

Code-switching in Kurdish Radio Broadcasting

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ABSTRACT

This research examines patterns, functions, and sociolinguistic impacts of code-switching in Kurdish radio broadcastings. The aim of this study is to analyze how and why Kurdish-English code-switching occurs in radio media, and to identify its types and functions in sociolinguistic contexts. The significance of this study is to present code-switching as a communicative and strategic resource. Intra-sentential switching marks the highest level of bilingual ability and English dependence. Furthermore, inter-sentential switching is used for rhetorical purposes, while tag-switching serves stylistic roles. Poplack's (1980) theoretical framework is adopted in the analysis of the data, focusing on three types: inter-sentential, intra-sentential, and tag-switching. The research chooses ten programs, with almost 300 minutes of recorded data as the corpus from different radio stations and fields including health, politics, education, technology, and entertainment. A mixed method (qualitative descriptive and quantitative) is used. The study concludes that code-switching between Kurdish and English is highly embedded in sociolinguistic processes motivated by audience expectation, topic specificity, and the spread of English as a global language. In addition, the study reveals that intra-sentential switching is the most frequently occurring type at 73.3% of all instances, while 16.3% inter-sentential switching, and

tag-switching represents 10.5%. This distribution highlights intra-sentential switching as the dominant form within the dataset.

1. Introduction

Human beings are social creatures and require communication to share information, and therefore language is an essential. Language and society are inseparable, and society require a language. Sociolinguistics, being a sub-field of linguistics, investigates the tie between society and language. According Wardhaugh (2006), sociolinguistics focuses on the organization of language and how it performs in communication and seeks to enrich our knowledge on language.

There are thousands forms of languages used in the world, such as official languages, mother tongues, and vernacular. Therefore, this leads to code-switching. This phenomenon occurs when speakers change between languages for convenience, efficiency, modernization.

Researchers have established that code-switching facilitates communication and have many social functions to fill. It is normally an indicator of speakers' social or cultural identity and can guide ethnic identity through language. It also serves as intentional device of a goal to an interaction. With a rise in multilingualism in the world, code-switching becomes more integrated in everyday communication. Research on it, is helpful when investigating the expansion and development of language in diverse communities.

Code-switching is common among multilingual speakers, who often switch codes in conversation. It serves essential communicative and cognitive functions and is now deeply rooted in academic discourses.

1.1 Research Problem

In Iraqi Kurdistan, Kurdish media advance the Kurdish language and identity. However, habitual Code-switching between Kurdish, English, and other languages in radio broadcasting raise sociolinguistic issues. This practice reflects the region's

multilingual reality, where Kurdish, Arabic, and English coexist. While this switch occurs in media, little research addresses the underlying motivations or their impact on language use, identity, and audience perception. Though useful for engaging diverse audiences, they may obstruct Kurdish language maintenance, development and cultural identity promotion.

1.2 Research Questions

1. How common is Code-switching among Kurdish radio presenters in Kurdish radio broadcasting?
2. Where does and which field Code-switching occur most often?
3. What are the sociolinguistic reasons for using Code-switching in Kurdish radio broadcasting?

1.3 Objectives

1. To acknowledge the extensiveness of Code-switching in Kurdish radio broadcasting.
2. To explore the sociolinguistic circumstances of Code-switching, including education, health, technology and entertainments.
3. To explore the functions and the functions played by Code-switching in media communication, particularly in Kurdish radio programs.

1.4 Significance of the study

The significance of this study is to present code-switching as a communicative and strategic resource. This research will make a contribution to sociolinguistic studies through empirical findings on Code-switching in the media (Kurdish Radio Broadcasting) environment. It will also be providing media practitioners with real-life information on language use. Moreover, the research will be making a contribution towards understanding the linguistic landscape and the sociocultural dynamic of the Kurdish presenters. The study provides an important contribution to the language and media dynamic in a bilingual context.

2. Literature Review

2.1 Definition of Code

Code is defined as a structured system employed by two or more individuals to facilitate communication. It can also refer to a specific language form, with its meaning comprehended only by certain participants engaged in the dialogue. Code is also considered as a system of speech where language elements with varying characteristics are used, reflecting the background, speaker, and the relationship between the speaker and listener during communication.

