



دراسة اجتماعية لغوية لازدواجية اللسان في اللغة العربية الموصلية العراقية  
A Sociolinguistic Study of Diglossia in Iraqi Mosuli Arabic

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Abstract

One of the most notable features in the speech community, especially in Arab society, is diglossia. The present study sheds light on the diglossia phenomenon among the interviewer and interviewees who represent the government and official bodies in a formal situation, in a radio broadcast (Sawt al Mouaten) aired on Radio AL-Ghad in Mosul. The researcher adopted an eclectic model consisting of Ferguson (1959) and Albirini (2011) to classify the Arabic language and examine the motivations under which this linguistic phenomenon is adopted. The study aims to investigate the motivations behind using two varieties, namely modern standard Arabic as a high variety and the Iraqi Mosuli Dialect as a low variety, among the interviewer and interviewees in a radio broadcast (Sawt al Mouaten). The findings indicate that diglossia is a communication strategy employed by the interviewer and interviewees to convey their message to various social segments of the audience, with fourteen motives behind its use. The most prominent of these are Prestige, which highlights the important aspects of discourse, formality, emphasis, the introduction of formulaic expressions, and daily-life sayings. Also, the participants have specific roles when using diglossia, such as adviser, preacher, expert, or efficient manager.

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## المخلص

من أكثر السمات البارزة في مجتمع الكلام، وخاصة في المجتمع العربي، هي ازدواجية اللسان. تلقي الدراسة الحالية الضوء على ظاهرة ازدواجية اللسان بين مقدم البرنامج والمحاورين الذين يمثلون الجهات الحكومية والرسمية في الوضع الرسمي، في برنامج إذاعي (صوت المواطن) الذي يبيت على إذاعة راديو الغد في الموصل. واعتمد الباحث نموذجاً انتقائياً يتكون من فيرجسون (1959) والبيريني (2011) في تصنيف اللغة العربية ودراسة الدوافع التي تعتمد عليها هذه الظاهرة اللغوية. تهدف الدراسة إلى معرفة دوافع استخدام لهجتين هما اللغة العربية الفصحى الحديثة كنوع مرتفع واللهجة الموصلية العراقية كنوع منخفض من اللغة، في البرنامج الإذاعي (صوت المواطن). أظهرت النتائج أن ازدواجية اللسان هي استراتيجية تواصل يستخدمها مقدم البرنامج والأشخاص الذين تتم مقابلتهم لإيصال رسالتهم إلى الشرائح الاجتماعية المختلفة للجمهور، وهناك أربعة عشر دافعاً وراء استخدام ازدواجية اللسان. وأبرزها التباهي، لتسليط الضوء على أهمية جزء من الخطاب، والرسمية، والتأكيد، وإدخال التعبيرات الصغية، واستخدام مفردات من الحياة اليومية. كما أن المشاركين لديهم أدوار محددة عندما يستخدمون ازدواجية اللسان، مثل المستشار أو الواعظ أو الخبير أو المدير الكفوء.

### 1. Introduction

Diglossia is defined as the use of two varieties within the community. Generally speaking, diglossia is regarded as a dual-linguistic situation in which two varieties coexist and are closely related.

The Arabic language holds a position of extensive global usage. As per UNESCO, Arabic is the native tongue of approximately 400 million individuals. Moreover, it serves as the language connecting 2 billion Muslims and is the official language in 22 nations (Mohammed Harbi, 2022). Arabic can be categorized into three primary forms: Traditional Arabic, commonly known as classical Arabic (henceforth CA), utilized in religious texts and the holy Quran. Modern Standard Arabic (henceforth MSA), which is called (alfusha), is employed in formal occasions, serving as a unifying umbrella encompassing all Arabic language variations and comprehensible to all Arabs, and colloquial or dialectal Arabic (DA), predominantly spoken and region-specific (Alanazi, 2024). Similar to other societies, such as Tunisian, Egyptian, Lebanese, and other Western communities, Iraqi society employs both standard and regional dialects in tandem, each with distinct roles. However, Iraq has a diverse range of Arabic dialects due to its historical, cultural, and geographical factors. Hence, each dialect plays a unique role in the country's linguistic landscape. This linguistic diversity in Iraq is closely tied to the concept of diglossia.

These two varieties are classified as high variety (henceforth H) and low variety (henceforth L). According to him, H is suitable in formal situations, while L is for informal situations. In Iraq, MSA is the prestigious variety, and the Qur'an language, which means H variety, while the Iraqi dialect (henceforth ID) is the L variety.

The linguistic phenomenon of diglossia is common among the Arab community, especially among the Iraqi community. This country is characterized by a great diversity of nationalities and religions, even within one government, especially the Mosul governorate. Its society consists of Arabs, Kurds, Yazidis, and Shabak. When Arabic language is classified into H and L varieties, the research investigates which variety should be used by the interviewer and interviewees, as they represent government and official bodies in a radio program directed to address different segments of society. Is there any overlap between the two varieties? And what is the communicative purpose of each variety?

This research investigates the diglossia of Iraqi radio, namely Radio Al-Ghad. A study of radio and discussions in diglossic communities shows that individuals change their variety even within complete segments of speech, sentences, phrases, words, or even discourse markers. The major problem of this study is the motivations that trigger this phenomenon. What is the communicative aim behind using specific variety, and is it different between

participants? One of the main aims of this study is to examine the diglossic phenomenon in the Iraqi Mosuli community who speak the Iraqi Mosuli dialect (henceforth IMD). This study is limited in scope to the diglossia employed by the interviewer (Abu Zaid) and the interviewees, who are administrative directors (9 males and only one female) in the (Sawt al Mouaten) program on the AL-Ghad FM radio station. It is a mass Iraqi radio with various programs, and it makes the voices of Mosuli people reach all over the world. Data are collected from four episodes between 2-6 July 2023. Each episode is about 55 minutes.

