

Arabic-English Code Switching in the Egyptian Talk Show ‘Shabab Beek’

by

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ABSTRACT

This sociolinguistic study examines the various functions of Arabic-English code switching in the Egyptian talk show ‘Shabab Beek (literally: Young by You; communicatively: The Young Speak)’. In addition, this study investigates the syntactic categories and types of switches to English. The data consist of approximately four hours and forty-five minutes of YouTube videos of the talk show in which code switching to English occurred. The videos are collected from six episodes of the show that were aired in October 2010. The show featured three categories of speakers, show hosts, guests, and callers. The findings show that most of the switches were produced by show hosts and guests while callers produced very few switches due perhaps to the limited number of phone calls received in the selected episodes. The speakers mostly used nouns when they switched to English. Nouns are followed by adjectives and noun phrases. The most prevalent type of switches in the data is tag switches followed by intrasentential and intersentential switches, which occurred rarely. Finally, analysis revealed eight functions of code switching in the data. These are difficulty retrieving an Arabic expression, quotation, euphemism, reiteration, message qualification, academic or technical terms, association with certain domains, and objectivization.

DEDICATION

This thesis is dedicated to:

My parents

Saniyya Baraka and Omar Hamouda;

And my siblings

Hisham, Abdelrahman, and Umm Huthayfa

For their love and support

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CHAPTER 1

Background

Due to its status as a global language, English has had a great influence on linguistic behavior all over the world. Such influence has been demonstrated in many linguistic phenomena including code switching to English in conversational and institutional settings. Growing up in Egypt, I noticed the status of English there and the academic and professional opportunities available to its speakers. I also noticed the role English plays in academia, as it often functions as the universal language of research. This was evident in the English terms I learned at school in Egypt, especially in science classes in addition to learning English as a school subject.

Although I used to be more of a language purist, i.e. I did not prefer switching between languages in the same conversation, I found myself fascinated by Egyptians' switching to English. Switching to English from Arabic in Egypt has been common among college students, especially where English was the medium of instruction. It has also been common among students who attended private schools before college where more attention was given to English than in public schools and math and science were taught in English. This inspired me to research Arabic-English (from Arabic to English) code switching in Egypt. My choice of the Egyptian context to do research on was based on my knowledge of the context having lived there for over fourteen years. Another factor is the status of Egyptian Arabic as the variety of Arabic known to most speakers of Arabic through T.V. serials, shows, and films. Thus, I chose an Egyptian talk show called 'Shabab Beek' to

study the Arabic-English code switching behavior of the different groups of speakers in the show, hosts, guests, and callers.

Situating the Study

Very few studies have looked at the Arabic-English code switching behavior of speakers of Egyptian Arabic (exceptions include Elsaadany, 2003; Othman, 2006). The present study investigates the code switching behavior of speakers of Egyptian Arabic in the talk show ‘Shabab Beek’. The present study’s significance lies in the fact that no previous studies on Arabic-English code switching were conducted on talk shows in Egypt or other Arabic-speaking countries. The study examines Arabic-English code switching in the talk show ‘Shabab Beek’ as ‘semi-institutional discourse’ (Ilie, 2001), i.e. bearing both conversational and institutional aspects. Thus, in chapter two, I present some of the previous studies on Arabic-English code switching in conversation (e.g. Hussein, 1999; Safi, 1992) and in institutional settings (e.g. Alenezi, 2010; Baoueb, 2009).

Research Questions

To gain insights into the aspects of Arabic-English code switching in the Egyptian talk show ‘Shabab Beek’, this present study pursues the following questions:

1. What are the syntactic categories of Arabic-English switches in the data?
2. What are the types of Arabic-English switches in the data?
3. What are conversational functions of Arabic-English code switching in the data?
4. What are functions of Arabic-English code switching in the data according to the markedness model?¹

Plan of the Study

This study consists of five chapters. Chapter One, the introduction, provided an overview of the study and located it in relation to the existing literature on code switching in general and Arabic-English code switching in particular. Furthermore, it laid out the research questions and the plan of the study. Chapter Two reviews the related literature and first addresses terminological issues. Second, it reviews the literature on Arabic-English code switching in conversational and institutional settings. Finally, it addresses the conversational functions of code switching in light of the functions introduced by Gumperz (1982). In addition, it illustrates these functions by examples from Gumperz (1982) and studies on Arabic-English code switching. Moreover, it complements Gumperz (1982) functions with a group of functions from studies of Arabic-English code switching illustrated by examples.

Chapter Three describes the data set of this study and addresses the methodological procedures for data collection and analysis. Chapter Four carries out data analysis by addressing the research questions pertaining to the syntactic categories of switches, types of switches, and conversational functions of code switching in the Egyptian talk show ‘Shabab Beek’. In addition, it provides speakers’ contributions to switches. Chapter Five, the conclusion, provides a summary of the findings, discusses their implications, and offers suggestions for future directions for code-switching research.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Code Switching Terminology

This section reviews the literature on code switching terminology and introduces the terms adopted in this study. Poplack (1980) defined code switching as “the alternation of two languages within a single discourse, sentence or constituent” (p. 583). She further distinguished between two main types of code switching that may be produced by an individual in conversation: intimate or intra-sentential switching and emblematic or tag switching (Poplack, 1980, p. 589). Intimate switching “involves a high proportion of intra-sentential [within clause or sentence] switching” where “a code-switched segment, and those around it, must conform to the underlying syntactic rules of two languages which bridge constituents and link them together grammatically” (Poplack, 1980, p. 589). Poplack illustrated intimate switching in the following examples from her data on code switching between English and Spanish. The following examples feature switching into Spanish in an English base.

- a. Why make Carol SENTARSE ATRAS PA' QUE (sit in the back so) everybody has to move PA' QUE SE SALGA (for her to get out)? (04/439) (p. 589).
- b. He was sitting down EN LA CAMA, MIRANDONOS PELEANDO, Y (in bed, watching us fighting and) really, I don't remember SI EL NOS SEPARO (if he separated us) or whatever, you know. (43/412) (Poplack, 1980, p. 589).

Emblematic switching or tag switching “is characterized by relatively more tag switches and single noun switches” where “tags are freely moveable constituents which may be inserted almost anywhere in the sentence without fear of violating any grammatical rule” (Poplack, 1980, p. 589). Poplack illustrated emblematic switching in the following examples from the same data set. These examples feature switching to English in a Spanish base.

- a. Vendia arroz (He sold rice) 'N SHIT. (07/79) (Poplack, 1980, p. 589).
- b. Salian en sus carros y en sus (They would go out in their cars and in their) SNOWMOBILES. (08/192) (Poplack, 1980, p. 589).

Myers-Scotton (2009) stated that “code-switching (CS) is most generally defined as the use of two language varieties in the same conversation, not counting established borrowed words or phrases from one variety into the other” (p. 473). She identified two types of code switching: inter-sentential and intra-sentential code switching. “Inter-sentential CS includes switching between monolingual sentences from the participating varieties” where “the extent of an inter-sentential switch can be one sentence or many more in an extended discourse” (Myers-Scotton, 2009, p. 473). An example of inter-sentential code switching from her work is shown below.

Policeman to heckler in crowd in Nairobi, switching from Swahili to English [as indicated by Myers-Scotton] for one sentence; Swahili is in bold, (Source: Myers-Scotton 1993: 77 [cited in Myers-Scotton, 2009, p. 473]),

How else can we restrain people from stealing except by punishment? **Wewe si mtu kutuambia vile tutafanya kazi - tuna sheria yetu.**

Translation of Swahili sentence: ‘You aren’t [the] person to tell us how to do our work - we have our laws.’ (Myers-Scotton, 2009, p. 473).

“Intra-sentential CS includes bilingual constituents within a single sentence” (Myers-Scotton, 2009, p. 473). Myers-Scotton illustrated intra-sentential code switching in two extracts. The first “is a bilingual sentence consisting of two monolingual clauses” as illustrated below (Myers-Scotton, 2009, p. 473).

Palestinian Arabic-English.

| | | |
|-----------------|------------|------------------|
| I am not going, | liʔanni | taʕbani |
| | because/Is | GERUND/Fis/tired |

‘I am not going, because I am tired.’ (Myers-Scotton, 2009, p. 474).

Another example illustrates “a sentence that is a single bilingual clause” (Myers-Scotton, 2009, p. 474).

American Finnish-English (Source: Halmari 1997: 80 [cited in Myers-Scotton 2009, p. 474]).

| | | | |
|--------------|---------------|-------|------------------------------|
| Onks | sulla | vāhān | napkin-eitā? |
| Have.INTEROG | you/ADDESSIVE | | some napkin- PL/PARTITIVE |

‘Do you have some napkins?’ (Myers-Scotton, 2009, p. 474).

Myers-Scotton (2009) also called the base or host language (e.g. American Finnish in the last example) the *matrix language* and the other language providing the switches the *embedded language* (p. 484). The matrix language provides the grammatical items while both the matrix and the embedded language provide content items.

Myers-Scotton (2009) noted that “some researchers use other terms while still referring to utterances with surface-level elements from two varieties” such as code mixing “when emphasis is on structural or semantic changes in one variety under the influence of another” (p. 473). Kamwangamalu (2010) defined code mixing as “the intrasentential alternating use of two or more languages or varieties of a language” (p. 116). He also noted that the term “is often used in studies of grammatical aspects of bilingual speech” such as Muysken (2000). Kamwangamalu (2010) further defined code switching as “the intersentential alternating use of two or more languages or varieties of a language in the same speech situation” (p. 116). However, he adopted the term code switching as a cover term for both *inter-* and *intra-* sentential switches since it is the term being generally used in the literature. Muysken (2000) used the term code *mixing* for “all cases where lexical items and grammatical features from two languages appear in one sentence” (p. 1), so he, like Kamwangamalu (2010), restricted the term to intrasentential switches. As for code switching, Muysken (2000) reserved the term for “the rapid succession of several languages in a single speech event” (p. 1).

This present study uses the term code switching as a cover term for all processes of language alternation, in line with Myers-Scotton’s (2009) definition above, to examine code switching to English (the embedded language) in Egyptian Arabic (the matrix

language) in the Egyptian talk show ‘Shabab Beek’. This is because this definition fits the observed code switching phenomenon in the current study’s data set. In addition, the present study examines three types of code switching: Poplack’s (1980) tag switching and Myers-Scotton’s (2009) intrasentential switching and intersentential switching. This is because these types were observed in the data set of the current study. In this study, intersentential switching also includes switches at clause boundaries and intrasentential switching is limited to switches within the clause. Finally, English words known to most speakers of Egyptian Arabic that are integrated into Egyptian Arabic via conjugation as Arabic words are considered instances of borrowing.

Arabic-English Code Switching in Conversation

This section reviews the literature on switching from Arabic to English in conversation. Here, I present an overview of the samples, methodologies, and findings of some of the few studies in this area that are relevant to the current study. I present studies from a variety of Arabic speaking communities to better represent the range of research on Arabic-English code switching phenomena. Some of the studies I present here looked at code switching from Arabic to English among speakers of different dialects of Arabic while others looked at switching to English from particular dialects such as Jordanian Arabic (Al-Khatib & Sabbah, 2008; Hussein, 1999; Mustafa 2011) and Saudi Arabic (Safi, 1992). However, none of the studies I could find in the published literature looked exclusively at Egyptian Arabic-English code switching in conversation. I also found one study on an Egyptian child’s code switching behavior that I disregarded as irrelevant to the current study on code switching in the Egyptian talk show ‘Shabab Beek’. I further disregarded studies on diglossic code switching (between colloquial and standard Arabic)

in Egypt. Thus, this review aims to consolidate the findings in the literature on Arabic-English code switching regardless of the variety of Arabic in question, especially the functions of code switching, the most switched syntactic categories, and the types of switches.

Arabic-English code switching in Malaysia. Jdetawy (2011) looked at the code switching behavior of Arab students at Universiti Utara Malaysia (UUM) by means of a questionnaire. He analyzed the responses of 155 Arab students of different nationalities (Iraqis, Jordanians, Libyans, Palestinians, Syrians, and Yemenis) and ages enrolled in Bachelor's, Master's, and Ph.D. programs at UUM. All of the students spoke a variety of Arabic as their first language and English as a second language. Jdetawy sought to find out “whether Arab students at UUM code-switch to English[,] ... the relationship between familiarity with interlocutors and code-switching[,] ... the reasons Arab students at UUM code-switch to English in their daily conversations[, and] ... the types of code-switching used by Arab students at UUM” (pp. 104 - 105). He found that the majority of his sample do code switch to English due to “the lack of equivalents of many English words in Arabic” which was the highest percentage of answers provided regarding the reasons why the Arab students code switch to English (Jdetawy, 2011, p. 102). No relationship was found between familiarity with interlocutors and code switching. Tag switching was found to be the most frequent type of code switching used by the participants followed by intra-sentential code switching and inter-sentential code switching. The questionnaire, however, is not included in Jdetawy's (2011) paper and it is not explained what statements or items of the questionnaire targeted the types of code switching used by the participants. In addition, the results of the study may have been flattened by the wide range of participants

selected for the sample of the study. Nonetheless, this study provides a general account of the code switching behavior of a mixed group of Arab students which is influenced by their life in Malaysia where English is the language of instruction and daily life communication.