Wardhaugh and Fuller (2015) explain that language serves both individual and collective functions, suggesting that individuals who communicate in similar ways, using the same language, dialect, or variety, are essentially using a shared linguistic "code." This shared code identifies them as part of the same speech community

2.2 Code-switching

Code-switching, as defined by Auer (1998, p.1), involves "the alternating use of two or more 'codes' within one conversation," and in this case codes refer to different languages or dialects used by a bilingual or multilingual speaker. This switching is not arbitrary; it is a sophisticated decision reflecting and shaping the relationship between speakers, making it a prominent part of communicative behaviour in bilingual and multilingual contexts. Wardhaugh and Fuller (2015) explain that language serves both individual and collective functions, suggesting that individuals who communicate in similar ways, using the same language, dialect, or variety, are essentially using a shared linguistic "code." This shared code identifies them as part of the same speech community

2.2.1 Types of Code-switching

According (Poplack, 1980), there are three main types of code-switching:

1. **Inter-sentential Switching**, this type occurs between sentences, where one sentence is in one language, and the next sentence is in another. It often requires a high degree of fluency in both languages, as the switch is clear and occurs at grammatical boundaries.

2. **Intra-sentential Switching**, this type occurs within a single sentence or clause. It's considered a complex form of code-switching, demanding advanced grammatical and syntactical knowledge of both languages since the switch happens without disrupting sentence structure.
3. **Tag Switching**, here, fixed phrases or tags (such as "you know," "I mean") are inserted in one language while the rest of the sentence is in another. This type of switching is often easier to produce and requires minimal linguistic competence in the second language.

2.3 Multilingualism

In many parts of the world, multilingualism is common, with a measurable impact on the social life of communities. For example, people in Amazon communities like that of the Tukano switch naturally from one language to another in day-to-day exchanges. Much of this multilingualism is due to social practices like marriage, where the family environment brings together distinct languages. "The ability to speak several languages is a marker of integration and social solidarity here" (Wardhaugh, 2010: 94). Likewise, in New Guinea's Siane community, people speak multiple languages according to the established requirements of specific circumstances, once more illustrating how the use of language is pragmatic (Wardhaugh, 2010: 94).

speaking more than one language, often referred to as bilingualism or multilingualism, is the standard in many parts of the world, where people frequently perform the ordinary functions of life in at least two languages. In many countries, being bilingual is not only common but also a must to facilitate communication and social integration (Moradi, 2014: 108).

In parts of the world, being able to speak two or more languages is not only common, but also a requirement to socialize with others. For the Tukano and the Siane, speaking a single language would be abnormal because several languages are required to mediate into desirable social and cultural liaisons.

2.4 Bilingualism

Spolsky (1998) defines bilingualism as the ability to produce two languages, at least to the point of relatively functional use of a second language. A bilingual individual,

according to Richard (2003), utilizes two languages with varying proficiencies, although their abilities tend to be stronger in one language than in another.

According to Weinreich (1968), where bilingualism is defined as the practice of alternating between two languages, the bilinguals are the ones who do so.

Thus, according to the above explanation, bilingualism refers to the ability of an individual to be able to speak and understand more than one language. Despite being attributable to many factors, one of them is to your educational background. The highest education has influence on how many languages a person speaks.

3. Methodology and Data Collection

3.1 Methodology

This research employs a descriptive research design with a mixed approach (qualitative and quantitative), which is in harmony with the nature of the research.

3.2 The Data

The researcher attempts to gather data by recording radio programs. Apparently, many of the radio conversations and dialogues are spontaneous, apart from some of the programs which are structured regarding to arranging the segments of conversation, such as news shows, weather forecast, some business entertainments and technology.

3.3 Model of Analysis

The materials for this study are words, or "transcripts," of recorded discussions on different radio stations. The discussions are between the presenters and the guests. The conversations are various in term of time duration and is divided into two parts: opening and question-and-answer between the presenters and the guests and in terms of diversity of program contexts, including medical, technology, entertainment, politics, music and art. Furthermore, researcher attempts to choose radio shows arbitrarily from the radio stations, including different fields, such as such as health, education, politics, occupation, language, environment, and technology.

4- Code-switching in Media

Today's interconnected world fosters a linguistic diversity of global communication, especially with the emergence of social media platforms and digital news sites. As the most popular sociolinguistic phenomenon in the media, code-switching engages bilingual and multilingual audiences. Code-switching is the practice of switching between two languages in a formal or an informal conversation or in a discourse. This is strategy that is relevant beyond the classroom, not only enhancing communication, but also expressing social identity and cultural context.

4.1 Code-Switching in Social Media

Social media has revolutionized the way humans communicate beyond language barriers. According to Nordin (2023), Facebook, Twitter, and Instagram are among the platforms; they are major sites in which the user switches between codes, and mixes the codes. The practice is especially widespread among bilingual or multilingual users who switch between languages depending on their audience, context or subject of discussion. Nordin (2023) believes that this trend is influenced by a combination of factors, such as the desire for cultural identity, the need to connect with a diverse audience, and the drive to conform with social norms in the online community (Nordin, 2023).