#### 1.4 The Aims of The Study

- 1- To explore the aims behind using Diglossia in formal situations.
- 2- Identifying the sociolinguistic aspect of the Iraqi Mosuli dialect from different angles.
- 3- Looking at how participants' roles affect the employment of diglossia.
- 4- Recognized any sort of overlapping between the H and L varieties.

#### 1.5 The Hypothesis of The Study

The study hypothesizes the following:

- 1- Modern standard Arabic is used in different situations.
- 2- Both the interviewer and interviewees use MSA for different purposes, like Prestige, highlighting the important part of discourse, and formality. They use IMD to introduce daily-life sayings or to simplify a preceding idea.
- 3- The usage of MSA is heavily dependent on the speakers and their role played, such as preacher, expert, wiseman, or wise woman, in addition to their default role.

#### 1.6 The Procedures of The Study

The procedure consists of the following steps:

- 1- Data is randomly selected from four episodes of the (Sawt al Mouaten) program.
- 2- The episodes are tape-recorded.
- 3- Then, they are converted into transcription.
- 4- Choosing an appropriate model to analyze the data.
- 5- Classifying the diglossic variety as MSA and IMD.
- 6- Finding the motivation of each variety.

#### 1.7 The Model of The Study

The model adopted to analyze diglossia is an elected one consisting of (Ferguson, 1959) and (Albirini, 2011). Ferguson's (1959) classifies the Arabic language into two dimensions, high variety (H) and low variety (L). The H is MSA and CA is used in formal situations. The L is the DA, it is used in daily conversation and informal situations. (Albirini, 2011), who reformulated Ferguson's original work, in his study about motivational patterns of standard Arabic and dialectal Arabic, states "speakers create a functional division between the two varieties by designating issues of importance, complexity, and seriousness to SA, the High code, and aligning less important, less serious, and accessible topics with DA the Low code."

The motivational patterns of diglossia to SA:

To introduce formulaic expressions, to produce rhyming stretches of discourse. to indicate pan-Arab or Muslim identity, to introduce direct quotations, to emphasize, highlight the important part of discourse, to signal a shift in tone from comic to serious, and to take a pedantic stand.

Motivational patterns of diglossia are different from those underlying diglossia to DA are: to exemplify the utterance, to signal indirect quotes, to induce fillers and parenthetical phrases, to downplay a particular part of the discourse, and to simplify a preceding idea, to shift from

serious to comic, to discuss taboo issues, and to introduce daily-life sayings, and to scold or personally attack.

## 2. Methodology of the Study

The study seeks to shed light on aspects of diglossia in Iraqi society that linguists have not addressed much: how the ID is used in radio broadcasts, particularly Radio AL-Ghad FM.

The study adopts the sociolinguistic approach using both quantitative and qualitative. The former is used to deal with the occurrence of this phenomenon and the latter with the interpretation of the sociolinguistic factors affecting the employment of diglossia. The current study was conducted on the Iraqi radio station, particularly on the Mosul radio station, namely (Radio Al-Ghad), in a program called Sawt al Mouaten (Citizen's Voice). Hence, it can be seen as a suitable place to measure the variation in Iraqi diglossia and examine how it impacts social levels and formal settings, especially in this program. There are two types of participants: the interviewer and the interviewees.

The program depicts the real and daily life of people from different social levels; hence, this program exhibits greater linguistic variety through using IMD and MSA. Consequently, it provides the opportunity to explore a broader range of diglossic situations across more Mosuli societies.

For lack of space, a link will be provided for easier access to the data: <https://drive.google.com/file/d/1wLNRJFiSjC9QYpITEmMGEx-125JEN9dI/view?usp=sharing>

## 3. The Scope of Arabic Diglossia

Spoken Arabic is a debatable subject concerning which variety should be used in specific situations, whether it is the standard or the dialect variety. One of these situations, which, unfortunately, does not receive much attention, is radio broadcasts in the Arab world, especially in Iraq. In this respect, one linguistic obstacle faced is which variety is more suitable, MSA or IMD? This phenomenon is called "Diglossia."

This Sociolinguistic phenomenon has been studied by many linguists and from many angles. Sociolinguist Charles Ferguson (Ferguson, 1959, p. 325) is the first linguist to introduce diglossia in Arabic. He defines it as "Two varieties of a language exist side by side throughout the community, each having a definite role to play." As a result, the Arabic language is regarded as a diglossic language, split into two varieties: Modern Standard Arabic (MSA), a high (H) variety, and colloquial Arabic, a low (L) variety.

Terminologically speaking, Emanuel Rhoides, who coined in 1885 the term in his book "Parerga", referred to bilingualism in general in Greek. In 1902, German linguist Karl Krumbacher discussed its origin and development in his book (The Problem of the Modern Greek Written Language). Then, subsequently, the French Arabist linguist William Marçais (1930). He modified the term and rendered it into French as (diglossia) to describe the linguistic situation in the Arabic-speaking world. Ferguson presented its English equivalent, diglossia, in his article published in 1959 (Al Alaslāa, 2018; Al Jumaily, 2023) . He is the first person to describe Arabic as a diglossic language, as it has two diverse varieties or codes employed in different circumstances and shows apparent functional separation, not used together in the same context. These varieties are classified as high variety (H) and low variety (L). It is unstable and tends to grow into a more stable language situation. He states, "The specialization of function, is the 'existential' feature of diglossia." (Ferguson, 1959, p. 330).