Another study which looked at Arabic-English code switching in the Malaysian context is that of Al-Hourani and Afizah (2013). In their case study, they examined the factors which influence the Arabic-English code switching of 5 Jordanian bilinguals (25 to 32 years old) in Malaysia. Implementing a qualitative analysis, they made use of two instruments: recording and interview. They recorded 3 hours of spontaneous conversation to capture instances of code switching among their participants. The interviews collected biographic information including period of speaking English. In addition, the factors influencing the participants' code switching were elicited directly by means of open-ended questions. The results showed that four factors influenced the participants' code switching as demonstrated in the recordings and confirmed in the interviews. These are familiarity with interlocutors (being a major factor), setting (with home being a more likely setting for switching than classroom), topic shift, and age (being the least influential factor as it was mentioned by only one of the participants). Here familiarity is an important factor (unlike what Jdetawy (2011) found as discussed above although both studies are in the Malaysian context) as participants indicated that they were more likely to code switch when they knew their interlocutors. The difference could be attributed to the size of the sample in both studies, with Al-Hourani and Afizah's (2013) being a case study specifically looking at Jordanian Arabic-English bilinguals and Jdetawy's (2011) being a more generalizable study due to its relatively large sample of a variety of Arabic-English bilinguals from different Arab countries.

Arabic-English code switching in Jordan. This subsection reviews the literature on Arabic-English code switching in Jordan, including two studies on code switching in text messaging as a common medium of conversation regardless of its nature as written text. To begin with, Hussein (1999) investigated “university students’ attitudes toward code-switching (CS), and code mixing (CM)” (p. 281). These are discussed in the next section. In addition, Hussein (1999) examined “when and why they [university students] code switch [to English] and the most frequent English expressions that students use in Arabic discourse” (p. 282). He designed a three-section questionnaire that was distributed to 352 students admitted to different faculties (colleges) of Yarmouk University, Jordan.

Here, I discuss the findings related to the third section of the questionnaire, which collected information regarding the students’ use, view of code switching to English, and the students’ most frequently used English expressions. The majority of the participants (57.9%) reported that they do code switch to English (Hussein, 1999, p. 286). Furthermore, most of the participants reported that they switch to English either sometimes (33.2%) or rarely (28.9%) while 14.7% (52 students) reported that they never do (Hussein, 1999, p. 286). However, 23 of the 52 students who reported they never switch to English did answer a questionnaire item that asked for any English expressions commonly used by the participants when they code switch to English and listed English phrases or expressions they use. According to Hussein (1999), “One explanation of this lies in the fact that students are caught up between subscribing to language purity values originally nurtured and nourished by language caretakers and their actual language needs, which can optimally be realized through CS [code switching] and CM [code mixing]” (p. 288). The results also show that the participants code switch to English for a variety of reasons including the

following top 3: lack of Arabic equivalents to English expressions - which was later confirmed in Jdetawy (2011) above, ease to express scientific terms in English, and familiarity with English formulaic expressions. In addition, most of the participants (75.2%) reported that code switching is not restricted to on-campus conversation (Hussein, 1999, p. 286). Of this group of participants, the majority (26.1%) stated they code switch to English at home (being second to on-campus switching), which was later confirmed in Al-Hourani and Afizah (2013) above, followed by 19% who stated they switch to English at the restaurant or café (Hussein, 1999, p. 286). Finally, the English expressions most frequently used by the participants included the following top 5 expressions: OK, (I'm) sorry, yes/no, thanks (a lot); thank you, and (good) bye; bye bye (Hussein, 1999, p. 287).

Al-Khatib and Sabbah (2008) investigated “the linguistic structure and sociolinguistic functions of Arabic-English code-switching in mobile text messages as used by a group of Jordanian university students” (p. 37). To this end, they collected data (403 text messages of which 181 were randomly selected for analysis) from 46 (17 males and 29 females; 39 undergraduate and 7 graduate) students of 4 different Jordanian universities, supported by self-report questionnaire and key informant interview data. The data analysis implemented both quantitative and qualitative methods. In this respect, Al-Khatib and Sabbah (2008) used percentages to demonstrate the frequency of the occurrence of Arabic and English elements in the text messages. Furthermore, they highlighted the communicative functions achieved by using both codes (i.e. Arabic and English) by means of qualitative analysis.

The analysis of the code switching structure of the text messaging data revealed that, on the one hand, mixed code texts (using both Arabic and English) occurred more frequently than single code texts (completely in Arabic or completely in English) accounting for 39% of the analyzed messages (Al-Khatib & Sabbah, 2008, p. 44). On the other hand, English single code texts (34% of the analyzed messages) occurred more frequently than Arabic single code texts (27% of the analyzed messages) (Al-Khatib & Sabbah, 2008, p. 44). Moreover, the respondents used the Roman alphabet to write in Arabic in more than 95% of the mixed code texts (Al-Khatib & Sabbah, 2008, p. 44). Al-Khatib and Sabbah (2008) noted that most of their participants “have reported that it is much easier for them to express themselves in the two languages than in either language and in English than in Arabic” (p. 44).

In addition, the results showed that female participants code switched more often, by writing 44% of their messages in both languages, than male participants who wrote 30% of their messages in both languages (Al-Khatib & Sabbah, 2008, p. 46). In terms of writing with the Arabic alphabet, however, male participants wrote more messages with it (33%) than female participants (22%) (Al-Khatib & Sabbah, 2008, p. 47). Both sex groups wrote nearly the same proportion of messages written completely in English: the male participants (37%) and the female participants (34%) (Al-Khatib & Sabbah, 2008, p. 47). Regarding the distribution of the switched elements by syntactic category, the largest categories of switches were first single nouns (34%), second phrases (21%), third clauses (12%), followed by smaller proportions of single adjectives, conjunctions, articles, and pronouns, and rare occurrences of single adverbs, single verbs, and prepositions (Al-Khatib & Sabbah, 2008, p. 48).

The above findings, especially writing in or switching to English as well as writing in Arabic using the Roman alphabet, were motivated by some technical factors of which Al-Khatib and Sabbah (2008) discussed two: ease and swiftness of writing, and limited space in Arabic messages. First, the participants reported that “English letters on the mobile keypad are fewer than Arabic letters, so it is less time-consuming for them to use English” (Al-Khatib & Sabbah, 2008, p. 49). Second, writing a message in English or using the Roman alphabet provides more characters for a single message than writing with the Arabic alphabet. Since mobile companies charge per message, using the Roman alphabet is more economical and time saving as well. Another important finding pertains to the functions accomplished by switching to English. Three main functions were found: to display prestige, not to offend interlocutors (as a means of euphemism), and to talk about academic or technical terms. The last function is in line with the findings of Hussein (1999). Examples of these functions are provided in the conversational functions of code switching section of this chapter.

Mustafa (2011) also investigated code switching in text messaging. She looked at Arabic-English code switching and switching to Arabizi (Arabic written in Roman alphabet) in SMS among teenagers in Jordan. Her sample consisted of 150 male and female teenage (13 - 17 years old) students from 5 different public and private schools. For her descriptive, analytic investigation, she gathered 1500 text messages from the participants, supported by data collected using a questionnaire which was filled by the participants along with an interview form. Among the results, Mustafa found 7 major reasons behind her participants’ code switching and 5 factors that promoted the use of code switched text messages. Here I am more interested in Mustafa’s (2011) findings pertaining to the reasons

for code switching to English. The reasons behind the participant teenagers switching to English were as follows: economy, euphemism, prestige, and unfamiliarity with academic terms (i.e. Arabic equivalents). These 4 reasons echo Al-Khatib and Sabbah's (2008) findings. Two additional reasons for switching to English found by Mustafa (2011) are the use of acronyms and abbreviations, and the attractiveness of the English language (p. 53).

Attitudes toward code switching in Jordan. In this subsection, I revisit Hussein (1999), Al-Khatib and Sabbah (2008), and Mustafa (2011) to discuss their findings regarding attitudes toward code switching. Hussein (1999) used a questionnaire to find out the attitudes of his participants toward code switching/code mixing: in relation to communicative strategies, in relation to Arabic, in relation to English, and in relation to users. The majority of participants (57.6%) either disagreed or strongly disagreed that “those who CS [code switch] enhance communication with others” (Hussein, 1999, p. 285). Hussein (1999) thinks, however, that despite this disagreement, code switching is known as a way to improve communication and make it more effective, especially among engineers, computer programmers, and doctors with each group sharing a specialized English lexicon. Hussein's (1999) view was confirmed in the participants' response to another statement: “those who CS do so in discussing certain topics.” In this respect, the majority of participants (49.1%) agreed with the statement whereas 26.9% disagreed and 23.9% were uncertain (p. 285).

In response to the statement “people CS lest others understand what they are saying”, the majority of the participants (44.3%) either agreed or strongly agreed whereas 29.6% disagreed or strongly disagreed and 26.1% were uncertain (Hussein, 1999, p. 285). Hussein

(1999) expected a higher percentage to agree to the statement since according to Grosjean (cited in Hussein, 1999, p. 285) “sometimes code-switching serves the intent of excluding some one from conversation, to convey confidentiality, anger or annoyance, to change the speaker’s role, etc.” (Grosjean, 1982, p. 152). Regarding attitudes toward users who code switch to English, most of the participants agreed that people who code switch pride themselves on speaking English, belong to a higher socio-economic class, and they code switch to show they are educated and modernized. However, most of the participants disagreed with the statement that “those who CS are respected by others” (Hussein, 1999, p. 285).

Using a questionnaire, Al-Khatib and Sabbah’s (2008) evaluation of their participants’ attitude towards using English expressions to gain prestige showed that 90% of the participants are quite aware that they switch to English to display prestige (p. 55). Here, prestige is comparable to modernity and higher socio-economic class in Hussein (1999) where his sample agreed that modernity and higher socio-economic class are characteristic of people who switch to English. Mustafa (2011) found positive and negative attitudes displayed by her sample towards switching to English. One positive attitude is demonstrated in the participants almost total (98%) agreement that students pride themselves on knowing English, which confirms the findings of Hussein (1999) on the same topic (Mustafa, 2011, p. 90). Another attitude contradicted the findings of Hussein (1999) where 60% of the participants disagreed that those who text message in English belong to a higher socio-economic class adding that there are fluent speakers of English among the poor and average classes of people (Mustafa, 2011, p. 91). Furthermore, most of Mustafa’s (2011) participants agreed that they switch to English because of its simplicity

which also ties in with the view of some of Hussein's (1999) participants who indicated that they switch to English because it is simple and more direct (i.e. than Arabic) (Mustafa, 2011, p. 93). Regarding the negative attitudes toward switching to English, Mustafa (2011) found that half of her participants agreed that students who switch to English do so to express loyalty to English language while 38% disagreed and the rest were uncertain (p. 96). However, 60% of the participants disagreed that switching to English indicates dissociation from the Arabic culture (Mustafa, 2011, p. 97).

Arabic-English code switching in the United States. Safi (1992) analyzed “the nature and function of code-switching in the naturally occurring speech of eight [7 male and 1 female] U.S.-educated Saudis residing in the United States.” (p. 73). The participants are enrolled in undergraduate and graduate programs at Louisiana State University and their competence in English varied as well as the numbers of years they spent in the U.S. (0.5 - 8 years). They spoke different dialects of Saudi Arabic and two of them (a male and a female) are married to U.S. citizens and are permanent residents of the U.S.

Safi collected tape-recorded data during a two-hour home meeting arranged by the participants to establish an on-campus organization for Saudi students. The results showed that most of the switches (67.46%) were in the Arabic-English direction with phrases (noun, verb, prepositional) being the most switched items followed by discourse markers. The functions of Arabic-English code switching included connoting a more serious and businesslike attitude (than when using Arabic), avoiding certain possible connotations, displaying politeness and avoiding potential offense (i.e. if Arabic is used), and avoiding

profane Arabic expressions (by using English ones, which carry less profanity when inserted into Arabic discourse). Examples of these functions are provided later.

Abalhasan and Alshalawi (2000) studied the code switching behavior of 12 Saudi graduate students (19 - 35 years old) looking at its functions and the reason behind it. They tape recorded a two-hour meeting of the 12 students (males) who are enrolled in graduate programs in Pennsylvania and are from different parts of Saudi Arabia speaking different regional dialects of Saudi Arabic. The speakers' competence in English varied as well as the length of their stay in the U.S. (0.5 - 8 years).