4.2 Code-Switching in News Media

Code-switching also plays an important role in news media, especially in newspapers, to reach bilingual readers. Sugiawan et al. (2022) discuss how newspaper headlines, more distinctly so in multilingual societies, often include strands of code-switching to attract readers' attention. This approach serves to acknowledge the multilingual backgrounds of a wide-reaching audience, ultimately bridging cultural and linguistic gaps to transmit the message effectively. The work of Sugiawan et al. (2022) exemplifies this fusion of meanings not only as a functional outcome but also as some strategic option weavers to maintain relevance and accessibility to the community in a multicultural society environment.

4.3 Factors Influencing Code-Switching in Media

There are a number of social, cultural, and cognitive reasons why code-switching develops in media. One such factor is the social context in which the communication occurs. This practice sometimes makes it easier to understand and creates a feeling of belonging, especially in multilingual settings (Ahmad & Jabeen, 2023). By the same token, on social media, users frequently engage in code-switching to better resonate with their audience, solidarity, showcasing linguistic proficiency, or simply conforming to the digital norms of user behavior.

In the domain of social media and news though, this code-switching does have beneficial meaning, promoting user engagement and information dispersal. Simply tailoring language to align with a target audience's culture can stimulate readers to relate and feel a sense of connection with a media outlet. In addition to that, such practices promote inclusivity allow diverse users to engage in discussions and access the related information in the languages of their choice.

5. Media and Kurdish Identity

Media with all platforms, has played a transformative role in shaping and asserting a Kurdish identity across borders. Sheyholislami and Ekici, among others, have studied the way Kurdish media via linguistic and visual genres that appeals to Kurds across the world helps to accumulate a unified Kurdish identity.

The contribution of the media to Kurdish identity construction has also been extensively covered in the scholarly literature, more so under diaspora and transnationalism contexts. Kurdish media has historically functioned as an instrument of community construction such that a reterritorialized national community was capable of uniting and achieving a sense of cohesion despite physical dispersal, argues Smets and Sengul (2016, p. 248). This is reflective of broader discussion surrounding how media can make possible national identity beyond state limits, and in particular for oppressed or state-less ethnic groups.

Events in those parts of Kurdistan, the emergence of Kurdish diaspora, and the widespread availability of satellite TV and the internet in recent years have helped cement a sense of Kurdishhood - a broader identity that incorporates Kurds in Iraq,

Turkey, Iran and Syria. The latter provides an opportunity for Kurds from various parts of the world to communicate, and if not a full-on political forum, become a shared identity platform devoid of much regional political divisions (Sheyholislami, 2011). Kurdish media channels, such as MED-TV, Roj TV and Kurdistan TV are a crucial part of this, as they provide Kurds with a platform to communicate and connect, developing a shared identity as members of the Kurdish community (Sheyholislami, 2011).

6. Code-switching in Kurdish Media

One of the major aspects in the study of communication in this multilingual context is code-switching for which Kurdish media are a crucial platform. In Iraq's sociolinguistic surroundings, Kurdish speakers frequently switch between languages such as Kurdish, Arabic, and English in media forums. This linguistic interplay is both a manifestation of Iraq's layered cultural historical past as well as a method to communicate specific meanings for a myriad of audiences. Code-switching practices which reflects a complex set of skills related to the social and functional aspects of a language are employed by the Kurdish media individuals who circulate in different spaces to exploit the linguistic environment to make their message more clearly relevant and authentic. We will analyze this duality of using code-switching in Kurdish media aims at how it works as a model of a language bridge and a social expressiveness (Zebari, 2014).

Code-switching is common between Kurdish and Arabic and Kurdish and English in Kurdish media. Bilingualism among Kurdish speakers is mainly due to historical and political factors, such as the prominence of Arabic language in the Ba'ath regime in Iraq, and it has been manifested more in professional and semi-official domains. As a result, Kurdish media professionals often code-switch today, changing languages in mid-conversation or mid-broadcast to reach different audience segments or imply particular nuances. An example of this move could be writing for/to include or exclude certain audiences or, to highlight certain people within a conversation (Zebari, 2014).

7. Data Analysis, Findings and Discussions

7.1 Results and Discussion of Code-switching in Kurdish Radio Broadcasting

This section introduces the results of code-switching analysis on ten Kurdish programs from different radio stations, which amount to around 300 minutes of audio recordings. Programs discuss a range of issues — such as health, education, politics, occupation, language, environment, and technology — offering an overview of language use in Kurdish media discourse. In accordance with Poplack's (1980) code-switching typology, differing between inter-sentential, intra-sentential, and tag-switching, data shows uniform but varied patterns of switching by domain and purpose of each program. Program-by-program discussion with a single example of each switching type per program and the percentage breakdown of the types of switching is given below. The chapter summarizes the discussion with a complete motivation and outline analysis on sociolinguistic and contextual grounds.

