), Code switching in literary works (Romani, 2012), Code switching in the film (Hudha, 2018), and others. Some of these studies include: Code switching is a phenomenon that occurs in bilingual individuals who switch back and forth between the two languages. Wang (2016) has completed a study on bilinguals in a classroom setting where Chinese is taught as a foreign language. The study's primary concerns were the functions, forms, and frequencies of code-switching among the participants. It was discovered that there were some difficulties in understanding expression and interaction, particularly in the context of conversation in a foreign language class. Both the instructors and the students agreed that it was best to switch to more appropriate language, so that the interaction in the classroom could proceed without any hiccups. Sardar (2015) investigated the practice of code switching among Iraqi students who were studying in Malaysia. It was discovered that students from Iraq used a variety of code switching strategies, the most common of which were to assert group identity and compensate for a lack of vocabulary in English. Hadei et al. (2016) identified a few factors that contributed to code-switching in Malay-English bilingual speeches, for instance they code-switch to express their emotions to provide further elaboration, clarification and emphasis when interacting with people within their group

Malik (1994) discovered that "show identity" was the most prevalent factor in code-switching. Malik (1994) pointed out a number of different factors that led to code switching in conversation. These factors included a lack of facility, a lack of register ability, the need to emphasize a point of discussion,

the need to overcome a different audience, the need to identity show identity, the mood of the speaker, habitual expressions, pragmatic reasons, semantic significance, and the need to attract attention.

CHAPTER THREE

Research Methodology

3.1 Introduction

The current chapter presents a description of the study's methodology and the procedures. In this chapter, the study describes the sample and population of the study. Furthermore, it explains the data concerned with code switching that took place within intended district in detailed examination. This study also, outlines the data collection and analysis methods chosen to fit the purpose of the study. Finally, the ethical considerations underlying the present study will be analyzed.

3.2 Barttela, Geographic and Demographic Overview

Barttela District is a town that is situated within Nineveh province, the capital of Nineveh is Mosul city. Nineveh is located on the northwestern of Iraq, exactly far away from Baghdad 362 km (225 miles). Barttela specifically is situated in the eastern part of Nineveh, precisely within Nineveh plain, Barttela is sub-districted from Al-Hamdaniya ; and it is far from Mosul city about 21km (13miles). Regarding to the people lives in, it's a town that people a mix of different ethnicities groups are living perfectly and peacefully for decades. The town is inhabited by Assyrians, Shabak and Turkman. Barttela considered as one of distinguished cities, since it has geographical and civil importance. Nineveh Plain is classified as one of sensitive areas within Iraq country, as a

result of diversity for its people, though Barttela locates in the center of Nineveh plain. Barttela has grown and got colossal extent to doubles of its real distance because of terrorist attacks and forced displacement which minorities (Turkman, Shabak and Christian) suffered of ISIS after 2005-2006.

3.3 Community Background of Barttela

Sociolinguistics is a branch of linguistics which studies the social situation and social linguistic features of the language. Ethnicity variation of language is a pattern of variation that can be found between monolingual and multilingual communities, distinctive language using many ethnic groups interconnected with their ethnic identity. Multilingualism is a broader conception of sociolinguistics as a field that includes patterns of language use that go beyond those found in a single speech community, multilingualism patterns determine code-switching and official standard language. Code-switching means the capability of people to communicate in more than one language during a communicative state.

The current study is going to investigate the language of Turkman people, who live in Barttela district. Demographic composition of Barttela district consists of three ethnic groups namely: Turkman, Syriac (Catholic and Orthodox), and Shabak. Each group has its own language, some of them code switch to their language and consider it as their identity, while others code switch to the standard language. In both cases, there are either linguistic or non-linguistic factors that stand behind the code switching. The Turkmen, who are the focal point of this study, this study is going to verify languages and the

standard language used within the community. Due to this study, a group of people chosen who dwell Barttla district.

Somer (1967:10) Turkman people are one of the minorities who are distributed specifically in Northern provinces of Iraq, mainly in Kirkuk, Nineveh Erbil, and Diyala; according to Ethnical, political and economic circumstances. The Turkmen, who are the core point of this study, are the Oguz who migrated from Central Asia to Iraq ,They were named Turkmen after choosing Islam. The Turkmen migrated because of many various political situations at different times and chose Iraq as their motherland. He states that the word Turkmen was given to those of the Turkish Oguz tribes who embraced Islam in the 11th Century.

3.4 Methodology Overview

The current investigation makes use of a methodology designed specifically for code switching. Therefore, the study incorporates both qualitative and quantitative approaches to data analysis. Content analysis, which identifies the patterns of code switching, is the qualitative analysis that the researcher is going to undertake. The application of organized tabulation is used to determine the number of people who are located in each category on the scale of measurement as part of the quantitative aspect of the study that is being conducted. In order to accomplish the goals of the study, two instruments or methods for collecting data has been used namely the community profile technique and interviews. The design of the study that was used in data analysis was an interactive design, which essentially concentrates on the model of the study. This study is qualitative and investigates the functions of code switching utilized by Turkman individuals located within the Barttela district. As a consequence of this, the data

were collected through the everyday conversations of Turkmen people in order to achieve the goals of the study and provide answers to the questions posed by utilizing interviews and community profile.

3.5 Population and Sample of the Study

The current study's population conducted for people from Turkman nationality in general who live within Bartela district. A sample of 50 persons has been selected purposively in order to acquire accurate results. Moreover, the study was contemplated for data from different ages to imply their experiences to be included within study. The reason behind the inequality of gender participants is the limitation of accessibility and privacy. Therefore, they are divided into: 30 males and 20 females, the range of age from participants of male is between 32-33 years, while the age range of participants for female is between 28-29 years. The participants' background information were taken demographically and background information data included: gender, parents' language, level of education, neighborhood and residency and age. Furthermore, the gadget for this study was participants' conversation among Turkman people of Bartela everywhere (at street, work, general institutions, official offices, mosque ... etc). In addition, all participants speak both languages: Turkmani language as the first language and Arabic language as the official language.

Table (3.1) Delineation Characteristics of Participants

Age		Gender	
Age	No.	Male no.	Female no.
20-29	11	6	5
30-39	12	9	3
40-49	12	6	6
50-59	8	5	3
60 and above	7	4	3
Total	50	30	20
Parents Language		Neighborhood	
Both Turkman	32	Turkman	21
Father Turkmani	15	Shabak	17
Mother Turkmani	1	Christian	3
Both Non- Turkman	2	Mixed	9
Total	50		50
Marital status		Level of Education	
Single	11	Primary school	16
Engaged	0	Secondary school	13
Married	34	Diploma	7
Widowed	3	B.A	11

Divorced	2	M.A	2
Total	50	PHD	1
		Total	50

Table (3.2) Linguistic Qualifications of Participants

Proficiency in Turkmani language	Very good	Good	Accepted	Poor	Total
Speaking	24	24	2	-	50
Listening	23	24	3	-	50
Reading	2	6	8	34	50
Writing	2	5	7	36	50
Proficiency in Arabic language	Very good	Good	Accepted	Poor	Total
Speaking	17	31	2	-	50
Listening	17	31	2	-	50
Reading	13	22	15	-	50
Writing	12	23	14	1	50

3.6 Instruments of the Study

To realize the objectives of the study, two methods have been as instruments and they are: observation and informal interview to reach the needed results. Furthermore, the researcher depends on mobile phone by recording the conversations among targeted people.

3.6.1 Observation

Observation is that method which the researcher melt within the community to describe and observe behavior of the subject (for the research) by collecting relevant information and data by monitoring. Heigham and Crocker (2009) states that observation is conscious noticing and detailed examination of participant's behavior in naturalistic setting. (ibid) proposed that when an observation was done within the field of linguistics the natural setting could be multilingual and bilingual home or community; or any area where language is being studied (p.166).

Heigham and Crocker (2009) expressed that the researcher could have an active or passive function when monitoring, and there are four distinctive types of observers: Complete participant, participants as observer, observer as participant and complete observer (p.167). Monitoring code switching as language phenomenon for specific samples within certain community and for certain ethnic group provided the researcher with opportunity to detect the reasons for using construction of code switching and the exact type of code switching when people code switch, and the reason that pushes the participants to code switch in addition to the role of ethnicity. Furthermore, it sheds light and

clarifies why and when people code switch and what's the occasion behind code switching (see appendix 1).

3.6.2 Interview

The study follows up Interviews and observation in order to ensure accurate and precise results; the interviewees were informed the purpose of the present study was code switching; and why Turkman people of Bartela district code switch. Furthermore, what are the reasons that push them to code switch. Informal interviews, which are used by the researcher and are considered to be one of the necessary and most important instruments of collecting more reliable information that observation may not declare. In addition, interview provides with the opportunity to go further with questions and the opportunity to pay attention for the interviewees' feelings, expressions, phonetic realizations, hesitations, and confusion while answering targeted questions.

The interview was conducted with the interviewees by taking in consideration the interviewees' preferences regarding the time and location of the interview in order to make it as convenient as possible for interviewees. The interviewees were asked a variety of questions that covered topics such as personal information, religious matters, level of education, linguistic proficiency (background), neighborhood, and marital status. There are several questions and each interview took approximately 20-30 minutes. At the beginning of each interview, explaining the purpose of the research required as well as the objectives of the study.

Heigham and Crocker (2009) classifies three different kinds of interview: the structured interview, the open interview and semi-structured interview. The

researcher throughout this study used semi-structured interview. In the semi-structured the interviewer own a vivid image of the subject and the topic that needs to be covered. The semi-structured interview exposes a systematic extent to the interviewer to investigate the information related to the questions with consideration to the basic structure of the interview, nevertheless the researcher intended to permit for interviews to develop in unexpected directions where these open up important new areas (p.184-185).

The interviewees were helpful, convenient, and cooperative. They also welcomed the opportunity to demonstrate their willingness to assist. In order for the interviews to be analyzed, their conversations were recorded. In addition, they supplied the researcher with a wealth of information which was great value and assisted the researcher in developing a profile of Turkmen people.

CHAPTER FOUR

Data Analysis and Findings

4.1 Introduction

In this chapter, the answers to the four questions posed by the research are revealed, and the chapter's primary focus is on data analysis. The data that contain code switching will be analyzed in terms of their reasons, with the goal of determining what kind of code switching was utilized by the bilingual community. In addition, the present study includes a discussion of the findings that carried out language performance in a variety of domains, language notion toward the Turkmani language and the Arabic language, as well as circumstances that support the use of both languages. The questions are:

- 1- What are the domains that Turkman people of Bartela use their ethnic language and Arabic language (Iraqi)?
- 2- Linguistic feature within bilingual or multilingual community plays important role, what is code switching role as a linguistic feature in Bartela district?
- 3- Preservation and awareness toward ethnical language are familiar phenomenon, what are the reasons that pushes Turkman to preserve their ethnic language?

4.2 Results of First Question

The first question of this study is “what are the domain that Turkman people in Barttela use their ethnic language and Arabic language?”

This question tackles the usage of Turkman people for their ethnic language form one side, and on the other side, their use for Iraqi Arabic language through: Home, neighbor, relatives, religious issues, political conversations, general institutes ...etc.

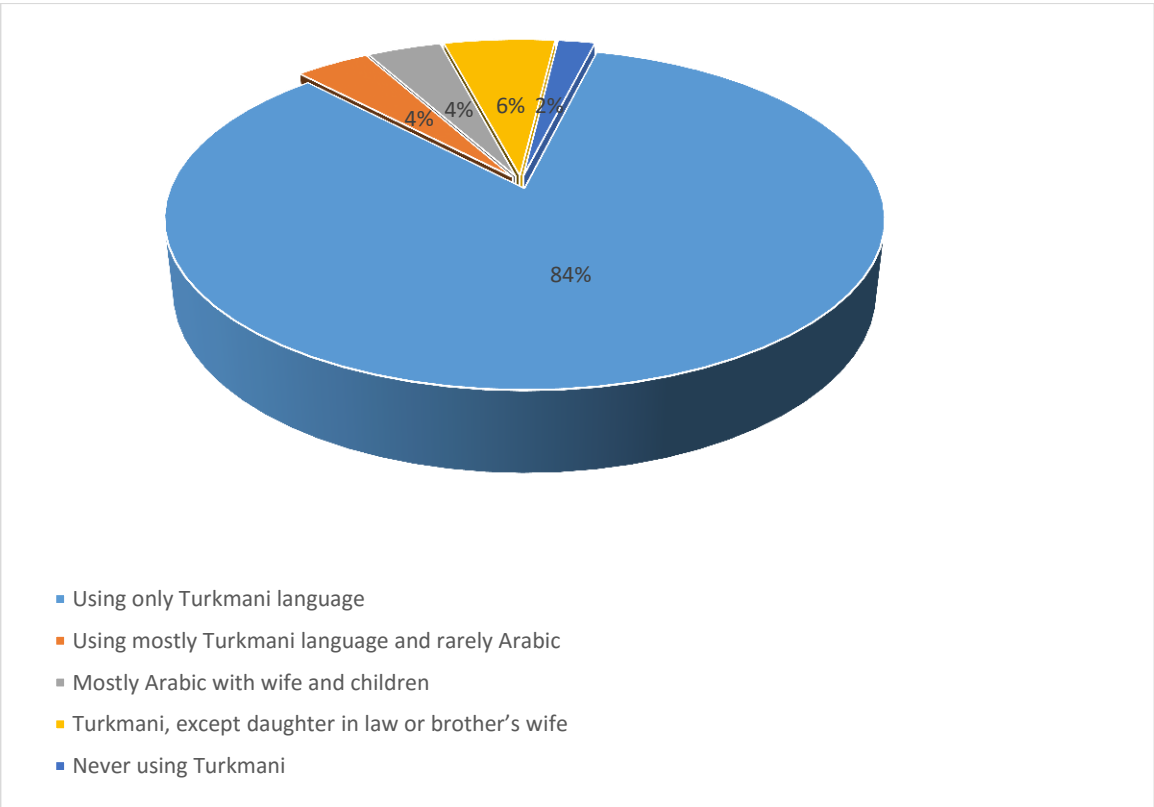
The participants were asked open ended questions in order to reach the core of the research by elicitation the information in un-compulsory way.

