

## A Case Study of code-switching in Social Content : A Diary Research

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### ABSTRACT

The paper examines the phenomenon of code-switching within a Kurdish-Iraqi family, focusing on daily routine conversations in which Kurdish and Turkish languages are dominant, while Persian, English, and Arabic are used occasionally to serve multiple meanings. It is a case study that aims to reflect the complexity and intensity of language use in the daily life of multilingual families. The main objective is to explore the reasons behind code-switching in natural home interactions and to understand the functions these switches serve. Data were collected through audio recordings of family conversations over a six-month period, involving family members in various everyday situations. The findings reveal that code-switching plays roles in expressing emotion, marking identity, creating humor, and enhancing understanding. This study contributes to code-switching research by providing insight into informal, multilingual communication in a familial setting, particularly within the Middle Eastern context.

## **1. Introduction**

Language is not only a communication tool, it reflects the user's identity, culture and social relationships. In the communities where bi/multilingual people live, individuals often engage in shifting codes (whether languages or dialects) in a single conversation and this phenomenon is called code-switching.

Nowadays, with the globalization individuals try to reach the new modern world by learning more languages, alongside this, the wars and economic crisis make people displace from their place to the new countries and regions which again is a factor that push them to get new languages. In this case a phenomenon like code-switching becomes more important and it has been the matter of many researchers to study it in the fields of sociolinguistics, psycholinguistics, and discourse analysis.

Code-switching is not an accidental technique in conversation, speakers use it skillfully not only for linguistic purposes but also for conveying other social meanings. Code-switching can ease communication and help more understanding among interlocutors. It also helps to convey social interpretation and even can facilitate emotional expression or change in topics during conversations.

Despite its widespread use, in some multilingual communities' attitudes toward code-switching are negative and followed with language incapability or social disgrace. In all these cases people believe that using code-switching signals sense of disloyal to their own language and only people with weak linguistic knowledge use it.

However, in recent years, research has been conducted to challenge this belief, showing that code-switching requires strong and detailed knowledge of both languages—or more, in the case of multilingualism. Scholars such as Cook and Grosjean argue that code-switching reflects a speaker's advanced linguistic competence and cultural awareness. Understanding how, when, and why multilingual individuals switch codes demonstrates that they use language skillfully to express multiple meanings in just a few words (Cook, 2001; Grosjean, 2010).

## **2. Code- Switching**

Language originates with human interaction and evolves through human use. People shape and modify language over time, particularly in multilingual contexts where

different linguistic systems come into contact. In such situations, individuals who speak more than one language often engage in code-switching. Most linguists define code-switching as the use of two or more languages within a single discourse. While this general definition is widely accepted, scholars emphasize different aspects depending on their research focus, such as conversational functions (Gumperz, 1982), grammatical constraints (Poplack, 1980), or social motivations (Myers-Scotton, 1993). In linguistics, language is often described metaphorically as a living organism that is born, grows, and eventually declines. This perspective, rooted in the work of 19th-century linguists like August Schleicher, highlights the dynamic and evolving nature of language. Language is considered an inherent human ability, developing alongside *Homo sapiens* throughout history (Schleicher, 1863).

The term code-switching broadly refers to the shift between two or more linguistic varieties that occurs in multilingual communities. Poplack (1980, p. 583) defines code-switching as “the alternation of two languages within a single utterance or between utterances”. She emphasizes that this practice involves bilinguals mixing two or more codes during conversation, often without changing the speaker or topic. This mixing can occur at various levels of linguistic structure, including sentences, constituents, or even words. However, combining languages within a sentence can raise questions, especially due to differences in word order. Poplack further argues that “code-switching is a linguistic skill that displays strong understanding of more than one language and not a lack of it.

Similarly, Gumperz (1982, p. 59) defines code-switching as “the juxtaposition within the same speech exchange of passages belonging to two different grammatical systems or subsystems”. From a sociological and psychological perspective, code-switching reflects shifts in language and dialect according to social power dynamics. These shifts may occur intentionally or unintentionally, often serving purposes such as safety, agreement, or social identity.

Similarly, Wardaugh (1998) defined it as switching between two or more codes in a speaker’s conversation, it happens subconsciously, and the speaker may use it unintentionally when he/she is not aware which code is used for particular subject. He says, code switching is a tactic used in conversation to penetrate group limitations; to establish, to suggest or change interpersonal relations with their rights and

obligation. And the symbolic code – switching happens when there is a change in the vision, or the resolve, or the subject of the discourse. In reference, with the issues, this type of switching contains the ends, the Act Sequences, or the Key, but not the situation.

Bista (2010) describes code-switching as a random choice of vocabularies and phrases between two codes by bi/multilingual people who share these two different codes, therefore, code-switching phenomenon happens when speakers share same codes (languages and dialects) whether in the similar conversation or switching to a new conversation. Bista also claims that even if the speaker uses a code to speak to his/her interlocutor in a context and in the same context uses another code to interact with another one, it can be regarded as code-switching.