The results revealed that all participants code switched to English as a communicative strategy to some extent to perform certain functions. Abalhasan and Alshalawi (2000) listed seven main functions performed by their participants "based on the primary role of the switches within the contexts of the conversation". These are "Emphasis and Contextualization cues[,] Parallel Constructions for emphasis[,] Quotation and 'Random' switch[,] Technical terms[,] Conversation Tags[,] Linguistic repertoire[, and] Politeness and avoidance of taboo expression" (p. 184). The last function confirms the findings of Safi (1992) above and the technical terms function is also a cited function in Arabic-English code switching in Jordan studies discussed in the previous section (Al-Khatib & Sabbah, 2008; Hussein, 1999; Mustafa, 2011). However, Abalhasan and Alshalawi (2000) provided no explanation of the functions or any examples to demonstrate the functions. Still, they supported their analysis by interviewing the participants to ask them about the reasons for their switches. The main reason accounting for most of the switches "59.2%" was "not knowing the term in Arabic" followed by "forgetting the term

in Arabic and the ease to say it in English” “22.6%” (p. 185). In addition, Abalhassan and Alshalawi (2000) found that a correlation appears to exist between the participant’s competence in English and the complexity of the switch to English, with the more competent participants producing complex switches and the opposite true for the less competent participants.

Albirini, Benmamoun, and Saadah (2011) investigated, among other phenomena, the degree of code switching in “oral narratives collected from heritage Egyptian and Palestinian Arabic speakers living in the United States” compared to narratives produced by two groups of native Egyptian and Palestinian speakers (p. 273). Citing Shiri (2010), Albirini et al. (2011) defined heritage Arabic speakers in the United States as “the children of adult immigrants from Arabic-speaking countries with at least one parent who speaks Arabic at home” (p. 276). The frequency and success with which the heritage speakers switched to English, compared to the native speakers, was one of the most visible and intriguing aspects of their oral production.

Although switching to English revealed some gaps in the lexical knowledge of the heritage speakers, it also showed their command of the basic general principles of the morphosyntax of their dialects (p. 295). Nouns were found to be the most switched word category followed by adjectives, verbs, prepositions, adverbs, and other categories (fillers, connectors, conjunctions, pronouns, and auxiliaries). By considering the number of words produced by the heritage and the native groups, it is evident that the heritage speakers switched to English more than the native speakers and that the Palestinian heritage speakers switched to English more than the Egyptian ones. Two motivations to switching to English

were found: difficulty retrieving certain (Arabic) words and to compensate for words missing in the heritage speakers lexicon. Examples are discussed later.

Elsaadany (2003) examined code mixing and code switching (to varieties of Arabic and to English) among different speakers of Arabic residing in the United States. He recorded telephone conversations between speakers of different dialects of Arabic (nine males and eight females) including Jordanian, Saudi, Sudanese, Moroccan, and Egyptian Arabic-English speakers. Switching to English resembled a continuum ranging from partial to full lexical items, phrases or utterances in English where Arabic inflection was applied to nouns, adjectives, and verbs (Elsaadany, 2003, p. 91). The choice of English expressions by the participants demonstrated accuracy, emphasis, and clarity. Examples are discussed later.

Concluding remarks. This section reviewed the literature on Arabic-English code switching in conversation, and in text messaging, in a variety of Arabic speaking communities. The reviewed studies looked at the code switching behavior of different speakers of Arabic including Jordanians, Saudis, and Palestinian and Egyptian heritage speakers in addition to mixed groups of Arabic speakers from different Arabic-speaking countries. Othman (2006) is another study that looked at code switching of speakers from the Arab community in Manchester, UK including Egyptians. Examples of code switching to English in an Egyptian Arabic base from Othman (2006) and Elsaadany (2003) are presented in the discussion of conversational code switching. As discussed above, one of the studies reviewed above, namely Jdetawy (2011), investigated the types of code switching used by Arab students in Malaysia where tag switches were found to be the most

frequent type of switching followed by intrasentential and intersentential switching. Looking at the studies that examined the syntactic categories of the switched elements, single nouns were found to be the most switched category followed by phrases, discourse markers, and clauses (Al-Khatib & Sabbah, 2008; Safi, 1992).

More relevant to the current study are the findings of the reviewed studies pertaining to the functions of Arabic-English code switching, reasons behind it, and motivations for it - which were used almost synonymously in the literature. One of the most cited reasons is lack of Arabic equivalents to English expressions or not knowing an expression in Arabic (Abalhassan & Alshalawi, 2000; Albirini et al. 2011; Hussein, 1999; Jdetawy, 2011). Another important reason or function is the ease to express academic, technical and scientific terms in English or unfamiliarity with their Arabic equivalents (Abalhassan & Alshalawi, 2000; Al-Khatib & Sabbah, 2008; Hussein, 1999; Mustafa, 2011). Other recurring functions included switching to English as a mark of prestige (Al-Khatib & Sabbah, 2008; Mustafa, 2011), for euphemistic purposes (Al-Khatib & Sabbah, 2008; Mustafa, 2011; Safi, 1992), for emphasis (Abalhassan & Alshalawi, 2000; Elsaadany, 2003), and to display politeness (Abalhassan & Alshalawi, 2000; Safi, 1992).

Arabic-English Code Switching in Institutional Settings

This section reviews the literature on switching from Arabic to English in institutional settings. The aim of this chapter is to provide an overview of code switching in institutional settings to contrast the findings with those of the previous section on Arabic-English code switching in conversation. Although the previous section included studies that looked at the code switching behavior of university students, these were presented in

the previous section and not this one because they looked at the code switching behavior of the students while mostly not focusing attention to the setting where the switching occurred. Studies that focused on code switching in university classrooms are presented in this section.

Arabic-English code switching in Tunisian business companies. Baoueb (2009) investigated “the variety of languages chosen in two Tunisian businesses [a multinational one and a family-run one], focusing mainly on the social constraints on CS between Arabic (Modern Standard Arabic and Tunisian Arabic), French and English.” In addition, she presented “the complex linguistic situation in terms of the different motivations for CS between in-group members and also with foreign colleagues and clients.” Her analysis made use of recording of conversations of the Tunisian business speakers (TBSs) and observation in the businesses, interviews, and questionnaires (Baoueb, 2009, p. 425).

Baoueb classified the social motivations for CS in the findings into three categories: situational, stylistic, and linguistic switches (classified into lexical, discursive, and sequential switches). “Situational switches are contextual switches depending on the setting, topic of conversation and the social position of the speakers. Stylistic switches are rhetorical switches uttered to convey discord, surprise or indignation among many other metaphorical intentions. Linguistic switches are language-induced switches and comprise lexical switches, discourse markers, and sequential switches.” (Baoueb, 2009, p. 434). The first two are based on situational and metaphorical code switching of Blom and Gumperz (1972), cited in Baoueb (2009), while the third is an attempt from Baoueb to categorize language-constrained switches.

In terms of situational switches, the TBSs switched to English to talk about technical words, numbers, dates, and sums of money when they talk to clients from other Arabic-speaking countries who do not know French. Regarding technical words, they have no equivalents in Tunisian Arabic (TA) and TBSs do not know their equivalents in Modern Standard Arabic (MSA) since they were schooled in French for scientific and technical subjects. As for dates, numbers, and sums of money, they might lead to misunderstanding if they are said in TA, so the TBSs say them in English or MSA. Another factor for CS to English is indicating a multifaceted personality which is illustrated by Baoueb in the below example uttered by an administrative manager addressing a Lebanese client. Here, indicating a multifaceted personality is achieved by means of switching from TA to English in addition to two varieties of Arabic: MSA and Lebanese Arabic (LA).

*Huwa 9ala **kolli hal** koll ma famma new action, awel ‘ma fi’ new action fel court ‘9ala tul’ naba9thu xater **ahyenan** ... tet ... [‘It **evidently** when there is new action, as soon as ‘there is’ new action in court ‘directly’ we send, because **sometimes** it ...’]* (p. 440).

Regarding the stylistic switches, one function mentioned by Baoueb is emphasis by repeating the same utterance in English as illustrated in the following example between a member of one of the business and an Arab client:

P15: *Thmaniya u 9es 9rine* October ...

[‘*Twenty-eight* October ...’]

P25: *Itnin u 9es 9rine*?’

[‘*Twenty-two*?’]

P15: *Thmaniya u 9esʿrine* twenty-eight ...

[‘*Twenty-eight* twenty-eight ...’] (pp. 443 - 444)

Of the three types of linguistic switches, lexical switches to English were produced by the TBSs when talking to other speakers of Arabic in cases of unknown words, especially technical details. This is illustrated in the following example uttered by an administrative manager:

Thnin? Just two trade marks ‘*lessa’ mafihoms ʿi ya9ni?* ‘*Two?* Just two trade marks ‘not yet’ *don’t have it ‘you mean?’* [‘*Two?* Do you mean, just two trade marks do not have it (license) yet?’] (p. 446).

Arabic-English code switching in Arab universities. In this subsection, I present the findings of three studies that investigated code switching in university classrooms in Jordan, Sudan, and Kuwait. Mustafa and Al-Khatib (1994) investigated code mixing of Arabic and English in science (engineering, medicine, pharmacy, biology, chemistry, and agriculture) classes at Jordan University of Science and Technology. They analyzed 5 hours of recorded lectures to examine the frequency of code mixing and the syntactic categories of the code mixed elements. Then they applied the syntactic constraints proposed in the literature to their data to test the constraints adequacy to the syntactic aspects of their data. Their sample comprised seven professors (five males and two females) who they described as “Arabic-English balanced bilinguals” (Mustafa & Al-Khatib, 1994, p. 216). The professors were interviewed upon the data collection to find out their awareness of their code mixing practice and its purpose.

Mustafa and Al-Khatib (1994) noted that despite the university policy that Arabic is the language of instruction, most science lectures feature mixing of Arabic and English. This observation was evident in the findings that revealed that the professors used mixed sentences more often (51%) than totally English (34.7%) or totally Arabic (14.3%) sentences. When asked about their lecturing language, the professors were aware of their code mixing practice saying that the language they use “is basically English, with Arabic expressions.” (Mustafa & Al-Khatib, 1994, p. 218). In addition, most of the mixes (switches) in the data were single nouns followed by phrases and clauses while single verbs and prepositions were almost prohibited. Finally, the findings related to the adequacy of the syntactic constraints proposed in the literature to the data are presented in the section on the structural aspects of Arabic-English code switching.

Taha (2008) examined the alternate use of English and Arabic in sciences and humanities classrooms at Khartoum University in Sudan where a policy of using Arabic as a language of instruction, i.e. Arabicization, was being implemented. This paper was based on earlier research conducted by Taha (1990) cited in Taha (2008), where the focus of the latter was on classroom observations conducted during the transitional phase of implementation of Arabicization. Thus, the data comprised nine tape recorded lectures of which three were officially English medium and six were Arabic medium where teacher talk was predominant. Here I discuss the finding pertaining to switching to English in the Arabic medium lectures.

Taha (2008) found that although some sociolinguists consider one word switches as borrowings, in his paper the analysis revealed that they are instances of code switching

because they were mainly topic-related key academic terms and concepts that are usually not used beyond the classroom, as opposed to English cultural borrowings such as “*raadiyo* ‘radio’, *tilifizyun* ‘television,’ *telefoun* ‘telephone,’ *kumbuter* ‘computer’” which are widely used in Sudan (p. 339). Thus, the teachers most commonly used code switching to draw their students’ attention to key terms and concepts related to the topic of the lecture. Taha noted that in most of the examples illustrating this function, the English terms followed the Arabic terms. The former were preceded by either metalinguistic comments such as “bil’ingliizi ’ismu” (in English this is called) or preambles such as “’aw ma tusama” (or what is called) as in the following examples, respectively:

- a. wa ’al-tamayu’u bil’inqliizi ’ismu *hydrolysis* (And hydrolysis in English is called hydrolysis). (p. 339).
- b. ’aw ma yuTlaq a’alyha ba’aD ’al-’aHyan ’al mazari’ ’al-wasi’a ’aw ma tusuma mathalan bil *plantations*. wa nimra... (Or what are sometimes called the large farms or what are called for example plantations. And number...) (p. 340).

Taha noted that the use of preambles and metalinguistic comments “provide[s] further evidence that the teachers’ switches were strategic in nature, and that switching was used to ‘flag’ special terms and/or concepts in another code.” (p. 340).

Taha (2008) concluded that there are three factors behind the teacher’s switching to English when mentioning key terms and concepts. First, there are many academic bodies involved in the creation and development of Arabic terminology in Arabic-speaking countries. There is a lack of coordination between these bodies which results in various

Arabic terms being used by authors or translators to refer to the same original English term. Thus, authors and translators of textbooks include the English terminology along with their Arabic equivalents to avoid confusion and in turn teachers introduce the English terms because it is better for students to know them. Second, teachers switch to English when talking about key terms and concepts due to the shortage of Arabic reference materials. This way teachers make sure their students know at least the key technical terms which will help them consult English reference materials. Third, the dominant role of English as the language of science and technology is a great influence on the teachers' code switching behavior, especially because many faculty did their graduate studies at English medium institutions and "appear to perceive scientific and technological discourse to be more authoritative if English terminology is used" (Taha, 2008, p. 340).

