Code Switching as a Communicative Strategy for the Bilingual Saudi Speakers at Jouf University

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ARTICLE INFO	ABSTRACT
	Besides to the communicative function of language there is the social function which shows the role that language plays in society. This can be noted in sociolinguistics through code switching. The main purpose of the case study is to investigate and understand the functions of Arabic-English code switching among the bilingual Saudi speakers in Jouf University from a sociolinguistic perspective. The case study was carried out qualitatively. This paper focuses on the analysis and discussion of the code switching of four bilingual Saudi speakers living in Jouf, Saudi Arabia. Data were collected through observation, audio taping and semi-structured interviews. The findings indicated that there are four communicative functions of Arabic-English code switching among bilingual Saudi speakers i.e. to quote, to show off, to change topics and to express feelings.

INTRODUCTION

In a bilingual community, people often switch from one language to another in their daily conversations. A number of code switching studies (Muler, 2012; Myers-Scotton, 2006; Shin, 2010; Wei& Martin, 2009) suggest that code switching is used as an additional resource to achieve particular interactional goals with other speakers. In the case of Arabic-English code switching, researchers such as Abu Mathkour (2004), Alenezi (2010), Alrowais (2012) and Jdetawy (2011) argue that Arabic-English code switching phenomenon is widely observed among bilingual Arab speakers. Most of the studies have not focused in one particular group of Arab bilingual speakers i.e. they have examined the code switching of Arab bilingual speakers in general. Thus, it could be argued that there is a lack of studies that have been carried out on code switching among bilingual Saudi speakers. This paper hopes to fill the gap in Arabic-English code switching literature by investigating the sociolinguistic functions of code switching of the bilingual Saudi speakers in their daily conversation.

The systematic study of code switching in the past few decades has brought into scholarly attention the regularized nature of code switching in terms of not only its structure, but also its sociolinguistic functions and meanings within a discourse (Basudha Das, 2012; McCandlish, 2012; Redouane, 2005). This research is based on the data of spontaneous spoken discourse of bilingual Saudi speakers who are currently studying at Jouf University, Saudi Arabia

The phenomenon of code switching is an important aspect in the field of sociolinguistics as it provides clues to ethno differences (Stell, 2012). Chukueggu and Shin (2010) state that code switching from one language to another is a common feature of a bilingual or multilingual society. Nilep (2006) and ZainalAriff (2012) argue that code switching phenomenon in multilingual and bilingual societies has emerged as a form of communicative strategy used by multilingual or even bilingual speakers whenever these speakers are instigated by various needs. Seen as having the ability to switch from using one language to another within one's verbal interaction, code switching has been defined as the alternative use of two or more languages by bilinguals within the same conversation (Barbara and Almeida, 2012). This implies that a speaker is likely to switch languages whenever he or she is conversing with another speaker simultaneously.

Gumperz (1982) in his definition of code switching sees verbal code switching as "a juxtaposition within

the same speech exchange of passages of speech belonging to two different grammatical system or subsystems" (p. 59). In addition, Liu (2006) also agrees with Hymes (1974) who defines code switching as a common term for alternative use of two or more language, varieties of a language or even speech style. According to Salima (2010) speakers tend to switch language due to various reasons that may include a change in conversation topics, participants, environment, and inadequate vocabulary in one language. In any speech interaction, the process of switching from one language to another within a verbal interaction may occur at the process of switching from one language to another within a verbal interaction.

A number of code switching researchers (Basudha Das, 2012; David, 2003; Majer, 2009; Myers-Scotton, 2006; Redouane, 2005) argue that those who can speak more than one language tend to code switch or combine their language during spoken discourse. Code switching is an occurrence that is quite common in formal as well as informal communicative events that occur in bilingual and multilingual contexts (Nguyen, 2012). As more and more people embark on traveling across countries and pursuing further education, they are also exposed to other cultures. This, inevitably also creates opportunities for them to become linguistically diversified (Asmah Haji Omar, 1982; Basudha Das, 2012; McCandlish, 2012; Redouane, 2005). Thus, in bilingual or multilingual contexts, speakers tend to share a range of common languages. Consequently, they are also more susceptible to mix these common languages within their speech communications. The phenomenon of mixing two or more languages within one's verbal interaction is also known as language mixing but in sociolinguistic terms, the practice is known as code switching (Basudha Das, 2012; David, 2003; Majer, 2009; Myers-Scotton, 2006).