According to Myers-Scotton and Scotton (2006), the most general description of code-switching is the practice of using two language varieties within the same discourse. Code-switching can be distinguished from other language interaction phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference. They note that not only background factors but also social identity and educational context influence the speaker's choice of language

Code-switching includes a matrix or host language, and an embedded or guest language. The matrix language offers the grammatical structure and system morphemes while the embedded language offers content morphemes "rather like putting the flesh onto the skeleton" (Cook, 2001). However, it is challenging to distinguish between embedded and matrix languages during intra -sentential switching. Similarly, regarding the distinction between code-switching and borrowing (see Code Switching Versus Language Borrowing), Mahootian (2006) states that "no possible conditions have been recognized that systematically differentiate the matrix language from the embedded language in all examples of code switching" (Code Switching and Mixing).

They claim that code-switching leads to language decay or weakness has been debated and requires careful support from scholarly evidence; otherwise, it risks being viewed as unsubstantiated. In this regard, Victoria, et al. (2003, p. 375) refer to early studies of bilingualism that interpreted children's code-switching as a sign of

linguistic confusion: “it was taken as an indication that the child was confused or having difficulty with the two languages”.

### **3. Reasons behind code-switching**

There are social, linguistic and psychological reasons behind code switching which can affect this phenomenon.

#### **3.1 Social Causes**

Social causes play a fundamental role in individual's code-switching. Bilingual individuals may shift between languages to convey a message, and the audience needs to know both languages to get the message to create a successful discourse. There are some situational factors related to society like interlocutors, physical situation and social variables like social rank, race, gender, age that impact people's conversation considerably.

Code-switching can be regarded as a distinctive communicative style that signals social membership beyond what is conveyed by monolingual language use. By alternating between two languages within different parts of an utterance, speakers are able to express multiple identities and the experiences associated with them. As such, code-switching may serve as a useful strategy for expressing oneself in a more informal or contextually appropriate manner (Myers-Scotton, 1988).

Physical context (setting) plays a key role which activates shifting codes. Ervin believes that distinctive contexts can have certain limits, such as participants who are present, why they are talking and where and how they speak. He emphasizes on the truth that physical setting can be one of these factors (Ervin, 1964).

The factor can be the subject of discourse would motivate bilingual individuals to shift codes. Fishman (1965) notes that some subject can be handled in one language than another, maybe because bilingual speakers has learned to handle a topic in a particular language and other language has no special terms for that particular subject and bilinguals face problem to discuss that topic in a language and they shift to another one. Grosjean (2010) offers an interview about shifting codes (mixing and switching) in which the topic is the main cause. A Kurdish -Arabic bilingual individual claims his intention to switch codes while talking about subjects like politics, science,

or other topics especially in which that person intends to shift the language while using nouns. The socioeconomic status of speakers is an important factor that has influence on language use resulted to shift codes. Race in the same way has effect on language switching and mixing.

According to Greene and Walker (2004), African American bilinguals develop code-switching skills to navigate a society in which they are a minority. Code-switching also serves as a strategy to negotiate power, affirm their cultural identity, and foster solidarity.

Riehl names this procedure sociological interpretation and discourse function, which means code-switching is impacted by social settings and how language is applied in society (Riehl, 2005). Jagero & Odongo (2012) points out to social context and power dynamic suggests that code-switching is not only a speech behavior but also conveys messages like sociocultural beliefs, social rank and power distinctions between conversation participants.

On the other side, Aitchison (1999) by an example points out to cultural influence on language use where people in a small town in Italy (Sauri) freely shift between three languages (German, Italian, and Friulian) due to social situation. They use Italian language in formal places like church and school, German language at home and Friulian in local situations like markets.

Heller lists several social causes behind code-switching:

1. Particular topic conversation.
2. People like shifting to second language to express their feeling and emotions for quotation purpose: speakers might switch speaking code to mention other people's speech.
3. Assertion: when bi/multilingual speaker wants to assert or emphasize something, he/she might shift from one language or language variety to another one to be more effective.
4. Applying interjections or connectors: sometimes bi/multilingual speaker shift codes when they like to use words like "uh" or connectors like "and" in their sentences which can be intentional shift or unintentional code-switching.
5. Repetition for the purpose of clarity: a bi/multilingual speaker can shift codes to clarify his/her message.

6. To convey a message to make it understandable and easier.
7. Bi/multilingual speakers may switch codes to distinguish their group identity from other groups; especially academic people switch codes to show their disciplinary identity which is different from other groups.