Other functions of the teacher's switching to English were "to emphasize a point, to achieve a contrast and to direct the students' attention" (Taha, 2008, p. 340). Taha (2008) illustrated these functions in the following examples:

- a. To emphasize a point: wa Tab'an 'idha mafi taghyiir *this is abnormal*. 'al mafruuD yakun fi taghyiir. *It is only normal* 'anu yaH Sal change, ok. Tayib... (And, of course, if there is no change, this is abnormal. There should be a change. It is only normal that change takes place, ok. Right...) (Taha, 2008, pp. 340 - 341).
- b. To direct the students' attention to take special note of a point by preceding that point by a metastatement in English and then to emphasize a point by restating it in English: wa niHna *we want to be very clear from the beginning*

a‘ala ’inu ’alra‘yi biy‘tabar juzu min ’al ’anZima ’al zira‘aiyya. ’al ra‘yi *in a sense is an agricultural system*. ma takhutu fi balkum... (And we want to be very clear from the beginning that pastoralism is considered as part of the agricultural system. Pastoralism, in a sense, is an agricultural system. Do not think that...) (Taha, 2008, p. 341).

- c. To compare and contrast: nas ’al qurra lamin yitHaraku yaju ’al mudun *they start to feel* ’anu fi Haja HaSlah (When people from villages move to town they start to feel that something is happening.) (Taha, 2008, p. 341).

Alenezi (2010) investigated “students’ language attitudes towards Arabic and English code switching as a medium of instruction during a science class of *Human Development for Occupational Therapy* at the Allied Health Science College in Kuwait University” and explored “the effects of such language attitudes on students’ academic performance.” To this end, he implemented quantitative and qualitative research methods by means of questionnaire and open ended questions, respectively (Alenezi, 2010, p. 1). The findings revealed that students have a strong preference of Arabic/English code switching over using one language (either Arabic or English) as a medium of instruction. In terms of the effects of code switching on the students’ academic performance, the majority of students either strongly agreed (64%) or agreed (30%) “that it [code switching] had a positive impact on increasing their chances of passing their course exams” and hence this attitude greatly impacts the students’ academic performance (Alenezi, 2010, p. 16).

Concluding remarks. This section reviewed the literature on Arabic-English code switching in institutional settings, namely business companies and university classrooms in Arabic-speaking countries. In a case study of two Tunisian business companies, Tunisian

business speakers (TBSs) switched to English when speaking to Arabic-speaking clients due to three motivations. Situationally, TBSs switched to English to indicate a multifaceted personality, and to talk about dates, numbers, sums of money, and technical words. Linguistically, technical details unknown to the TBSs in Arabic were also communicated by means of lexical switches. Stylistically, repeating utterances of Tunisian Arabic in English was used as a means of emphasis (Baoueb, 2009). Code switching was also implemented as a means of emphasis in another institutional setting namely university classrooms in Sudan (Taha 2008). In this setting, code switching was further implemented to introduce topic related key terms and concepts, to achieve contrast, and to draw students' attention to certain points in a lecture. In two other university classroom settings, Mustafa and Al-Khatib (1994) and Alenezi (2010), the former featured code mixing of Arabic and English in most science classes and the latter showed that students strongly preferred Arabic/English code switching as a medium of instruction over the use of one language.

The Conversational Functions of Code Switching

This section reviews the literature on the conversational functions of code switching. This is in line with Gumperz' (1982) investigation of code switching as a contextualization cue assuming that interlocutors agree on the interpretation of certain code switched passages and "that this agreement is based on similar linguistic perceptions" where code switching triggers such perceptions (p. 82).

Gumperz (1982) defined conversational code switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems" (p. 59). He investigated the conversational functions of code

switching across three language situations featuring three language pairs: Slovenian-German, Hindi-English, and Chicano Spanish-English (Gumperz, 1982, p. 73). Across the three language situations, he set up a typology of functions that comprised six functions of code switching. These functions included quotation, reiteration, message qualification, and personalization versus objectivization. These four functions are illustrated in this section because of their relevance to the findings of the current study. I illustrate these functions using Gumperz' examples and examples from Arabic-English code switching data where available.

Another group of functions that are presented earlier in the section on Arabic-English code switching in conversation are also illustrated here because they are relevant and similar to the functions of code switching of the current study. These functions included difficulty retrieving an expression in Arabic (e.g. Albirini et al., 2011), expression of academic, technical, or scientific terms in English (e.g. Al-Khatib & Sabbah, 2008), as a mark of prestige (e.g. Al-Khatib & Sabbah, 2008), for euphemistic purposes (e.g. Al-Khatib & Sabbah, 2008; Safi, 1992), for emphasis (e.g. Elsaadany, 2003), and expression of politeness (e.g. Safi, 1992).

Gumperz' (1982) functions of code switching.

Quotations. This function of code switching features switching to the language used by another interlocutor via direct quotation or reported speech to report what he or she said in the original language he or she used (Gumperz, 1982, p. 76). This is illustrated below.

Spanish-English. From a conversation among two Chicano professionals. The speaker is talking about her baby-sitter.

She doesn't speak English, so, *dice que la reganan*: “*Sise Jes va olvidar el idioma a las criaturas*” (she says that they would scold her: “the children are surely going to forget their language”) (Gumperz, 1982, p. 76).

In this example, the speaker reports on what her baby-sitter said by using reported speech in ‘*dice que la reganan* (she says that they would scold her)’ then directly quoting what her baby-sitter said in “*Sise Jes va olvidar el idioma a las criaturas*”.

The following example is from Othman (2006) who looked at code switching of speakers from the Arab community in Manchester, UK. This is a participant's response about the language he uses when he shops for clothes.

| | | | |
|----------------------|----------|-------------------------|------------------|
| Mainly English | ya‘ni | s-sit | ti?ki-li |
| Mainly English means | DEF-wife | | PRES.say-to 1SG |
| bid-na | | underwear | lil- wilad, |
| PRES.want-1PL. | | <i>underwear</i> | to.DEF-children, |
| bid-hum | | training suits. | |
| PRES.want-3MSG. | | <i>training suits</i> . | |

‘Mainly English; for example, my wife says to me, “We want *underwear* for children and they want *training suits*.” ’ (Othman, 2006, pp. 59-60).

In this example, the speaker directly quotes what his wife says when they need to buy clothes for their children, emphasizing that his wife uses the English expressions ‘*underwear*’ and ‘*training suits*’ instead of their Arabic equivalents.

These two examples illustrate that speakers resort to code switching to emphasize the original language reported either by direct quotation or by reported speech.

Reiteration. In this function of code switching, an utterance in one language is repeated via direct translation or by providing an explanation in the other language (Gumperz, 1982, p. 78). This is illustrated below.

Hindi-English. Father in India calling to his son, who was learning to swim in a swimming pool:

Baju-me jao beta, andar mat (go to the side son, not inside). Keep to the side. (Gumperz, 1982, p. 78).

In this example, an utterance in Hindi is reiterated in English. This reiteration serves to emphasize the main message conveyed in Hindi by switching to English.

The following example is from Othman (2006). This is an Egyptian participant's response to a question about how he teaches his children to read and write in Arabic.

| | | | |
|----------------------|----------------|--------------------|--------------|
| ‘and-i | birnamig yawmi | yimaris | il- kitaba |
| Have-1SG | program daily | PRES.practice.3MSG | DEF- writing |
| il-practice | li-mudit | sa‘a. | |
| DEF- <i>practice</i> | to-duration | an hour. | |

‘I have a daily program in which he practices writing for an hour.’ (Othman, 2006, p. 61).

In this example, the speaker reiterates ‘yimaris il-kitaba (practices writing)’ in English using ‘il(the)-practice’ to emphasize the Arabic utterance.

The above examples illustrate how reiteration in another code is employed by speakers as a means for emphasis.

Message Qualification. In this function of code switching, a switch takes the form of a qualifying construction including sentence and verb complements or predicates where the main message is conveyed in the matrix (base) language and qualified in the embedded language (Gumperz, 1982, p. 79). This is illustrated below.

Jo wo accha ticar hota (Anyone who is a good teacher) he'll come straight to Delhi.
(H[indi]-E[nglish]) (Gumperz, 1982, p. 60)

In this example, the main message, the subject, bearing the focus is conveyed in Hindi then qualified by providing a predicate to the subject in English.

In the following example, the main message is uttered in English (the matrix language here) and then is qualified by switching to Spanish (the embedded language).

English-Spanish.

The oldest one, *la grande la de once anos* (the big one who is eleven years old).
(Gumperz, 1982, p. 79).

Objectivization. Gumperz (1982) referred to this function as ‘personalization versus objectivization’ where the contrast triggered by using two codes lends certain effects to the utterances produced in each code (p. 80). For the purpose of the current study, the focus is

on the objectivization effects of switching to another code. The following examples illustrate some of these effects.

Slovenian[Italicized; community language, used at home]-*German*[language of education and business]. Austrian village farmers making plans for sharing machinery and dealing with problems that might come up:

A: *Alə mormaya təkə nadritə* (O.K. let us do it like this) dann vən etwas is, nə guət (then if something happens, O.K. fine). *Pa tolə gax wikəlna* (if sometimes the motor must be rewound) kost sibn əxthundert siling (it costs seven or eight hundred shillings).

B: *Ja ja payə dənar tau* (O.K., O.K. then the money is there) [later in the same discussion:]

A: *Yəs sak leta diən oli ntər* (I put in oil every year). Kost virzen siling (it costs fourteen shillings). (Gumperz, 1982, p. 80).

In *A*'s first turn, he starts with a personalized statement on what to be done in Slovenian '*Alə mormaya təkə nadritə* (O.K. let us do it like this)'. Then he switches to German '*dann vən etwas is, nə guət* (then if something happens, O.K. fine)' to objectivize this statement about the possibility of facing problems as a fact and that it would not necessarily be anyone's fault. In the same turn, *A* also factualizes his statement about the cost to rewind the motor, especially the figures, by switching to German '*kost sibn əxthundert siling* (it costs seven or eight hundred shillings)'. Then *A* does the same thing in his second turn in a statement about the cost of adding oil to the motor in '*Kost virzen*

siling (it costs fourteen shillings)'. *A* continues to use German to objectivize his statements as illustrated below.

Same situation as above. The discussion now concerns the origin of a certain type of wheat:

A: *Vigəla ma yə sa americə* (Wigele got them from America).

B: *Kanada pridə* (it comes from Canada).

A: *Kanada mus i səgn nit* (I would not say Canada). (Gumperz, 1982, p. 80).

Here *A* switches to German in his second turn after *B* disagrees with *A* on the origin of Wigele wheat. The switch to German lends more authority to the statement and displays strong disagreement, hence, countering *B*'s statement.

The following examples of Saudi Arabic-English code switching from Safi (1992) occur in a meeting of Saudi college students in the United States about the Saudi students club on campus. The example further illustrates switching to English to objectivize the speaker's message by using English terms instead of their Arabic equivalents.

a. Ašaan ni'rif weys ilbudget illi 'indina
So we know what's the budget we have.

b. 'Indina *shortage* kibīr.
We have shortage big. (Safi, 1992, p. 75).

The use of 'budget' and 'shortage' connotes a more serious, business-like attitude than their Arabic equivalents (*mizaniya* and *naqs* respectively). This practice, as Safi

(1992) explains, shows that the speaker used the English terms to highlight the importance of persuading inactive members of the clubs to pay their dues (p. 75).

The above examples demonstrate how switching to another code is used to objectivize a message by creating code contrast. This code contrast, achieved by switching to another code, can objectivize a message in several ways including factualization, displaying strong disagreement and lending more authority to an interlocutor's statement, and displaying a more serious, business-like attitude.

Functions in the literature on Arabic-English code switching.

Difficulty retrieving an expression in Arabic. This function of code switching features a speaker's switching to English when he or she struggles or fails to retrieve an expression in Arabic. The following example from Albirini et al. (2011) illustrates a Palestinian heritage speaker's switch to English after a failed attempt to retrieve the Arabic equivalent of 'high school' from her lexicon.

kint baħib el ... baħib el high school

was.1S. ASP-like.1S. the ASP-like.1S. the high school

"I used to like high school." (Albirini et al. 2011, p. 296).

Here, the speaker's failure to retrieve the Arabic equivalent of 'high school' is demonstrated in her repetition of '*baħib* (I like)' which displays her search for the Arabic expression before she eventually resorts to English to finish her sentence. According to Albirini et al. (2011), this switch could also be an indicator that the Arabic equivalent is

missing from the speaker's lexicon, especially that, as a heritage speaker of Arabic in the United States, her dominant language is English.