Functional specialization plays a significant role when considering features, as he considers H as the language used in all Arab constitutions, the medium of formal education. Furthermore, it is the Qur'an language and is used in sermons in mosques or even in churches, on official formal occasions, in news broadcasts, and so on. While L is appropriate in informal situations, with family and friends, and in daily conversation. In addition to the advertisements in social media, radio, and TV entertainment programs.

He regards H as the "real" and prestigious language in this respect. In contrast, L is "not to exist" and is stigmatized. In certain situations, well-educated Arabs cannot avoid using the L variety. In contrast, less educated Arabs often cannot adhere to the rules, as these rules vary by genre, audience, and period. Individuals who engage extensively with the education system exhibit distinct traits in their speech discourse due to their exposure to diverse language forms. This variance enhances their linguistic competence in any given language, (Yule, 2006).

According to some experts, including (Badawi, 1973) The complexity of the Arabic language goes beyond H and L levels. He underlines that the range must include each of the five fundamental speech levels that he identifies as follows:

The Classical Arabic (CA)

The Modern Standard Arabic (MSA)

The Educated Spoken Arabic (ESA)

The Illiterate Spoken Arabic

Standard Arabic (SA), (MSA), and (CA) are regarded as H varieties, called al-fusha.

In (1991), Ferguson, in his article, lists seven points called "original weaknesses." The most important one is clarifying the distance between H and L language, namely "linguistic distance." In this respect, He underlined the significance of developing distance scales in attitudes, use, and language structure. This can be solved through intermediate and uncodified forms of the language. This form of language is usually used in semi-informal and is called 'Middle Arabic.' It contains a few specific classical syntactic elements, but they are combined with a strong colloquial base in syntax and morphology and a generous blending of L vocabulary. It also contains a large amount of classical vocabulary but little or no inflectional endings. (Al-Batal, 1994) adds that one of the diglossic problematic issues (especially for non-native speakers) is that Arabic speakers generally intend to use some elements of MSA and the spoken varieties in particular situations. One such instance is the ineluctable intermediate aspect of language, namely al-lughah al-wusta in Arabic, also called Formal Spoken Arabic (FSA). It is more prestigious al-'ammiya; it is primarily used for semiformal and international communications.

(Bidaoui, 2017, p. 61), in his revision about Arabic diglossia, mentions that comparing the two Arabic varieties shows that Ferguson's categories of diglossia are fundamental for making an excellent understanding of the Arabic sociolinguistics situation.

#### 4. Diglossia and relevant notions

Diglossia is an ideological concept, described as (al-izdiwāḡīya in Arabic), (Daniels, 2018, p. 186). It occurs within a single society when two or more varieties of a language coexist, typically classified as high and low varieties, each serving distinct functions in different situations. The Arabic language is the best example of diglossia, consisting of two varieties: classical Arabic as a high variety, employed in formal situations, and ('āmmīya) as a low variety, used in entirely different informal situations, (Ferguson, 1959). Hence, this linguistic phenomenon underscores the use of distinct language varieties within a single

linguistic community, reflecting the varying degrees of formality and informality inherent in different social contexts.

#### 4.1. Code-Switching

Code-switching is used among bilingual or multilingual communities. It occurs between two different varieties, such as Arabic and English, across the sentence boundaries. It occurs inter-sententially when bilingual speakers use two languages within a single utterance (Gardner-Claros, 2009, p. 86). In code-switching, the two varieties keep their grammatical, morphological, and phonological attributes, (Mashiri, 2002). Code-switching is used for specific functions such as solidarity and prestige.

#### 5. Arabic Diglossia and the Media

Arabic diglossia has been the focus of numerous studies by various linguists and researchers since there are various dialects used for various purposes (Mejdell, 2017) and others who have all studied Arabic varieties from different angles.

(Mejdell, 2017, p. 383), in her study about mixed styles in spoken Arabic in Egypt. Emphasizes that speakers and audience are the main causes of diglossia, and that they use the criterion of 'saliency' to deploy one variety rather than another. This awareness makes those features more susceptible to manipulation and conscious usage than less salient features.

Some researchers postulate that less or more fluent language performance is due either to lower familiarity with the second language or to the increased pressure that second-language processing places on cognitive resources (Francis & Gutiérrez, 2012). Arabic diglossia does not affect the recognition of previously stored and learned verbal information (Taha, 2017, p. 11). The Arabic spoken language consists of distinct types of colloquials that exhibit regional variations across different geographic areas. The distinctions among these vernaculars can be observed across various linguistic domains, including syntax, semantics, morphology, and phonology. All these vernaculars differ from MSA (ibid. 2013, p.2).