The reasons behind code-switching are complex, often closely related to social, cultural, and situational factors. Socially, code-switching can work as a symbol of social identity, reflecting relationships or solidarity within a society (Heller, 2010). Culturally, it reflects the combination of languages within multicultural communities, preserving tradition with modern linguistic impacts (Auer, 2013). Moreover, situational settings, like formality or lack of vocabulary in a certain language, motivate individuals to effortlessly shift languages for effective conversation (Rampton, 2017).

### **3.2 Communicative and linguistic causes**

Code-switching can be regarded as part of a language system. It includes how people select their languages to use while speaking in the way their conversation is understandable clearly and correctly by the audiences (Riehl, 2005).

Sometimes code-switching is considered as a skilled performance where bilingual individuals apply it to improve their language, especially in educational settings. Researchers have shown that switching codes can enhance communication skills (Lee, 2009, p. 1).

Some researchers believe that code-switching acts as a bridge between speaker and audience and help them to understand each other. He discusses the role of language as a mediator between discourse participants, so it has both social and linguistic meanings. In these cases, code-switching is a factor in “fulfilling interpersonal communication”.

But some others believe that code-switching is related to the group identity and speaking manner or discourse style. So, in this case code-switching is not only a random phenomenon but also has a key role in conveying discourse purpose, the same as what prosody (tone of voice) does in multilingual speech societies (Gumperz, 1982).

In this respect, code switching can be used not only as a means of interaction but also as a way of displaying intimacy or distance. There are several possible reasons for switching from one language to another such as to satisfy a demand. Individuals may shift languages when they find it difficult to express their feelings effectively in one language. This compensatory code-switching is employed when the speaker is disappointed, bored, or unfocussed, or when they are less talented in one language. Code-switching is often used to show intimacy with a specific social group. When a listener replies with a similar shift, it leads to comprehension between the speaker and listener (Esen, 2022).

Also code-switching can be regarded as a means to eliminate others from a discourse who do not understand the second language. For example, if two people talking in Spanish in an English-speaking context, not only those who don't know Spanish are excluded, but a feeling of comfort and solidarity and solidarity arises among the Spanish speakers because of selectiveness of their conversation (ibid).

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### **3.3 Psycholinguistic causes**

Psycholinguistic studies show bilingual individual's brain involved in switching codes. They focus on what mental skills are required to speak and understand more than one language and how knowing more than one language impacts bilinguals to speak and understand each other correctly.

Albirini (2011) believes that the psycholinguistic approach can clarify how languages are structured and arranged in bilingual's brain. This organization influences languages acquisition and development. There are some psycholinguistic causes behind code-switching like word-finding problem (when bilingual individual faces difficulty to find a correct word in one language), they shift to another languages, or when they face lack of influence or temporary speech delay which all lead speaker to shift to another language to be understood.

## **4. Expressions related to code-switching**

There are some expressions that have close relation with code-switching like bilingualism, multilingualism, family language policy, code borrowing, code mixing. Here we have a short look at them:

Sociolinguistics and code-switching (language and society): According to Trudgill (2000, p. 81) in the work (an introduction to language and society) there is a close connection between language and society. Trudgill points out that sociolinguistics is a branch in linguistics that studies cultural and social aspects of language. Sociolinguistically, studying code-switching involves examining it within both social and

linguistic frameworks. This approach not only focuses on its structural features but also explores its functional roles within society. Another importance of studying code-switching from sociolinguistic aspects is studying the connection between language and ethnicity. Trudgill focuses on the connection between language and ethnicity and claims that language is fundamental part of ethnicity and even in many countries, language is regarded as ethnical identity. In this case people identify themselves based on their mother tongue. In his work he emphasized on the distinction between language-shift and dialect alternation and style-switching and code-switching.

He connects the theory of code -switching and language alternation to the view of the connection between language and social setting as the context. He says code-switching is the quick alternation between languages amongst bilingual individuals and it can be used for some reasons like intimacy displaying.

Woodward (1997) proposes the theories on identity in her work (identity and difference). She introduces two fundamental ideas in the above works can be inferred from the title of the work. Woodward claims that identity is formed by realizing differences. She says this distinction occurs through the representation form and social ejection. She emphasizes that social distinctions and identities are formed by individual's membership in opposing groups. These groups include "us", "them", "ourselves", and "others".

However, the connection between language with culture and identity is hard to determine. Hamers and Blanc show a relationship between these three factors. they regard language as a conveyor of culture and even the essential means for culture adoption. So, according to them language is a strong means to internalize and convey culture. Similarly, they claim that social identity portrays individual in his/her context and individual only realizes his/her identity only as a member of social group.

In multilingual communities, social groups are differentiated by factors like language, culture and ethnical characteristics and language is an important ethnic identity maker (Hamers & Blanc, 2000). Gumperz believes that sociolinguistics is the study of how community impacts language and how language impacts the society. He emphasizes that sociolinguistics is different from sociology of language in the case that sociology studies how language influences social structure.