The first recording, CV Line Podcast by Rudaw FM, is aimed at aiming career advancement and human resource policies. The show observed that intra-sentential code-switching appeared 71% of the time. One of the instances is the sentence "shock dekat," where the English noun "shock" is perfectly integrated into Kurdish verbal structure. Another common instance is when words such as "marketing" and "eye-contact" are used within Kurdish syntax and are given Kurdish suffixes. There was switch between sentences in 29% of the material, usually for quoted or topic shift — like, "ChatGPT na, belam LinkedIn ew pirsîyarane giştîyane têdaye." Here, the speaker shifts from one English source to another to communicate in Kurdish. Peculiarly, tag-switching was not seen in this program. The high intra-sentential rate is a sign of high-level bilingual proficiency and functional dependence on English vocabulary in career and business advisory situations, where English terms will be considered more accurate or internationally accepted.

The second program, Dr. Karzan Podcast, and that is dedicated to public health, is rich in medical vocabulary. Inter-sentential switching covers 33%, like in "Generator weku molîdeyek ke kareba debexşê," where "generator" entails conceptual switching, followed by technical discussion. Intra-sentential switching covers 33%, like in " Renge dile kutê ştêkî Physiology bê, bo nîmune to katêk stress û fişarî derûnît lesere," where

"Physiology" and "stress" are inserted in Kurdish syntax. Tag-switching accounts for 33%, e.g., "Sympathetic System û Parasympathetic," in the case of foreign technical tags that are grammatically autonomous. The program indicates that in handling scientific or academic subjects, speakers universally apply English terms for purposes of science because such subjects are most typically presented in English-language textbooks and universities.

The third program is "Pzişki to,Your Doctor," a health education program of Kurdistan24 FM, and shows the greatest distribution of medical and scientific terminology. Inter-sentential switching was found in 22% of the speech, as in "paper û textbook danrawa," where learned references are introduced. Most frequent is intra-sentential switching, at 67%, characterized by the morphology of sentences such as "anti-biotic resistance-e" and "FDA approve nîn" evidencing high-level borrowing and morpho-syntactic integration. Tag-switching, for 11%, comprises words such as "specifically," which play discourse-organizing roles. The trend indicates functional bilingualism in health communication, where English is not only used as a source of vocabulary but also as an education and authority marker.

The fourth record, "Zimanê Me," (Our Language), is a language interview show, and English switching takes place here as well. Inter-sentential switching takes place in 13%, such as "God wergêrawe," with borrowing vocabularies. Intra-sentential switching takes place in 50%, such as "traffic light danenrawê" and "System-eke," showing integration of popular English expressions. Tag-switching takes place in 37%, such as "Team-êk" and "CV-yan," showing integration without syntactic interference. This indicates that in Kurdish language-focused courses, English switching is regular, possibly because of globalization and the need to talk about contemporary concepts. In the fifth recording, "Hevpeyvîn" (Discussion), a cultural film-program, inter-sentential switching is as observed in 33%, for example, "comedy bû," and "characterkan xoy comedyn," where English broad terms are inevitably adopted. Intra-sentential switching occurs in 50% of turns. These are such as "Corona," "concept," and "lockdown" all words of the COVID-19 times and global film vocabulary. Tag-switching was observed in 17%, for example, "marketing biken," which was used for the purpose of promotion discussion. It is English-dominated,

especially since media is extremely international in scope and cinema language dominates.

The sixth program, "Karvedan," (The Interaction) is a political discussion program, employed English with greater restraint. Intra-sentential switching was 89%, and instances like "federal," "democracy," and "principle" were embedded in Kurdish speech. Tag-switching occurred in 11%, and one-word insertions like "point-ê." No inter-sentential switching was identified. These findings indicate that political discourse employs English selectively only for specialized terms which have been standardized internationally but not for stylistic contrast or stress.

"Green Box", is a climate and agriculture podcast, inter-sentential switching 20% is illustrated by requests like "Green Box legeltanim," indicating a shift from Kurdish to branded English terminology. The occurrences of intra-sentential switching in 60% of turns. Embedded English use is illustrated by collocations like "sector-î kîştûkalî" and "check-ekî". Tag-switching occurs in 20%, like "chapter-êk." These are borrowed from world discourse on climate change, in which the majority of technical terms are borrowed from English without local synonyms.

In eighth recording, "Rudaw Corner", an English-grounded promotion of education, intra-sentential switching is 100% pure. Not a single instance of inter-sentential or tag-switching was found. Some typical examples are "business", "system", "logo", and "search", all inserted into Kurdish morphology appropriately. Usage is showing pedagogical purposes — encouraging bilingual fluency by the insertion of meaningful world-related words in a Kurdish construct, with a focus on professional and functional usage.