(Carroll, Al Kahwaji, & Litz, 2017, p. 13) state that the origins of Modern Standard Arabic may be traced back to Quranic Arabic, which has imbued the language with a sense of sanctity. Consequently, any written form of Arabic that deviates from the conventions of MSA is often regarded as low prestige, in contrast to non-diglossic global languages like English, Russian, Spanish, and French, which exhibit a close connection between formal written language and the spoken colloquial. Arabic is a prime example of diglossia, characterized by the presence of distinct varieties: a high-prestige (H) variety and a spoken (L) variety that exhibit notable differences. Their study about literacy in Arabic in UAE asserts that promoting MSA is necessary since MSA used in literacy practices as a default is not part of the daily routine in Emirati children's lives, plus the growing importance of the English language, specifically within the UAE, (Carroll & van den Hoven, 2017, p. 13). (Alshamrani, 2012) asserts the importance of television programming as a good source of MSA. Watching cartoons in Modern Standard Arabic is a source of enjoyment for younger children and also serves as an additional avenue for promoting MSA. Hence, he suggests that the government should encourage cartoons that utilize colloquial Arabic (CA) to enhance accessibility to Modern Standard Arabic (MSA).

#### 6. Arabic variety

Millions worldwide speak Arabic, which has been used in literature for more than 1,500 years. It offers an astounding breadth of variance regarding language variants and dialects currently utilized in the Arabic-speaking globe. The classical variety comes first, dating back to poetry written before the advent of Islam. Second, there is colloquial variety, which refers to regional dialects of the Arabic mother tongue that are spoken throughout

various Arab countries. The middle language comes in various forms that fall in between the two varieties (classical and colloquial).

Even though Arabic is the official language in Iraq, Iraqi society is considered a diglossic community, which means that two closely related language varieties coexist there.

The researcher categorizes Iraqi dialectology into multiple primary varieties, according to the divergences in both geographical distribution and linguistic attributes, as follows:

#### a. Classical Arabic

The Arabic language has existed in the Arabian Peninsula for at least two millennia. Classical Arabic refers to the formal dialect that was employed in the Hijaz region approximately 1500 years ago, (Al-Sobh, Abu-Melhim, & Bani-Hani, 2015, p. 275). The preservation of the Arabic language throughout the years can be attributed mostly to its status as the written language of the Holy Quran. Hence, CA became the language of Islam.

#### b. Modern Standard Arabic:

Modern Standard Arabic (MSA) is the modern language of CA. (Hafez, 2015, p. 5) describes it as the language of a formal situation. According to (Miller, 2003) Expanding educational opportunities has increased Arabic peoples' access to MSA, particularly in written languages. The government-run educational system in Iraq places a strong emphasis on MSA in its curriculum and mandates the study of English from the primary grades through university.

#### c. Iraqi Dialect

In Iraq country, there are three distinguished sub-dialects; Baghdadi (in the middle of Iraq) is the most famous, Southern (in the south), and Mosuli dialects (in Mosul city) (Miller-Kessler, 2003). Iraqi dialect (ID) is the main dialect of Iraq country. All Iraqi people understand it. It has specific syntactical, phonological, and lexical features that are distinct from those of MSA; e.g., in ID, the utilization of the letter (چ) (č) by Iraqis differs from its usage in MSA as (ج). They pronounce the word "fish" in MSA otherwise from Iraqi colloquial. In ID, Iraqis say "smč" while in MSA they say "samak".

#### d. Iraqi Mosuli Dialect

Iraqi Mosuli colloquial is a sub-dialect specific to the city of Mosul. Iraqi Arabic and Mosuli Arabic are both regional dialects of Arabic spoken in Iraq. They share many similarities due to their geographical proximity, historical ties, and common linguistic features, but they also differ in certain ways (Jasim & Al-Bajjari, 2022). As long as dialects can vary even within specific regions, it is not strange to find that not all speakers of these dialects might exhibit the same linguistic features. Especially in Mosul City, for example, the people of the center of Mosul pronounce the word "fish" as "smk" It is similar to MSA, while Mosuli people who live around the center of Mosul pronounce it as the Iraqi dialect "smč" (Jasim & Al-Bajjari, 2022).

### 7. Motivational Patterns of Diglossia

Sometimes people use more than one variety in the same community in their conversational interaction, either consciously or unconsciously. The reasons for this phenomenon have been tackled by many researchers.

(Al Jumaily, 2023, p. 683) argues that if we describe the literal meaning of one variety to be high and the other one to be low, it implies that we are discussing rank and status, where the high variety is prestigious and widely utilized compared to the low variety. However, in reality, the opposite is true. In everyday communication, the regional variety (L) is used more frequently than the (H). Some linguists postulate that people change their codes according to the specific role they decide to play, depending on the situation and persons. (Goffman, 1981)

names this practice "a change in footing." (Bassiouney, 2014) expounds upon this practice, positing that "a change in footing is a change in the frame of an event." This means that diglossia happens consciously. (Holes, 2004, p. 351) also demonstrated this through his studies on political speeches, stating that Gamal Abdel Nasser, the Egyptian president, recognized the sociolinguistic tension in Arabic speech communities. He was very clever to explicit it through the change of roles played throughout his career. He shifts language levels to find the most effective and appropriate form for the various interpersonal role interactions he desires to play out with his audience. He emphasizes the relationship between the change in code and role change, especially in political speeches, "Changes in language level are also used to signal changes in the role a speaker is playing." (31). In this relationship, (Goffman, 1981), in his study, used the term 'change in footing' to deal with the idea of the changing roles of the speaker through his speech.

Moreover, (Albirini, 2011, p. 543) states that Arabic diglossia depends on functions code rather than on the speaker, interlocutor, context, or event. They are emergent during the interactional process. For example, in the Arab world, when someone uses prophetic sayings in his spoken speech, the function of this reciting prophetic "lend authority and credibility to the argument."

### 8. Discussions and Findings

This study focuses exclusively on the motivational functions of diglossia. The motivations for utilizing diglossia are illustrated in the examples below, drawn from the study's sample data.