Table 4.3 below illustrates the results of the question “what is the language do you speak at home with family members?” All participants answered the question spontaneously and without restrictions. The majority of participants’ results shows that 84% of the samples use only Turkmani language with their families at home (pure home), while 4% of the results for the participants show that they use mostly Turkmani language and with the Arabic language. Similarly, 4% of the results stated that those participants use Arabic with their wives and their children, whereas 6% of the samples of the study illustrated that they use Turkmani language with all members except their daughter in law or brothers’ wives. In addition, the results stated that 2% of the samples illustrated that they don’t use Turkmani Language at home.

Table (4.3) what is the Language Do you speak at Home with Family Members?

Answers	Percentage
Using only Turkmani language	84%
Using mostly Turkmani language and rarely Arabic	4%
Mostly Arabic with wife and children	4%
Turkmani, except daughter in law or brother’s wife	6%
Never using Turkmani	2%

Chart (4.1)



Concerning the use of language with relatives, friends and neighbor, table 4.4 below expresses that 24% of participants prefer only Turkmani language to be used with relatives, friends and neighbors; while 20% of people use Arabic language only. The largest percentage which is 38% of the results was the use of Turkmani language with relatives, whereas they prefer to use Arabic with friends and neighbors. Also, the results show that 14% prefer to use Turkmani with relatives and neighbor, while they prefer to use Arabic only with friends. Moreover, other result shows that 2% prefer and use Turkmani language with relatives and Turkmani neighbors; and Arabic language as a second language for friends and neighbor from different nationality. Finally, the result states that 2% of participants prefer and use both Turkmani and Arabic together for all kinds of speech.

Table (4.4) What Language do you feel is Suitable for Communicating with Relatives, Friends and Neighbors?

Answers	Percentage
Prefer only Turkmani language with relatives, friends and neighbors	24%
Prefer only Arabic language	20%
Turkmani language with relatives, Arabic with friends and neighbors	38%
Turkmani language with relatives and neighbors; and Arabic with	14%

friends	
Turkmani Language with relatives and Turkman neighbors; Arabic with none Turkman neighbors and friends	2%
Arabic and Turkmani together	2%

Chart (4.2)

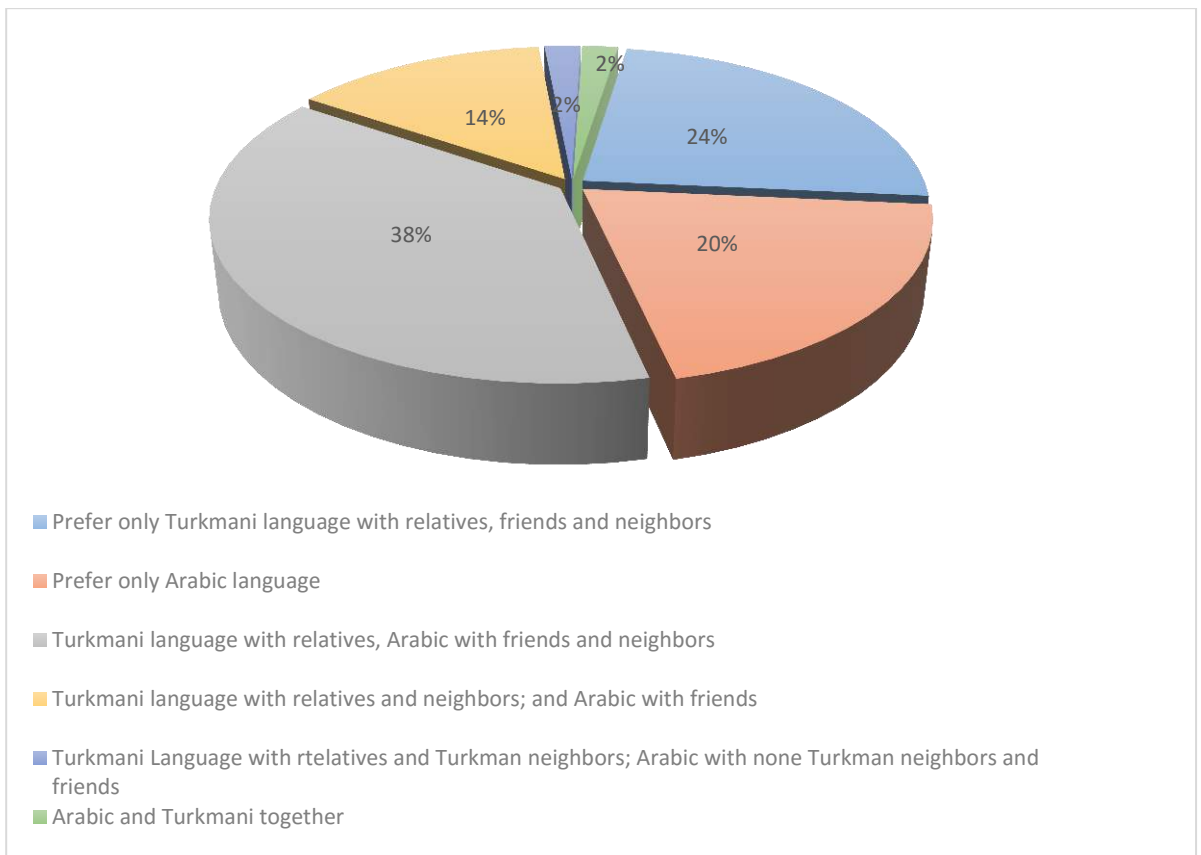


Table 4.5 parades another territory for Turkmani language use over the question “To which extent do you use Turkmani language?” people whom use

Turkmani language as first language, and mainly used by them took 34% of the results; while people who use Turkmani language as a means of communication with all and only Turkman people gain 24%. Furthermore, there are people who use their ethnic language with family and relatives obtained 28% of the results; other results which comprises 2% divided on people whom use Turkmani language only at home and especially with son, till the furthest limit that a person can use his own language, even in dreams, with relatives except my family, depends on requirements and communication and I don't know exactly.

Table (4.5) What are the Limits of Turkmani Language Use? To which Extent do you use Turkmani Language?

Answers	Percentage
Turkmani language is L1 and mainly use in whole fields of life	34%
Turkmani language as a mean of communication with all and only Turkman	24%
Only with family and close relatives	28%
Only at home and market	2%
At home and especially with my son	2%
Till the furthest limit that a person can use his own language	2%
Even in dreams	2%
With relatives except my family	2%

Depends on requirements and communication	2%
I don't know exactly	2%

Chart (4.3)

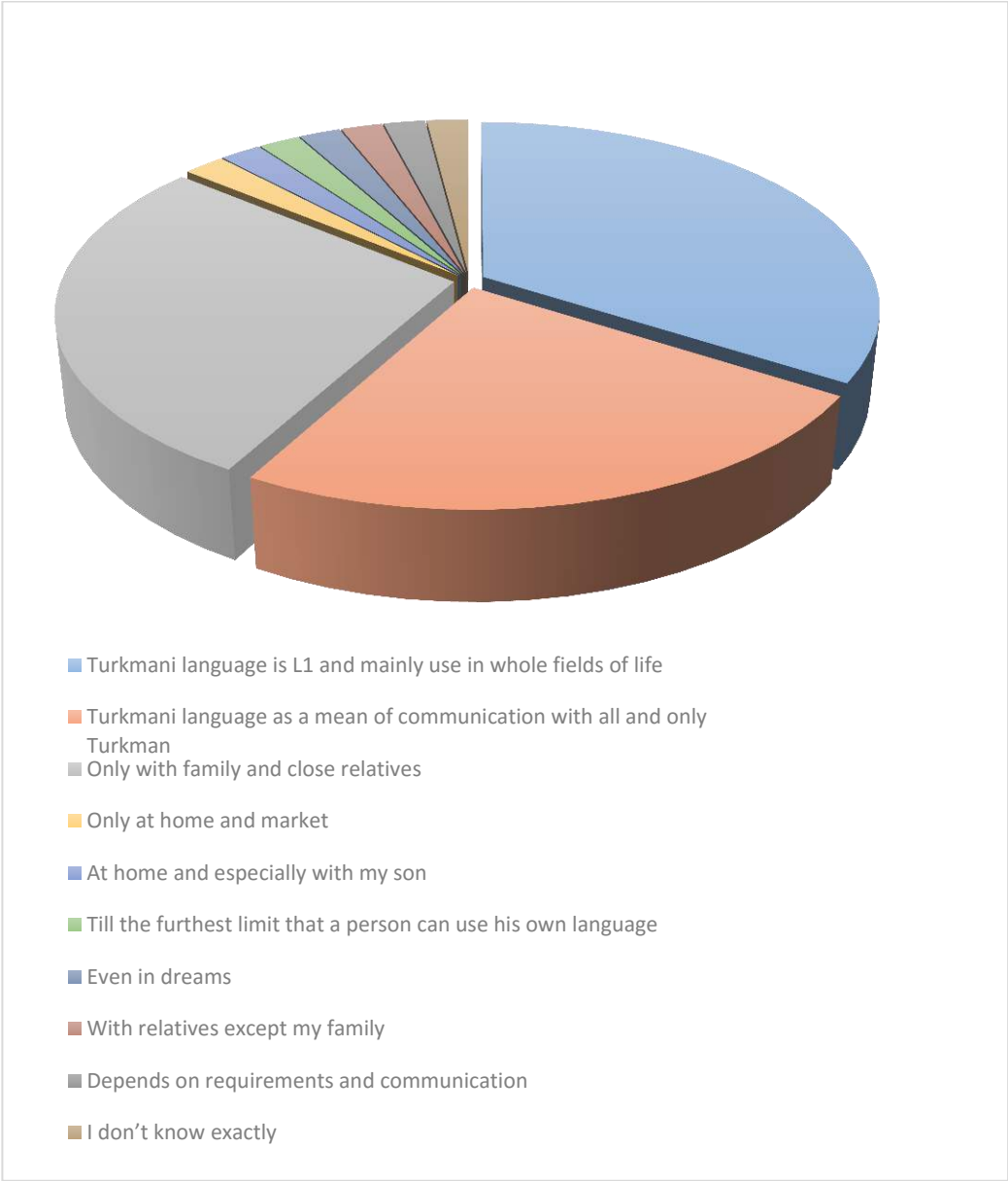


Table 4.6 below explores the query about Turkman people’s language during politics topics and speeches. The ratio were divided equally as follow: 24% prefer and use Turkmani language because it is home language, relatives and ethnic language; another division is Arabic language since it’s country’s (society’s) language, universal language and integrated moreover being official language of community. People whom use both Arabic and Turkmani language during such kinds of speeches take 24% also. Certain people have their own answer which is I don’t like politics and its conversation take 16%; another group of participants state that political conversation depends on interlocutors whether they master the Turkmani or Arabic take 6%. Participants whom state that capability for better communication is Turkmani language take 4%. Finally, the least ratio is 2% go to I don’t note.

Table (4.6) During Political Speeches or Political Conversation, which Language do You Prefer? Why?