"Alu Pari", "Hello Pari" is Ava Radio's live listener-interaction program, exhibits 13% of instances of inter-sentential switching were found, where brand names such as "Viking Restaurant" are in isolation. Intra-sentential switching in 74% of the instances, with internet-type lexis such as "comment," "live-yê," "share" embedded in sentences. Tag-switching was found in 13%, through sudden insertions such as "comment" or "popcorn." This shows the impact of digital culture and branding, where English lexis is favored since it is up-to-date and familiar.

Finally, MIX FM's special show on AI and internet deception exhibits complex, fluent code-switching. Intra-sentential switching consists of 84%, such as "AI," "Follower-î,"

"Bot-n," "Networking," and "Tool-ane," the majority of which have no obvious Kurdish equivalents. Inter-sentential switching consisted of 16%, such as clear words like "Too good to be true" and "What you put on internet, stays on." Tag-switching was not found. This extensive use of English itself is a witness to the globalized discursive landscape surrounding AI and a proof of users' conscious attempt to identify with globalized knowledge and cyber awareness.

7.2 Explanation and Sociolinguistic Implications

Patterns of code-switching as found on the ten Kurdish radio shows illustrate an evolved sociolinguistic process deeply rooted in language, identity, professionalism, and media communication. The rate of intra-sentential switching on almost all of the areas of investigation indicates that there is extensive structural and pragmatic integration of English into Kurdish radio discourse. This type of switching, where English words are inserted into Kurdish sentence structures, demonstrates both a dependence on English vocabulary and a grammatical adjustment process. In this process, the English elements are adapted to Kurdish through features such as suffixation, plural forms, or phonological changes. These types of shifts show that English insertions are not just borrowings or extraneous quotations but are functioning as part of the active speech repertoire of the speaker a characteristic of fluent bilingualism.

The frequency of intra-sentential code-switching also indicates the specialized nature of the content of the topic of the broadcasts. Health, technology, education, and digital culture which together made up the majority of the dataset are areas that draw extensively on English vocabulary both internationally and within Kurdish contexts. In such cases, code-switching serves as a lexical resource strategy, which allows speakers to represent complex or technical ideas faithfully and successfully. This supports Poplack's (1980) discovery that intra-sentential switching is most likely between competent bilinguals capable of maintaining grammatical coherence while embedding lexically specialized material from another language.

By contrast, inter-sentential switching, while not so common, serves equally in communicative purpose. This includes the insertion of a whole English clause or sentence into Kurdish sentences, and comes with a tendency to be limited to natural

discourse boundary. Inter-sentential switching marks a change of register, topic, or attitude of the speaker, and is usually reserved for quotation, highlighting, or the giving of familiar phrases. For instance, employing a phrase like "Too good to be true" or "What you put on internet, stays on" is not just semantic addition; it also carries cultural legitimacy and broad authority that lends the speaker's statement credibility. This thus makes code-switching in Kurdish radio discourse not only linguistic accuracy but also a performative act that links the local story with prevalent global stories. It makes the speakers position themselves in transnational discourses without ever necessarily speaking from a Kurdish standpoint.

Tag-switching, the least common, shows how single-word additions or brief English utterances serve to mark discourse signaling emphasis, clarification, or cohesion in a sentence. "Specifically," "team," "comment," or "point" are some of the words that have the potential to serve pragmatically without interfering with the syntax of a sentence. The insertions serve to mark naturalization of some English items in spoken Kurdish, particularly in the media where presenters constantly regulate speech turns, mark topics, and serve to sustain the listeners' interest. In these contexts, tag-switching is an indication of stylistic adaptation and pragmatic facilitation on the part of the speaker, whereby the use of a single loan word is capable of modifying slightly the tone or the structure of the message.

From a more general sociolinguistic point of view, the results of this research indicate that Kurdish radio broadcasting code-switching is directly connected to social identity, education, and audience expectations. Presenters and guests also frequently switch codes to exhibit professionalism, specialist knowledge, and cosmopolitan identity, particularly in those programs covering academic, scientific, or international issues. Use of English in such contexts is not merely a matter of language need but also social positioning. A positioning strategy relative to world norms, signaling status, or creating a sense of feel for hearers whose presumed facility in English is to be addressed.

Notably, variation in code-switching between programs also signals audience design. To give an example, shows such as Rudaw Corner and Dr. Karzan Podcast seem to address an audience keen on or already conversant with English terms. So that bilingualism is no longer tolerated but is rather expected. In contrast, political and

cultural constructs like Karvedan or Hevpeyvîn are marked by more differentiated or self-contained code-switching, using English for technical or institutional terminology but not for aesthetic play. The implication here is the applicability of domain specificity and audience interest as determinants of language use in media.

