Implications of Switching Codes among Saudi English Learners in an Interactive EFL Contexts

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ABSTRACT: This research monitored the impact of code switching in several linguistic contexts through qualitative research methodologies. The study interviewed ten Saudi bilinguals who code-switch between English and Arabic. Five of them were males and the other 5 were females. In order to conduct comparative research, six of the respondents were living in large cities and four of them were residents of small cities in Saudi Arabia. The research concluded that bilingual Saudis implement code-switching in professional settings and they claim it is natural and is more likely to be expected. Also, English Saudi bilinguals reported that they identify with English as well as Arabic and they were less likely to believe that communicating in English discard their Saudi identity or distort it. To sum it up, this current study found that it is natural for crowded and big or large cities to expand the importance of repetitive code-switching with the availability of non-Arabic speakers in several linguistic contexts and some professional settings.

KEYWORDS: Second language learners; Linguistic Identity; Code mixing; Bilinguals; Interference.

INTRODUCTION

Code-switching and identity have been studied and analysed extensively in the literature of sociolinguistics. There many studies such as Wei and Li (2000), Ochs (1993) and Tabouret-Keller (1983), concentrating on bilingualism in children or on code-switching in general. It has also been suggested by Al-Qaysi and Al-Emran (2017) that the use of code-switching in the Gulf, for example on social networking between Arabic and English, has not been largely explored in the institutions of Higher Education. The findings of the same study showed that most of the participants of the study agreed that code-switching, especially from Arabic to English, allowed them to communicate better and express ideas they cannot convey in Arabic (Al-Qaysi and Al-Emran, 2017). It also was suggested by Findlow (2006) that immigration to the Arab Gulf could cause 'language death', 'language loss', 'language decay' and 'language genocide' as less Arabic is used and it is slowly getting lost (Skutnabb-Kangas, 2000; Gogolin, 2002 as cited by Findlow, 2006). Still, research on the attitude of Saudis towards code-switching between English and Arabic and its effect on identity is relatively limited, such as Findlow (2006), in comparison with studies done about other countries and studies comparing English with other languages such as Liang (2006), which tackled language and identity in Chinese students in second language classrooms, and Reini (2008), which tackled language and identity in Finnish speakers of English. Furthermore, since the spread of English use in the business settings and everyday life of the Gulf and Saudi Arabia is also relatively new (not before 1958), it makes the significance of this study even higher as it is a highly up-to-date issue.

Furthermore, the clash between the macro and micro sociolinguistic dimensions of CS has changed the route of studying the social aspects of code choice. Breitborde (1983) suggested that the social meaning of code-switching cannot ignore the societal regularity and the social relationships which are at the macro level, which probably give meaning to individual choices (Boztepe, 2003). Tabouret-Keller (1983) indicates that when predictability of code choice is high, the act of switching becomes a shape of societal pattern conformation (Boztepe, 2003). For example, when the language teacher switches for the local dialect while teaching, this indicates that there is an implied social regularity rather than an individual's strategy to redefine the social situation (Boztepe, 2003).

LITERATURE REVIEW

Bilingualism and code-switching in Saudi Arabia

The Gulf has always been prone to external linguistic influences over a long period of time. Language that affected Arabic in the Gulf have been Persian, the languages of India and English, in the present day. The cultural as well as the linguistic contact with non-Arab cultures such as the Persian and Indian cultures has had a profound influence on Gulf Arabic. There is a considerable amount of borrowed English words in the Arabic language used in the region. Examples of borrowed words include: *rah rang sayd* literally he went wrong side meaning 'he went the wrong way'; *fannash* from finish meaning to fire someone; and *golget* referring

to toothpaste from the brand, Colgate. (Holes, 2011). Interestingly, Arabs in the Gulf who do not speak English are not aware that some of the borrowed words are not Arabic (Holes, 2011).