Academic, technical, or scientific terms. The following example from Al-Khatib and Sabbah (2008) occurs in two text messages between two Jordanian college students. It illustrates the students' switching to English to express certain academic and technical terms that are usually not used in Arabic.

A: **hi** kefek ma3 lesh bedi a3'albek momken te7keeli l7ad ai **unit** el emte7an. [hi, how are you? Sorry for bothering, can you tell me up to what **unit** would be covered in the exam?]

B: they told me la7ad **sheet 15** [up to page 15]. w nas 2alole la mawdo3 (**amphetarine**) ana ra7 adros la **amphetarine**. Take care. [they told me till sheet 15. some people told me till the (**amphetarine**), I will study to the **amphetarine**. Take care] (Al-Khatib & Sabbah, 2008, p. 56).

Here, to me, the only switch functioning as an academic or technical term is 'amphetarine' which is a substance these students learned in English. I count the other switches, except for 'hi', as terms related to the domain of university or education. That is, they are words associated with the academic environment of these students, not specifically academic terms, and are activated when the students discuss academic matters. This function is explained next.

Association with Certain Domains. Othman (2006) found that one of the functions of switching to English practiced by his participants is the activation of association with

certain domains where English is the dominant language. Thus, even when these participants converse in Arabic, they use some English expressions when they discuss matters related to the domains where they mostly speak English. This function is illustrated in the examples below from Othman (2006).

This example is of an Egyptian who teaches Arabic to non-Arabs at an English Islamic school. This is her response to a question regarding the language of instruction she uses.

Fit- tadrīs batkalim ‘arabi ‘ašan ‘andu-hum

In.DEF-teaching speak.PRES.1SG Arabic because have-3MPL

speaking, reading, writing.

Speaking, reading, writing.

‘In teaching I speak Arabic because they have *speaking, reading* and *writing*.’

(Othman, 2006, pp. 56-57).

Although the speaker noted that she uses Arabic as a medium of instruction, when interviewed by Othman (2006), she mentioned the skills her students study, ‘speaking, reading, writing’ in English. As Othman (2006), explains, the speaker is activating association with the domain of work, i.e. the school where she works, where English is the language of communication with the administration and sometimes with the students. This explanation is plausible due to the fact that the speaker was interviewed at the school where she works.

Another example of this function is demonstrated in another Egyptian participant's response to a question on whether he goes to the mosque regularly.

Mumkin in-nas ta'taqid in il-bi'a hina

Possible DEF-people PRES.think.3PL that DEF-environment here

mumkin tinassi-na i-religion lakin il-opposite

possible 3FSG.CAUS.forget-1PL DEF-*religion* but DEF-*opposite*

tamaman.

totally

'People may think that the environment here can make us forget the *religion*, but the *opposite* is absolutely true.' (Othman, 2006, pp. 57-58).

Here the speaker is activating association with the domain of mosque or religion. As Othman explains, the speaker uses the word 'religion' which he usually hears in Friday sermons in Manchester. Thus, I think, the speaker especially used 'religion', and not its Arabic equivalent, to emphasize his association with the domain of religion in England by switching to English.

Together with the example from Al-Khatib and Sabbah (2008) in the previous function, the above examples illustrate how speakers adopt the language of certain domain such as work, religion, and education to activate association with these domains.

Prestige. This is one of the most cited functions of code switching in the literature on Arabic-English code switching (e.g. Al-Khatib & Sabbah, 2008; Mustafa, 2011) According to Al-Khatib and Sabbah (2008), university students in Jordan view switching

to English as a means to possibly gain more prestige due to the social prestige associated with English for being the language of the educated elite (p. 54). Among the most frequent English expressions used by texters in their study are the following: “*Hi, sorry, nighty ‘good night’, miss you, ok, take care (sweetie), please, thanks (a lot), thank you, bye, good luck, see you*”, which are mostly formulaic expressions (Al-Khatib & Sabbah, 2008, p. 54).

The following example from Al-Khatib and Sabbah (2008) occurs in three text messages between two Jordanian college students. It illustrates the students’ switching to English as a mark of prestige.

A: **hi**, keefik? lsn 3ndk m7adara bokra? Coz ana bokra nazleh 3aljam3a. [how are you? do you have class tomorrow?] [I am going to the university tomorrow]

B: **sory** hla shft msg. Bkra dwamy 72er 3 m7drat at 10 and at 1 and at 3:45 mta jayh lazam ashfk aw ajleha lb3d bkra b519 at 2. [I saw your message just now] [tomorrow I have classes at 10, 1, and 3:45, what time are you coming I have to see you, or you could postpone it to the day after tomorrow]

A: **hi sorry just checked my mob**. Lsn ana ma b2dar aji 3’er bokra coz 3andi ejazeh, ya seti ana b7akeki bokra lama awsal eljam3a **nighty (good night)** [I can come only tomorrow, because the day after tomorrow I have holiday, anyway, I’ll speak to you tomorrow when I reach the university] (Al-Khatib & Sabbah, 2008, pp. 54-55).

As Al-Khatib and Sabbah (2008) note, each texter switches to English to be more appreciated by the other.

Although this function of code switching seems to be plausible in the literature, as mentioned above, I find it too broad that so many switches in the current study could misleadingly fall under this category. If adopted in this study, this function could result in neglecting other reasons behind or functions of code switching. Thus, this function is discussed here for its wide usage in the literature as well as its obviousness to the layperson. However, it will not be used to explain code switching behavior of interlocutors in the Egyptian talk show ‘Shabab Beek’.

Euphemism. In this category of functions, speakers switch to English to talk about offensive or taboo topics and, hence, avoid the embarrassment of discussing such topics in Arabic.

The following example from Al-Khatib and Sabbah (2008) occurs in a text messages sent by a Jordanian college student to her classmate. It illustrates the students’ switching to English for euphemistic purposes to talk about a topic that is embarrassing to her.

Hi 3aloush kefek? Yesterday I couldn’t come to the class la2inu kan 3ind **stomachache!** Bti3rafi, it’s the **period time**. [Hi Aloush, how are you? Yesterday I could not come to the class because I had a bad **stomachache!** You know, it’s the **menstrual period time**]. (Al-Khatib & Sabbah, 2008, p. 57).

Here, the use of ‘period’ is especially euphemistic since the speaker switches to English rather than use the Arabic equivalent to avoid embarrassment.

The following example of Saudi-Arabic-English code switching from Safi (1992) occurred in a meeting of Saudi college students in the United States about the Saudi

students club on campus. The example illustrates how the speaker, who is the only female in the group, switches to English for euphemistic purposes.

Talabni wahda minil*posters* illi 'indi.

He asked me about one of the posters I have. (Safi, 1992, p. 76).

The speaker is talking about meeting a high-ranking male officer who asked for one of the posters she has. As Safi explains, the usage of 'poster' instead of its Arabic equivalent 'suwar' helps the speaker avoid possible embarrassment if she uses 'suwar'. This is because 'suwar' also means pictures, so if it is used, it could be interpreted by the listeners that the male officer asked for a picture of the female speaker who is married. As a Saudi married woman, the speaker wants to avoid such possible connotation that the officer was attracted to her by making it unquestionable that the officer asked for 'posters' of the club not her own pictures.

Emphasis. This function is demonstrated in the following example from Elsaadany (2003) between two Egyptian men living in the United States. It illustrates switching to English to avoid confusion and to achieve clarity, accuracy and emphasis of the particular English expressions used.

1.EM1: il-mawrid very expensive wi-9aadatan da biykun fi taani ?aw taalit sana

Al-Mawrid very expensive and usually this is in second or third year

2.EM2: fi minu pocket mawrid saGiir wi-mumkin ni9mil

from it pocket mawrid small and can we make-1st-PL-M

minu order bas from Lebanon

from it order but from Lebanon

3.EM1: ?ana 9aadatan fi taani sana kul Haga badihal-hum

I usually in second year all thing I give-them-3rd-PL-M

are articles from magazines and newspapers

are articles from magazines and newspapers (Elsaadany, 2003, p. 82).

Politeness. This function is illustrated in the following example from Safi (1992) where switching to English displays politeness and helps avoid potential offense (if the Arabic equivalent is used).

Baišr, law samaht, *shut up and listen*.

Bashir (personal name), if you please, shut up and listen. (Safi, 1992, p. 76).

Safi (1992) explains that the Arabic equivalent of ‘shut up and listen’ would be offensive especially that this example is uttered by a female speaker addressing a male colleague.

CHAPTER 3

METHODOLOGY

This chapter addresses the data set of the study, the speakers featured in the data, data collection, and methodological procedures.

The Data Set

The data set of this present study consists of a collection of thirty four YouTube videos featuring segments from six episodes of the Egyptian talk show ‘Shabab Beek’. The total length of the videos collection is four hours, forty-five minutes, and twenty-two seconds. ‘Shabab Beek’ was an afternoon talk show hosted by six young (late twenties to early thirties) hosts. The talk show presented and discussed topics targeting the youth. It stopped airing upon the Egyptian January 25 revolution in 2011. It has not resumed airing since then and it is not known whether it will do in the future. The six episodes containing the selected videos were aired in October 2010. All of the videos selected for the collection comprising the data set of this study contain instances of Arabic-English code switching. These episodes were selected because they contained a considerable amount of code switching and featured a variety of topics including romantic relationships, interpersonal communication, and advertising.

The discourse structure of ‘Shabab Beek’ is in line with Ilie’s (2001) semi-institutional discourse. According to Ilie (2001), discursive features of a semi-institutional discourse can be viewed as a speech continuum with *conversational features* at the informal end and *institutional features* at the formal end (p. 249). In this respect, ‘Shabab Beek’ demonstrates aspects of conversational and institutional discourses by having conversational and institutional features. In addition, the present study takes as an example

the work of Lee (2012) on Cantonese-English code switching in a number of T.V. programs in Hong Kong, to study Arabic-English code switching in ‘Shabab Beek’.

Speakers in ‘Shabab Beek’

The speakers featured in the segments of ‘Shabab Beek’ selected for this study included three categories, hosts, guests and callers. Hosts and guests had the most talk time while callers had very little time because calls were rare in the episodes selected for this study. In this section, I focus on the fourteen speakers who contributed Arabic-English switches. These include all of the six hosts, five guests, and three callers. The talk show included introduction segments featuring hosts and sometimes callers, and guest segments featuring guests and hosts. See Table 1 below for information on number of episodes of appearance on T.V., the number of appearances in introduction vs. guest segments, and the approximate duration in which they appeared on T.V. in the episodes selected for this study for the different types of speakers.

| Speaker | Number of Episodes of Appearance | Number of Appearances in Introduction vs. Guest Segments | Approximate Duration of Appearance |
|----------------------------|----------------------------------|--|------------------------------------|
| Iyad (host) | 6 | 5 introduction segments and 7 guest segments | 4 hours and 15 minutes |
| Dina (host) | 5 | 4 introduction segments and 5 guest segments | 3 hours and 45 minutes |
| Sara (host) | 4 | 4 introduction segments and 4 guest segments | 3 hours and 15 minutes |
| Refaat (host) | 4 | 4 introduction segments and 4 guest segments | 3 hours |
| Farah (host) | 4 | 4 introduction segments and 4 guest segments | 2 hours and 45 minutes |
| Adel (host) | 3 | 3 introduction segments and 3 guest segments | 2 hours and 15 minutes |
| Rania Afif (guest) | 1 | 1 guest segment | 27 minutes and 8 seconds |
| Marwa Rukhkha (guest) | 1 | 1 guest segment | 25 minutes and 46 seconds |
| Mirvat Abuoaf (guest) | 1 | 1 guest segment | 25 minutes and 24 seconds |
| Yasmine Abulhassan (guest) | 1 | 1 guest segment | 25 minutes and 3 seconds |
| Rehab Abu Elela (guest) | 1 | 1 guest segment | 13 minutes and 56 seconds |
| Salma (caller) | 2 | 2 introduction segments | 4 minutes and 36 seconds |
| Israa (caller) | 1 | 1 introduction segment | 2 minutes and 32 seconds |
| Duaa (caller) | 1 | 1 introduction segment | 1 minute and 20 seconds |

Data Collection and Procedures

As mentioned above, the data set of this study is thirty-four YouTube videos of segments from the Egyptian talk show ‘Shabab Beek’. These videos were compiled into a YouTube playlist then downloaded for ease of access. I then coded and transcribed all of the instances of switching to English in the videos to be able to look at the instances as a whole and capture salient aspects of code switching in terms of syntactic categories, types, and conversational functions of switches. Regarding transcription, I first transcribed all of the instances of switching to English using Arabic letters for Arabic talk and English letters for the switches. Upon selection of the instances to be represented in the study, I transcribed the selected examples using the transcription symbols for Arabic (Appendix A) and modified conversation-analytic transcription conventions (Appendix B).