Additionally, the degree of English vocabulary even within the most linguistics-oriented programs i.e., “Zimanê Me” suggests that code-switching is becoming more and more of an accepted feature of Kurdish broadcast speech. This acceptance comes with broader sociocultural changes within the Kurdistan Region, as English continues to be linked to higher education and to technical literacy and economic growth. Within such a framework, code-switching has symbolic capital too, it marks the speaker as modern, cosmopolitan, and linguistically competent. But in the process, it creates important questions regarding linguistic purity, identity, and belonging, particularly as Kurdish speakers find themselves switching between preserving their language and being competent to access global discourses.

Lastly, it should be noted that there is a possible long-term impact on Kurdish language through constant code-switching in media. As English words increasingly enter the Kurdish syntax and morphology, they will eventually transform from code-switched to permanent borrowings, particularly in high-frequency domains such as technology, trade, and education. This has language planning, term-formation, and language policy implications, especially if Kurdish is to continue as the dominant medium of education and public communication. If unstandardized spontaneous code-switching enriches but fragments the language, creating stylistic deviation between media, academic, and colloquial Kurdish.

Finally, code-switching in Kurdish radio broadcasting is an essential and dynamic language practice. It is not unpredictable and not suggestive of linguistic deterioration, but instead a tactical and usually a required solution to sociolinguistic conflict. It enables speakers to manage the limitations of vocabulary, the demands of listeners, and the challenges of globalization, yet retain a double linguistic identity. The application of Poplack's methodology and theoretical framework enabled it to be categorized systematically and in depth this phenomenon, illustrating how every type of switching has a particular function in bilingual media communication. This way, apart from contributing to Kurdish language use in the media, this research has

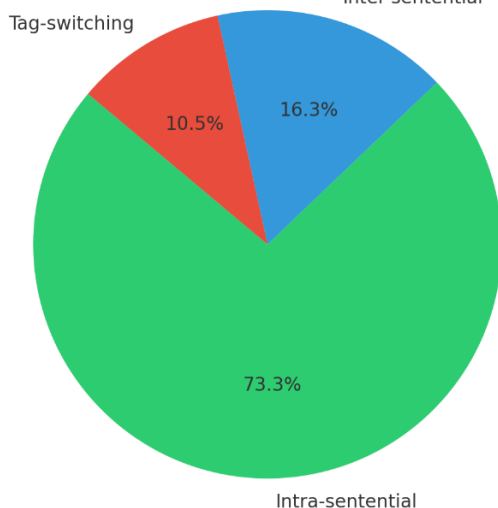
contributed to general issues of bilingualism, language contact, and sociolinguistic adaptation in an era of globalization.

Figure 8.1 The table presents the names of the recorded radio programs, the total number of examples, and the percentage range of each type of code-switching within each program.

NO.	Recording Program	Total Examples	% Intra	% Inter	% Tag
1	CV Line Podcast	7	71%	29%	0%
2	Dr. Karzan Podcast	3	33%	33%	33%
3	Pzişki to (Your Doctor)	9	67%	22%	11%
4	Zimanê Me (Our Language)	8	50%	13%	37%
5	Hevpeyvîn (Discussion)	6	50%	33%	17%
6	Karvedan (Reaction)	9	89%	0%	11%
7	Green Box	5	60%	20%	20%
8	Rudaw Corner	11	100%	0%	0%
9	Alu Pari (Hello Pari)	8	74%	13%	13%
10	MIX FM (AI Program)	25	84%	16%	0%

Figure 8.2 The circle chart shows the rate of percentage of types code-switching in all ten recorded programs.

Distribution of Code-Switching Types in Kurdish Radio Broadcasting



8. Conclusions

This research investigated use and functions of code-switching in Kurdish radio program broadcastings, focusing on ten diverse programs offering a cross-section of subjects including health, politics, and education, through to technology, culture, and digital media. Under qualitative descriptive and quantitative analysis informed by Poplack's (1980) typology, the research identified repetitive and focused on the use of code-switching between Kurdish and English in these programs. Intra-sentential switching was the most frequent form, indicating radio interviewers and interviewees were highly bilingual, particularly in areas such as science, health, and technology where English terms prove to be unavoidable and contextually appropriate.

Inter-sentential switches are most often rhetorical or emphatic in function, indicating topic shift or citing authority, whereas tag-switching provides stylistic enhancement and pragmatic function without disturbing sentence flow.

Furthermore, all forms of switching serve a communicative purpose and are instances in an extended pattern of functional bilingualism and sociocultural congruence. The study concludes that Kurdish radio code-switching is not accidental but rather an adaptive and strategic linguistic use under the pressures of the forces of

sociolinguistic demands, topic specificity, audience expectation, and the internationalization of English as an international language.