Further, Saudi Arabia is one of the countries which have had bilingualism very common in different settings such as private schools, which provide programmes in different languages. These private schools are widely spread today. (Al Saud, 2016). According to Masrahi (2016), in his study on Saudi learners, Saudis who code-switch tend to do so due to learning and social reasons. His study found that, similar to other bilinguals, bilingual Saudis code-switch when they do not have the suitable word or phrase. They do so to fill the gap and keep the conversation going. In the sense that code switching is a human characteristic that makes individuals want to identify with a specific group. Further, it can show respect and link to that group. Further, bilinguals can code switch to boast about linguistic abilities as to demonstrate their belonging to a specific nationality or simply being a part of a trend in the community or for prestigious reasons. Another reason, code-switching can arise due to learning and teaching reasons, to make an idea clearer or simpler (Masrahi, 2016). Saudi students also tend to learn English even if it is not spoken or used in their everyday lives. Since English has become the lingua franca of the world, and with the spread of globalisation, everyone wants to learn English including Saudis (Sipra, 2013).

In fact, since the discovery of oil in Saudi Arabia, there have been many changes in the social as well linguistic aspects of the country. This has been quite obvious in communication, education as well as social media in the present day. A detailed examination of the patterns of code-switching and the attitudes towards it shows that Saudi bilinguals use Arabic when they are unable to find the English equivalent. Arabic is also preferred in casual conversations. Moreover, the attitude of bilinguals tends to change to another identity through the adoption of a different speech pattern that is consistent with their personal, ethnic or cultural status. This suggests that code-switching allows individuals of different ethnic communities to display their own spaces in their ethnic group (Omar and Ilyas, 2018). Although code switching was previously not very approved and often detested, the study conducted by Omar and Ilyas (2018) did not find this previously associated stigma. However, the us-them dichotomy was detected. In other words, Arabic was used as an 'us' code in informal conversations whereas English was used an a 'them' code in formal and objective interactions. Consequently, the attitudes detected in bilinguals was consistent with the attitude towards what was said (Omar and Ilyas, 2018).

3. METHODOLOGIES

Deductive vs Inductive Analysis

A research can also be deductive or inductive. The researcher can utilise both approaches to analyse data. On the one hand, deduction means shifting from the general to the specific. In other words, commencing from a theory, generate hypotheses from it, examining the hypotheses and evaluating the theory (Woiceshyn and Daellenbach, 2018). The deductive approach makes use of the organising framework which is composed of themes for the sake of the coding procedure. This framework, which is generally called a start list, is utilised in the analysis with the prediction that specific core concepts are available in the data (Azungah, 2018).

On the other hand, induction means shifting from the specific to the general. This is true when making empirical observations regarding a phenomenon and shaping concepts and theories depending on these observations (Woiceshyn and Daellenbach, 2018). The inductive approach means depending only on the experience of the participants who totally direct the analysis. Thomas (2006, p. 238) suggests that the inductive analysis implies the essential use of comprehensive readings of unanalysed data to generate concepts and themes. It also implies carefully analysing and studying data and allocate codes to paragraphs. He also suggests that despite the fact that the findings of the inductive analysis are affected by the evaluation aims and questions which the researcher plans, these findings straightforwardly emerge from analysing crude data rather than the analysis of previous anticipations or models (Azungah, 2018). The procedure is continuous and it entails frequently checking the literature and analysing data in order to construct meaning out of the emerged concepts (Azungah, 2018). This research will adopt the inductive approach as it will collect the crude data from the participants, generate themes, hypotheses and evaluate the theory.

Finally, although deduction and induction were believed to be complementary to each other, more recent developments in the philosophy of science made a separation between them (Woiceshyn and Daellenbach, 2018).

Qualitative Data Collection Tools

This research will be a qualitative one since it will use semi-structured interviews. In a qualitative research, the researcher aims to understand the lives of the participants as they are lived (Doody and Noonan, 2013). It is worth mentioning that the qualitative research aims at answering questions that tackle social settings and the individuals who inhibit these settings. This means that the qualitative researcher concentrates on the way humans organise their lives and settings and how they comprehend their surrounding via symbols, rituals, social structures and roles (Lune and Berg, 2016). An interview is a method of data collection which can be qualitative or quantitative. When the questions are open-ended, the research is qualitative. On the other hand, when the questions are closed, the research is considered quantitative (Griffée, 2005 as cited in Doody and Noonan, 2013).