Language code switching comes as second nature to most bilinguals or multi-lingual. As a social phenomenon, it has developed to become part of the social norm of a linguistically diversified society. The other reason for the existence of code switching is that the speakers have accessed to the various common languages shared by other ethnic groups who exist within the same society. As a communicative strategy, language code switching serves several purposes employed by various speakers to perform a range of functions such as quotations, addressee specification, interjections, reiteration, and message qualification (Gumperz, 1982). Code switching has been studied from both the structural and sociolinguistic perspectives (Backus, 2010;Bentahila& Davies, 1983;Myers-

Scotton, 1993; Poplack, 1981; Redouane, 2005). Studying code switching via the structural approach is usually more concerned with the grammatical aspects i.e. the studies are more interested to identify the syntactic and morphosuntactic constraints on code switching (Abdel Jalil&Majer, 2009; Backus, 2010;Bentahila& Davies, 1983;Myers-Scotton, 1993; Poplack, 1980; Redouane, 2005). While studying code switching from the sociolinguistic approach looks at code switching as a discourse phenomenon and is more interested to understand how meaning is created in code switching and functions of code switching in context i.e. the function of code switching (Alrowais, 2012; MacSwan, 2000; Milroy & Wei, 1995;Poplack, 1980; Yamamoto, 2001). The primary concern of this study is tyo study the instances of code switching from Arabic to English among the bilingual Saudi speakers in Jouf University from the sociolinguistic perspective.

Although the sociolinguistic functions of code switching have been studied (Alrowais, 2012; MacSwan, 2000; Milroy & Wei, 1995; Poplack, 1980; Yamamoto, 2001) it is argued that further studies on the functions on code switching from a sociolinguistic perspective in various settings should be conducted so as to gain a more clearly defined sociolinguistic explanation of code switching (Alenezi, 2010; Alrowais, 2012).

Definitions of Code Switching

Many linguistic and sociolinguistic scholars have studied the phenomenon of code switching among interlocutors of a speech event and have offered a number of definitions of the phenomenon in their own ways depending on the nature of their studies. Erman (2002) views code switching as a device used in the functional context in which a multilingual person makes alternate use of two or more languages. Nilep (2006) states that code switching is defined as the practice of selecting or altering linguistic elements so as to contextualize talk in interaction. This contextualization may relate to local discourse practices, such as turn selection or various forms of bracketing, or it may make relevant information beyond the current exchange, including knowledge of society and diverse identities.

Mesthrie, Swann, Deumart and Leap(2000) define code switching as the "switching back and forth of languages on varieties of the same language, sometimes within the same utterance" (p. 14).Wong (1979) notes that code switching is the alternate use of two or more distinct languages, varieties of language or even speech styles within the same conversation by the same speakers. The meaning of

code switching is broadened to include not only language, but speech styles too. Gross (2006) then argues that "Code switching is a complex skilled linguistic strategy used by bilingual speakers to convey important social meanings. This occurs in order to conform to the interlocutor or deviate from him/her. The interlocutor usually determines the speaker's choice of language variety i.e. either to gain a sense of belonging or to create a clear boundary between the parties involved." (p. 144).

Code switching is also seen as a boundary-leveling or boundary-maintaining strategy (Wei,2003). According to Wei (2003), the interlocutors share an understanding of the communicative resources from where the code is drawn so that the communication is meaningful. Code switching normally occurs in bilingual community settings during sociolinguistic interactions. For example, a family who has just migrated to a new country or setting where a language differs from their native tongue is spoken may switch, when communicating, to or alternate between its L1 and the new languages. The switch is commonly depending on the subject of discourse or the sociolinguistic settings for a number of definable reasons.