Holmes (2013) gives the same definition to code-switching and expands his idea with discussing the situation under which people choose suitable language to interact with other people. As Holmes stated language and society are interrelated.

Resulted from above definitions sociolinguistics, language and society closely related and sociolinguistics itself has a close connection with social sciences like psychology, anthropology, and sociology.

## **5. Data Analysis**

This part presents a precise analysis of twenty sentences and expressions which are selected from the collected data of audio -recordings which are collected from the natural daily conversations of a large multilingual Kurdish family in Iraq.

The family's mother tongue is Kurdish and the family members use it in daily interactions. Besides, they use other languages like Turkish, Russian, Persian, and Arabic occasionally in some degree of fluency.

The part is devoted to the analysis of types and functions of code-switching applied by family members, for this reason utterances are included code -switching between Turkish, Persian, Russian, English and Arabic languages.

### **First sentence analysis: (*jehenneme giden yoldas ister*)**

It is a Turkish proverb and means “people who are going to hell search for companions to not to be alone”. It is used when people who fail in something prefer not to be alone in the disappointed moments and want another people on the same situation around them.

Context: The sentence is a Turkish proverb use by a Turk origin mother to calm down his son who is disappointed due to his failure in getting earth ground by government and he informed the family that he and one of his friends cannot benefit from this advantage. The code-switching happens in a family sitting talking about their daily routine life.

Mom with a sense of humor uses this proverb in Turkish while the family are talking in their primary language (Kurdish) to make her son understand that as well as he is not alone, the situation is not that bad. So, she expresses her attitude of indirect

support to his son and telling him that shared problems are easier to face and struggle.

It is intra-sentential code-switching. The family live in Kurdish language region and their primary language is Kurdish while mom is from Turk origin and when she uses a whole sentence which is a proverb in Turkish in the middle of Kurdish conversation, she makes intra sentential code-switching. She not only switches language from Kurdish to Turkish but also, she tries to convey a cultural message by her original language.

**Gumperz's Conversational Sociolinguistic Framework:**

Mother's use of Turkish proverb is a contextual cue which indicates that she knows both linguistic and cultural meaning of the Turkish proverb.

Shifting to Turkish indicates her solidarity and deep emotion. She shifts to Turkish by saying the proverb to convey her solidarity message not only to her son but also to all family members.

### **Social Function:**

Mother by switching to Turkish language reflects her position as a Turk origin speaker in a Kurdish family. The proverb conveys message of solidarity and using Turkish language symbolizes authority and cultural significance and emotional support. She wants to emphasize that difficulties are easier for struggling when shared with others and by the way she invites her son to patience.

**Conversational Tactic:**

Her use of Turkish proverb indicates that the proverb is her cultural heritage and conveys her feeling in the way that Kurdish language can't obtain the same goal. Her language choice has emotional influence and serves an extra comfort and sense of support.

### **Myers- Scotton's Markedness Model:**

Unmarked language: in this case, Kurdish is the unmarked code used for daily routine conversation. It is the family's primary language used at home and switching to Turkish language regarded as marked.

**1. Marked Language:**

Here switching to Turkish language is regarded as deviation from daily primary language and it is unmarked family language, as well as switching from Kurdish to Turkish is done intentionally. The markedness switch emphasizes cultural importance of the proverb in Turkish, which is not use in Kurdish and has an emotional and cultural importance in the mother's private family setting.

**2-Markedness and Prestige:**

The shift from Kurdish to Turkish language in not only marked but even conveys message of prestige in family relationships. The switch to Turkish language pinpoints mother's emotional tone of support in the way that cannot be expressed in Kurdish. Social and cognitive and psychological factors are:

**1- Multilingual identity:**

Being multilingual family has a key role in shifting codes. The use of second language by mother brings ease and comfort in the disappointed moments of her son. The switch not only shows family's linguistic adaptivity but even shows their rich cultural background.

**2- Cognitive emotional function:**

The mother shifts to Turkish because she thinks that it is the right time to use a tool to ease the unstable emotional situation in the family. The switch provides a setting in order to ease son's negative feelings. By shifting to Turkish mother leads her son's mental understanding to the point that the shared hard situations struggle will be easier.

**3- Psychological function:**

The use of a Turkish proverb has a comforting function. it can be emotional support to reassure son and even whole family that it is not good to be alone when you are in a hard moment. Her use of Turkish proverb makes a distance between loneliness and collective failure.

**Summary of analysis:**

In this analysis, the mother uses a Turkish proverb ((jehenneme giden yoldas ister) to indicate a thoughtful shift between Kurdish and Turkish languages, impacted by both

cultural and emotional causes. She shifts to Turkish to show her support and solidarity to her son in his difficult moments. Talking in Turkish highlights mother's skill to switch languages as well as conveying cultural message.