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4. RESULTS

Identity: Attitude towards English and Arabic

P1 thought that the way people see other bilinguals when they code-switch is different according to the setting. For example, in work environments there should be no difference in their view whether the participant uses English or Arabic. In other words, the use of Arabic words in English conversations where needed should not affect the way the code-switcher is viewed. In casual environments, on the other hand, people might have different thoughts of bilinguals such as thinking they are trying to sound prestigious. P2 agreed with this point and that it might be true that bilingual's code-switch just for the sake of showing off, but it totally normal for them to switch. In other words, it is not always done on purpose. P1 also stressed that choosing English or Arabic while speaking is not related to their attitude towards them. P3 had a similar response that people's attitude towards mixing English and Arabic is not negative especially in Saudi Arabia, where there are many foreigners. In the same way, P4 thought that although monolingual Saudis might think that the participant is trying to sound prestigious when code-switching, bilinguals are more familiar with the issue and will find it normal. The participant also believed that being able to speak both languages is vital. In the same way, P8 thought that code-switching is part of being bilingual and it is normal to happen. However, they felt that monolinguals believe that it is just showing off. P5 had a positive thought about people's view in the sense that the fact that viewing bilinguals differently as they code-switch or when they speak just English is a positive thing since the person will have a 'new soul'. However, the participant believed that they would not mix unless they do not know the equivalent. They also added that as long as there is no, what they described, 'cultural appropriation' there should not be a problem. In the same way P9 believed that it is a very normal thing to happen and people no longer have negative attitudes towards mixing languages. P10 also added that although it is very normal to mix, it is 'so bizarre' to use just English all the time. They thought that living in an Arabic country makes it strange to not use Arabic at all. Further, although P10 uses English and Arabic naturally and mixes them, they feel very positive about the fact that they are able to use them correctly according to the topic.

Prestige

All participants agreed that code-switching is a form of showing off and prestige when used for no reason, especially when using English words in Arabic conversations. P1 found that using English in casual conversations is one way of showing-off. On the other hand, although P3 and P5 believed that it was one way of showing off, there are times that it presents a good image of the speaker, especially in formal settings. P8 believed that monolinguals will always think that code-switching takes place for the sake of prestige. The participant also expressed that it makes them really happy to be able to speak and understand both languages since Arabic is their mother-tongue and English makes them up-to-date with changes around the world. In fact, none of the participants code-switch for the sake of prestige. They all agreed that it is important to code-switch at work because that is the need but they all thought that it was other people who would think they code-switch because they want to appear prestigious. In fact, it has to be noted that the participants did not realize they are using English for prestige but perhaps they are.

Background and Education

P1 described mixing between English and Arabic in different contexts when needed as being open-minded. P1 believed that using English when appropriate (at work or when the Arabic equivalent does not sound right) is a sign of good education. P3, P4, P6, P7 and P9 had similar thoughts. They believed that it was generally a sign of good knowledge and educational background. P7 believed that being able to speak the two languages perfectly in the suitable setting makes them 'feel good'. However, P6 highlighted that if code-switching is done on purpose, it is not 'a good or cool thing' and doing that is justified only when the Arabic equivalent is not accurate to the intended meaning. P2, P4, P8 and P10 also did not consider code-switching as a sign of professionalism. They thought that although it could be a sign of good education, it is mostly fake. In the sense that it is not necessarily that the person who code-switches truly has good education.