Answers	Percentage
Turkmani language because it’s home, relatives and ethnic language	24%
Arabic language since it’s society’s language, universal and integrated	24%
Both Turkmani and Arabic to support each to convey completed idea	24%
People don’t like political conversation and don’t intervene with	16%

Depends on the interlocutors	6%
Turkmani language with Turkman people for better communication	4%
I didn't note that	2%

Chart (4.4)

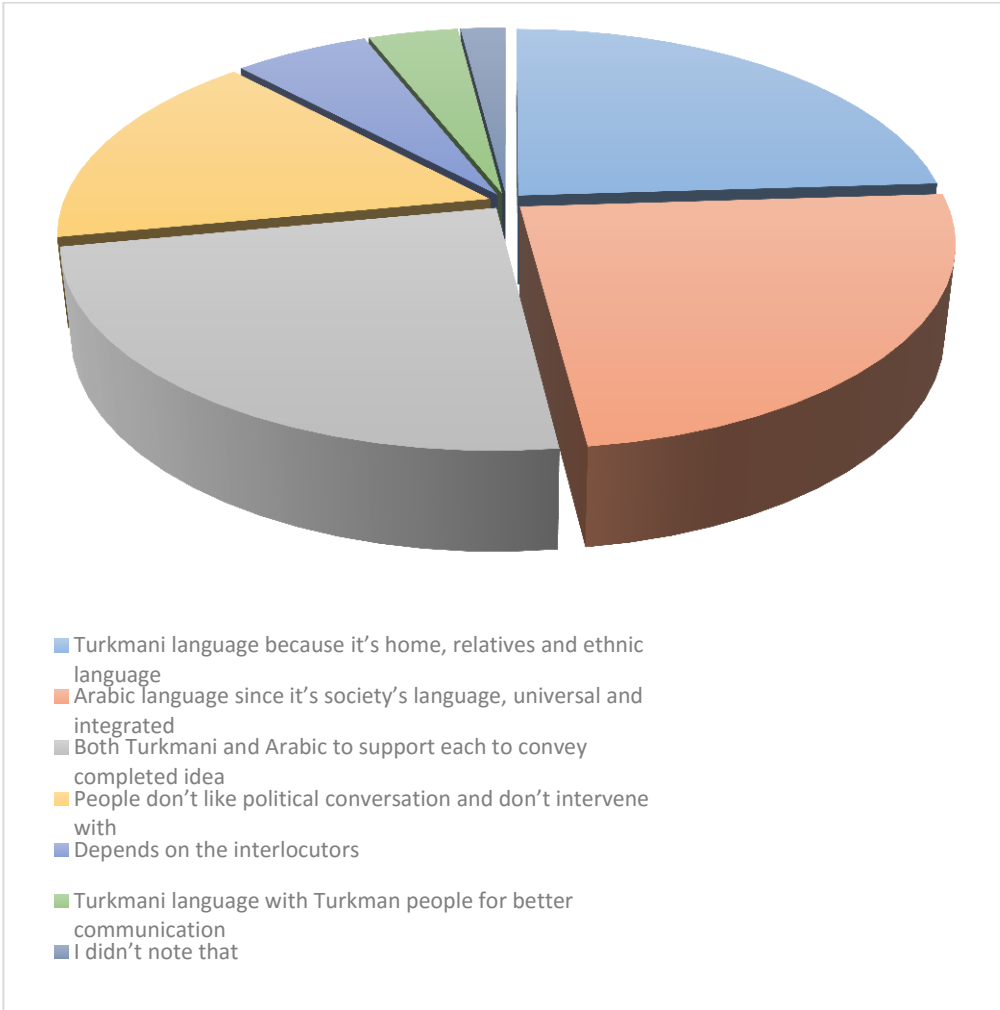


Table 4.7 drawn underneath manifests the results of the question concerning with language use during religious topics, part of the participants state their use for religious topics in Arabic language because it's the Holly Quran's language. In addition, 28% of participants use both Arabic and Turkmani language together to support each other, while 22% of participants prefer only Turkmani language. A group of participants and their ratio 8% use Turkmani and rarely Arabic. Also 6% of participant state that they use Turkmani language supported with Arabic idioms. 4% of participants I don't note that, finally, 2% of participant's state that it depends on the interlocutors.

Table (4.7) Which Language do You Prefer for Religious Issues?

Answers	Perc entage
Arabic language since it's Holly Quran's language	30%
Both Arabic and Turkmani to achieve full communication	28%
Turkmani language can cover and enough for Islamic topics	22%
Turkmani language and rarely Arabic	8%
Turkmani language supported with Arabic idioms	6%
I don't note that	4%
Depends on the interlocutors	2%

Chart (4.5)

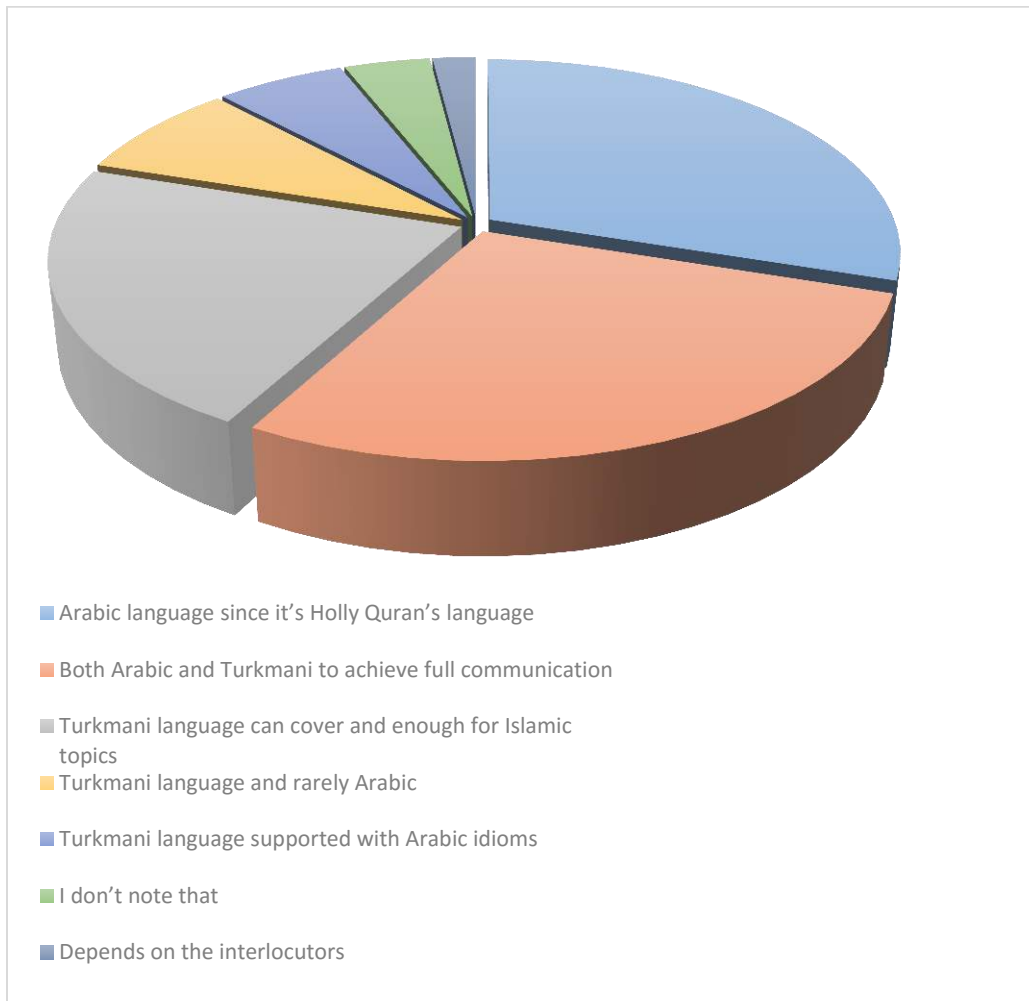


Table (4.8) explores the results for question “what are the reason that pushes a Turkmani person to code switch with presence of different nationalities people?” The table shows that 36% of the participants code switch for privacy and to hide secret or important issues, whereas 16% of participants code switch to express their original ethnic group and identity. Furthermore, 8% of the participants justified that they cannot speak any other language except Turkmani language with people of their ethnic group; while 6% of participants state that they show off their nationality. In addition, 4% of people state that they do not

code switch reasons, but another 4% of the participants say they don't know. Another ratio which is 4% manifests that it happens randomly; also 4% of the results exhibit "I am very proud of my language". "it reflects my history and culture" also obtain 4% of the results, as well "strengthen social bonds and relations" also gain 4%; on the same occasion 4% reveal better understanding and communication. "To express myself with suitable language" and "To preserve my mother tongue"; and "multilinguality is a switching key" all these gain 2%.

Table (4.8): what's the reason that pushes you to code switch when you meet a Turkman person among other nationalities?

Answers	Percentage
For privacy and to hide secret or important issues	36%
To express my original ethnic group and identity	16%
I can't speak in another language with Turkman people	8%
To show off my nationality	6%
I don't switch for certain reason	4%
I don't know	4%
It happens randomly	4%
I am so proud of my language	4%

It reflects my history and culture	4%
Strengthen social bonds and relations	4%
For better understanding and communication	4%
To express myself with suitable language	2%
To preserve my mother tongue	2%
Mulilinguality is the key of switching	2%

Chart (4.6)

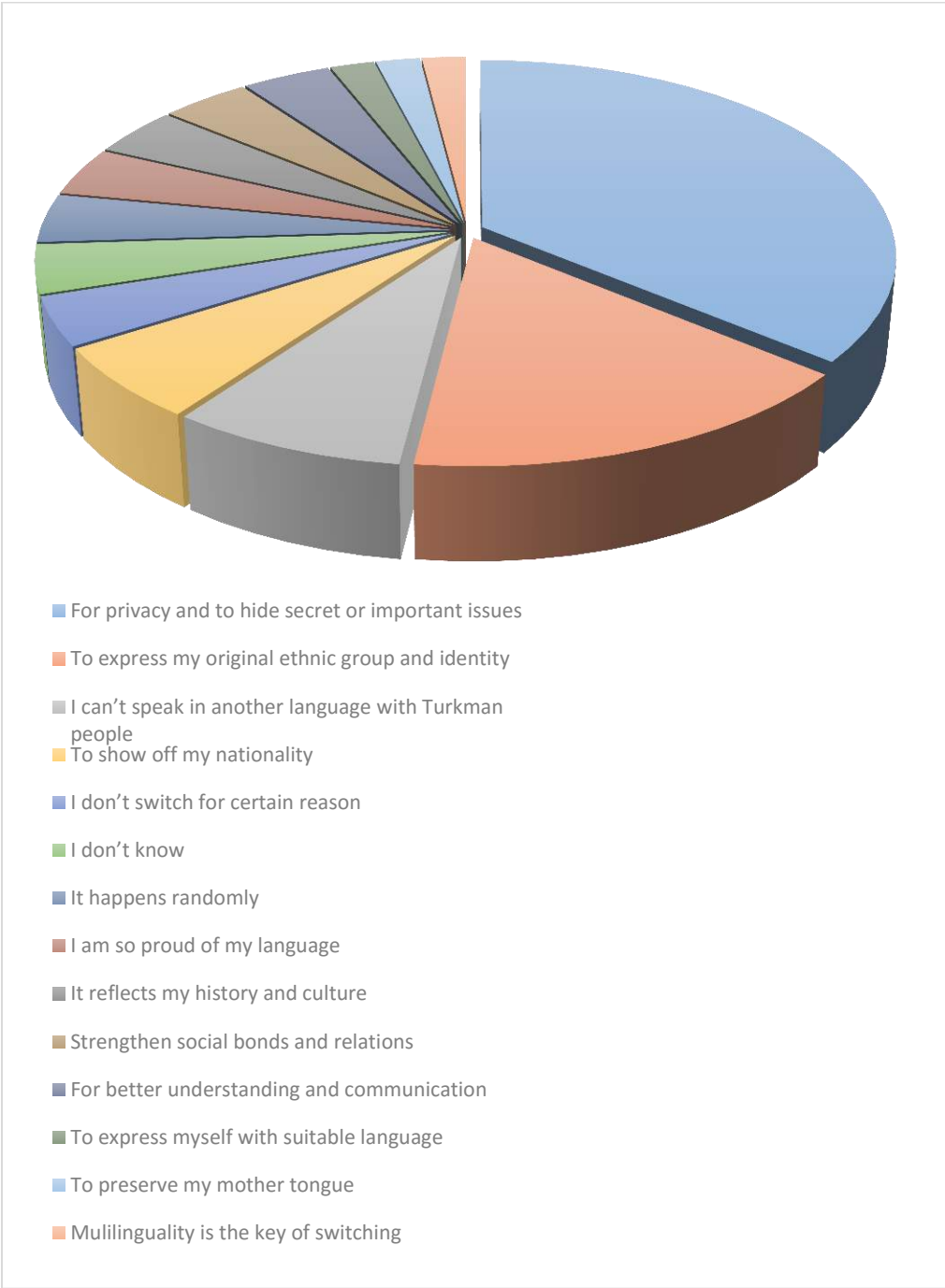
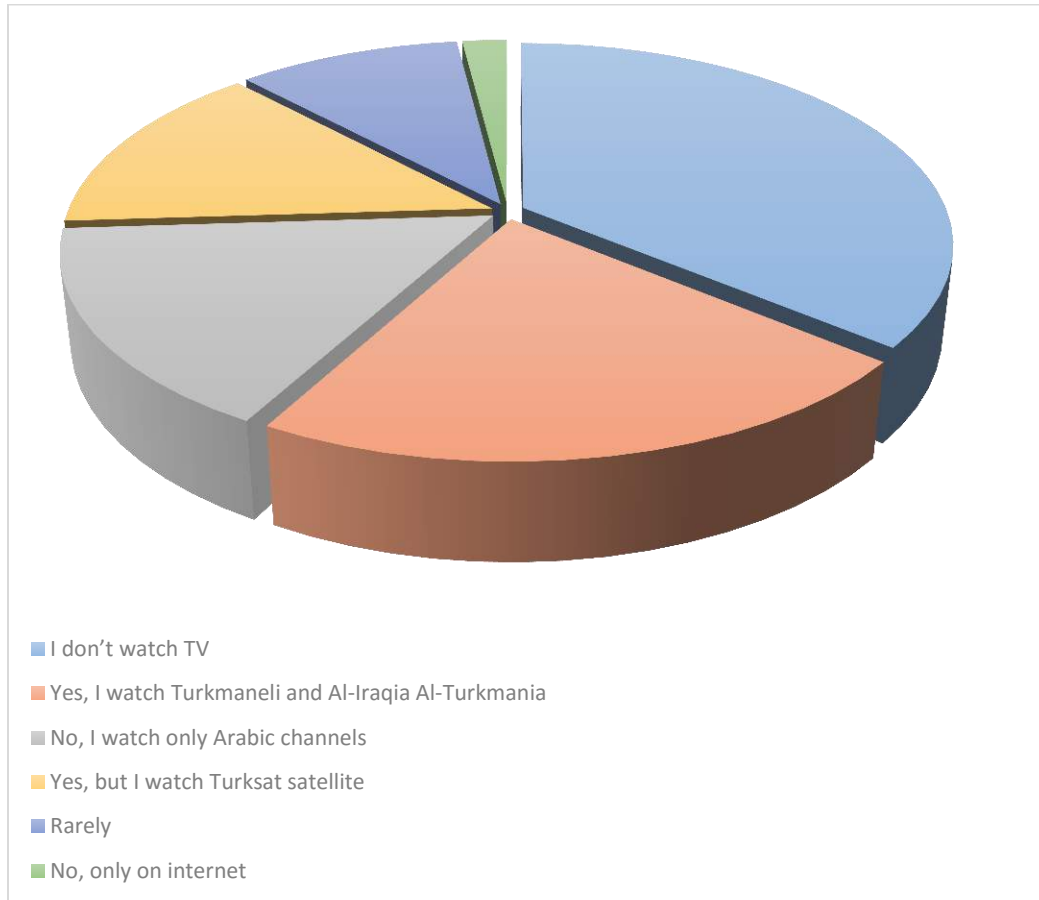


Table 4.9 explores the outcome of the respondents regarding to the question above the table directly, the responses are divided as following: 36% of the participants expressing displeasure of TV watch and they parade “I don’t watch TV”; while 22% of the responses go to the participants whom reveal “yes, they watch Turkmaneli and Al-Iraqia Al-Turkmania channel”. On this context another group of the respondents’ state they watch only Arabic channels in the rate 16%. Besides, 14% of the participants reveal they watch Turksat satellite, where as 10% of the respondents express they watch TV rarely, but the least rate which is 2% state “no, only on internet”.