Broadly speaking, the research brings to light media as a reflector and shaper of multilingual society language use. Kurdish media, especially radio, is a live platform wherein identity, education, and globalization meet. Code-switching is used as a marker of modernity, professionalization, and linguistic flexibility, but also drawing important issues regarding language policy, lexical borrowing, and the changing status of Kurdish in contact with English. As English becomes ever more prominent in classroom and workplace settings across the Kurdistan Region, greater reliance on code-switching in media communication has the potential to have significant long-term impacts on language standardization, media literacy, and linguistic identity.

Finally, the study demonstrates that code-switching is not evidence of linguistic weakness but an advanced communicative instrument finishing linguistic deficiency, enhancing expression, and facilitating Kurdish speakers' accommodation towards the demanding requirements of contemporary media communication.

9. Recommendations and Suggestions

9.1 Encouragement of Kurdish Language Use and Maintenance

When code-switching increases and more English is being used in the media, conscious action will have to be taken to maintain Kurdish. This will involve making it more convenient to produce and disseminate Kurdish-language media, enhancing community language programs, and instilling linguistic pride among Kurdish speakers. Highlighting the cultural and historical depth of Kurdish will deconstruct world languages' dominance and enable Kurdish to live on as a living, dynamic language from generation to generation.

9.2 Development of Kurdish-English Technical Dictionaries

Given that intra-sentential code-switching occurs most frequently in the technical fields of health, technology, and education, action should be taken at once towards producing Kurdish equivalents or employing standardized loanwords for standard English words to be used on a regular basis. Language planning authorities and

academic institution should collaborate to compile and popularize bilingual glossaries following clear principles of transparency and linguistic continuity to be employed in public discourse.

9.3 Integration of Code-Switching Awareness in Media Training

Since the role of code-switching is both functional and strategic in Kurdish radio broadcasting, it is practical that training radio presenters and reporters in the Kurdistan Region involve courses on bilingual communication and sociolinguistics. This will make the media practitioners aware of when and how to apply code-switching in a way that multiple audiences are provided to without compromising linguistic integrity.

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زمانگۆڕین له په‌خشی رادیۆی کوردیدا

پوخته:

ئهم توێژینه‌وه‌یه، به‌ ناوێشیانی (زمانگۆڕین له‌ په‌خشی رادیۆی کوردیدا)، لیکۆڵینه‌وه له‌ جۆر و ئه‌رك و کاریگه‌رییه‌ زمانه‌وانیه‌ کۆمه‌لایه‌تییه‌کان زمانگۆڕین (کۆد گۆڕین)، له‌ په‌خشی رادیۆیی کوردیدا ده‌کات. ئاماڤ له‌م توێژینه‌وه‌یه، شیکردنه‌وه‌یه‌که‌ که‌ چۆن و بۆچی زمانگۆڕین له‌نیوان کوردی-ئینگلیزی له‌ میدیا و په‌خشی رادیۆدا ڕووده‌دات، هه‌روه‌ها ده‌ستنیشانکردنی جۆر و ئه‌رکه‌کانی له‌ چوارچێوه‌ی زمانه‌وانیی کۆمه‌لایه‌تیدا. گرنگی ئهم توێژینه‌وه‌یه‌ ئه‌وه‌یه، که‌ گۆڕینی زمان وه‌ک سه‌رچاوه‌یه‌کی گه‌توگۆ و ستراتیژی ب‌خاته‌ڕوو. له‌م توێژینه‌وه‌یه‌دا، گۆڕینی ناوڕه‌سته‌یی زۆرت‌رین ئاستی توانای دوو زمانزانی و پ‌ش‌ته‌ستن به‌ زمانی ئینگلیزی ده‌رده‌خات. جگه‌ له‌وه‌ش، گۆڕینی نیوان پ‌سته‌یی، زۆرت‌ر بۆ مه‌به‌ستی ره‌وانب‌یژی به‌کارده‌ه‌ین‌رێت، له‌ کاتیکدا کلکه‌گۆڕین زۆرت‌ر بۆ مه‌به‌ستی شیوازاناسی به‌کار ده‌ه‌ین‌رێت. له‌م توێژینه‌وه‌دا (۱۰) به‌رنامه‌ی رادیۆیی، که‌ نزیکه‌ی (۳۰۰) خوله‌ک داتای تۆمارکراو وه‌کو که‌رسته‌ی توێژینه‌وه‌ به‌کاره‌ین‌راون، که‌ چه‌ند و‌ی‌ستگه‌ی رادیۆیی و بواری جیاوازی له‌ خۆده‌گرێت، که‌ بریتین له‌: (بواره‌کانی ته‌ندروستی، سیاسیی، په‌روه‌رده‌یی، ته‌کنه‌لۆژیا و کات به‌سه‌ربردن). تیۆری پۆپلاک (1980)، له‌م توێژینه‌وه‌یه‌ په‌یره‌و‌کراوه، که‌ تیایدا سه‌رنج ده‌خاته‌ سه‌ر سێ جۆر: (زمانگۆڕینی له‌ ئاستی نیوان پ‌سته‌یی و ناوڕه‌سته‌یی و کلکه‌گۆڕین). ر‌ی‌بازی ئهم توێژینه‌وه‌یه، بریتیه‌ له‌ شیوازی تیکه‌ل‌اوی وه‌سفی (چۆنایه‌تی و چه‌ندایه‌تی). له‌م توێژینه‌وه‌یه‌ به‌و ئه‌نجامه‌ ده‌گه‌ین، که‌ گۆڕینی زمان له‌ نیوان زمانی کوردی و ئینگلیزیدا به‌ شیوه‌یه‌کی به‌رچاو له‌ پ‌رۆسه‌ی زمانه‌وانی کۆمه‌لایه‌تیدا چه‌سپاوه، که‌ به‌هۆی پ‌النه‌ری خواستی بیسه‌ر و تاییه‌تمه‌ندی باب‌ه‌ت و ب‌لا‌وب‌وونه‌وه‌ی زمانی ئینگلیزی وه‌ک زمانیک‌ی جیهانی ره‌نگی داوه‌ته‌وه. سه‌ره‌پای ئه‌وه‌ش، له‌م