Distanced Saudi Identity

P1 thought that when they code-switch, it is due to the inability to find the right word. So when they are unable to find the right language in their L1, then this is probably distancing the Saudi identity. In the same way P8 agreed that when the person is unable to find the existing Arabic equivalent then the Saudi identity is clearly distorted. P1 also noted that using English is the only way to keep up with the world and there is no other option. P2 also thought that although they feel more comfortable using English in most cases, this is truly affecting the Saudi identity. P6 had a similar thought as they noted that the "mindset" of the Saudi culture believes that mixing languages affects the Saudi identity. This is also, as they believed, is making the identity of the Saudis more westernised since they try to identify with international celebrities but still, they thought 'it's not a bad thing'. P7 also thought that all nations are undergoing the same issue as English is the professional language and is getting nations distances form their culture but they did not believe it was a serious problem. P2 also did not link identity with westernization as they did not think it was a serious problem. In the same way, P3 thought that mixing English and Arabic is a natural consequence of language development in the sense that there is always a widespread language and the spread of one language does not necessarily cancel another. Still, as the majority of participants agreed, mixing languages for no reason can be a way of trying to sound western. Similarly, P4 thought that culture and the used languages are not closely related. In other word, speaking English should not distort the Saudi culture and identity. They

also thought that speaking English is a need in modern times. Identically, P5 thought that mixing languages would not affect identity. However, P8 thought that if a bilingual is truly unable to find an Arabic equivalent then they are definitely distanced from the Saudi identity. However, if Arabic really cannot describe the idea such as ideas related to technology or work, then it might be something natural and has nothing to do with distanced identity. Another interesting idea that P8 as well as P9 had was that since the west are leaders in everything, they oblige the Saudi Arabian people to be westernized. P8 thought that the Saudi Arabian society, as a result, starts to have a tendency use the official language of the West, English. P10 also had some interesting ideas that the whole world is speaking the same language because power comes from the natives who speak English and that when another nation comes to power, the whole world will learn their language. Further, they thought that code-switching is a form of westernisation, which is something positive as it brought the whole world together.

Language Classification
P5 described English as the "lingua franca" of the present day and thought that being able to speak it is a must. Similarly, P10 described English as a "global language". P2 stated that Arabic sounds strange on social media they described as "lame" and "less cool" than English. P10 described English as "the dominant language in the world today". The believe that there is always one language that can take the lead in the world and that is related to the power of the country of origin.

Gender
It is worth mentioning here that the variable of gender did not affect the data. Gender was not a determiner in the final conclusions of this research. Interestingly, 2 female participants responded in Arabic and 3 of them responded in English. In the same way, 2 male participants responded in Arabic and 3 of them responded in English. The following codes will provide some specific data on the similarities and differences. It is also worth mentioning that none of the participants, male or female, stuck to one language while answering the questions. All the participants code-switched into English as they spoke Arabic or code-switched into Arabic as they spoke English.

Male
The research collected answers from 5 male participants and all the male participants had positive attitudes towards code switching and bilingualism. They all feel more comfortable with using English in professional settings and code-switching between Arabic and English in casual settings. P2 and P8, for example, stated that code-switching is natural and should not be met with negative attitudes. P2 thought it was 'not a big deal'. Further, he thought that 'you need to have good English everywhere'. However, there was some uncertainty regarding the vitality of mixing in large cities in his answers. In the same way, P3 and P7 had the same positive attitude towards code-switching and shared the same thought about the importance of code-switching in large cities and professional settings. P6 and P7 also found the use of English much easier than Arabic in professional settings while Arabic, on the other hand, was easier for him in casual settings. In fact, that was not surprising since all the participants almost had the same thought when it comes to the setting and its relation with code-switching (English was considered better in professional settings, on the one hand, and Arabic, on the other, with the occasional switching into English was considered more suitable in casual settings).

Female
This study also collected data from 5 female bilingual code-switchers. Similar to the male participants, female participants had positive attitude towards code-switching. Although P1 had some concerns on code-switching, in general, she though that it is still normal and it is something that cannot be controlled all the time, especially in professional settings. P4, on the other hand, was extremely positive and described being bilingual as 'having a new soul'. P9 and P10 also believed that speaking English can give better chances in life and that code-switching is no longer a strange thing to happen in the present day.