For the purpose of this study, the term code switching is seen as a mixture of two languages within an utterance in daily conversations i.e. Arabic and English. This study adopts Nilep's(2006) definition that states code switching as a communicative strategy used by speakers within a linguistic situation where two or more languages co-exist within the confines of one society, that is, code switching is viewed as a strategic competence.

Arabic-English Code Switching

Abedelbadie (2003) investigates the phenomena of code switching among numbers of different Arab speakers. The Arab speakers had lived in the United States of Sultanica, thus they had English in their linguistic repertoire but because they were from different regions, they also spoke different varieties of Arabic. The speakers composed of Egyptians, Sudanese, Moroccans and Jordanian. Abedelbadi's(2003) study found that when the speakers communicate among themselves, they tend to code switch depending on the kinds of topics discussed, the context of the situations and also that they do not necessarily resort to Modern Standard Arabic (MSA) in cross-dialectical conversations. Further, this study also provides evidence to suggest that the phenomena of code switching was not always employed as a means of enhancing verbal communications but rather as a way of poking fun at

other dialects that may not be very popular or less refined.

Also, Abu Mathkour (2004) investigates the functions of Arabic-English code switching among Jordanian speakers on Jordan Television. The study aims at examining the effect of speakers' gender on the frequency of the functions. The participants were 33 Jordanians (15 males, 18 females) in a mixture of programs provided 82 instances of code switching. The findings indicated that quotation, interjection, reiteration, message qualification and personification vs. objectification are functions that code switching fulfilled in these conversations. The interjection function is found to be the commonest one in code switching of Jordanian Arabic speakers, especially the females.

Moreover, Zerg (2006) investigates the functions of code switching among Libyan speakers. In her study, she collected data from sixty subjects, thirty six females and twenty four males. Thirty hours of spontaneous recording and observation notes were used to collect data required for the purpose of the study. The researcher identifies seventeen functions by Libyan speakers i.e. among them are ease of expressions, identity, and clarifying.

The majority of Arab researchers have studied this phenomenon among Arab speakers in general. This study, however, focused on one particular group of bilingual speakers, that is, Saudi speakers at Jouf University. It should be noted that the study was not focusing on observing male bilingual Saudi speakers only. During the time of data collection, only the males have agreed to be observed and recorded.

RESEARCH DESIGN

Research is "a process of steps used to collect and analyze information to increase our understanding of a topic or an issue" (Creswell, 2008, p. 3). Research is also seen as a form of systematic investigation to understand existing phenomena, issues or topics (Creswell, 2008; Merriam, 1998). Research designs dictate the specific procedures that are involved in data collection, data analysis and report writing (Creswell, 2008). Design as used in research refers to the researcher's plan of how to proceed (Bogdan &Biklen, 2003). Research designs selected for a qualitative study should enable a researcher to probe further into the problem of the study (Bogdan &Biklen, 2003; Merriam, 1998).

Creswell (2013) argues that the selection of research approach is based on the nature of the research problem identified by the researcher.. Therefore, for the purpose of the study a qualitative approach was employed, that is the ethnography of speaking (EOS).

EOS is commonly used in the fields of sociology, linguistics, sociolinguistics and education for these disciplines deal with the human behaviours in their social context (Bhatia et al., 2008; Schiffrin, 1994; ZainalAriff, 2012). Since the purpose of the research is to provide valid interpretation of the interactional behaviours among Saudi speakers in context, EOS was deemed appropriate. Natural data were collected through observations. And for the purpose of triangulation, semi-structured interviews were also conducted when necessary. The data collection process spread over 6 months.

Participants

The participants of the study are four Saudi speakers who are studying at Jouf University. Their ages range from 19 to 25 years old. The criteria of the participants are based solely on their Arabic-English bilingualism. They all obtained high scores in their English examination i.e. a requirement for university entrance in Saudi Arabia and thus, are proficient in both Arabic and English. The table below indicates the participants' background.