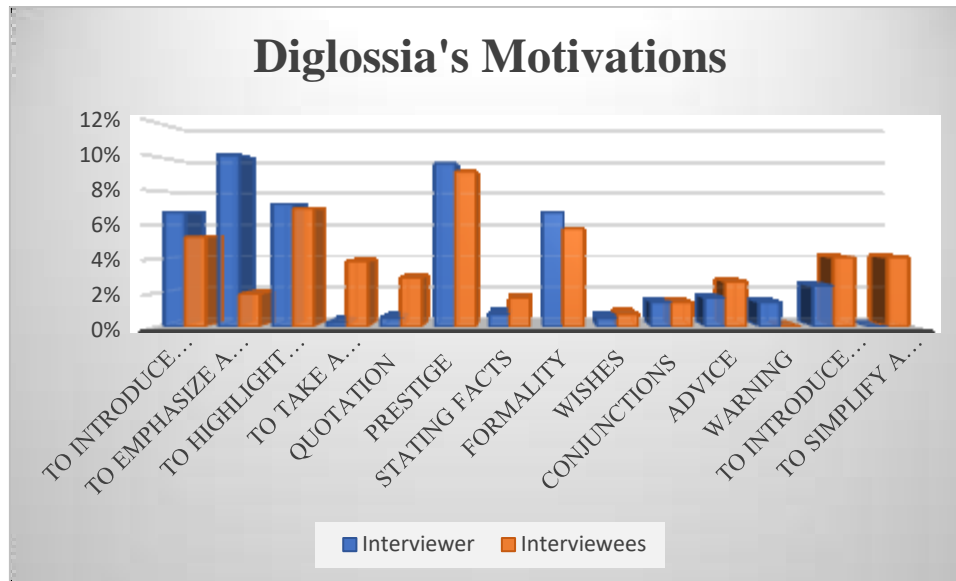
Based on all observations in data analysis, it is found that the interviewer, interviewees, and callers have used diglossia. The latter are excluded due to their lack of use of MSA in their speech, as most of its use was limited to greetings. As it is known, in Arab countries, the standard greeting is " ālslām 'lykm," (السلام عليكم) which has been used by the majority of Arab people since it is a greeting of Islam. Furthermore, the words that have the same form and pronunciation in both MSA and IMS, and it has been regarded as IMS.

The data collected for this study shows that diglossia happened (415) times.

Table (1) shows the percentage of motivations of diglossia used by both the interviewer and interviewees.

(Table 1: The Motivations for Diglossia)

Seq.	Motivations	Interviewer	Interviewee	Pct.
1.	Prestige	10%	9%	19%
2.	To highlight the important part of discourse	7%	7%	14%
3.	Formality	7%	6%	13%
4.	To mark emphasis	10%	2%	12%
5.	To introduce formulaic expressions	7%	5%	12%
6.	To introduce daily-life sayings	2%	4%	7%
7.	To simplify a preceding idea	0%	4%	4%
8.	To take a pedantic stance	0%	4%	4%
9.	Advice	2%	3%	4%
10.	Quotation	0%	3%	3%
11.	Stating facts	1%	2%	2%
12.	Conjunctions	1%	1%	3%
13.	Warning	1%	0%	1%
14.	Wishes	0%	1%	1%
	Total	49%	51%	100%



(Figure 1: Diglossia's Motivations)

As evident, the data collected for this study shows that the use of MSA is heavily attributed to the **prestige**, it consists (19%) of all data.

Generally speaking, the concept of prestige, by its nature, implies a formal setting, and MSA as H variety most likely shares this rationale. This percentage, as the most numerous of the other motivations, shows the significance of MSA as a prestigious language, especially among educated people in formal situations. Interviewers and interviewees might use prestigious language to enhance the authority and credibility of the presented information. Furthermore, it is a language of education. Hence, it reflects a high social level. The following example illustrates this function:

#### Eps. 3, No.23 Mr. Uday, Director of the Oil Derivatives Branch.

- عامل النظافة يشتغل ليل نهار ويجي **المواطن**، مع الأسف، حاوية المهملات تبعد عنو أمتار يشيل القطف مال جكارا.  
- The cleaner works all day, and the **citizen**, unfortunately, is a few meters away from the **trash can** and does not throw a cigarette in it.

It is more prestigious to say (**حاوية المهملات**) (**trash container**); also, the word (**المواطن**) has been used frequently, especially by interviewees, it refers to the authority of the speaker concerning the audience, and as an educated person. As it is known, interviewers and interviewees are employees and officials in the state. It is more appropriate to use the word (**المواطن**) instead of (Somebody or any person). This word triggers the spirit of citizenship among the citizens of Mosul City.

The second vital motivation is **to highlight the important part of discourse**; the speaker uses MSA to give an air of importance to a specific part of the speech or as an attempt to gain the floor. This function can also be observed at the sentence, phrase, and word levels. The percentage of this motivation is (14%), (7%) for each interviewee and the interviewer (7%) equally.

#### Eps.3, no.66, Mr. Fathi, Director of Districts and Sub-districts Education

- بالنسبة للأراضي اتفقنا مع أحد المواطنين بالتبرع واني زرت الأرض والأرض صالحة ان شاء الله وهناك إجراءات سيتم اتخاذها وستبنى مدرسة بتلك المنطقة ان شاء الله.

- Regarding the lands, we agreed with *one of the citizens to donate*, and I visited the land *and the land is good, if God wills, and some procedures will be taken and a school will be built in that area if God wills*.