City Size: Large Cities
P1 thought that larger cities require English so that the person becomes 'familiar with the English context' which big cities impose as large cities have many foreigners and have services which are probably managed by non-Arabic speakers. However, when mixing English and Arabic for no reason, this is due to either weakness in the linguistic ability or just showing off. P2 asserted that English is needed everywhere, especially large cities since there is more exposure to non-Arabic speakers. Similarly, P3, P4, P6 and P10 thought that speaking good English is essential in large cities. The participants also thought that having many foreigners in big cities makes the need for having good English even more. P6 specified that in large cities there are many situations where English is needed outside work such as paying bills or rent. Similarly, P10 thought that there are places in large cities where speaking English is a must, 'such as the mall or sports centres'. So for them English is a 'global language and you cannot survive without it in large cities'. P7 also thought that if a person does their job depending on just Arabic then they are 'doing it the wrong way'. All participants were sure that English was essential in large cities except for P8 and P5 who thought that this totally depends on the nature of the job whether to need to speak English in large cities or not. Further, P9 believed that having a good command of English helps in being coherent with all the communities in large cities and will allow more opportunities to come.

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Small Cities

P1 and P6 believed that smaller cities do not require a good command of English to survive in them. However, business settings in larger as well as smaller cities require a good command of English. P9 thought that since everything takes place on a small scale in small cities, having a good command of English might not be urgent, but if English is used at work, then it is a must. P2 and P7 thought that an individual might need English online even it is not required at work. In the same way P3 and P4 thought that it was the language of the modern time and there is no place in the world that does not speak English. P7 added that if most education systems in Saudi Arabia operate in English, how can companies avoid the use of English for the sake of culture? P10 added that English is needed everywhere and with time it will have more importance in smaller cities. In the present time it is needed only when the policy of a company in a small city requires so.

5. DISCUSSION & CONCLUSION

The responses of the participants also demonstrated the theoretical suggestions proposed by Myers-Scotton's Markedness Model. The model suggested that bilinguals tend to distance themselves from rights and obligations. The Unmarked Model, on the other hand, is concerned with how speakers code-switch according to the situation. Further, as Gross (2000) explains, the Markedness Model means that an utterance depends on certain social settings, topics, integration and goals. The participants, as mentioned earlier, mainly depend on the setting and the topic to choose to code-switch or not.

Although Masrahi (2016) thought that bilinguals code-switch to show off their linguistic abilities, the current study found that bilinguals do not believe that they code-switch to boast their linguistic abilities, in spite of usually being viewed as bragging about it. However, it has to be noted that since the participants believe that using English is essential in professional settings for them to sound professional, it is very possible that they code-switch to boast about their linguistic abilities in order to have more attention, especially that one of the participants stated that using English can make them be "taken more seriously" and another clearly stated that speaking English can "grant better opportunities". This is very similar to MacSwan's (2000) study. The study showed that bilinguals code-switch because they want to reveal their linguistic talent. The difference, however, between this study and the current study is that the current study found that bilinguals code-switch only to get attention in professional settings, which can be justified. This is because all the participants agreed that they do not prefer code-switching when the situation does not require that. Another study which was presented in the literature review and also mentions the same idea is Hole's (2011) study. The study argues that bilinguals feel a sense of achievement about their linguistic abilities as they code-switch. HAQ and Smadi (1996) also link code-switching with social prestige and cultural experience. Pavlenko (2004) suggested the factors that can affect bilingualism in general and which can foster it. He mentioned individual factors, sociolinguistic factors and linguistic and psycholinguistic. Prestige was discussed in the sociolinguistic factors and he noted that the need for language prestige is a vital factor that encourages people to learn to speak a second language. This study, as mentioned earlier, does not directly link the need for speaking English with prestige. Prestige in the case of this research is just revealing the linguistic ability and fluency for professional reasons. In fact, this study also agrees with Ayeomoni's (2006) study, who also mentioned many reasons code-switching and some of which are professional reason, prestigious reason and westernisation reasons.