No.	Names	Age	Educational background
1	Sultan	27	Bachelor
2	Mohammad	21	Bachelor
3	Saleh	21	Bachelor
4	Omar	28	Bachelor

Data collection instruments

Researchers in code switching tend to prefer certain types of data. For instance, Myers-Scotton (2006) has argued that only naturalistic data can be categorized as a code switching research, since it is the only type of data that occurs in everyday situations.It is argued that a researcher must try to ensure that the data collection methods would achieve the objectives of his/her study. Many research experts stress the importance of choosing the appropriate data collections methods (e.g. Merriam, 2009; Silverman, 2005; Yin, 2014). They argue that appropriate data collection methods will generate appropriate and relevant data that would help garner meaningful analysis. Thus, with reference to the purpose of the study, the researcher employed the common data collection methods in conducting an ethnographic study i.e.observation, audiotaping, and semi-structured interview (Creswell, 2009; Locke, Silverman, &Spirduso, 2010).

Observation

Creswell (2007) states that observation is the process of gathering open-ended, firsthand information by observing people and places at a research site and thus, has advantages including "the opportunity to record information as it occurs in a setting, to study actual behavior, and to study individuals who have difficulty verbalizing their ideas" (p. 211). One of the main research instruments in gathering naturalistic data is through observation which can either take the form of participant or non-participant observation (Parke & Griffiths, 2008). For the purpose of the study, the researcher took the role of a non-participant observer and took down notes on what was observed.

As a non-participant observer, the researcher observed the spoken discourse of the Saudi bilingual speakers in different settings without calling attention to his presence. Parke and Griffiths (2008) argue that one distinct advantage of non-participant observation is that the researcher can study a situation in its natural setting without altering the conditions. As the study employed EOS as an approached to analyze the data, the observations in natural settings were necessary so as to understand the wider context in which the Arabic-English code switching took place.

Audiotaping

Besides taking down copious notes during observation, the interactions of the Saudi bilingual speakers were also audiotaped. Creswell (2007) and Heritage (1984) argue that there are a number of factors that inform the insistence on the use of recorded data over informant's/subject's reports. They state that the use of recorded data serves as a control on the limitations and fallibilities of intuition and recollection and thus it exposes the observer to a wide range of interactional materials and circumstances. The availability of a taped record "enables repeated and detailed examination of particular events in interaction and hence greatly enhances the range and perception of the observations that can be made. The use of such materials has the additional advantage of providing hearers and, to a lesser extent, readers of research reports with direct access to the data about which analytic claims are being made." (pg. 2-3). The recorded data were helpful in identifying and analyzing the instances of Arabic-English code switching of the Saudi bilingual speakers.

Semi-structured Interview

Using interview is suitable for research that requires several types of information (Wray & Bloomer,

2006). The interview allows the researcher to discover the reasons behind the language switching and also to identify some pertinent points that are relevant to the study and would not have been obtained through the other methods (Creswell, 2007). The interviewer has better control over the types of information received, because the interviewer can ask specific questions to elicit this information. Creswell (2007) also states that open-ended questions require participants to come up with their own responses and allow the researcher to document the opinions of the respondent in his or her own words. Open-ended questions allow the researcher to probe more deeply into issues, thus providing new insights, bringing to light new examples or illustrations, and allowing for different interpretations and a variety of responses.

The semi-structured interviews were valuable as they have helped the researcher understand further the reasons why the Saudi bilingual speakers code switch from Arabic to English. Transcripts of interview are coded and referenced as [Sultan. Home. 27.9.2018], [Mohammad. library.1.9.2018].

DATA ANALYSIS AND FINDINGS

Data analysis is the "process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to enable you to come up with findings" (Bogdan &Biklen, 2003, p. 147). The purpose of this study is to investigate and understand the functions of Arabic-English code switching among the bilingual Saudi speakers in Jouf University from a sociolinguistic perspective.

The four respondents were observed in different settings i.e. formal and informal. Based on the observations, it was found that the phenomenon of code switching occurs in the informal settings. In a functional sense, it has been observed that Saudi speakers switch from Arabic to English and vice-versa for various communicative purposes, such as to quote, to show off, to change topics and to express feelings.