This example can prove that language is not only a tool of communication but a way of addressing people's emotion and even a good mean to support family relationships across distinctive languages and cultures.

### **Second analysis:**

In a family sitting daughter is mother's guest alongside with some other guests.

Daughter wants to leave.

She asks for mother's permission but mom in Turkish asks for the reason behind her leave and says: niye (why). Then, the daughter in Turkish replies her with a Turkish saying: (yolcu yolunda gerek).

When mother talks in Turkish in a family that their primary language is Kurdish to ask her daughter the reason behind her leave has some reasons like:

1- she wants to exclude the guests from the conversation or in other words she tries to keep it private and does not want the guests understand about the reason behind girl's leaving. As from the context can be inferred the family and guests are talking in Kurdish and the guests do not know Turkish and the mother is from Turk origin and the family members know Turkish language too. The mother wants to make the conversation private as mother-daughter conversation.

2- There is an emotional relationship behind her use of other language except Kurdish. As well as her original language is Turkish, she uses it in times of concern and asking questions from her own family members.

### **Type of code-switching:**

Tag switching: As she switches a small part of her speech to another language (just the word niye ) it can be regarded as tag-switching.

Situational code-switching:

In this communication the impact of guest's presence is obvious and it is the reason behind shifting to another language. So, the situational factors are influential in switching codes

**Functions of Code-Switching:**

- 1- Keeping the conversation private: in this case mother does not want the guests to realize their speech so she uses code-switching for secrecy.
- 2- Emotional function: the mother is from Turkish origin and her own native language is Turkish language, so she is comfortable using her native language in her private conversations.
- 3- Identity expressing function: she returns to her linguistic and cultural background when switches from Kurdish to Turkish, so shifting to Turkish expresses mother native linguistic and cultural background and family's familiarity with it.

**Gumperz's Idea:**

Gumperz in (1982) introduced the theory of "we-code" and "they-code"

To discuss how bilingual individuals apply distinctive languages in distinctive settings.

In this case Kurdish language is "we-code" because it is the primary language of the family and it is inside group language that is used in every day conversations. it usually is informal language of the family and also reflects cultural identity of the family alongside with solidarity and intimacy. Kurdish language indicates the shared identity of family members.

Turkish language is "they- code" language which is applied for particular functions and especially for addressing outsiders, and is used in formal settings and even talking about very private subjects of the family. Turkish (and sometimes Persian) language are second language of this multilingual family and they shift to them suddenly for special subjects.)

The reason behind mother's code-switching from Kurdish to Turkish can be:

- 1- She wants to keep her speech secret from the guests who are strangers here.
- 2- Turkish is not shared default language of the family and guests.
- 3- It is used for keeping private and not in normal communication.

This switch to Turkish language matches Gumperz's "they-code" theory that people switch languages to establish social boundaries with outsiders (here family members and guests.)

Myers- Scotton's Markedness Model:

Carol Myers-Scotton developed markedness model to discuss the reason behind code-switching in conversations: according to this idea:

According to the idea unmarked choice is expected or regular language which is used in particular social settings and marked choice is the language which bilingual individual shifts to it and it is no regular daily used one and only used for particular reasons.

Here Kurdish language is an unmarked selection because the family use it in daily primary conversations. In this example mom should ask her daughter in Kurdish (بۆجي) but instead she prefers to say it in Turkish which is marked choice, since the mother deviated from ordinary primary language to her own original language to hide her speech from guests and most importantly she does it intentionally. when she uses a language that only she and her family know it, she does not do it randomly but there are purposes behind it. So, the use of marked language has social function which is in this case keeping privacy and presence of strangers.

**Finally:**

- 1- The mother shifts her language to Turkish to keep privacy because she does not want the guests know her speech.
- 2- The daughter answers her in Turkish (the next analysis) saying to break down the atmosphere to a humor and funny atmosphere.
- 3- The use of Turkish language between mother and daughter indicates their familiarity with Turkish language and culture.
- 4- The code-switching in this example has the social functions like privacy and expressing mother emotion toward daughter's leave and the daughter follows her with a Turkish saying for humor and expressing cultural identity.

Analysis of daughter's answer (*yolcu yolunda gerek*):

The meaning (a traveler must be on his way)

The reasons behind code-switching:

Here the daughter follows mother's question with a Turkish saying indicating:

- 1- I decide to leave, I should go and I will go.

This saying makes his answer humorous and her use of a Turkish saying makes the atmosphere a little bit funny.

2- She wants to make her purpose clear with using a Turkish saying and in this case the answer becomes more obvious and stronger than using Kurdish language.

**Type of code-switching:**

It is inter-sentential code-switching because the daughter switches the whole sentence into Turkish language.