The current study also agreed with Wei and Li (2000) that bilinguals would code-switch in specific situations. This study found that code-switching takes place according to the topic and setting. In other words, certain topics necessitate code-switching between English in Arabic and professional settings also make the occurrence of code-switching expected. As this study showed that the participants code-switch according to the topic, Weinreich (1953) also suggested that bilinguals usually code-switch as the situation changes. However, different from the findings of this study and findings of Wardhaugh's (2000) study, Weinreich (1953) thought that code-switching would not take place in the same sentence. Similar to Heller (1992), this research found that in some situations code-switching between English and Arabic is expected. Heller (1992), however, was interested in code-switching between English and French and specified that expecting code-switching depends on the setting. Further, this research concluded that code-switching is expected and conventional in settings like the professional ones or in large cities, which will be discussed and compared with smaller cities later in the discussion.

Sipra (2013) suggested that English is the lingua franca of the world today and that Saudis need to be able to speak it. This is very similar to the findings of this study which revealed that English is a global language and it is described by some of the participants as the lingua franca of the world. This positive attitude is not shared by Suleiman (2004) who described Arabic as being endangered by the lingua franca of the world. This is because Arabic speakers find themselves forced to use English in order to be understood. The current research clearly does not find this an issue since participants agreed that it is a natural phenomenon and there is always a dominant language in the world. The findings of this research are also coherent with the suggestions of Barnawi and Al-Hawsawi (2017) that English is an essential need and requirement in the present day.

One of the major themes discussed in this research and literature review is the theme of identity. As the current research did not directly link code-switching with identity distortion, it noted that unless the speaker is unable to communicate in Arabic, code-switching is not supposed to be a cause of identity distortion. However, Badir (1995), Al-Issa and Dahan (2011) and Hopkyns (2014) concluded that code-switching can damage the purity of the Arabic language and the social identity of the participants. Further, Al-

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Issa and Dahan (2011) and Hopkyns (2014) believe that it is a systematic marginalisation. The current research does not find any data that can imply such an issue. Still, the current research probably shares other ideas with Badir (1995) such as the fact that code-switching is usually linked with education. Another idea is that code-switchers tend to be identified with the culture of the second language they speak. This suggestion was also presented by Milroy and Margrain (1980). However, the small detail that the current study has, and which makes it different from those studies, and more similar to Brown (1992) is that identifying with one language does not necessarily ease identifying with another. In fact, Brown (1992) suggested that speaking a second language gives a second identity to the speaker. However, Al-Dabbagh (2005) and Hopkyns (2014) agree, in a way, with Milroy and Margrain (1980) as they describe the relationship between language, culture and identity as closely related and they refer to the "domino effect". Again the current research does not actually find this vital negative relationship between language, on the one hand, and culture and identity, on the other. This research also agrees with Edwards' (2013) research that bilinguals tend to have two identities. However, this research does not agree with Hall and Nilp's (2015) research that having two identities can cause 'identity crisis'. In fact, the participants identified with both languages according to different situations and settings and they were all positive about speaking the two languages. The participants of this research all agreed that English is a global language and this has nothing to do with identity. Being bilingual cannot erase the Saudi identity. This is probably similar to King and Ganuza's (2005) study which suggested that a bilingual can establish a complex social identity belonging to two cultures. In fact, the problem of identity crisis was also discussed by Holes (2011). His study suggests that being able to code-switch and feeling this sense of achievement about it can trigger the problem of identity. However, as mentioned before, this study does not spot this problem among the participants. Similar to the justification of the current research of code-switching, Holes (2011) also suggests that the although language development is a natural sequence, the government in Saudi Arabia has always resisted language change for identity and religious reasons. HAQ and Smadi (1996) suggest some solutions in order to avoid negative effects of using English in the Saudi Arabian society. They suggest that translation is essential and that there should be more attention paid to Arabic and it should be used more in technology and science. However, the current study has serious concerns over these suggestions. The findings revealed that translation in science and technology do not give accurate meanings. Further, as described by the participants and other studies too, English is the lingua franca and using Arabic for the sake of Arabic as a language to protect will not be as effective as expected.