Code Switching to Quote

All four of the respondents code switch when they quote someone's speech.Excerpts 1 and 2 illustrate how the Saudi speakers code switch for quoting purposes. When interviewed Sultan (of Excerpt 1) mentions that "if I quote someone's speech I tried to say the same words as I heard" [Sultan. Home. 27.9.2018], and Mohammad (of Excerpt 2) in an interview with him says that "I feel automatically code switching when I quote someone's speech"[Mohammad. library.1.9.2018].

Excerpt1 *(Sultan tells his housemate about his meeting with his lecturer while having dinner together)*

18	Sultan	Ana bmlk bdrasti alshrkat wahed
19		wsb'on, tl'at fiha athnan wthalthon
20		shreka fihen 'alagha bein alafsah alttoa'i w walada alt'awni w 44 shreka ma fi Alaqha. ok?
		(I have 71 companies; 32 of them have relationships between voluntary disclosure and corporate performance and 44 companies do not have any relation, Okay?)
21	Arkan	Aha? (Yes)
22	Sultan	Almoshref hkali (my doctor told me)
23		**I have to search for an academic reason for the companies which do not have any relationship.**
24	Arkan	btgder tkhlihom klhom bwahdea y'ani mesh lazem tshrhom wahdea wahdea.
		(You can make a overall explanation. Thus, it is not required to clarify them one by one).
25	Sultan	Ah! (Yes!)
26	Arkan	Atsel m'a alastaz alardoni. (you call the Jordanian teacher.)
27	Sultan	Rah 'alardon (he left to Jordan).
28	Arkan	Atwasel m'ao. (contact him)
29	Sultan	Ma a'atged (I do not think so.)
30	Arkan	Bdi wahed 'aish hon ? (I want someone who lives here?)
31	Sultan	Abed alkrem

Excerpt 2*(Mohammad tells his friend about his problem in getting a room to rent while having coffee at Cafe)*

49	Mohammad	Ana bshof ank thawel tlaqhilk ghorfa tania.
		(I suggest that you should try to find a new room).
50	Nawaf	Hawlet aktar mn mra wmesh mlaghi wahdea monaseba.
		(I informed you that I tried many time but I could not find a suitable one.)
51	Mohammad	alwrod ahsanlk (alwrod hotel is better).
52	Nawaf	Ana mesh mlaghi (I have not found any room there).
53	Mohammad	Shof 'ala net btlaghi (You can check the internet sites. You will find one).
54	Nawaf	anhbtet ya sahbi (I feel frustrated).

| 55 | Mohammad | wahed khbrni (someone told |
| 56 | | me) **I feel that I am going to live with Saudi *guy*** ashoflak ayah? (I will discuss with him?) |

Sultan in lines 22 and 23 (in Excerpt 1) switches from Arabic to English when quoting his lecturer's question to him. Similarly, Mohammad in lines 55and 56 (in Excerpt 2) code switches from Arabic to English when quoting his friend's speech. Quoting is one of the basic functions of code switching (Barredo, 1999; Gumperz, 1982). While code switching can be argued to be used to evoke a signal of authority (Shin, 2010), and to direct a point to particular person(s) among several listeners present in the immediate environment of a conversation (Auer, 1995), this is not the case for Sultan and Mohammad. In the case of Sultan (in Excerpt 1) and Mohammad (in Excerpt 2), code switching is done here so as to maintain the originality of the speech or text being quoted (Gal, 1979; Gumperz, 1982) and to act as the animators of the quotes (Goodwin, 1990; Shin, 2010; Turnbull, 2007). Both Sultan and Mohammad code switch to present themselves as only the animator of the quotes.

Code switching to change topics

The participants also code switch when they change their topic within a speech. Excerpt 3 and 4 indicate how Saudi speakers code switch to change the topic of conversation.