Table (4.9) Do you watch Turkmani Channels? What are their Names?

Answers	percentage
I don’t watch TV	36%
Yes, I watch Turkmaneli and Al-Iraqia Al-Turkmania	22%
No, I watch only Arabic channels	16%
Yes, but I watch Turksat satellite	14%
Rarely	10%
No, only on internet	2%

Chart (4.7)



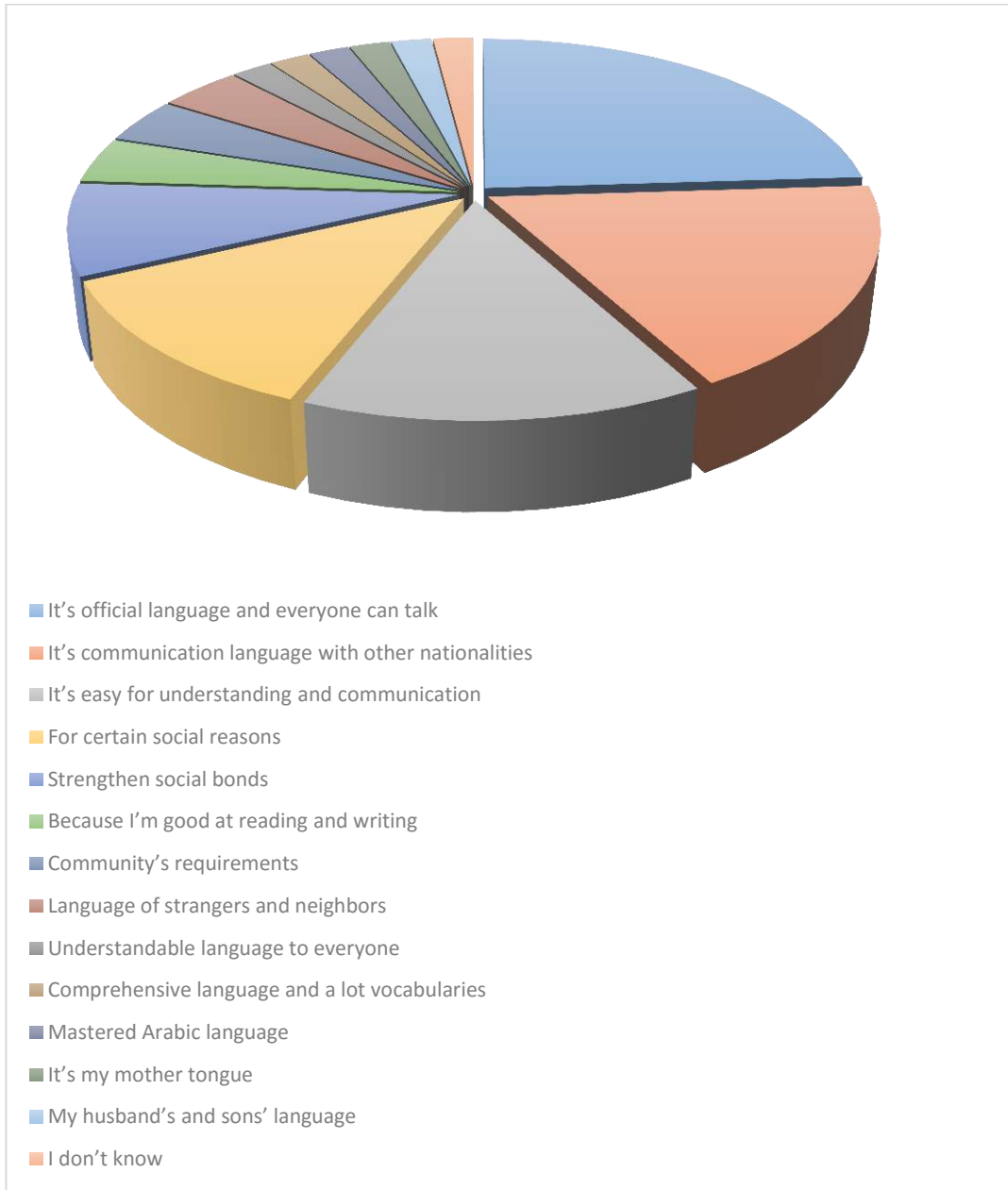
4.2 Results of the Second Question

This question deals and explores the code switching as the core of the study and concentrates on the reasons and the way that Turkman people code switch. The participants answer the interview question freely without restrictions toward responses. Throughout the following questions the main question melt into several branches to collect much more information.

Table (4.10) What are the Reasons to Code Switch into Arabic? Is it Strengthen Social Bonds?

Answers	percentage
It's official language and everyone can talk	24%
It's communication language with other nationalities	18%
It's easy for understanding and communication	14%
For certain social reasons	12%
Strengthen social bonds	8%
Because I'm good at reading and writing	4%
Community's requirements	4%
Language of strangers and neighbors	4%
Understandable language to everyone	2%
Comprehensive language and a lot vocabularies	2%
Mastered Arabic language	2%
It's my mother tongue	2%
My husband's and sons' language	2%
I don't know	2%

Chart (4.8)



As shown in table 4.10 above, 24% of the reposes state that it's official language and everyone can talk, whereas another group expresses, it is

communication language with other nationalities. The third division 14% states that it is easy for understanding and communication. 12% of the participants' exhibit for certain social reasons. The response "strengthen social bonds" take 8% of the results; while "because I'm good in reading and writing" earn 4%, similarly 4% pick up to community's requirements. Also, 4% of the replies of the participants parade "language of strangers and neighbor", understandable language to everyone obtain 2%. Concerning other ratios of the results, 2% state it is comprehensive language with a lot of vocabularies; 2% of the responses declare mastered Arabic language; another 2% of the results indicate that it is mother tongue, my husband's and my sons' language also obtain 2%, finally, "I don't know" collect 2%.

Table 4(.11) Do you Code Switch into Turkmani Language because of your Loyalty?

Answers	Percentage
Yes, because of my love and pertinence to my language	62%
No, but I can't speak to Turkman people only through	16%
No, I prefer Arabic language	6%
Yes, but we habituated and acclimated to practice at home	4%

Yes, because I mastered Turkmani language	4%
Yes, but there is no necessity	2%
Yes, for national and family necessity	2%
Not very much, but only for communication	2%
No, because of my loyalty to my husband	2%

Chart (4.9)

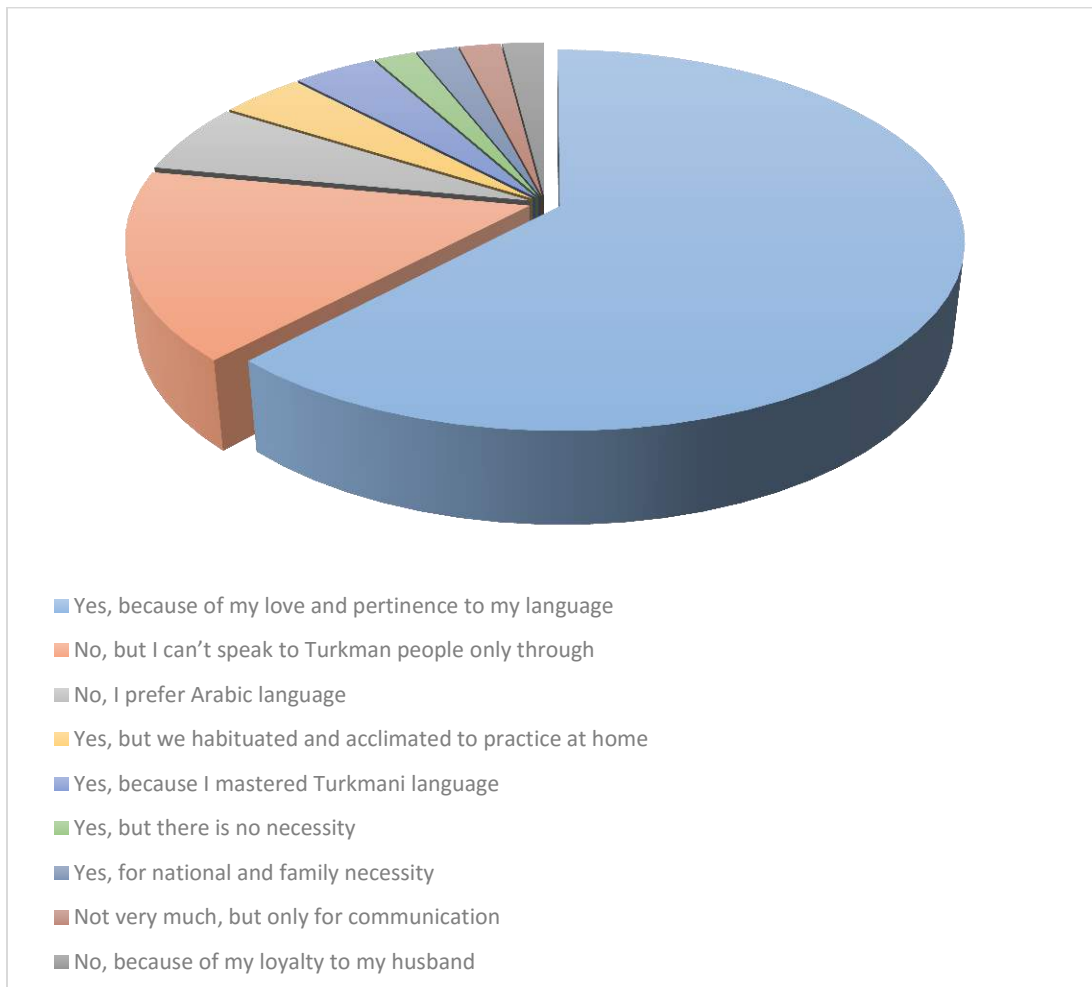


Table 4.11 above demonstrates and discovers the results for the question “do you code switch into Turkmani language because of your loyalty?” the results distribution is like the following: 62% of the respondents demonstrate that they love and show loyalty to their language because of pertinence and fidelity; 16% of the participants state they don’t like and feel loyal to their language, but only they can’t speak to Turkman people only through that language, 6% of the results manifest that they don’t feel loyal and they prefer Arabic; 4% of the responses reveal yes they feel loyal and they habituated and acclimated to use at home and with relatives; another 4% of the results display yes they feel loyal for their language and they mastered their mother tongue. Yes, feel loyal but there is no necessity gains 2%; while another 2% of the reposes state yes they feel loyal because of national and family necessity; also 2% reveal not very much but only for communication; finally, 2% of the result state no, but because of my loyalty to my husband.