The findings of this study shares findings with the study conducted by Badir (1995). The similar findings were that living in a rural setting makes code-switching between English and Arabic less likely. In the same way the findings of the current study revealed that living in a smaller city makes code-switching between English and Arabic less likely. Another similar finding is that code-switching takes place due to sociolinguistic reasons such as prestige. This is similar to the aforementioned studies including Masrahi (2016) and MacSwan's (2000). Further, this research had a similar conclusion to Badir (1995) that code-switching tends to be normal or expected in some settings rather than others. Specifically speaking, Badir (1995) noted that code-switching takes place more often in cities than in villages. In the same way, this research noted that code-switching takes place in large cities more frequently than in small cities. He also noted than inside cities there could be differences depending on economic statuses and education. In other words, better education and higher economic statuses make code-switching more expected. This study agrees with these ideas that education can affect code-switching and that the use of code-switching implies good education. However, the study did not tackle the economic status and its effect on code-switching. Further, different from Badir's (1995) study, this research did not use the variable of age to compare the answers of the participants. This was due to the fact that all the participants of this study were young and belonged to the same generation. The other variable that was utilised in Badir's research and not in the current research is the education of the participants. In fact, all the participants of the current research were well-educated and had good jobs. However, the variable of gender was a common variable between this study and Badir's (1995) study. However, Badir (1995) used the term sex rather than the term gender. In his study, the variable of gender, or sex, as he referred to it, was a determining variable as there were differences is the frequency of code-switching between make and female bilinguals. However, he noted that the gap was not as big as the ones between the variables of education region. This study, on the other hand, did not spot differences according to gender. The answers of the participants did not change as gender changed. This was similar to the study conducted by Cheshire's and Gardner-Chloros's (1998) examining the Greek-Cypriot and the Punjabi communities in Britain. Their findings revealed that there is no serious relationship between gender and the frequency of code-switching. Similarly, the current study did not spot this relationship. On the other hand, this study differs from the studies conducted by Poplacks (1980) and Ismail (2015) which both found that women are more likely to code-switch than men. Further, this study did not spot any relationship with values and culture in relation to code-switching and gender, as Ismail (2015) suggested.

This research indirectly analysed and later agreed with Pennycook (2001) and Hopkyns (2014) regarding the assumption that English is a determiner to include in or exclude from better education, employment and social positions. This idea is related to the two themes discussed earlier: professionalism and prestige. The studies of Pennycook (2001) and Hopkyns (2014) were interested in the case of English in the UAE, which has a very similar situation to Saudi Arabia. However, when it comes to the final conclusion of Hopkyns' (2014) study, the current research has different findings. Hopkyns (2014) found that the dramatic changes which the UAE has undergone in the last decades and the demographic complexity of the country have caused negative effects on the culture of the country. The current study, on the other hand, did not spot this problem. In Saudi Arabia, there is also demographic complexity but

people, at least younger generations, seem to be accepting to the differences in languages and cultures and they all agree that English is the way to communicate.

Omar and Ilyas's (2018) study can justify the reason for the positive attitude of the participants of the current research. They suggest that good education and young ages can make the occurrence of code-switching more likely among bilinguals and they also foster positive attitude towards code-switching. Consequently, this is the reason why all the participants had positive attitude towards code-switching as they were all young and well-educated.

The theme of background has also been tackled throughout the research as well as in the literature review. While Omar and Ilyas (2018) link the occurrence of code-switching in a bilingual's speech to good education. In a similar way, Holes (2011) links the occurrence of code-switching to a financially comfortable background and good education. The current study agrees with those studies when it comes to good education. The participants agreed that being able to speak English and code-switch between English and Arabic is closely related to good education and training.