تويژينه وهيه دا، ئەمه پوون بۆته وه، كه زمانگۆپینی ناوڤستهیی بهربلاوترین جوړه، كه پړژه كهی دهگاته (73.3%) و زمانگۆپینی نیوان رستهیی (16.3%)، وه كلكه گۆپین دهگاته پړژهی (10.5%). وه شیوازی گۆپینی زمان له سهر ئاستی ناوڤستهیی، وهك بهربلاوترین جوړه له تهواوی داتا كۆكراوه كانی ئەم تويژينه وهيه.

التغيير اللغة في البث الإذاعي الكردي

ملخص:

في البحث المعنون بعنوان (التغيير اللغة في البث الإذاعي الكردي)، يبحث في انواع ووظائف و تأثيرات تغيير اللغوي الاجتماعية في البث الإذاعي الكردي. والهدف في هذا البحث هو التحليل و بيانه اسباب و كيفية حدوث تغيير اللغة اثناء الحديث باللغة الكردية الى اللغة الانجليزية في وسائل الاعلام والبث الازاعي، و كذلك تحديد انواعها و تأثيراتها في اطار و سياق اللغوي الاجتماعي. و تكن اهمية هذا البحث في التقديم واعتبار بأنه التغيير اللغة اثناء البث الإذاعي كمصدر الحوار والاستراتيجية. في هذه الدراسة، نستنتج بأنه (تغيير اللغة في داخل الجمل) و هي احد انواع المتغير في اللغة اثناء الكلام، بأنه تبين و تظهر وكفاءة المتحدث بلغتين في الكلام و بالاعتماد على اللغة الانجليزية كلغة ثانية. علاوة على ذلك، فهناك عملية تغيير اللغة (تغيير ما بين الجمل)، ولتي في الغالب من قبل المتحدث لغرض البلاغة في الكلام، و في حين هناك نوع ثالث ولتي تسمى بـ (التغيير الذيلي)، والغاية لمعرفة (الأسلوبية). في هذا البحث بالاعتماد على (١٠) برامج اذاعي، ولتي تقارب من (٣٠٠) دقيقة من البيانات مسجلة لغرض استخدامها في هذا البحث، ولتي تم جمعها من عدة من محطات اذاعية ولتي تحمل في مجالات مختلفة، مثل مجال (الصحي، والسياسي، والمجال التربوي، التقني، والمجال الترفيهي). في هذا البحث، تم الاعتماد على نظرية (بويلاك ١٩٨٠)، ولتي تركز على ثلاثة انواع من التغيير اللغة: (التغيير اللغة في داخل الجمل، وتغيير بين الجمل، والتغيير الذيلي). يعتمد هذا البحث على طريقة الوصف المختلط (النوعى والكمي). وخلصت دراسة هذا البحث بأنه تغيير اللغة بين اللغة الكردية والانجليزية متأصل وثابت بشكل كبير في العملية اللغوية الاجتماعية. وذلك بسبب دافع رغبة المستمع، والخصوصية الموضوع، وانتشار اللغة الانجليزية كلغة العالمية. بالاضافة الى كل ما ذكرناه في الاعلى ففي هذا البحث، تبين بأن نسبة النوع الاول (تغيير في الداخل الجمل) تصل الي (٧٣.٣%)، والنوع الثاني (تغيير ما بين الجمل) تصل الي (١٦.٣%)، ونسبة (التغيير الذيلي) تصل الي (١٠.٥%)، وبهذا يكون النوع الاول (تغيير في داخل الجمل) من اكثر الانواع انتشارا بالاعتماد على جميع البيانات المسجلة في هذا البحث.