It is also metaphorical code-switching because she uses a Turkish saying to humor and she say something which means something else.

**Functions of code-switching:**

1- Making the atmosphere humorous and funny:

The daughter can answer her mother in their primary language which is Kurdish but here she prefers to answer in Turkish in order to make a humorous and funny atmosphere and reducing mother's worry because of her leave.

2- Cultural function:

Generally saying and proverbs are symbols of a nation's culture so here using a Turkish saying indicates daughter's familiarity with Turkish culture alongside its language.

3- Identity expressing function:

It is obvious that using a Turkish saying by daughter indicates her connection with mother's origin which is Turkish origin.

Gumperz's Conversational Strategy:

She switches to Turkish for reasons such as making humor and stronger self-expression. Here Kurdish language is we-code and Turkish language is they-code which is used in particular situations and for special purposes.

Myers- Scotton's Markedness Model:

The daughter makes a marked choice by switching to Turkish language instead of answering in primary daily used language which is Kurdish. Using a Turkish saying even can be regarded helpful for the flow of conversation.

**Finally:**

The mother switches from Kurdish language to Turkish language to express her emotion and privacy and the daughter answers her in the same language with a saying to make a funny atmosphere and express family's bilingual identity.

Overall, both of them shift from Kurdish to Turkish language in a very smart way to not only understand each other's purpose but also address each other's emotion.

So, again as the previous example language is not only a tool of communication but also a strong way to express an individual's identity and cultural background.

**Fourth analysis:**

Analysis of brother's speech *روزه کله گنجشکی ده گری؟*

(Are you keeping a sparrow fast?)

Context and meaning:

In a family sitting a day before Ramadhan, the family members talk about fasting in this holy month. The daughter of family is high blood pressure patient and think that it is too difficult to keep fasting without drinking water so she says if it has risk for my health, I will drink only water and not eat (to respect this holy month and in the same time not to be risky for her health).

In this case the brother makes fun of her sister and answers with a sentence that has both Kurdish and Persian words.

The expression ( *روزه کله گنجشکی* ) is a Persian expression with is used for children's fasting when they fast from morning until noon and then from noon until evening. It means they eat lunch despite the grown up fasting which starts from early morning until evening. Here when the brother uses this expression for his sister, he makes fun of his sister and resembles her to a child who cannot fast as a grown-up. The verb of the sentence ( *ده گری* ) is in Kurdish which is the normal primary language of the family in daily conversations.

So, the brother code switches from Kurdish to Persian which is family's second language they learnt it in the years of migration in Iran, and the use of a such an expression indicates the family's familiarity with Persian language.

As mentioned before, the expression refers to a person who cannot fast the whole day and breaks it in a shorter period of time like children and this type of fasting in Iran called (Roozeye kale gonjeshki).

**Type of code-switching:**

This example is of intra-sentential code-switching when words from both languages, Kurdish and Persian, mixed in a single sentence.

However, the sentence's grammar belongs to the Kurdish language which is the main primary language which is spoken in the family and only one Persian phrase used in a sentence of the conversation between sister and brother.

The brother can express his idea in Kurdish language, but he prefers to switch to Persian language.

This type of code-switching is a common type amongst bilingual families. In this case people take words from their second language and inject them to their first grammatical structure for a particular meaning or to express their cultural identity.

It is also metaphorical code-switching because the brother uses an expression which does not mean literally but it conveys a very different meaning. The expression's literally meaning is sparrow head fasting which is not the purpose of the speaker but it means a short childish fasting.

**Function of code-switching:**

1- Humor and making fun is the main function of this code-switching. The speaker wants make fun and establish a sense of humor.

2- Expressing cultural identity: The phrase is from Persian language and using a Persian phrase indicates speaker's his bilingual identity besides his connection to Persian language and culture. The use of such an expression which is used by Persian native speakers shows the family's good familiarity with their second language which they acquired it in migration.

Of course, the use of this Persian expression in Kurdish structure is not random, and it conveys speaker's purpose.

How does it fit with Gumperz's concept ?

In this case Kurdish language is we-code which is family's primary daily conversation language and is used for daily conversation.

They-code is Persian language which is this bilingual family's second language, and they only switch to it for a particular purpose and here the speaker uses it to make joke and fun of his sister.

Unlike the previous example in which the mother switches to Turkish language to make a secrecy atmosphere, here the brother (who is above mother's son) shifts languages for making fun and cultural identity expression. He wants to express his purpose in Persian and for sure saying it in Kurdish would not be that funny.

How does it fit with Myers-Scotton's markedness model?

According to this model Kurdish language is unmarked choice since it is the family's primary native language and at the same time using a Persian expression is a marked choice to serve a particular social and conversational goal which is making humorous atmosphere. This Persian phrase in a Kurdish sentence uses intentionally and not randomly and carries a particular meaning.