Similar to Masrahi (2016), the current study also revealed that Saudi bilinguals tend to code-switch because they also feel identified with the western culture. Masrahi expressed the idea in the fact that bilinguals might want to be part of a specific community or trend. Although the current study as well as HAQ and Smadi's (1996) study believe that code-switching is a form of westernisation, the attitudes towards it are different. HAQ and Smadi's (1996) study found that participants had negative attitude and thought that westernisation is distancing the Saudi identity and is affecting the religious commitment. The participants of the current study had positive attitudes towards code-switching and justified it with reasons like professionalism and topic need. The study did not link language with identity loss or distancing. Surprisingly, the ages of the participants in HAQ and Smadi's (1996) study are relatively younger than the ages of the participants of this study. However, this is probably due to the change in mentalities that has taken place since the operation of HAQ and Smadi's study in 1996. Prestige has also been mentioned by HAQ and Smadi (1996), Haugen (1971) and Hjelmslev (1953). The studies suggest that Saudis code-switch to show modernisation and advancement. This study, however, finds the use of English as a necessity rather than being a boasting method. In fact, similar to Pavlenko (2004), this study showed that positive attitude towards English can make speaking it and code-switching into it more spread. Pavlenko (2004) described attitude towards a second language as an individual factor that can foster learning the language.

In the end, and in response to the hypotheses of the research, this section will attempt to reject of confirm the previously stated hypotheses.

Hypothesis 1:

If Saudis believe that there is a link between code-switching and sounding more prestigious and professional, Saudi Bilinguals will attempt to use more code-switching in their speech.

This hypothesis was confirmed. In the sense that Saudis code-switch in casual settings not because they want to sound more prestigious, rather because they believe there is a need depending on the topic. However, when there is no need for code-switching, they simply do not code-switch. In the same way, professional settings require code-switching. For that reason, Saudis think it is important for code-switching to take place in such settings. Since they feel that it is important to show and speak English, in some cases, it can be for prestigious reasons in professional settings too. So it is true that Saudis will use code-switching frequently in their speech to sound more professional and because there are topics that require code-switching.

Hypothesis 2:

If there is a link between language and identity, then Saudis will identify with speakers differently based on their language use/choice.

As for hypothesis 2, it is rejected since language and identity are truly linked to each other but a bilingual can identify with one or both languages. People can view bilinguals differently when they code-switch but bilinguals themselves do not have this 'identity crisis'

Hypothesis 3:

If language and identity are affected by each other, code-switching will always receive negative attitude from Saudis.

Hypothesis 3 is rejected since the effect of language on identity is not necessarily negative. A bilingual can identify with both languages without having a distanced or a distorted identity. Identifying with a second language does not distort the identity of speaker.

Hypothesis 4:

If there is a difference between English and Arabic regarding language identification, this is due to the fact that English is less used in smaller cities than in larger cities.

Hypothesis 4 is confirmed as code-switching into English in larger cities is more frequent and bilinguals in larger cities can identify with both languages more than bilinguals in smaller cities, where code-switching into English is not very common.

The study also showed that code-switching is not expected to distort the identity of Saudis since speaking two languages do not seem to affect the cultures of these spoken languages. A bilingual Saudi can simply identify with English and Arabic. They simply use each one or code-switch between them according to the situation. It is true that the participants identified with the western culture in general, but they also identify with the Saudi culture too. They all resorted the reason for globalisation and the need to

speak English in the present day. They also noted that using English is easier and more practical in some situations such as online or professional settings. Further, the collected data also showed that living in larger cities considerably required a better command of English and, as a result, code-switching is natural, expected and needed. Larger cities have more non-Arabic speakers and there are far more foreign employees in professional settings. On the other hand, smaller cities do not require as good a language command as in larger cities. The majority of the residents are usually the local people. Still, the participants generally insisted that having a good command of English and code-switching in professional settings were essential even in smaller cities. They believed that globalisation is spreading more and professional settings necessitate English everywhere. Further, they agreed that if people today do not need English in small cities, they will definitely need it later because of globalisation. In fact, the final findings were not very surprising as they are coherent with the literature on other languages, rather than the literature that tackles English-Arabic code-switching. The fact that identity is not affected by code-switching was expected. However, the unexpected finding was that despite globalisation, the participants found that English was not considered an essential need in smaller cities.

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