Excerpt 3 *(Saleh is having a casual telephone conversation with his friend)*

14	*Ahmad*	Thanks a lot, I still remember when I knew you, you needed someone
15		for talking and I was bored that night.
16	Saleh	[laugh] I also remember that. It
17		was midnight and you weren't sleepy,
		we are friends since then.
18	Ahmad	Yeah, It's good to know it.
19	Saleh	***Nghier almodoa ahsan***(Let's change the topic), what are you doing?
20	Ahmad	Well, I'm talking to you and watching a movie.
21	Saleh	Oh, that's great! What movie do you watch?
22	Ahmad	I always watch a romance movie

Excerpt 4*(Mohammad asks his friends to hang out somewhere while they are riding a car)*

27	Mohammad	Majed! If you have free time
28		tomorrow, we can hang out somewhere with my classmates.
29	Majed	Who?
30	Mohammad	Muner, Fares and foreigner
31		guy. Maybe you haven't met him.
32	Majed	yes, I will do my best to come
33	Mohammad	It is going to be at 7 evening.
34	Mohammad	You can come with us Salem if you are free tomorrow.
35	Salem	I wish so.
36	Majed	I have many things to do have a lot of works to do such as homework, virtual classes and a group discussion.
37	Mohammad	It is okay
38	Salem	He worked very hard.
39	Majed	I have to work hard.
40	Mohammad	**Ansa almodo'a** (Forget this matter) have you watched the last match in the Saudi league.
41	Salem	Sure!
42	Majed	They played very well!

In a bilingual community, people often switch from one language to another in their daily conversations. A number of code-switching researchers (Abdul-Zahra, 2010; Abu Mathkour, 2004; Li & Milroy, 1995; Shin & Milroy, 2000) argue that code switching is used as an additional resource to achieve particular interactional goals with other speakers. Therefore, Saleh in line 19 (in Excerpt 3) and Mohammad in line 40 (in Excerpt 4) switch from English to Arabic language when changing the topic of conversation. Changing topics is one of the functions of code switching (Abdul-Zahra, 2010; Reyes, 2004). The code switching serves as a signal to separate the previous topic with the current topic (Abdul-Zahra, 2010; Abu Mathkour, 2004; Li & Milroy, 1995; Shin & Milroy, 2000).

Code switching to show off

Based on observations, the participants would code switch from Arabic to English for the purpose of showing their English language skills. This is confirmed by them during the interviews when they explain that they code switch "to show that they can speak English fluently" "[Omar. Home.26.8.2018], [Saleh.Skype.28.9.2018].

Excerpt 5*(Omar tells his friend through a telephone conversation that he has finished his project)*

1	Omar	Alsalam 'alikom (Peace be upon you).
2	Maher	WalikomAlsalam (And peace be upon you).
3	Omar	Dret Ani khlset almshroa (You know, I have finished my project
4	Maher	La wallah! Jad? (Never! Really?)
5	Omar	Eh wallah khlset (Yes, I swear that I have finished). **Y*ou can say I*
6		*graduate*.
7	Maher	Reito alef mbrok! (Congratulations!)
8	Omar	'Ala rasi wallah. (Appreciated).
9	Maher	Keef kant frhetak w keef ahlak?(How happy are you and how is your Family?)
10	Omar	Wallah frha ma b'adha frha artih mesh 'aadi! (It is fantastic and unbelievable!)
11	Maher	Btstahel kol khair. Mta rajea lmaka? (You deserved it. When will you go back Mecca?)
12	Omar	Mo mtaked. Momkn atakhar shoi (Not sure.Later.)
13	Maher	Leish? (Why?)
14	Omar	*I have my business in Jouf, so I prefer to stay here*.
15	Maher	T'al hon ahsanlk (Come back to Mecca, it will be better.)