On another note, research question number four pertaining to the functions of code switching according to the markedness model (Myers-Scotton, 1998) was excluded from the scope of the study. This is because it was difficult for me to establish markedness in the data and the markedness model proved to be unuseful for this set of data except for a few general observations. For example, code switching to English in ‘Shabab Beek’ is unmarked when a switch is followed by Arabic translation and marked when it is not. Another observation pertains to the perception of markedness by the different categories of addressees in ‘Shabab Beek’. These categories are hosts (all of whom speak English), guests (most of whom speak English), viewers who speak English, and viewers who do not speak English. Code switching to English can generally be said to be perceived as an unmarked choice by the hosts, guests who speak English, and viewers who speak English.

By the same token, code switching can be said to be perceived as a marked choice by guests and viewers who do not speak English.

CHAPTER 4

DATA ANALYSIS

Syntactic Categories of Switches

This section presents the findings pertaining to the syntactic categories of Egyptian Arabic-English switches produced by the different speakers in the Egyptian talk show ‘Shabab Beek’ including show hosts, guests, and callers. The results reveal that out of a total of 568 switches, the most switched syntactic category is single nouns with 334 switches comprising 58.8% of the total switches, as demonstrated in Table 2 below.

| Category | Frequency | Percentage |
|----------------------|-----------|------------|
| Single Noun | 334 | 58.8% |
| Adjective | 77 | 13.56% |
| Noun Phrase | 76 | 13.38% |
| Adverb | 29 | 5.11% |
| Clause | 19 | 3.34% |
| Verb | 17 | 3% |
| Adverbial Phrase | 5 | 0.88% |
| Phrasal Verb | 3 | 0.52% |
| Prepositional Phrase | 3 | 0.52% |
| Interjection | 2 | 0.35% |
| Adjectival Phrase | 1 | 0.18% |
| Pronoun | 1 | 0.18% |
| Verb Phrase | 1 | 0.18% |
| Total | 568 | 100% |

Single nouns are followed by adjectives and noun phrases comprising 77 (13.56%) and 76 (13.38%) switches of the total switches, respectively. Three categories which followed adjectives and noun phrases comprising smaller proportions are adverbs (29; 5.11%), clauses (19; 3.34%), and verbs (17; 3%). The rest of the categories, including adverbial phrases, phrasal verbs, verb phrases, prepositional phrases, interjections,

adjectival phrases, and pronouns, occurred rarely. I decided to separate noun, verbs, and adjectives from noun phrases, verb phrases, and adjectival phrases, respectively. This was done to highlight the speakers' tendency to use single nouns, verbs, and adjectives more often than phrases. Examples of the switches are presented in the section on the types of switches in the data.

Speakers' Contributions to Switches

This section presents speakers' contributions to switches in terms of proportion of switches. The speakers who contributed switches from Egyptian Arabic to English in the Egyptian talk show 'Shabab Beek' include all categories of participants, show hosts, guests, and callers. The show hosts together with the guests produced the most switches while the fewest switches were uttered by callers. This is due to the variation in the length of time allotted to the hosts (present in the six episodes comprising the data of this study) and guests (each present in one episode and given more talk time than hosts) compared to the callers (phone calls were limited in this show). To begin with, Iyad, one of the six show hosts, made the most switches to English (173; 30.46%) of the hosts and of all the speakers who switched to English in the study's data set, as demonstrated in Table 3 below. Iyad is followed by Dina who contributed 70 switches (12.32%). The reason why Iyad and Dina contributed the most switches uttered by the hosts is their being the most talkative hosts and their presence in most of the segments of the 6 episodes collected for this study. Each episode is divided into 5 to 6 segments separated by commercial breaks. Each segment features 3 to 4 speakers including 3 hosts and a guest except for the opening segment of the episode which features 4 to 5 hosts who provide an introduction to the episode.

| |
|---------|
| Table 3 |
|---------|

| Egyptian Arabic-English Switches of Hosts per Syntactic Category in the Egyptian Talk Show 'Shabab Beek' | | | | | | |
|--|-------------|---------------|---------------|---------------|-------------|----------------|
| Category | Host | | | | | |
| | Iyad (Male) | Dina (Female) | Refaat (Male) | Sara (Female) | Adel (Male) | Farah (Female) |
| Noun | 104 | 45 | 21 | 13 | 15 | 8 |
| Noun Phrase | 25 | 5 | 8 | 3 | 3 | 2 |
| Adjective | 16 | 6 | 2 | 5 | 3 | 1 |
| Adverb | 9 | 6 | | 1 | | 3 |
| Adverbial Phrase | 1 | 2 | | | | |
| Adjectival Phrase | | | | | | |
| Clause (independent vs. dependent) | 4 | 3 | 1 | | | |
| Pronoun | 1 | | | | | |
| Verb | 11 | 2 | 1 | | | 2 |
| Phrasal Verb | 1 | | | | | |
| Verb Phrase | 1 | | | | | |
| Prep. Phrase | | | | | | 1 |
| Interjection | | 1 | | 1 | | |
| Switches/ Percentage of switches to the total number of switches in the 6 episodes | 173; 30.46% | 70; 12.32% | 33; 5.81% | 23; 4.05% | 21; 3.7% | 17; 3% |

As for the guests, each of the 5 guests who produced switches to English in the episodes collected for this study were present in 3 segments of an episode (about 25 to 30 minutes) except for one guest who was present for 2 segments (about 15 to 20 minutes). This guest, Rehab Abu Elela, who is an author, produced the least switches of the guests (2 switches) as demonstrated in Table 4 below. The guest who uttered the most switches of the guests (80 switches) is Rania Afifi who is a color expert followed by Yasmine

Abulhassan who is an interpersonal communication expert (59 switches, Mirvat Abuof who is a mass media expert (45 switches), and Marwa Rukhkha who is a romantic relationships expert (36 switches). As for callers, their switches were limited because the show received very few calls in the collected episodes.

| Category | Guest/ Caller | | | | | | | |
|--|----------------------------|-----------------------------------|-----------------------------|------------------------------|--------------------------------|----------------------|-----------------------|-----------------------|
| | Rania Afifi (female guest) | Yasmine Abulhassan (female guest) | Mirvat Abuof (female guest) | Marwa Rukhkha (female guest) | Rehab Abu Elela (female guest) | Duaa (female caller) | Salma (female caller) | Israa (female caller) |
| Noun | 50 | 26 | 22 | 22 | 1 | 4 | 2 | 1 |
| Noun Phrase | 13 | 7 | 4 | 5 | 1 | | | |
| Adjective | 10 | 16 | 10 | 6 | | 1 | 1 | |
| Adverb | 2 | 4 | 3 | 1 | | | | |
| Adverbial Phrase | | 1 | 1 | | | | | |
| Adjectival Phrase | | | | 1 | | | | |
| Clause | 3 | 4 | 4 | | | | | |
| Pronoun | | | | | | | | |
| Verb | | 1 | | | | | | |
| Phrasal Verb | 2 | | | | | | | |
| Verb Phrase | | | | | | | | |
| Prep. Phrase | | | 1 | 1 | | | | |
| Interjection | | | | | | | | |
| Switches/ Percentage of switches to the total number of switches in the 6 episodes | 80; 14.08% | 59; 10.39% | 45; 7.92% | 36; 6.34% | 2; 0.35% | 5; 0.88% | 3; 0.52% | 1; 0.18% |

Types of Switches

This section presents the findings of the study pertaining to the types of switches in the Egyptian talk show 'Shabab Beek'. In line with the terminology of code switching adopted for this study in the code switching terminology section, three types of switches were identified in the data: tag switches, intrasentential switches, and intersentential

switches. Of the total 568 switches, tag switches comprised the majority of switches (546 switches) while intrasentential switches (12 switches) and intersentential switches (10 switches) occurred rarely. This section defines each type and illustrates it by examples as follows.

Tag switches. They are switches in which “freely moveable constituents” are “inserted almost anywhere in the sentence without fear of violating any grammatical rule” of the matrix language (Poplack, 1980, p. 589). The most featured syntactic categories of tag switches in the data are the following: nouns, noun phrases, adjectives, adverbs, and verbs. These are illustrated in the following examples.

Nouns:

- a. 6 nouns ‘highway’, ‘article’, ‘term’, ‘advertising’, and ‘clutter (twice)’ in an excerpt of Refaat (host) addressing Iyad (host) in a discussion of advertisements and commercials (video no. 13²: 03:10–03:34). ‘Internet’ in line 3 is regarded as an instance of borrowing.

01 Refaat: yaʕnee³ inta masalan winta maashee if ʕaree? (.) ʕaree?
 02 **highway**⁴ walla ʕaaga (.) yaʕnee ana kunt baʕra **article** kida ʕal
 03 internet ʕabl ilʕalaʕa ʕashan afham qiʕʕit ilʕiʕlanaat wi ʕai
 04 ilmashakil illi btiwagih fa katibhaa (.) shabb maʕri ismu
 05 mʕammad raʕwaan (.) kaatib inn fee **term** (.) filʕiʕlaam ismu
 06 fil-**advertising** yaʕnee (.) ismu **clutter** (.) maʕna **clutter** da
 07 ʕai inn huwwa ʕizdiʕaam (.) makaanun ma biʕadad kiteer min
 08 ilʕiʕlanaat yikhalleek inn inta (.) ma tshufsh aʕlan wala
 09 ʕiʕlan minhum (.)

*I mean when you, for example, are driving on a road a **highway** road or something. I mean I was reading an **article**, as such, on the internet before the episode, to understand the matter of advertisements and what problems are faced, written by an Egyptian young man named Mohammed Radwan. He wrote that there is a **term** in [the]⁵ mass media called in [the] **advertising**, that is, called **clutter**. What [this] **clutter** means is that it is crowdedness of some place with a large number of advertisements that makes you [that you] do not actually see any of the advertisements.*

Noun phrases and adjectives:

- a. 3 noun phrases ‘major advertising (Arabic word order)’, ‘graduation project’, and ‘major bitaʕ (of) advertising’, and 6 adjectives ‘creative (6 times)’ in an excerpt between Dina (host), Mirvat Abuoaʕ (guest; a professor at the American University in Cairo), and Adel (host) about the qualifications of an advertising specialist (video no. 17: 05:47–06:44).

01 Dina: U:h um uh ʔana kutt **major advertising** (.) kan nifsee akhud

02 maʕa ʔaʕritik ʔabʕan (.)

*Uh I was an **advertising major**. I wish I had taken (classes) with you, of course.*

03 Mirvat: ya salaam da: khusartee ana (.) ʔah wallahee (.)

Oh really! The loss (pity) is mine, yes (I swear) by Allah.

04 Dina: fa- uh kunna waʔt il- u::h masalan il-**graduation project**

05 mashrooʕ ittakharrug ʔaw ilʔagaat dee (.) kunna bniʕmil u::h

06 bninzil niʕmil **questionnaire** linnaas (.) nin- uh [niʕmil] (.)
*So- uh we would, at the time of uh, for example, the **graduation project** graduation project or these things (assignments), we would do uh go do a questionnaire of the people, m- uh make*

07 Mirvat: [survey] (.)

08 Dina: ʔasʔila (.) bizzabt (.) wi nshoof uh um il- il- il-**percentage**
09 bitaaʕ il- masalan law ʕala ayy mawdooʕ (.) fee nas dilwaʔtee
10 byishtaghaloo fuh fee sharikaat diʔaaya ʔaw iʕlaan biyibʔoo
11 aʕlan mish kharreegeen (.) iʕlam ʔaw mish kharreegeen il-
12 **major** bitaʕ **advertising** (.) ʔab ma hiyya dee if ʕadd zatha (.)
13 mumkin tiwaʔaʕ min (.) ʕagat ilʔiʕlaan (.) bithayyaʔlee (.)
14 yaʕnee (.) inn ana akun mish ʕandee waʕy ana almafrooɖ il- il-
15 (.) ʕatta law il-**creative** nafsu (.) walla malhash ʕilaaqa law (.)
16 law baniʔaadam huwwa (.) baniʔaadam **creative** (.) wi ʕandu
17 fikra ʕilwa (.) mish lazim yibʔa daaris walla da biyʔassar ʕala
18 iʕlanna wi ilʕagat illi iʕna binshufha (.)
*questions. Exactly. And we see uh um the- the- the **percentage** of the- for example if on any topic. There are people now working in publicity and advertising companies while they are actually not graduates of mass media (major) or not graduates of the **major** of **advertising**. Then this in itself can possibly cause some of the advertisement (or commercial) things (details) to be missing. It seems to me. I mean that I am not having awareness, I am supposed*

to, the- the- even if (it's) the **creative** [person] himself. Or it has nothing to do with that if if (there's) a person (who) is a **creative** person and he has a good idea, he does not need to be educated (in advertising) or this affects our advertisement(s or commercials) and the things that we see?