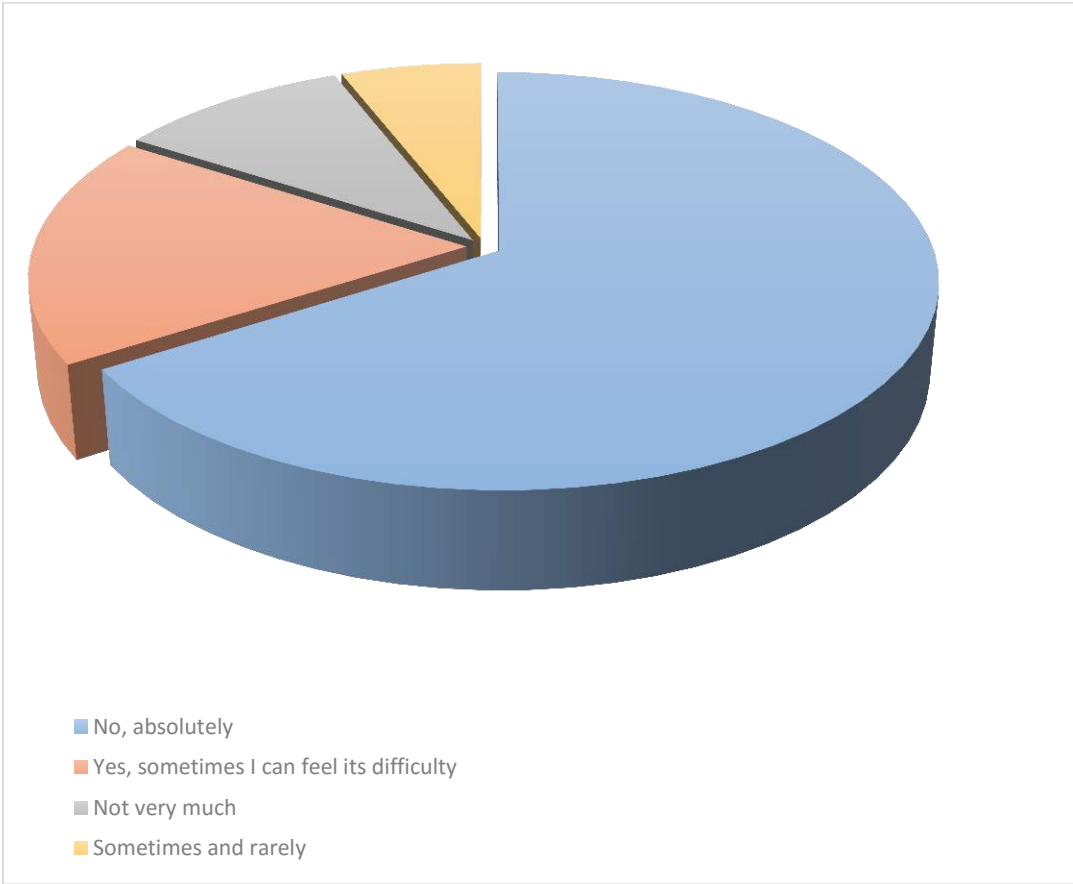
The table 4.12 below explores and states the results of the respondents as the following: the response “no, absolutely” gain 66% of the participants, whereas “yes, sometimes I can feel its difficulty” 18% of the responses, in addition “not very much” get 10%; finally, sometimes and rarely obtain 6%.

Table (4.12) Do you Feel that some Turkmani Terms are Difficult?

Answers	Percentage
No, absolutely	66%
Yes, sometimes I can feel its difficulty	18%

Not very much	10%
Sometimes and rarely	6%

Chart (4.10)



Regarding table 4.13 below, the results of the question concerned with proficiency exhibit the ratios as following: 42% of the respondents state “yes, in both languages”; 38% of the result “no”; whereas 10% of the results “I don’t know”; 6% of the participants express their proficiency with Arabic language; finally, 4% of the participants express their proficiency with Turkmani language.

Table (4.13) Do you Code Switch to Express your Proficiency in the Arabic or the Turkmani Language?

Answers	Percentage
Yes, in both languages	42%
No	38%
I don't know	10%
Yes, with Arabic language	6%
Yes, with Turkmani language	4%

Chart (4.11)

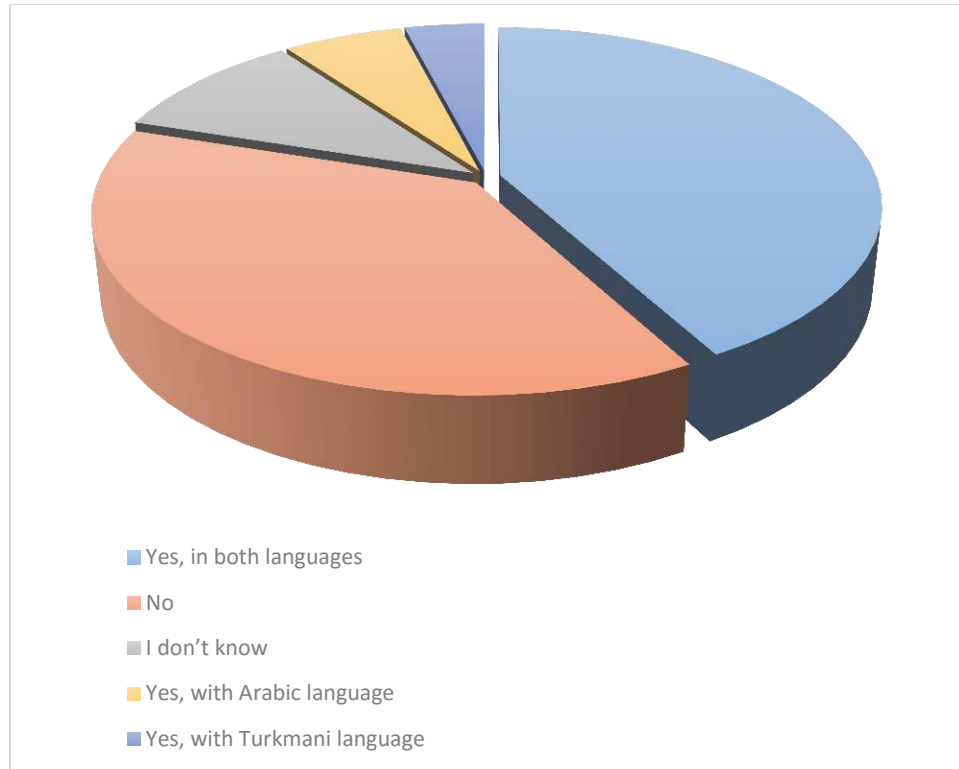
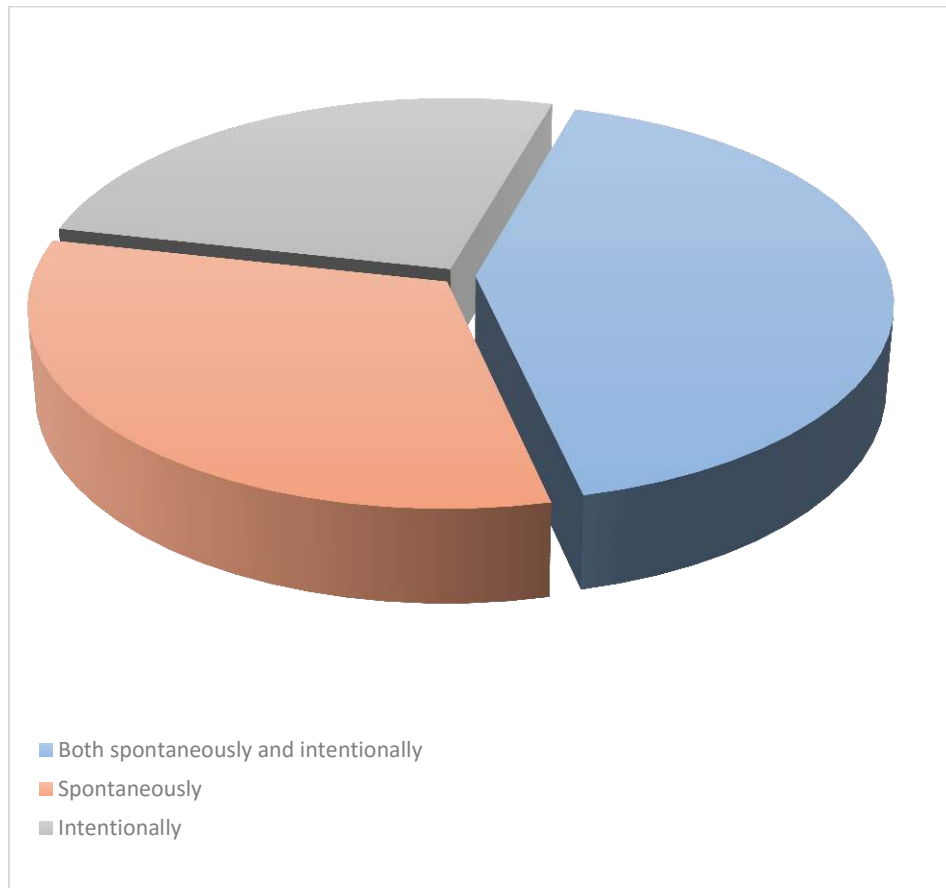


Table 4.14 below explores the percentages of the participants and how they state their responses, 42% of the results parade they code-switch both spontaneously and intentionally; whereas 32% of the respondents state they code-switch spontaneously; finally, 26% of the participants reveals they code-switch intentionally.

Table (4.14) Do you Code Switch Spontaneously or Intentionally?

Answers	Percentage
Both spontaneously and intentionally	42%
Spontaneously	32%
Intentionally	26%

Chart (4.12)



4.3 Results of Third Question

The third question tackles the matters which review the Turkman people awareness toward their language and how they feel and react “Preservation and awareness toward ethnic language are a familiar phenomenon, what are the reason that pushes Turkman to preserve their ethnic language?” throughout the following questions and tables.

Table (4.15) What does Turkmani Language Mean to You?

Answers	Percentage
My language reflects my identity, history and pertinence	42%
Father’s and grandfathers’ language and my nationality	20%
It is a means of communication and understanding	12%
My pride and glory	10%
Doesn’t mean much to me	10%
A very beautiful language	6%

Chart (4.13)

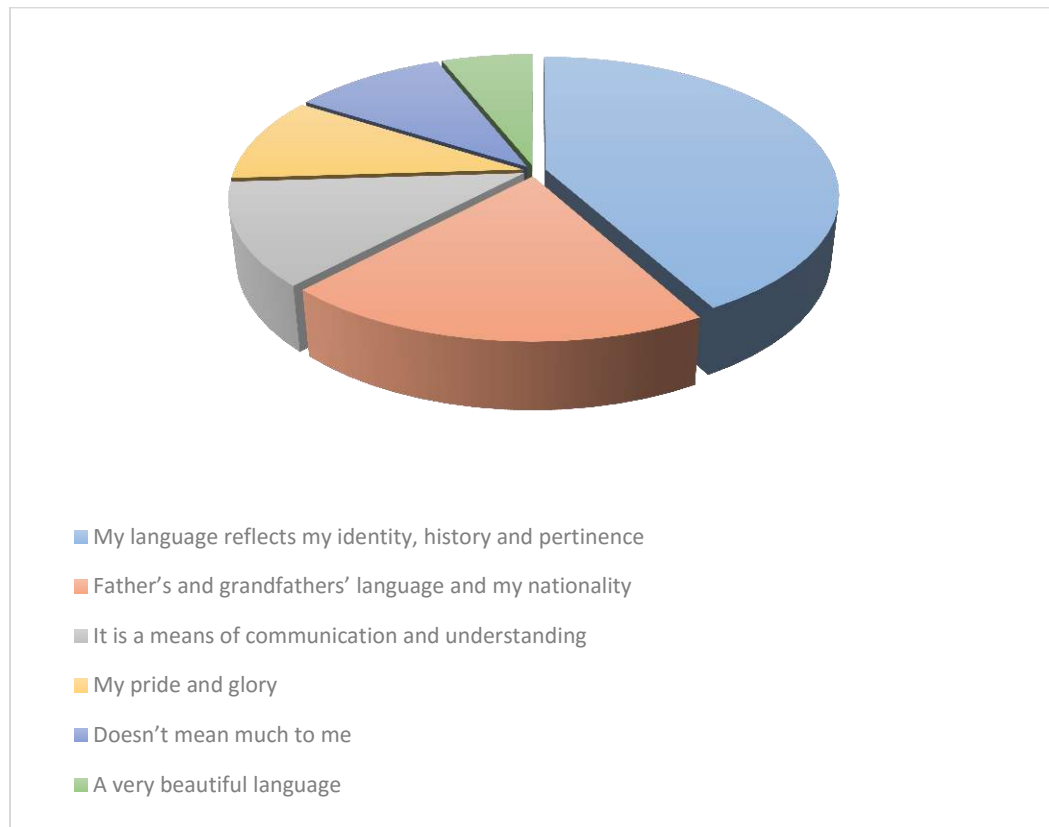
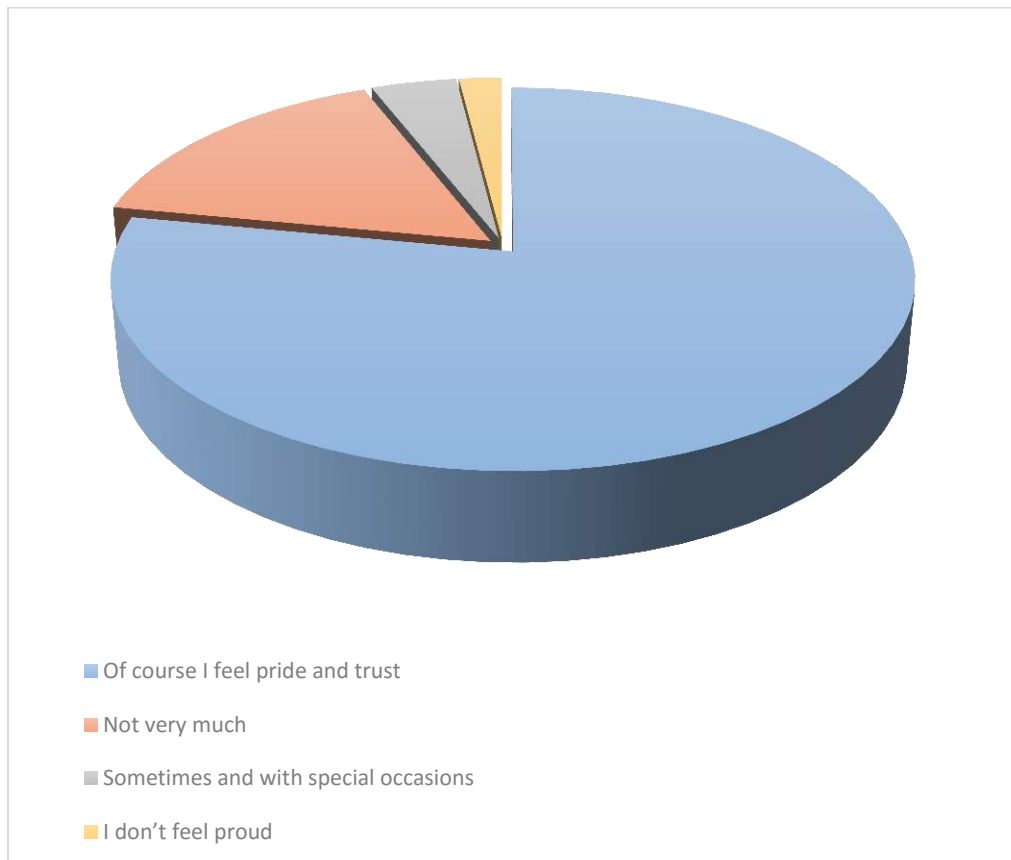


Table 4.15 above debates the language moral value of the Turkman people, the percentages of the participants are various as following: 42% of the respondents state their language reflects their identity, history and pertinence; 20% of the results state it reveals their grandfathers' language and their nationality; 12% of the results show it's just a means of communication and understanding; 10% of the results asserts it represents their pride and glory; 10% of the participants manifest "doesn't mean much to me". Moreover, 6% of the returns confirm that it's very beautiful language and tonal language.