This example also indicates that code-switching is not only a shift in languages but also provides important social and conversational role in bilingual communication. Making fun by switching into Persian language will be funny and more expressive.

This conversation proves that bilingual speakers do not code switch randomly but they did it as a tool for making humor, cultural identity expression, and doing an effective conversation in a social context.

Analysis of son's speech ( *بادمجون بم / افت نداره* )

(Eggplants from Bam don't rot)

Context and meaning: The mother talks in a family sitting in Kurdish which is their native language. She wants to warn her son to be careful about his health in the cold winter weather. The son answers her in a Persian proverb (*bademjoone Bam afat nadareh*).

He wants ironically say his mother that he is strong enough and this harsh weather will not impact him.

The city of Bam located in the central part of Iran country and is famous for its eggplants which don't spoil easily with weather changes. The son resembles his body to Bam eggplant that weather change can't influence his health.

The son humorously rejects mother's worry about his health and claims that no need to be worry because he is strong enough to not get sick.

**Type of code-switching:**

It is an example of inter-sentential code-switching. The mother's speech is in Kurdish but the son answers him entirely in Persian language.

Using a Persian proverb by the son not only makes the atmosphere humorous but also makes his answer more effective than used in Kurdish language.

It is also metaphorical code-switching because the speaker does not mean literally meanings of the words but has a deeper purpose which is different from literally meaning. His answer is not related to Bam city or even eggplants but all these words in this sentence have another meaning which indicates his strong body in his own view.

**Function of code-switching:**

1- Making humorous and playful atmosphere: the main function of this code switching is making a playful atmosphere and making fun.

2- Undirect answer to mother worry: the son chooses to reject mother's concern about his health indirectly instead of answering in direct way that make the rejection impolite.

3- Expressing cultural identity: as well as the proverb is from Persian root, it can be a prove that the family members are familiar with Persian language and culture. The son does not code switch randomly, but his choice to change his language to Persian makes his answer more effective.

**Its fitness to Gumperz's concept:**

In this case the Kurdish language is we-code which is family's native language and they use it for daily communication. Mother talks to Kurdish and warns her son of his health and expresses her concern about her family members.

Persian language is they-code which means it is this bilingual family's second language which is used for particular purposes and here the son switches to Persian language

to tell his mother that he is ok and no need to be worry. He does the code-switching intentionally to his second language which is Persian language and it conveys deep cultural and funny meaning.

The son also switches his language to Persian language for the purpose of self-expression and creating a joyful atmosphere.

How does it match Myers-Scotton markedness model

In this example Kurdish language is family members unmarked choice and the son could answer his mother in Kurdish language, but he wants to answer in a neutral position with Persian language which means he rejects his mother's concern without making a strict answer but with a neutral language which is Persian language. So, the answer will be kind of indirect reply.

Markedness choice is using Persian proverb which is used by son intentionally and for some purposes like not making a direct rejection and breaking down the tough atmosphere of mothers worry.

The son's use of Persian proverb not only is a linguistic answer to his mother but reveals his emotion toward his mother and indicates his cultural background.

**Finding:** The conversation between mother and son indicates how code-switching is applied for expressing linguistic and cultural identity where user indirectly wants to convey his deep emotion toward his mother in the way that he does not want to reject him directly. His answer matches with Gumperz's we/they code where Persian language is applied for effect and also it fits with Myers-Scotton's markedness model in which the Persian language is a marked choice of the speaker and used intentionally to convey his thought.

Using a proverb in the second language by a member of the family is not only a linguistic matter but also reflects humor, cultural identity, and rejection purpose. And finally using Persian language in this case makes the answer more effective than Kurdish one.

### **Fifth analysis:**

Analysis of the daughter's speech in Persian:

(ولشون کن... کاری به کارشون نداشته باش، اینا عروسن)

Context and meaning: a conflict or tense conversation is occurring between mother-in-law and a daughter-in-law in the mother's house. Her own daughter is accidentally there as a guest. The mother is angry and nervous about the daughters-in-law's speech. Her daughter wants to calm down her without involving in the harsh conversation, for this reason she chooses to calm down her mother in a language that the daughter-in-law is not familiar with. That's why she says in Persian language: (ولشون کن ... کاری به کارشون نداشته باش, اینا عروسن): neglect them...don't answer them... they are brides...)

Here the daughter is recommending her mother to neglect them. She wants to tell her mother that she is bride and its bride's nature to disobey their mother-in-law.

**Types of code-switching:**

This example obviously is an inter-sentential code-switching. The daughter completely switches her language from Kurdish to Persian because she does not want to get involved in the conflict among mother and daughter in laws.

It is also situational code-switching because the speaker shifts her language to manage the situational context happened at the moment. It is also not a random shift between languages but happens because of a social conflict between some people.