19 Mirvat: bussee fashan kida fadatan il-**creative** bizzaat lazim (.) yaanee

20 fumrik ma tlaa?ee **creative** biyishtaghal liwahdu (.) yaanee il-

21 **creative** doal biyib?oo magmoofa (.)

*Look that's why usually the **creative** (person) especially must, I mean, you never find a **creative** (person) working on his own. I mean these **creative** (persons) are a group.*

22 Adel: il-**creative** illi humma almubdiheen (.)

*[The] **creative** (persons are those) who are [the] creative.*

Adverbs:

- a. 2 adverbs 'already' and 'later' in an excerpt of Farah (host) from a discussion of the declaration of a new national day for Al-Giza governorate (video no. 19: 01:05–01:16).

01 Farah: wi biy?ullak kamaan inn humma ma yinfaash inn humma

02 yi?linoo **already** il (.) tareekh da feed qawmee ?illa ba?d

03 ilhu?ool ?ala nuskha mni iqqaraar iggumhooree ilkhaas (.)

04 bi?inshaa? ilmuhafza fashan yikoon waseeqa rasmiyya (.) u:h

05 ma yinfaash ittashkeek feeha (.) **later** yaanee (.)

*And it (the piece of news) also says that they (governorate officials) cannot [that they] **already** announce this date (as) a national day except after [the] obtaining of a copy of the republican decree pertaining to the foundation (of the governorate) so that it is (considered) an official document uh (that) that cannot be questioned [in] **later**, that is.*

Verbs:

- a. 7 verbs ‘add (twice)’, ‘accept (4 times)’, and ‘block’ in an excerpt of Iyad, Dina, Sara, Farah, and Refaat (hosts) from a discussion of Facebook security measures and people's behavior on Facebook, especially sending friend requests (video no. 19: 07:11–07:59).

01 Iyad: wi ʕala fikra baʕa fee ilkhabar iggay kaman illi biyʔool inn
02 il-Facebook dilwaʔtee baʕa fee (.) um yaʕnee **security** ʔaktar
03 ʔaw ʔaw ʔaw ʔagat ʔaktar ʕamalooha bb- bifikrit inn inta (.)
04 ilguzʔ ittanee baʕa btaʕ innak titʕarraf ʕannas wi mish ʕaarif
05 ʔai nas kiteera giddan bitfabrikk u::h (.) profaylaat (.) nas
06 kiteera giddan mumkin tiɖurr ʔadd inn il-Facebook ʕamaloo (.)
07 yaʕnee ʕammaleen kull mada ayzawwidoo us-**security**
08 dilwaʔtee ana lamma agee aʕmil **add** li-Dina byiʔlaʕlee **box**
09 biyʔullee “inta tiʕraf Dina?” (.)

*And by the way then there is also the next piece of news that says that [the] Facebook now has um more **security** or or or more things they made with (the) idea that you- the other part then of that you*

*become acquainted with [the] people and so on. So many people fabricate uh profiles. So many people can possibly harm someone from [the] Facebook (a user). They made, I mean, every now and then they keep on increasing [the] **security** (measures). Now when I [come to make] **add** [to] Dina, a **box** appears [to me] saying [to me] “(Do) you know Dina?”*

10 Sara: ʔaah bizzabt laʔaitu (.)

Yes exactly. I found it.

11 Iyad: biyħazzarak kida allee ((unclear))

It warns you, as such, on which ((unclear))

12 Dina: ʔinta lazim tibʔa ʔameen yaʔneef (.)

You must be honest, that is.

13 Iyad: ʔaah “ʔinta [tiʔraf Dina?” laʔ wi haʔullik ʔala ħaaga] (.)

Yes “(Do) you know Dina?” [No, and] I'm going to tell you something.

14 Sara: [ʔab sanya law ʔallu “aʔrafha?”]

Then (wait) a second (what) if he said “I know her?”

15 Iyad: law ana katabt aʔrafha wana ma aʔrafhaash Dina mish

16 hatiʔmillee **accept** laʔinnaha ma tiʔrafneesh (.) law ana ashshab

17 illee ʔaaʔid ʔal-Facebook wana hakammillak ilmawdoof

18 lilʔaakhir law ana ashshab illee ʔaaʔid ʔal-Facebook (.) ʔammal

19 yidawwar (.) **for example** ʔal banaat wi baʔmilluhum **add** wi

- 20 khalaas̄ (.) fal-Facebook haylaahiz inn ana řammaal abřat
 21 masalan limeet bint (.) wil banaat ma řamalooleesh **accept** (.)
 22 fa yiřfillak il-**account** (.)

*If I wrote I know her while I do not know her, Dina will not [make] **accept** (my friend request) because she does not know me. If I am the guy who is [sitting] on [the] Facebook- and I am going to finish the topic [for you] till the end. If I am the guy who is [sitting] on [the] Facebook keeping on searching, **for example**, for girls and I just [make] **add** [to] them, [so the] Facebook will notice that I am keeping on sending (requests) to a hundred girls and the girls did not [make] **accept** [to me], so it (Facebook) closes your **account** [to you].*

- 23 Farah: mana kaman mumkkin ařmillak **block** khaaliř-
*I also can possibly [make] **block** [to you] totally-*

- 24 Dina: řilmushkila bařa inn ilbanat (.)
The problem then (though) is that [the] girls

- 25 Iyad: bit- [baccept] (.)
 [they] **accept**.

- 26 Dina: [biyiřmiloo] **accept** (.)
 [they make] **accept**.

Intrasentential switches. They are switches in which constituents from two languages occur within a single sentence (Myers-Scotton, 2009, p. 473). Intrasentential

switches in the data took various forms including elliptical clauses, prepositional phrases, and verb phrases. These are illustrated in the following examples.

Elliptical clauses:

- a. ‘It depends’ in an excerpt between Adel (host) and Yasmine Abulhassan (guest) from a discussion of communication styles (video no. 24: 09:37–10:12).

01 Adel: ṭab khalleenee- m- uh- ṣayz aʔaf maṣaki fil ḥitta dee (.) feh
 02 saṣitha yaṣnee (.) naʔ- khalleena lil-**example** da ḥilw (.) fa
 03 yibʔa saṣitha (.) uh ilna- ilnaas il-**people oriented** (.)
 04 hayitʔihroo aktar naas laʔin doal shayfeen inn kashakhṣ (.) ana
 05 dayiʔtu ana azitnee iw huwwa ahmalnee (.) wa walguzʔ da (.)
 06 wi law masalan waḥid min itnain tanyeen mish hayetassaroo=
Then let me- I want to stop with you at this point I mean then let us
[look] at this example (which is) good. So then [the] people (who
*are) [the] **people-oriented** will be affected the most [people]*
because these see that as a person I annoyed him. I (you) hurt me
and he neglected me and this part. And if for example one of two
other[s] (people) will not be affected
 07 =zayy: il:- [°illi huwwa l-**people**.°]
*like the- (him) who is [the] **people(-oriented)**.*
 08 Yasmine: [Yaṣnee it] **depends** ṣala l-**issue** (.)=
*I mean it **depends** on the issue.*
 09 =**it depends** ṣalmawḍooṣ (.) law waḥid **idea person** wi ṣayzak

- 10 Ƨashan Ƨayikkalim Ƨala fikra wilfikra di muhimma ʔawi
 11 binnisbaluh (.) mumkin yiddayi? (.) law Ƨadd biykallimak **process**
 12 (.) wi huwwa Ƨandu Ƨamaliyya Ƨayiz yiƧmilha (.) wi byitkallim
 13 Ƨayiz yi- yi- yishoof Ƨayimilha azzay (.) mumkin yiddayi? (.) **it**
 14 **depends** Ƨala (.) in-need (.) yaƧni **it depends** Ƨala liƧtiyag ʔilli
 15 mawgood saƧitha (.)

It depends on the topic. If someone is an idea person and he needs you because he is going to talk about an idea and this idea is very important to him, he might be upset. If someone is talking to you (who is) process(-oriented) and he has a process he wants to do and he is talking wanting to s- s- see how to do it, he might be upset. It depends on the need. I mean it depends on the need that is there then.

Prepositional phrases:

- a. ‘For ... two[/]three weeks’ in an excerpt of Mirvat Abuof (guest) discussing the supervision of commercials on Egyptian television (video no. 16: 03:44–03:53).

- 01 Mirvat: yaƧni Ƨatta law biniƧmil **control** Ƨala nas fee kteer giddan
 02 iƧlanaat badaʔit fil- fittilivizion ilmasri (.) **for** masalan **two**
 03 **three weeks** wi baƧdain iktashafu unno (.) laʔ da ghair
 04 akhlaaqee witmanaƧ (.)

*I mean even if we [make] **control** on (some) people, there are so many commercials (that) started on- on the Egyptian television **for**, for example, **two/three weeks** and then they discovered that no, this (commercial) is not ethical and it was banned.*

Verb phrases:

- a. ‘Pushed you’ in an excerpt between Refaat (host), Iyad (host), and Sayyed Shaaban (guest) about Sayyed’s motivation to write his book (video no. 34: 03:09–03:20).

01 Refaat: tamam (.) ana řayz ařraf- bass akeed inta řashan tibda? tiktib

02 řaga zayy kida řaw tiřabbar bitari?a=

Alright. I want to know- but you definitely to start writing something like that or express in a (certain) way,

03 = [fi řaga asta]fazzitak-

there is something (that) provoked you-

04 Iyad: [fi řaga:] (.) **pushed you** (.)

*There is something (that) **pushed you***

05 Refaat: řaw [((unclear)) (řaga:)-] bizzabt (.)

or ((unclear)) something- exactly.

06 Iyad: [zařitak] innak tiřmil kida-

pushed you to do that-

07 Sayyed: ana hařlib issuřal bařa (.) ana alli hasřalak (1) aih ařlan fi

08 yoamak (.) ma byistafizaksh (.)

*I will reverse the question then. I am (the one) who will ask you.
Actually, what, in your day, does not provoke you?*

Intersentential switches. They are switches in which switching occurs between monolingual sentences from the (two or more) participating languages (Myers-Scotton, 2009, p. 473). Intersentential switches in the data took the form of independent and dependent clauses. These are illustrated in the following examples.

Independent clauses:

- a. 'I guess' in an excerpt between Sara and Iyad (hosts) from conversation about love on Facebook (video no. 6: 03:17–03:28).

01 Sara: ?illi ana bakkallim fee ba?a haaga (.) wi mawgooda sandina
02 lazim natarif beeha inn fi?lan zayy manta ma bit?ool lazim
03 fee **challenge** shiwayya sand il?insaan inn huwwa ma
04 biyhibbineesh=

*What I am talking about then is something and [it] exists in our [society]. We must acknowledge [it] that indeed as you are saying there must be a little **challenge** (that) a human being has that he doesn't love me*

05 =[(.) ha?raf akhallee-]

I will learn how to make him-

06 Iyad: [da lbint kamaan sand fikra]=

This (applies to) [the] girl(s) as well by the way

07 =mish ilwalad bass **I guess** sahh? (.)

*not just [the] boy(s) (guys). **I guess**. Right?*

08 Sara: bass ilwilad aktar (1) ana- wig'hit nazari (.)

But the boys (act like that) more. I- (this is) my point of view.

- b. 'You made my year' in an excerpt of Mirvat Abuof (guest) making a concluding statement at the end of the episode (video no. 18: 07:28–07:37).

01 Mirvat: yaʕnee rabbina ywaffaʕku ya rabb uw:: wi ʔafraḥ biku Kaman

02 wi kaman **and** bigadd yaʕnee: **you made my:: year?** (.) bigadd

03 rabbina ywaffaʕku gameeʕan ya rabb (.)

*I mean, may our Lord grant you luck, O Lord, an- and may I be happy for you more and more, **and** really I mean, **you made my year?** Really may our Lord grant all of you luck, O Lord.*

- c. 'He's not qualified' in an excerpt of Rani Afifi (guest) clarifying a point regarding the relationship between colors and unemployment (video no. 31: 07:00 – 07:12).

01 Rania: ma hu ʕatil mish laʕi shughl da iḥna hankhush if mawḍeeʕ

02 tanya malhash daʕwa bilʕalwaan (.) lazim hanirgaʕ baʕa

03 lʕasbaab ilʕatal- il- ilbaʕaala btaʕtu aih hal huwwa mitʕallim

04 mish mitʕallim (.) gatlu wazifa w rafaḍha (.) **he's not qualified**

05 ʕaw inn huwwa (.) ma yinfaʕsh yishtaghal aʕlan da mawḍooʕ

06 (.)