Excerpt 6*(Saleh tells his friend through a telephone conversation that he looks for a job in school)*

14	Saleh	Meen bdres 'andkom enjlizi? (Who is teaching English language in the school?)
15	Othman	Mohammad and Yaseein
16	Saleh	Ma bdhom wahed talet? (Do they need one more?)
17	Othman	Elak? (You?)
18 19	Saleh	Ah eza fi mjall ano mesh ghader astmer hon lano sart mosthel twafeq bein drasa wlashghol. (Yes, I couldn't go on with my hard work in Quryat and my study).
20	Othman	Khlini ashoflk! (Let me see!)
21	Saleh	**As you know I am a good teacher.**
22	Othman	Aha, akeed! (Yes, sure!)
23	Saleh	Thank you my dear.

Omar in lines5, 6 and 14 (in Excerpt 5) and Saleh in line 21 (in Excerpt 6) switch from Arabic to English in his telephone conversation to demonstrate his English language skills. Similarly, bilingual Arabian Saudi speakers in Jeddah usually shift from Arabic to English to show off (Alsbiai, 2011). The ability to code switch from Arabic to English is considered a mark of prestige and a symbol of civilization in their community and close social networks. Hence, they code switch in order to show that they are educated and civilized (Alsbiai, 2011).

Code switching to express feeling

It was also found that, code switching is used to express feelings in English. When interviewed Mohammad (of Excerpt 7) in an interview with him says that "When I describe my feeling I say the words in English"[Mohammad. library.11.9.2018].

Excerpt 7*(Mohammad through a telephone conversation seeks advice from his friend regarding his poor math grade. His father is upset with his grade).*

1 9	Qasim	Ahkilaomektsa'adek (Ask your mother to help)
2 0	Moham mad	Ma Bt'arafkhaiftz'almtlo, wallah ma ana 'arefashobdia'aml! (She does not know. I am worried that she will get angry too!)
2 1	Qasim	Khlinanfkerkeefbdnanqne'aalastazyg hieral'alama. (Let us think how we can convince our teacher to change the grade.)
2 2	Moham mad	Momknyzbtha? (Is that possible?)
2 3	Qasim	Bnjreb. shokhsranin (Let us try. Nothing to lose)
2 4	Moham mad	Yareit. Walekmniahlahelwan. (I hope so. I will offer you a nice gift)
2 5	Qasim	Ma bdi shi. (I don't want anything)
2 6	Moham mad	Shokran (Thank you). **I love you**!

Mohammad in line 26 (in Excerpt 7) code switches from Arabic to English when expressing his feeling towards his friend. Muthusamy (2010) argues that one of the functions of code switching is to express feeling. He observed that the bilingual Indian speakers at a tertiary institution code switch from Tamil to English when they express their love and appreciation to their Indian friends. Code switching for the purpose of expressing feelings as the speakers

believe that the English words has a greater impact on the listeners (Muthusamy &Ahlberg, 2010).

CONCLUSION

In a nutshell, the main reason of the study is to investigate the functions of code switching among four bilingual Saudi speakers in a variety of settings. Based on the analysis of the data, it was found that there are some communicative functions of Arabic-English code switching among bilingual Saudi speakers in Jouf University i.e. quoting, showing off, changing topics and expressing feelings. It is hoped that this study makes modest contribution in bridging the gap of the noted lack of studies in the area of Arabic-English code switching, particularly in code switching among Saudi bilingual speakers. It is hoped that this study will give readers a wider insight into the Saudi's tendencies to switch languages, besides serving as a useful guide for other researchers in investigating the phenomenon of code switching in different countries. Clearly, the present study, like all studies, has a number of important limitations that need to be considered. First, the participants of the study were males only. Therefore, the results would be more generalizable if both sexes were included in the current study. Second, the participants of this study were those enrolled in Jouf university; Thus, the results in this investigation may not be generalized to other group of Saudi EFL learners. Last, a limitation of this study is that the numbers of subjects involved were relatively small. Thus, it is suggested that more studies be conducted to investigate the types and functions of code switching in different settings so as to help the Arab bilingual speakers to achieve their strategic competence (Abedelbadie, 2003; Abu Mathkour, 2004; Alenezi, 2010; Alrowais, 2012; Zerg, 2006), that is, to smooth interaction, to direct interaction, relieve dull or intense conversational atmosphere and to make the interaction more effective (Zainal Ariff, 2012).

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