The utilization of MSA in this context is meant to highlight the significance of the speeches. Mr. Fathi employs MSA as an H variety to highlight the important things in his speech, like, donations done by a citizen, the land being good, the school, also on some procedures. He plays his default role as the administrative director; he uses H variety when he talks about the facts and future projects.

**Formality** is (13%) of the data, (7%) for the interviewer, and interviewees (6%).

As long as MSA is the official language of the government, administration, education, and mass media, it is typical to use this variety among interviewees and the interviewer in the program. Interviewees speak formally as long as they represent their directorate as administrative directors. Likewise, the broadcaster, as an interviewer in the program, must speak professionally, which requires H variety. As the example below:

**Eps.1, No.20, the interviewer**

- انتو اهل المولدات أيضا اتكلمو وصلوا مطالبكم لاستاذ خضر. *عليه فاصل ونعود اليكم*.
- You, generator owners, also speak up and convey your demands to Mr. Khader. *We will come back after the break*.

In addition to MSA usage as the H variety, and the official language in the government departments, the interviewer Abu Zaid speaks formally and professionally when he uses the phrase (*Break and we will be back*); usually, interviewers use this phrase in their work in the mass media. So, his aim is the formality in his default role-play. It is worth mentioning that each participant plays their default role in this motivational diglossia.

Another motivational diglossia is, **to mark emphasis**, it consists of (12%) of the data. As shown in Table (1), The interviewer used this motivation approximately (10%), which is much more than the interviewees (2%). The majority of items used in this motive were (very, only) by the interviewer. He uses these items in MSA to stress messages intended for the audience. As the following:

**Eps.2, no.34, the interviewer**

- المحاضرين دينطون محاضرات وشغلات قيمة جدا ومستوى الطلاب عالي جدا بس التقصير من المسؤولين والتقصير أيضا من كل المسؤولين.
- The lecturers are giving lectures with *very valuable information* and the level of the students is *very high* but the default is with the officials. and the default *also* lies with all officials.

**To introduce formulaic expressions** involving (12%) of all data, (7%) and (5%) for the interviewer and interviewees, respectively. The speaker uses MSA when using a formulaic expression, which is (if God wills / ان شاء الله) (praise be to God / الحمد لله) (praise be to God / بسم الله) (in the name of God / بارك الله بك) (God bless you / سبحان الله). The Arab culture views formulaic expressions favorably since they are associated with God-consciousness and piety. The following example illustrates the use of these expressions:

**Eps.3, no.9 Mr. Osama, director of the gas station.**

- مدة العمل بيها سنة بس إن شاء الله قبل السنة يكملون.
- The duration of work is one year, but *if God will*, they will finish before the deadline. In the above example, Mr. Osama talks about a fuel station that will be established after a few months. As it is known in the Arab community, primarily formulaic expressions are used when talking about the future.

However, one employs the H variety in specific formulaic expression (*if God will*) or (*God willing*) to invoke a verse from the Holy Qur'an:

“And never say of anything, ‘Indeed, I will do that tomorrow,’ except [when adding], ‘If Allah wills’” (Quran 18:23–24).

It is noteworthy that formulaic expressions are sometimes regarded as a trigger to change to another variety. As the following:

**Eps.3, no.26, Mr. Oday, Director of the Petroleum Derivatives Branch.**

- المناشدات احنا رفعناها للشركة ورفعناها للوزارة، الحمد لله الوزارة والشركة استجابت لفرع نينوى، والمحافطة ستطلق الحصّة الشتوية في الصيف.

- We conveyed the appeals to the company and submitted them to the Ministry. *Praise be to God, the ministry and the company responded to the Nineveh branch, and the governorate will launch the winter allotment in the summer.*

To introduce daily-life sayings, in the data examination, the researcher found it comprises 7% of all the data, 2%, and 4% of the interviewer and interviewees, respectively. It is worth mentioning that this motivation is used only in IMD diglossia.

**Eps.1, no.26, the interviewer.**

- جميع دول العالم واحنا دائما نقول لماذا نعيش خارج العصر العالم يتذكر الخلايا الشمسية ويتذكر الطاقة الشمسية لكن احنا اخر الناس بعد ان يكتفي العالم ثم يعود لنا بالخلايا الشمسية.

- In all countries of the world and *we* always say why we live outside the era, the world remembers solar panels and solar energy, but *we are the last people*. After the world has reached self-sufficiency, we will start using solar panels.

The interviewer used the pronoun (we) in IMD (احنا) instead of MSA (نحن). In daily conversations, Mosul people use this pronoun, also the phrase (احنا اخر الناس) is used a lot in IMD speech. he used L variety to less formality in his speech.

To simplify a preceding idea. It is used only by interviewees at 4%. This motivation is also used only in IMD.

**Eps.4, no.14 Mrs. Yusra, Director of the Women's Department, Nineveh.**

- كانت هناك تسهيلات من قبل السيد رئيس الهيئة وتوصيات جدا صارمة بان يكون الاب هو الولي الجبري، وفي حالة البيان السنوي ان يكون عدم حضور الشخص المعوق يكون التواصل عبر الواتساب. يعني خلي نكول صورة وصوت. هي هاي أحد الشغل التي راح تتسهل على اهل ذوي الإعاقة.

- The Chairman of the institution provided facilities. The Commission has very strict recommendations that the father must be the forced custodian, and in the case, the disabled person does not attend for the annual statement, the communication must be via WhatsApp. *In other words, video and voice. This is one of the things that will be made easier for people with disabilities.*

She was talking about an important point (to communicate via WhatsApp). And she re-illustrated it by using IMD. As long as her speech is directed to large and diverse social levels of the community, especially the simple and poor social levels, it is very necessary to use the L variety IMD.