**Function of code-switching:**

High tension management: the daughter wants to put an end to the conflict between mother-in-law and daughter-in-law without getting involved in the conflict. In this case Persian language is a more neutral language and has a formal side to manage this harsh situation.

Shift for the purpose of politeness: Persian language is used as a diplomatic choice to manage the tension among two members of the family.

Social distance: The daughter's language choice to a language which is not their primary native language and which is not a language the bride is familiar with is to make a distance from the conflict and brides and indirectly putting an end to it. Of course, Persian language is used to exclude the daughter-in-law from their conversation because she does not know Persian language.

How it matches Gumperz's we/they code concept:

In this example Kurdish language is we-code which is family's primary language and is used for daily communication and they-code is Persian language which family members use it only for particular purposes and unusual situations. She uses a language which is more neutral in this conflict and for this reason he uses Persian language. Of course, bride's unfamiliarity with their second language is the main cause that she uses it to talk to her mother who is familiar with it.

The use of Persian language by the daughter is a very clever choice to finish the conflict in a neutral and indirectly position.

How does it fit with Myers-Scotton's markedness model

As it is clear markedness model discusses the reason or reasons behind code-switching and proved that it is not random. Here the daughter switches code from Kurdish to Persian and Kurdish language is her unmarked choice. in this case if the daughter tries to calm down the situation in Kurdish, not only it would not be effective as Persian language but also may cause her involvement in the conflict which would not be a good choice.

The Persian language is her marked choice and she intentionally uses it for a particular purpose and here the purpose is managing the conflict.

The Persian language is applied deliberately to indirectly manage the harsh situation. Of course, using Persian language is a diplomatic choice to reduce the strict situation at home.

**Finding:** above example of code-switching proves that bilingual speakers can switch codes strategically to manage social situations. The mother talks in Kurdish to express her strong feeling toward her daughter-in-law's disobedience but her daughter talks to her in Persian to control the tension and make a neutral atmosphere.

The switch matches Gumperz's we/they code theory in which Kurdish is the family member's "we-code", and Persian is their "they-code" to exclude the outsiders (here the bride) from the communication.

Additionally, it matches Myers-Scotton's markedness model in the case Persian is daughter's marked choice which is used deliberately to manage a special social context.

Obviously, this example can make it clear that code-switching can be strong social tool to manage distinctive situations.

## **6. Conclusions**

The following conclusions were drawn from the data analysis:

1. Code-switching is a source of communication and is applied for better comprehension, emphasize, clarifying, and expressing feelings and emotions.
2. Emotional conditions are very important reasons that make the speaker change the used language for better expressing feelings of angers, happiness, frustration among others. This indicates that code-switching plays a bridge role between language and feelings in the cases discussed earlier.
3. One of the main reasons that cause change in language is topic shift. As the speaker (from the mentioned cases) wants to shift the topic, tries to change the language. As it is inferred from data analysis that languages like Persian or English are more frequently used for formal topics and Kurdish language is more often used for private or family matters. This approves the truth that language selection reflects the significance of the topic.
4. The analysis of the recorded conversations revealed that younger participants engaged in code-switching more frequently, often switching for social or stylistic reasons. In contrast, older participants showed greater consistency in using their mother tongue and tended to switch languages only in specific functional or formal contexts. This suggests that age plays a significant role in language selection patterns among the study's participants.
5. Code-switching reflects aspects of the speaker's identity. Among family members who have lived in various regions, code-switching functions as a way to express or negotiate their multilingual experiences and affiliations, rather than simply signaling multilingualism itself.
6. All the above points emphasize that code-switching is not only a matter of communication but also conveys social meanings and impacted by emotional, contextual and relationship aspects.

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تۆیژینه وه که به دوا داچوون بۆ دیاردهی گۆپینی زمانی ئاخوتن له ناو خیزانیکی کورد – عێراقیدا دهکات، تیشک دهخاته سهه گفوتوگۆی پۆتینی پۆژانه که تییدا زمانی کوردی و تورکی زالن له هه مان کاتدا زمانه کانی فارسی و ئینگلیزی و عهره بی ناوبه ناو بۆ خزمه تکردنی فره مانا به کارده هینرین. تۆیژینه وه یه کی که یسیکه ئامانجی په نگدانه وهی ئالۆزی و چری به کاره یانی زمانه له ژيانی پۆژانه ی خیزانه فره زمانه کاند

یتناول هذا البحث ظاهرة تبادل اللغات داخل عائلة كردية عراقية، مع التركيز على المحادثات اليومية التي تهيم فيها اللغتان الكردية والتركية، بينما تُستخدم الفارسية والإنجليزية والعربية أحياناً لدلالات متعددة. ويهدف البحث إلى إبراز تعقيد وكثافة استخدام اللغة في الحياة اليومية للعائلات متعددة اللغات.