Table 4.16 Do you Feel Proud when you Speak Turkmani Language?

Answers	Percentage
Of course I feel pride and trust	78%
Not very much	16%
Sometimes and with special occasions	4%
I don't feel proud	2%

Chart (4.14)

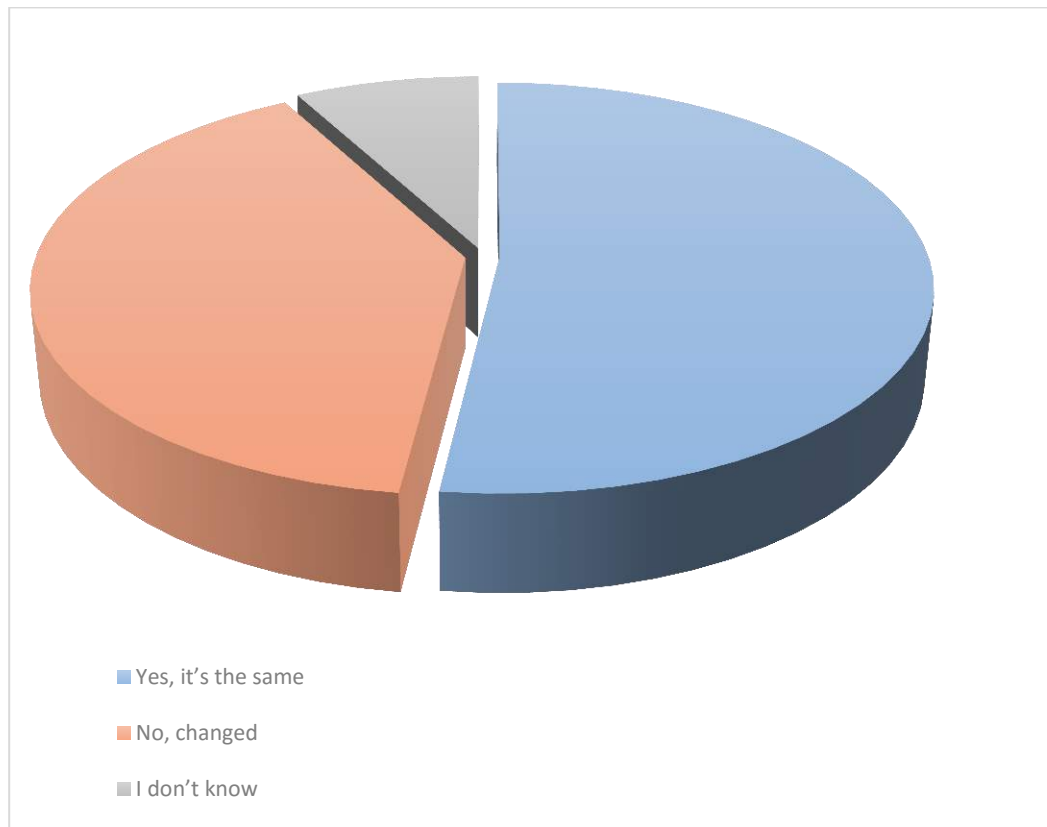


In accordance with table 4.16 above, people express their emotional returns toward this question; 78% of the respondents express “of course they feel pride and trust”; in contrast, 16% of the findings present contrastive opinion, which is “not very much”; nevertheless, 4% of the results express sometimes and with special occasions. Finally, 2% of the results report they do not feel proud of Turkmani language.

Table (4.17) Do you Think that Current Turkmani Language is the Same or Changed?

Answers	Perc entage
Yes, it’s the same	52%
No, changed	40%
I don’t know	8%

Chart (4.15)

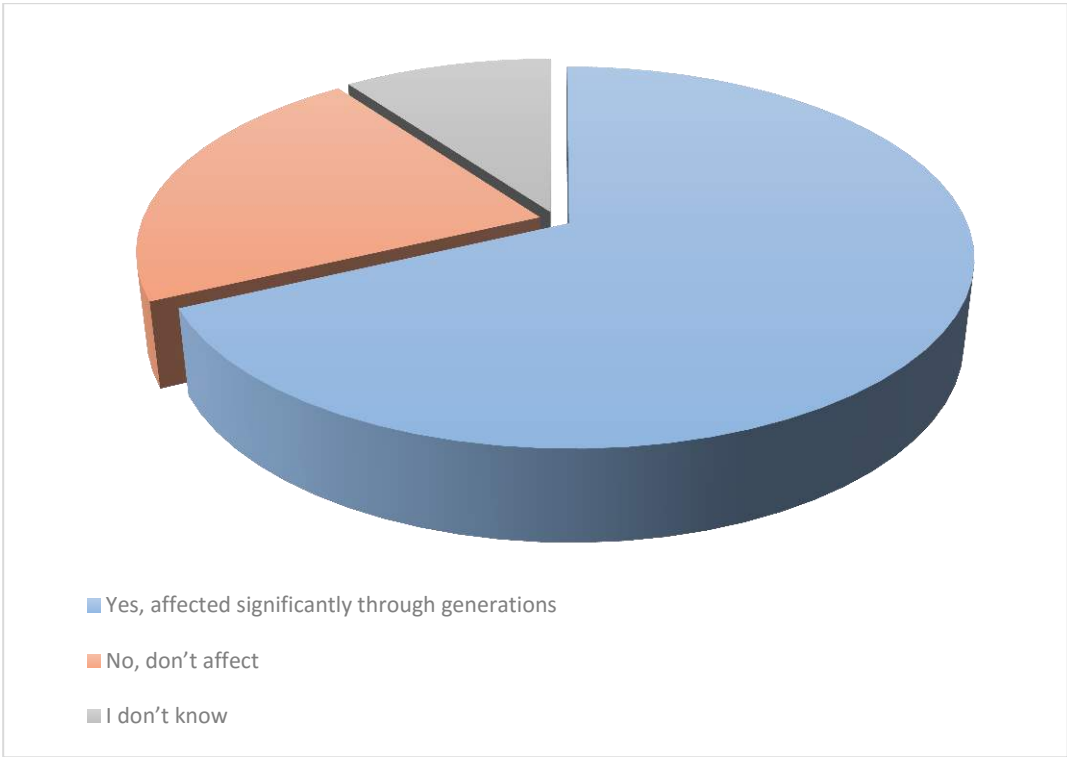


As shown in table 4.17, 52% of the participants, through the findings, confirm that existent Turkmani language is highly or completely coincidence with the ancestor's language, on the other hand, 40% of the results express that the Turkmani language changed by generations and affected historically. Finally, people who stay on neutrality with reply "I don't know" their percentage is 8%.

Table 4.18 Do you think marriages from other nationalities affect to the Turkmani language?

Answers	Percentage
Yes, affected significantly through generations	68%
No, don't affect	22%
I don't know	10%

Chart (4.16)

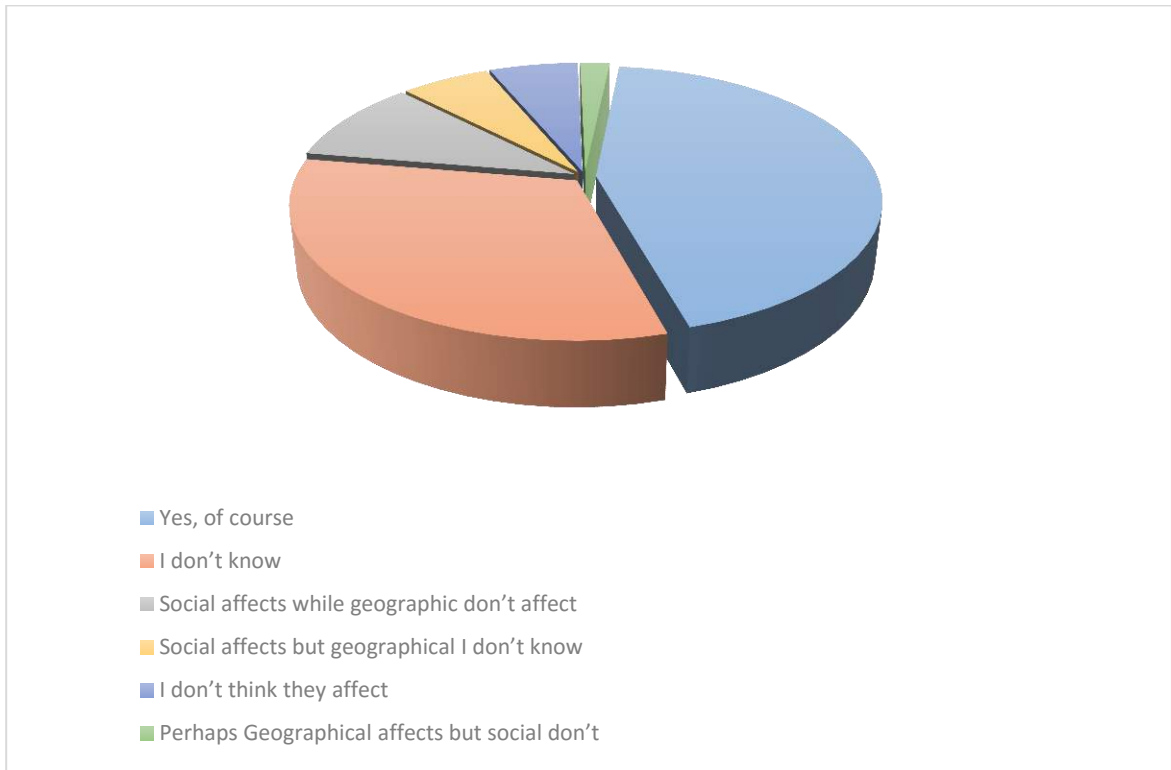


Results in table 4.18 tackles the affection of the marriages from other nationalities to the Turkmani language of the meant district, the responses are distributed as following: The participants with percentage 68% state “yes, affected significantly through generations”; nonetheless, 22% of the responses state “no, don’t affect”; finally , “I don’t know” gains 10% of the results.

Table 4.19 Does your Turkmani Language Influence by Geographical and Social Factors?