The data show that MSA might indicate a **pedantic stance with** (4%) of all data. Interestingly, this motive was used by the interviewees. They, as official people and administrative directors, use MSA to play the role of an analyst or expert when speaking to their audience. As illustrated in the following example:

**Eps.1, no.36, Mr. Khader Al-Nomani, Head of the Generators Committee.**

- اسمحلي فلاحنا العزيز على عينا وعلى راسنا. هسه ديمشون تحت خطوة الطاقة النظيفة التي هي استخدام خلايا للغطاس لتشغيل الغطاس فانت 8 ساعات بالنهار الى 10 ساعات ما راح تحتاج الى الكهرباء راح نعمل على طاقة الخلايا النظيفة.

- Pardon me, our dear farmer. They are now operating *according to the clean energy plan*, which is *the use of solar cells to operate the water pumps*. You will not need *electricity* for 8 to 10 hours a day. We will work on *clean energy cells*.

Mr. Khader, in the above example, talks as an expert who has good knowledge of clean energy. Hence, his use of MSA reflects his experience, knowledge, and power. So, the role he plays is as the expert.

**Advice**, the percentage between them is very approximately it is (2%) for the interviewer and (3%) for the interviewees.

**Eps.2, no.14 Mr. Osama, director of the gas station.**

- اني احب أوجه كلمة لأهلنا في محافظة نينوى انو اول شي يستمرون بالتعاون مع الجهات الحكومية سواء دوائر حكومية او دوائر امنية او نفطية و ما غيرها .

- I would like to say a word to our people in Nineveh *government* that the first thing is that they continue *to cooperate with government agencies, whether government departments, security departments, oil departments, or others*.

In this example, Mr. Osama aims to advise the audience to operate with the government when he uses the official language MSA, and the role he played as the advisor in addition to his default role as administrative director.

**Quotation** is utilized to deliver accurate and well-supported content. Its usage is regarded as a sign of reliable information. The percentage of it (3%) of all data. This motivation is used by interviewees.

**Eps.4, no.28, Mrs. Yusra, Director of the Women's Department, Nineveh**

- كمسؤول أنى ما أكد انطي لكن التوجيهات عدنا انو احنا نستعد لحملة انطلاق كبيرة شمول الارامل والمطلقات وأيضا من الرجال .

- As an official, I cannot afford to give in, but the directives we have are to *prepare for a major launch campaign that will include divorced, widows, and men*.

The interviewer Abu Zaid asks Mrs. Yusra about her expectations of the Ministry's decisions regarding social welfare. As shown in the example, she, as an official person, adhered to the ministerial instructions, so she quoted it as it was. She plays the role of an efficient manager who memorizes instructions by heart.

It is worth mentioning, that the quotation is in MSA because they are invoked from instructions and may invoke the Holy Qur'an, a prophetic saying. Here, in this case, they play the role of a preacher. A proverb is also found in the data investigation.

**Eps.2, no.39, the interviewer.**

- لو غلبهم عليكم چان كملوها وفضوها. شنو كتابنا وكتابكم!! صار لها أشهر المفروض كملت.
- If they cared about you, they would have completed it and got it over with. why *our paperwork and your paperwork!* It's been months; it's supposed to be completed.

The phrase (our paperwork and your paperwork) is always used to express the routine of government transactions here the interviewer plays the role of a citizen.

**Stating facts** is about (2%) of all data, to the interviewees (2%), while the interviewer is somewhat less, it is (1%). Using the H variety in stating facts enhances the credibility and reliability of the information presented by anyone, especially the administrators. For more accuracy and objectivity, the researcher conducts the facts or achievements said by them in this motivation. As the following example:

**Eps.2, no. 8, Mr. Osama, gas station manager.**

- عدنا بحمام العليل عدنا محطة وقود، ومتوفر 24 ساعة وسبعة أيام في الأسبوع، حتى يوم الجمعة .
- There is a gas station in Hammam Al-Alil, which is available 24 hours a day, *seven days a week, even on Friday*.

Mr. Osama responds to citizens' complaints about the fuel crisis and declares on the program that this station operates throughout the week, by using MSA. Here, the role played is his default role.

In data examination, the researcher found that about (3%) of all data collection belongs to **Conjunctions**. (1%) for each of them.

Conjunctions are essential for coherent communication, and their presence in the H variety indicates that even formal broadcasts require smooth transitions between ideas.

**Eps.4, no.6, the interviewer.**

- املونا ع الموازنة وانا اقول، بصراحة، اعرف راح تجي كمية قليلة وراح **ايضا** ياملونا امل اخر.
- They gave us hope for the budget, and I say, frankly, I know that a small amount will come, and they will **also** give us **another** hope.

In the present example, the interviewer conjunct between the small amount of budget and government default. Using the H variety to conjunct between two L varieties. Also, to emphasize about two points in addition to the smooth transitions.

Another motivational diglossia is the **warning**. The researcher found that about 1% of data collection belongs to the interviewer.

**Eps.3, no.52, the interviewer.**

- الافران تنطي 10 صمونات ب 1000 دينار. حاليا الطحين للنص والحنطة متوفرة ولا زالوا ع نفس النهج السابق 10 صمونات نريد تضرب بيد من حديد ع كل من يأكل حق المواطن.