Answers	Percentage
Yes, of course	44%
I don't know	32%
Social affects while geographic don't affect	10%
Social affects but geographical I don't know	6%
I don't think they affect	6%
Perhaps Geographical affects but social don't	2%

Chart 4.17

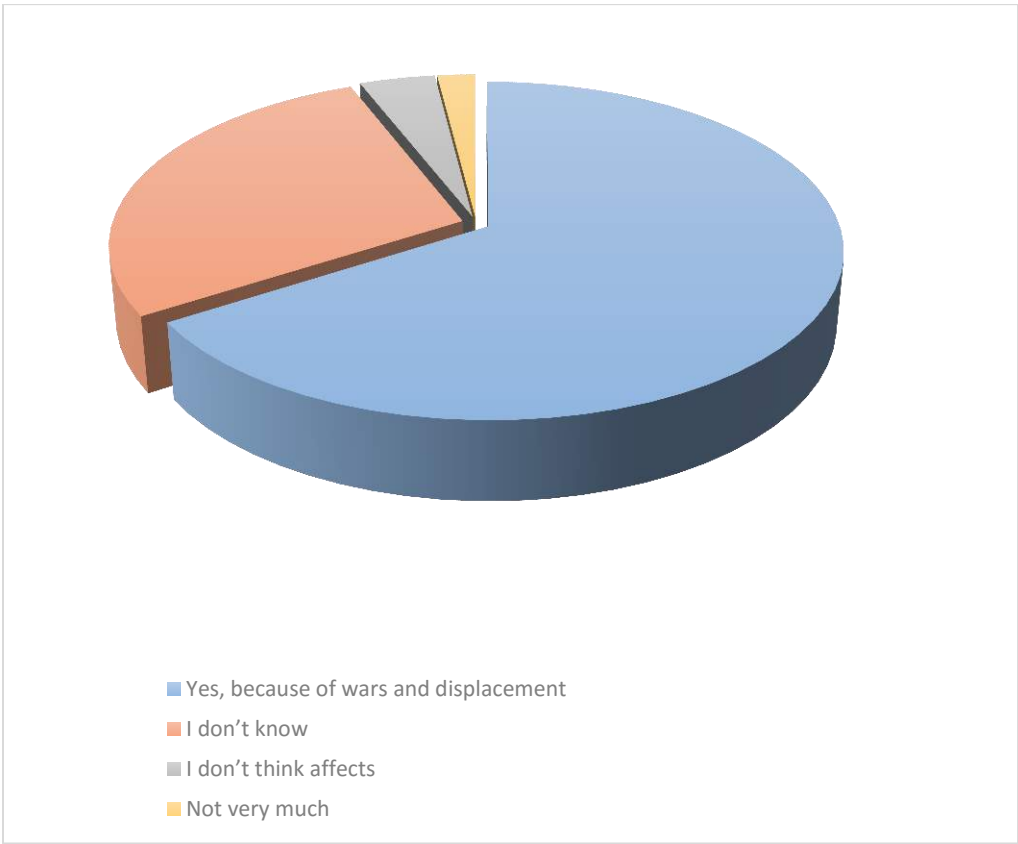


Regarding table 4.19 shown previously, states that these results are answers to the question concerning the influence of social and geographical factors to the Turkmani language, the responses are divided according to the percentages of the participants as following: 44% of the results state “yes, of course”, another group of respondents with percentage 32% state “I don’t know”; 10% of the results express “social affect while geographic don’t affect”; similarly people state “social affects but geographical I don’t know” obtain 6%; another group of the participants think that both don’t affect with a percentage of 6%. Finally, one of the participants with 2% of the total ratio states that may geographical factor affects, while social factor don’t affect.

Table (4.20) Does the Turkmani Language Influence by Political Factor?

Answers	Percentage
Yes, because of wars and displacement	66%
I don't know	28%
I don't think affects	4%
Not very much	2%

Chart (4.18)

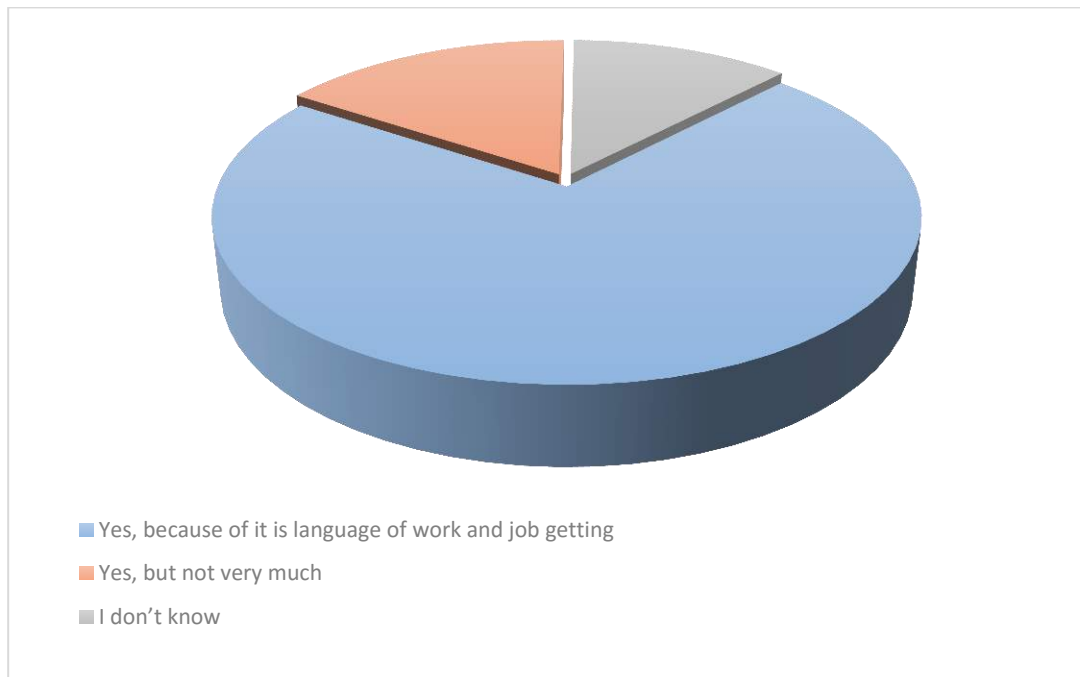


Concerning with political factor in table (4.20) above, the responses division is as the following: 66% of the results state that Turkmani language affected by wars and displacement, 28% of the participants “don’t know whether it affects or not”; similarly 4% of the responses say “they don’t think it affects”, on the contrary 2% state “not very much”.

Table (4.21) Do the Turkmani Language Influence by Economic Factor?

Answers	Perc centage
Yes, because of it is language of work and job getting	72%
Yes, but not very much	16%
I don’t know	12%

Chart (4.19)



With reference to table (4.21) shown above, the results are divided into three groups: the first gain 72% of the responses that state “yes, because of it is the language of work and job since the community mix of the nationalities; 16 % they state that the Turkmani language affected by economic factor but not very much; alternatively, 12% of the results state “I don’t know”.

4.2 Discussion of the Findings for Question One

The findings that pertain to the first question, which is the domains in which Turkmen people use ethnic and Arabic language when they talk with various people, situations, subjects, etc., are presented here. These results can be found in the following paragraphs.

According to the data in Table (4.3), the majority of Turkmani people (84%) only speak their native language with their immediate family members when they are at home. In addition, there were few results with 4% for the use of Arabic language, particularly with a spouse and children; the same percentage for the use of Arabic language rarely; and the lowest percentage for the use of Turkmani language never. These findings are consistent with those found by Filmore (2000), who highlights the role that members of families with minorities plays in preserving ethnic languages by encouraging one another to speak in their mother tongues. According to Hoffman and Cais (1984), changing the term "melting pot" to "cultural diversity" denotes a shift toward a preference for one's own ethnic language among members of groups traditionally underrepresented in the dominant culture. In addition, Clyne (1982) suggests that grandfathers and grandparents play a significant role in the maintenance of mother tongue.

The findings presented in Table (4.4) concerning the language used with neighbors, relatives, and friends demonstrate that the majority of people prefer to use Arabic language when interacting with neighbors and friends, but they give higher priority to communicating with their relatives in their native language. The use of Arabic is a consequence of the population of Turkmenistan including members of other minorities who are unable to communicate in Turkmani. These findings are consistent with those found by Fishman (1989), who demonstrates that cultural and linguistic shifts are unavoidable. In addition, it is unavoidable that the languages spoken by these ethnic groups will undergo shifts as well. Code switching, as defined by Romaine (1992), is the use of more than one language, variety, and style by the same speaker within an utterance or discourse, or between different situations and interlocutors. Speakers of more

than one language are known for their ability to code switch their language while they are communicating.

Corresponding to the findings that are presented in Table (4.5), the Turkman language is the national language; the language that is primarily used in all spheres of life, and it also serves as a means of communication with every single Turkmani (the same ethnic group). In addition, the participants express their feelings; both conscious and unconscious, particularly when they are happy, extremely angry, anxious, or confused about their dreams. This occurs most frequently when they are expressing their happiness. This finding is consistent with the findings of Weinreich (1974), who demonstrated that the psychological aspect is one of the extra-linguistic factors that contribute to the formation of divisions between mother-tongue groups.

These results agree with Fishman (1989), who believes that in some instances the partial language shift is possible. The results that are reported in table (4.6) point out that participants prefer to use Arabic language when discussing political issues with Arab people and sometimes among Turkman. Only in certain areas of interaction is the language of the ethnic group being used instead (p.178).

Arabic is the language of the Holy Quran and the language that people speak when they pray (worship language), which is why the majority of the results in table (4.7) indicate that it is the predominant language used in religious contexts, while only a smaller percentage of the results indicate that Turkmani is used. Weinreich (1974), who maintains that religion is one of the factors that leads to create linguistic divisions between the language of the ethnic group and the official language, is given more support by this result.

In relation to table (4.8), the highest percentage points out that the Turkman people show privacy and hide important issues consequently to show off their original ethnic group (identity), and speakers may switch to specify their addressee. In addition, table (4.8) shows that speakers may switch to show off their original ethnic group (identity). These findings are consistent with those of Hoffman (1991: 113), who hypothesizes that people who speak more than one language engage in a practice known as code switching in order to conceal their identities from listeners of comments made for a closed group.

In addition, as shown in table (4.9), despite the fact that the largest percentage of respondents claimed that they never watch television channels, other percentages indicated that Turkmen people watch both Arabic and Turkman television channels. This result is consistent with the findings of Dorain (1981), who places an emphasis on the significance of the elements that contribute to the maintenance of a language even as it is passed down to subsequent generations. One of these factors is the way language is utilized in various specialized domains.

4.3 Discussion of the Findings for Question Two

Results reported in Table (4.10) show that the Turkmen people have a positive attitude towards Arabic. The majority of Turkman use Arabic for social mobility; for enhancing the unity of the Islamic religion; for communicating with other constituents and minorities and also for strengthen social bonds and cultural values in Iraqi society. Most of the participants assume that Arabic is an important language in order to get jobs or conduct business.

The vast majority believe that Arabic is the mainstream one in Iraq. Therefore, they must learn and use it in all domains, More than half of the participants do not consider Arabic as more important than Turkmen. This indicates their strong loyalty to their language; this result supports Tuwakham (2005) who investigated language vitality and language attitudes of the Yong people in Lamphun province. The findings reveal that the Yong people in Lamphun have positive attitudes towards their language which helped them to preserve it. Similarly, the study of Tuwakham (ibid) coincides with the results of Table (4.11) which express love and pertinence of Turkman toward their ethnic language.

Respecting to table (4.12) which tackles the difficulty of Turkman language, the results state that the highest percentage refers that people who don't suffer of difficulty, but other results refer that some of the participants fumble the difficulty, this harmonizes with Crystal (1987) cited in Skiba (2016:1) who states that the speaker may not be able to express him\herself in one language so he\she code switch to another language to compensate the lack of proficiency in that language.

Table (4.13) result's tackles expressing proficiency during code switch in both Arabic and Turkmani; the vast majority state that most of participants are proficient in both languages and they code switch according to situation. However, this finding agrees with the claims of De Fina (2007) about the construction of social identities by speakers.

It also agrees with Alenezi's (2006), who claims that representative of older generations comes from Arabic countries with their families and living in

the communities, where people speak mostly Arabic as their matrix language even in English speaking countries, while their children are more prone to use English as the matrix. Knowing that, all of their interlocutors are proficient in both languages and will understand them, seems to be sufficient.

In accordance with the results reported in Table (4.14) which indicates that more than the half of the participants code switch spontaneously, while the least percentage of them code switch intentionally. The vast majority, obviously, who spontaneously code switch, use Turkman language to manifest their feelings and emotions unconsciously, especially, when they express their happiness and when they are extremely angry, embarrassed, anxious, depressed, delighted, confused ... etc.

This result does not contradict with Weinreich (1974) who postulates that the psychological factor is one of the extra-linguistic factor which leads to the creation of divisions among mother tongue groups.

4.4 Discussion of the Findings for Question Three

Regarding to the Tables (4.15, 4.16, 4.17) the participants explicitly and obviously reported a positive attitude toward their ethnic language among Turkman people within meant case study (Bartela). The enormous majority of Turkman like their mother-language arrogantly; they think it reflects their history, identity and pertinence. Nonetheless, they can express themselves and their presence in satisfactory way. Moreover, it's a language which they feel glory, at home and enjoy when they use. They believe that in order to preserve their ethnic language they must learn it. On the other side a number of them

assert that Turkmani language doesn't mean too much for them and they don't feel proud of it.

Furthermore, the majority of them confirm that it is the language of their ancestors and their childhood. In addition to this, the Turkmen language is associated with the Turkmen's heritage and history. Most of the Turkmen maintain their ethnic language especially in their homes among their family members. This language is alive in the home. They encourage their children to use the Turkmen language fluently to communicate with others.

These results agree with Weinreich (1974) who believes that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity". (p. 99) It also agrees with Dweik (2000) who explored the linguistic and cultural maintenance among the Chechens of Jordan. He concluded that "Chechens of Jordan have maintained their language and culture despite the passage of over one hundred years" (p.193).

Concerning with Tables (4.18, 4.19), they concentrate on the social part and cross-marriage effect on language especially in code switching. The majority indicate that language influenced through generations significantly. They state that some extraneous words from Arabic and Shabaky languages, because of affinity, imported to Turkmani language. The continual suffering that the Turkmen people faced for many centuries also played an effective role. Similarly, the arrogance in the Turkmen ethnic origin has the greatest impact on preserving their ethnic language. This result confirms the assumption of Dweik (2000), Aswegen (2008) and Khadidga (2013).