- The bakeries give 10 breads for 1000 dinars. Currently, the price of flour per half and wheat is available, **and they are still on the same deal as before**: 10 breads. **We want to strike with an iron hand against everyone who eats the right of the citizen.**

In the present example, as long as the mass media regard as the Fourth Estate, he asks Mr. Abu Salih, the acting deputy governor, to use his authority by punishing the violators as a warning to the owners of the bakeries to adhere to the instructions and not to raise prices. Hence, he uses MSA to indicate power and authority.

The last one **wishes** is numerically the least among other motivational diglossia; it is about (1%) of all data. The percentages of the interviewer and the interviewees were almost equal.

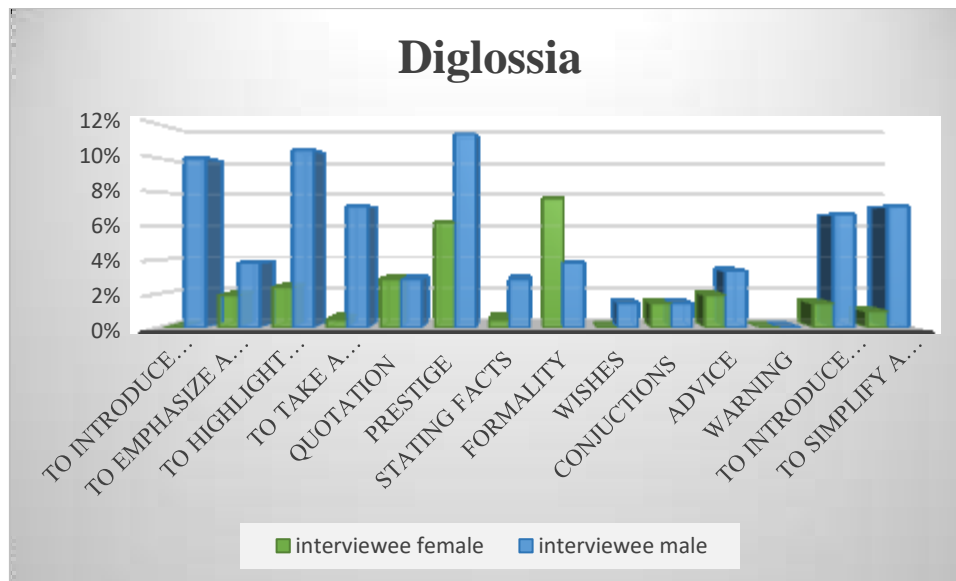
**Eps.2, no.19 Mr. Khaled Al-Hadidi, supervisor of terrorism compensation.**

- حياك الله و صباح الخير عليك وعلى مستمعين راديو الغد وكل عامٍ والجميع بألفٍ خير.
- Welcome and good morning to you and the listeners of Radio Al-Ghad. **Happy New Year to everyone.**

This episode was aired after Eid al-Adha, so here, the director formally congratulates the citizens.

According to gender differentiation at MSA variety, among interviewees, it has been shown that Mrs. Yusra who has an equal level in both the education and administrative position, used MSA at a high rate compared to men. It is Noteworthy that Mrs. Yusra used MSA for the formality motivation twice as much as the men used it, this happened due to women's linguistic behavior reflecting their social status.

Although the variables of gender are one woman versus nine men, in prestige motivation, the percentage of Mrs. Yusra's use of MSA is half, which is a high percentage compared to the number and percentage of men. In sociolinguistics, women tend to use prestigious language more than men. So, it is not strange to find Mrs. Yusra, as the administrative director, uses MSA a lot in her speech. The following figure shows the percentage of MSA according to gender among the interviewees.



(Figure 2: Diglossia According to Gender)

## 9. Conclusion

The study has arrived at the following conclusions:

- 1- The usage of MSA and IMC as the H and L variety, respectively, is not limited to the specific situation. Since this program is regarded as a formal situation, most of the interviewer and interviewees' speeches were in IMC.
- 2- Although the frequency and the percentage of MSA are approximately the same in the interviewer and interviewees' speeches, the amount of MSA in the former speech is minimal. In other words, the MSA of the interviewer occurs at the word level, for example, (very and citizen); the majority of his speech includes these two words that are frequently used in his speech. In addition to the formulaic expressions.
- 3- The use of MSA in the interviewees' speeches extends beyond the level of sentence and complete segment; this is due to their education, prestige, and power factors.
- 4- As long as the study concerns the official people's speech in a formal situation, on Radio Al-Ghad FM, it is not strange to find the use of MSA variety for prestige, highlight the important part of discourse, Formality, to mark emphasis, and to introduce formulaic expressions, respectively, are the highest percentage, among the others motivational diglossia of MSA. The prestige reflects their social level. The emphasis and stress on a specific concept. While formulaic expressions are very extended in Arab speech.
- 5- The researcher concluded that using the H or L variety is not just context-dependent or function-dependent, as some researchers claim, but it is also heavily speaker-dependent.
- 6- The motivation functions for IMD diglossia are: to introduce daily-life sayings, to simplify what is said or a preceding idea, to emphasize a point, and to conjunctions. The first two are the most frequent because they consider their audience, and clarify what they said.
- 7- One chooses a specific variety according to his role-play and the aim of communication, such as adviser, preacher, expert, or efficient manager.
- 8- According to gender, as long as in the data investigation, only one female is found in the corpus study, she used MSA a lot in her speech, especially for formality and prestige. This concerns her official position. In IMD, the percentage of males is higher, since their number is the largest.

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