Results reported in Table (4.20) show that the political factor affect directly and enormously on language; the vast majority of the results assume that Turkmani language is affected by the political situation in Iraq, and especially in Nineveh province because of instability political condition and security in the last decades. The displacements and immigration status have enforced Turkamn to search for protected provinces and riskless. Thus, most of them immigrated to the southern provinces and it's known that is the only language could be used there which is the Arabic language.

These results emphasize Janet Holems (2013) who states that indigenous people were covered by essential language of community; language of the dominant group and their numbers were decimated by warfare "Language shift is not always the result of migration. Political, economic and social changes can occur within a community, and this may result in linguistic changes too. As Iran struggles to achieve national unity, Farsi, the language of the largest and most powerful group, the Persians, can be considered a threat to the languages of the minority ethnic groups".

The last Table (4.21) discusses the effect of economic factor to the Turkmani language use within meant area. Economically, Turkmani language is affected mainly by the use of Arabic language. Arabic is considered the essential language or the standard of the society. However, most of participants hold the view that Arabic language is the language of work or job getting. Moreover, it's the language of market and marketing. All the participants use Arabic in all domains, in addition to their ethnic language, because it is the official language and the language of the majority in Iraq. Therefore, they must learn it in order to get jobs, it is also important in all educational fields.

This assumption coincides with Janet Holmes (2013) who postulates that “economic and social changes can occur within a community, and this may result in linguistic changes too. As Iran struggles to achieve national unity, Farsi, the language of the largest and most powerful group, the Persians, can be considered a threat to the languages of the minority ethnic groups”.

CHAPTER FIVE

Conclusions, Recommendations and Suggestions

5.1 Introduction

One of the aims of the present study is to investigate when and why Turkman people code switch to their ethnic language; and the domains for using the ethnic language and the official Iraqi Arabic language. In addition, this chapter includes conclusions, recommendations and suggestions for forthcoming researches in future.

5.2 Conclusion

1- Overall the data obtained throughout the results of the participants via the interviews and community profile, the findings assures that code switching is an ordinary phenomenon in bilingual or multilingual community especially with Turkman people within Barttela district. So that, all Turkman people must speak their ethnic language which is Turkmani and Arabic language as a tool of communication with other nationalities.

2- Most of Turkman people confirm that they can't use another language instead of their mother tongue (ethnic language) to communicate with their family members, additionally they code switch to accomplish an effective interlocution. i.e. Turkmani language is the first language Turkman people have to acquire.

3- Most of The samples of the study corroborate to use Turkmani language with relatives, while they prefer to code switch to Arabic with their friends and their neighbors. Turkmani language is the first language mainly use in whole fields of life as a means of communication with all and only Turkman.

4-The use of code switching would be affected by the educational backgrounds of the speakers or interlocutors, the setting and the situation under which the conversation took place or the topics of conversation and the language proficiency of the speakers.

5-Regarding to the political and religious topics, the results were disparate the participants manifest that political topics are concerned with the social matters and the society is mixture community. While, religious affairs mostly spoken by Arabic language since whole Turkman people are Muslim.

6-Turkman endeavor mostly to use their language as apparatus for several intentions, they code switch for privacy to hide secrets and sensitive controversies. Additionally, Turkman people when code switch they pretend to manifest themselves as a distinctive high rank and present their identity; and their ethnical group. In the same way they code switch since their language reflects their history and culture, undoubtedly the whole process of code switching take place randomly to preserve and maintain their ethnic language.

7-Arabic language is obligatory and force of necessity to learn, since it is official and communication language with other nationalities within a community. Society requirement, market language, institution, learning (reading and writing) ... etc. all these predicate and exposed Arabic language as inevitable language to practice. On the other hand infatuation with mother tongue by thrusting obstacles aside and going ahead with ethnic language, pertinence and love toward

Turkmani language made them merely communicate with ethnic group, leads them to habituated and acclimated with mother tongue.

8-Multilingual or Bilingual community mostly en-capable its inhabitation of interlocution proficiently with more than one language and people may express themselves with suitable language regarding to the setting. Thereby, people take great pride and pleasure of their language. Likewise other languages Turkmani language affected by certain factors in particular social, Economic and politics. Socially Turkmani language affected by consanguinity from other nationalities, in this case mostly women hire new intruder words from her nationality to be implied with Turkmani language; throughout speech with children and husband for better communication.

9-Economically, Turkmani language influenced deeply by this factor for instance non-educated people can't find jobs without Arabic language since Arabic language is the language of majority, while educated people can't be employed in institutions without Arabic. Furthermore, unemployed people were traveling to other provinces to look for work chances. What concerning with political factor, last decades political events affected directly Turkman people, they have been displaced more than one time and were imposed to search for secure provinces to acclimate and live in peace.

10- Code switching serves several functions such as: people code switch to emphasize a point of discussion sometimes Turkman people mention emphasized with Arabic words as a means of intensification, Turkman people mostly use their ethnic language to hide important issues, Turkman people code switch to show their identity and for showing off, Turkman people mostly code switch to Arabic agitation and neurological cases; and they code switch to Arabic when the speaker wants to attract the attention of audience.

5.3 Recommendations

This research explores that Turkman people using their ethnical language as a first language for communication with people from the same nationality, hence they code switch for better communication with people from another nationality. Thus, following recommendations as a result of this study presented:

- 1- Turkmani language as other languages affected by social factors, especially inside multilingual or bilingual community.
- 2- Turkmani language as a minority language within certain communities affected by political factors throughout wars and displacement.
- 3- The most highlighted reasons for code switching by Turkman people are privacy and to show ethnic identity.
- 4- Most of Turkman people inside this case study are proficient in speaking rather than writing, i.e most of them don't have capability of writing Turkish letters or understand written words.
- 5- If Turkman people don't pay high attention toward their ethnic language by maintaining language throughout refreshing their original language the language will fade out.

5.4 Suggestions for Further Researches

On the bases of the results for this research, the researcher proposes the following suggestions to be in consideration by other researchers:

- 1- The present study restricted with Turkman people in Barttela district. The researcher recommends further studies to be conducted about Turkman

people in other cities within Iraq, particularly where Turkman people may live such as:

- Code switching of Turkman people and language shifting within Al-Mosul.
- Code switching of Turkman people to Kurdish in Erbil.
- Code switching within multilingual community such as Kirkuk.
- Code switching of Turkman within Baghdad.
- Turkmani language use and code switching after displacement in Al-Najaf and Karbala cities.

2- The researcher recommends to conduct topics to cover another languages of minorities within the same area or different to cover languages like:

- Shabaky language under maintenance and code switching in Barttela.
- Code switching of Christian people to Assyrian.
- Yazidis people code switching as an apparatus of communication with other nationalities.

3- Social factors, Economic factor and political factor affections upon language use inside communities.

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Appendix I

Interview questions in English

Dear participants,

I am Hasan Nafea Abdulah, M.A student at Misan University- Education college- English department. Conducting a Sociolinguistic study is a partial requirement for obtaining a Master's degree in Linguistics.

I would like to express my sincere gratitude and appreciation in advance for taking your time and your participation in my study throughout answering the questions of the interview that pertain to code switching of Turkman people within Barttela. The questions are the following:

1- What language do you speak at home with family members?

.....
.....

2- What language do you feel it's suitable to communicate with relatives, friends, neighbors... etc?

.....
.....

3- What are the limits of Turkmani language use? To which extent do you use the Turkmani language?

.....
.....

4- During political speeches or political discussions, which language do you prefer? Why?

.....
.....
.....

5- Which language do you prefer for religious issues?

.....
.....
.....

6- What's the reason that pushes you to code switch when you meet a Turkmani person among other nationalities?

.....
.....
.....

7- Do you watch Turkman TV channels? What's the name of the channel?

.....
.....
.....

8- What are the reasons to code switching into Arabic? Is it strengthen social bonds?

.....
.....
.....

9- Do you code switch into the Turkmani language because of your loyalty?

.....
.....
.....

10- Do you feel that Turkmani terms are difficult?

.....
.....
.....

11- Do you code switch to express your proficiency in the Arabic or Turkmani language?

.....
.....
.....

12- Do you code switch spontaneously or intentionally?

.....
.....
.....

13- What does the Turkmani language mean for you?

.....
.....
.....

14- Do you feel proud when you speak the Turkmani language?

.....
.....
.....

15- Do you think that the current Turkmani language is the same or changed?

.....
.....
.....

16- Do you think marriages from other nationalities affect the Turkmani language?

.....
.....
.....

17- Did your Turkmani language influence by geographical and social factors?

.....
.....
.....

18- Did your Turkmani language influence by political factors?

.....
.....
.....

19- Did the Turkmani language influence by economic factors?

Appendix II

Interview questions in Arabic

اسئلة المقابلة باللغة العربية

اعزائي المشاركين .. تحية طيبة

اني الطالب (حسن نافع عبدالله) احد طلبة الماجستير في جامعة ميسان / كلية التربية / قسم اللغة الانجليزية , اقوم بدراسة لغوية اجتماعية كاحدى المتطلبات الازمة لنيل شهادة الماجستير في اللغة الانجليزية.

في البدء اود ان اعبر عن فائق شكري وامتناني لكم لاتساع صدركم و استهلاك وقتكم الثمين
للاجابة على الاسئلة المقابلة المتعلقة بدراستي الموسومة بالانتقال اللغوي للتركمان في ناحية برطلة.

(1) - ما اللغة التي تستخدمها في البيت ومع افراد العائلة ؟

(2)- ما هي اللغة التي تراها مناسبة للتواصل مع الأقارب والأصدقاء والجيران ... الخ ؟

(3) - ما هي حدود استخدامك للغة لتركمانية ؟ الى اي مدى تستخدمها ؟

(4) - خلال الحديث السياسي او النقاشات السياسية اي لغة تفضل للاستخدام ؟ لماذا ؟

.....

(5) - اي لغة تفضل للتواصل في الامور الدينية ؟

.....

(6) - ما السبب الذي يدفعك للانتقال اللغوي عندما تلتقي بشخص تركماني بين ابناء القوميات الاخرى ؟

.....

(7) - هل تشاهد قنوات التلفاز التركمانية ؟ اذكرها ؟

.....

(8) - ما هي الاسباب الانتقال اللغوي للغة العربية؟ وهل تعزز من الاواصر الاجتماعية؟

.....

(9) - هل تنتقل الى اللغة التركمانية بسبب ولانك للغة ولقوميتك ؟

.....

(10) - هل تشعر بصعوبة المفردات التركمانية ؟

.....

(11) - هل تنتقل لغويا لتظهر كفاتتك في اللغة العربية والتركمانية ؟

.....

(12) - هل الانتقال اللغوي يحدث عفويا ام بارادتك ؟

.....

(13) - ماذا تعني لك التركمانية ؟

.....

(14) - هل تشعر بالفخر عندما تتكلم اللغة التركمانية ؟

.....

(15) - هل تعتقد بان اللغة التركمانية الحالية هي نفسها ام تغيرت ؟

.....

(16) - هل اثرت الزيجات من القوميات الاخرى على اللغة التركمانية ؟

.....

(17) - هل تاثرت اللغة التركمانية بالعوامل الاجتماعية والمكانية ؟

.....

(18) - هل تاثرت اللغة التركمانية بالعوامل السياسية ؟

.....

(19) - هل تاثرت اللغة التركمانية بالعوامل الاقتصادية ؟

.....

المخلص

هذه الدراسة تتناول التحقق من ظاهرة التباين اللغوي في الكلام بين التركمان ثنائيي اللغة في ناحية برطلة من منظور علم اللغة الاجتماعي. الهدف الرئيسي لهذه الدراسة هي التحقيق في الوظائف التحادثية للتباين اللغوي التي يؤديها ثنائي اللغة في التفاعلات الكلامية من وجهه نظر علم اللغة الاجتماعي. من المفترض أن التركمان في برطلة يتناوبون من اللغة التركمانية الى العربية ليحققوا مجموعة من الوظائف اللغوية

اختار الباحث عينات بحث متألفة من 50 مشترك من برطلة ، يتمثل المشتركون من مختلف الاعمار ومن كلا الجنسين ومن خلفيات علمية مختلفة ... الخ

البيانات المستحصلة جمعت من لمحة جانبية عن مجتمع الدراسة والمقابلات المفتوحة إضافة الى التسجيلات الصوتية لمحادثات المشتركين في مجالات متعددة

نتائج هذه الدراسة تظهر بأن التناوب اللغوي يحدث في المحادثات بين ثنائيي اللغة التي تخدم العديد من الوظائف والاسباب الاجتماعية الغوية في هذه المدينة

علاوة على الاسباب التي تقف خلف التناوب اللغوي بينت نتائج التحليل أن هنالك ثلاثة انماط من التناوب اللغوي : بين الجمل ، في الجمل والعبارات مقتبسة. في الختام تحليل البيانات اكدت الفرضيات التي تبنتها هذه الدراسة



جامعة ميسان
كلية التربية
قسم اللغة الانجليزية

جمهورية العراق
وزارة التعليم العالي والبحث
العلمي

السمات العرقية و
اللغوية للتحويل اللغوي :
دراسة حالة التركمان في برطلة

الى

مجلس كلية التربية للعلوم الانسانية - جامعة ميسان

وهي جزء من متطلبات نيل شهادة الماجستير في اداب اللغويات العامة

تقدم بها الطالب

حسن نافع عبدالله

باشراف الاستاذ المساعد

اقبال صاحب دشر

2022 م

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