Well this “unemployed [who] cannot find a job” (issue) will make us go into other issues (that) have nothing to do with colors. We,

*then, must go back to what the reasons of the un- unemployment of his are. Is he (or she) educated (or) not educated? Was he (or she) offered a job and he (or she) rejected it? **He's not qualified** or [that] he, actually, is not fit to work – that's an issue.*

- d. ‘You believe in colors’ in an excerpt between Rania Afifi (guest), Dina (host), and Iyad (host) on how Rania got into the study of colors (video no. 31: 01:10–01:35).

01 Dina: ṭab ṭabl ma haḍritik tiṣmilee kida kutti (.) bitsaddaṭee ṭawee f
02 mawḍooṣ ilṭalwan? yaṣnee law shuftee ḥadd labis ṭiswid
03 tiddayṭee masalan law shufti ḥadd-

Then before you[r honor] start(ed) doing this, you believed much in the matter of colors? I mean if you saw someone dressed (in) black, you get annoyed, for example, if you saw someone-

04 Rania: laṭ hiyya mish ḥikayet nisaddaṭ ṭaw mansaddaṭsh bass hiyya
05 kilmit nisaddaṭ dee (.) yaṣnee **superstitious** shwayya min
06 naḥyit inn ṭai (.) uh um mish inn in- ṭintee ya- ya biḥibbee
07 ilṭalwan ya ma biḥibbeehaash (.)

*No, it is not a matter of [us] believing or not believing, but [it is] this word 'believe' is a bit **superstitious** in terms of [that] what? Uh um not that y- you either- either like colors or you don't like them.*

08 Dina: Laṭ ṭana ṭaṣdi **you belie:ve in colors** (.) yaṣnee ana mumkim
09 masalan law ana middayṭa [annaharda] (.)

*No, I mean **you believe in colors**. I mean, I can possibly, for example, if I am upset today-*

10 Iyad: [muʔmina] bʔaqt ilʔalwaan
You believe in the power of colors.

11 Dina: fee nas- (.) bizzabt (.)
There are people- exactly.

12 Rania: ah ma huwwa da (.) [huwwa da ʔasas ilʔilm ah] (.)
Yes, actually this is this is the foundation of the (color) discipline, yes.

13 Dina: [Huwwa da ʔasdi] (.)
That is what I mean.

14 Rania: iʔʔaqa btaʔit kulli loan (.) mumkin tighayyar **mood**-ik ʔaw- (.)

15 yaʔnee (.) **positive** ʔaw **negative** (.)
*The power of each color can possibly change your **mood** or- I mean **positive or negative**.*

e. ‘You take it for granted’ in an excerpt between Iyad (host) and Refaat (host) from a conversation about love on Facebook (video no. 5: 03:56 – 04:12).

01 Iyad: hal hiyya fiʔlan **human nature** tabiʔa insaniyya mish feena
02 kamaʔri ʔaw laʔ fil- filbaniʔaadam ʔumooman filʔinsaan
03 filʔayaa? (.) inta btibʔa miʔtammin inn illi ganbak da biyʔibbak
04 wi ʔaarif innu mawgood fa bitkabbar (.) inta fahim wi btibda?
05 tishoof illi bʔeed annak izzay tiʔarrablu-

*Is it indeed **human nature** human nature not (characteristic) of us as Egyptian(s)? Or no, in a human being in general in man in life (that) you are assured that who is next to you loves you and you know that he is available, so you neglect (him), you understand, and you start to see who is far from you, how to approach him (or her)-*

06 Refaat: buşş fee gumla angleezee btitʔaal ʕala kida inn inta **you take it**
07 **for granted** (.)

*Look there's an English sentence (that) is said on this that you **you take it for granted**.*

Dependent clauses:

- a. 'Which is OK' in an excerpt of Rania Afifi (guest) providing Dina (host) with the result of her color test (video no. 33: 04:16 – 04:22).

01 Rania: u:h ʔawwil ɥaga antee tabʕan intee bitʔoolee intee biḥibbee
02 **il-orange which is OK** intee miḥtaga tzawwidee fiʕlan laʔinnu
03 naʔiʕ ʕandik (.)

*First of all, you, of course, you are saying you like [the] **orange which is OK**. You need to increase it indeed because you lack it.*

The Conversational Functions of Code Switching

This section presents the findings of the present study pertaining to the conversational functions of Arabic-English code switching in the Egyptian talk show 'Shabab Beek'. The data analysis revealed the following eight functions: difficulty retrieving an expression in Arabic, quotation, euphemism, reiteration, message qualification, academic or technical

terms, association with certain domains, and objectivization. Each function is explained and illustrated by examples below.

Difficulty retrieving an Arabic expression. In this function of code switching, switching to English helps fill in a lexical gap resulting from struggling to find an expression in Arabic. This is evident in the following example.

Refaat (host) switches to English using the phrase ‘number one’ in an excerpt from a conversation featuring him, Iyad, and Adel (hosts). They are discussing the results of the 2010 Africa Music Awards, particularly the news that the Egyptian singer, Tamer Hosny received the award for best singer (video no. 8: 01:23 – 01:30).

01 Refaat: fa huwwa khad aḥsann u:h uh ul um yaʕnee ramz min rumooz

02 iqqarra khad uh **number one** uh myoo- u:h ʕmughannee

03 yaʕneef (.)

*So he received (the title) best uh uh ul um I mean, an icon of (the) icons of the (African) continent. He received (the title) uh **number one** uh mu- uh singer, that is.*

In this example, Refaat switches to English in line 02 using ‘number one’ which reiterates ‘aḥsann (best)’ in line 01. Although ‘number one’ is not an equivalent to ‘mughannee (singer)’ in line 02, which he finally retrieves in line 02, switching to English signals and highlights the process of searching for ‘mughannee (singer)’ which is preceded by incomplete English ‘myoo- (probably musician)’. Thus, switching to English in ‘number

one' helps trigger 'musician' which, before even being completely uttered, triggers Arabic 'mughannee (singer)', hence, helping to fill in the lexical gap.

Quotation. This function of code switching features switching to English to quote a statement originally uttered in English. This is demonstrated in the following examples.

Refaat (host) switches to English using the clause 'you take it for granted' in an excerpt between Iyad (host) and him from a conversation about love on Facebook (video no. 5: 03:56 – 04:12).

- 01 Iyad: hal hiyya fiʕlan **human nature** tabiʕa insaniyya mish feena
02 kamaʕri? ʔaw la? fil- filbani? aadam ʕumooman fil?insaan
03 filḥayaa (.) inta btibʔa miṭṭammin inn illi ganbak da biyḥibbak
04 wi ʕaarif innu mawgood fa bitkabbar (.) inta fahim wi btibda?
05 tishoof illi bʕeed annak izzay ti?arrablu-

*Is it indeed **human nature** human nature not (characteristic) of us as Egyptian(s)? Or no, in the- in a human being in general in man in life (that you are assured that who is next to you loves you and you know that he (or she) is available, so you neglect (him or her), you understand, and you start to see who is far from you, how to approach him (or her)-*

- 06 Refaat: buʕʕ fee gumla angleezee btitʔaal ʕala kida inn inta **you take it**
07 **for granted** (.)

*Look there's an English sentence (that) is said on this that you “**you take it for granted.**”*

In this example, Refaat responds to Iyad's utterance by directly quoting the English expression ‘you take it for granted’ which is introduced metalinguistically by ‘fee gumla angleezee btitʔaal ʕala kida (there's an English sentence that is said on this)’. The value of the quoted expression lies in that it has no direct Arabic equivalent. In addition, it summarizes the message conveyed by Iyad in lines 01 to 05.

In another example, Mirvat Abuof (guest) switches to English using the clause ‘all English, all the time’ in an excerpt from a conversation on some media campaigns and their target audiences (video no. 18: 01:37 – 01:46).

- 01 Mirvat: **fil-channels** illee byiʕmiloo masalan u:h (.) **campaign** mumkin
02 aʔool il-**campaign** ʔayyib walla barɗu la? (.) illi huwwa uh u:h
03 **all English all za time** da (.) da- (.) da (.) byistahdifna ihna (.)

*in the (T.V.) **channels** that make for example uh **campaign**. Can I say the campaign then or (I can) not either? (the one) that is uh uh [this] '**all English, all the time**'. This- this is targeting us (i.e. those who speak English properly).*

Here, Mirvat refers to what she calls a media campaign by quoting the slogan of Melody Tunes, an Egyptian music channel that broadcasts English music. Mirvat pronounces the slogan almost the same as it is pronounced on Melody tunes ‘all English, all za (the) time’. Mirvat directly quotes the slogan, without change in pronunciation, on

purpose to show that this slogan is making fun of those who speak English with an Egyptian accent. Thus, the target audience of this campaign, as implied by Mirvat, are those who have less accent and would pronounce *the* /ðə/ properly. It is worth mentioning that in the original slogan of Melody Tunes, English is pronounced ‘Engilish /ɪngɪlɪʃ/’ carrying more Egyptian accent than in Mirvat’s rendition of the slogan.

Euphemism. In this function of code switching, switching to English, as the literature suggests, usually serves to avoid embarrassment or offense that might result from expressing certain taboo concepts or expressions in Arabic. In ‘Shabab Beek’, switching to English for euphemistic purposes serves the slightly different purpose of introducing concepts that are traditionally typical of western culture, and not Arab culture. This is demonstrated in the following example.

Marwa Rukhkha (guest) switches to English using the words ‘friends’, ‘friend (twice)’, and ‘partner’ in an excerpt from a conversation on solutions and recommendations for romantic relationships. The excerpt features Marwa and the hosts Dina, Iyad, and Sara. Iyad (male) and Sara (female) are part of a hypothetical story where Iyad is in love with Sara who doesn't seem to notice him because, as Marwa puts it, her emotional receivers are blocked towards him.

Marwa starts by suggesting what Iyad should do to help unblock Sara’s emotional receivers towards him. (Lines 1 to 6: video no. 2: 07:34 – 07:43).

01 Marwa: tibʔa baniʔadam ʕaadee (.) titʔamil maʕaha kaʔinnaha waḥda

02 ʕadiyya (.)

You become a normal person. You deal with her as if she were a normal person.

03 Iyad: mish tiʔtaʕ khaaliʕ (.)

You do not cut off (communication with her) completely.

04 Marwa: ʔaa laʔ laʔ tiʔtaʕ lai (.) tibʔoo- tibʔoo ʕhaab tibʔoo **friends**

05 ʕadiyyeen (.) bass- bass uh yiʔba kullu f mustawa n-normal

06 khaaliʕ (.)

*Yes. No no why (would you) cut off (communication)? You become- you become friends. You become normal **friends**, but- but uh everything becomes at a very normal level.*

Here, Marwa's reiteration of 'ʕhaab (friends)' into English 'friends' in line 04 is euphemistic. 'Friends' specifies the type of friendship Marwa is talking about. That is, it introduces the concept of friendship between a man and a woman he is in love with as a concept typical of western culture. This is because this concept is traditionally foreign to Arab culture. Although, Marwa's use of the Arabic adjective 'ʕadiyyeen (normal)' in line 05 to modify 'friends' might suggest that this type of friendship is regarded as normal activity, Marwa's use of 'ʕadiyyeen (normal)' provides further evidence that this concept of friendship is not usually accepted, at least, by men. That is, Marwa's usage of 'ʕadiyyeen (normal)' suggests that Iyad should think of Sara as a normal friend because usually he would not be able to do so because he loves her.

Then the conversation goes on about what should happen to Sara if she is to notice Iyad's love eventually until a problem arises later in the conversation, as follows (Lines 7 to 18: video no. 2: 07:56 – 08:10).

07 Marwa: la? hiyya tkhushsh f tagruba fittanya fittalta [firraʕba] (.)

No, she goes into an experience then a second then a third then a fourth.

08 Iyad: [wishshabb ʔaʕid]

And the guy (i.e.

hypothetically Iyad) sits

09 biyitfarrag? (1.5)

watching (her go into all these experiences).

10 Marwa: ma da lʕaadee ʔa (.)

Well, this is the normal (thing to do), yes.

11 Iyad: ya [salaa:m] (.)

Oh really!

12 Marwa: [ma shshabb] **friend=**

Well, the guy is a friend.

13 =Allah (.) [maa:lak ((unclear)) ya Iyaa:d]

(By) Allah, what's the matter with you? ((unclear)), Iyad.

14 Iyad: [ʔhuwwa antu lai ma ʕandukoosh] iħsas=

Why are you so unthoughtful of people

15 =[binnaʕ kida?ʔ] (.)

like that?

16 Dina: [((unclear))]

17 Marwa: ma ʔulna shshabb **friend** khalaas mish zabbat il-level walla ʔai

18 (.)

*Well, we said the guy is already a **friend**. Didn't he adjust the **level** or what?*

Iyad's response in lines 08 and 09 to Marwa's statement in line 07 displays his rejection of and lack of knowledge about the concept of friendship introduced by Marwa in the previous segment. In line 10, Marwa reiterates that this is the normal thing to do, which is met by surprise in Iyad's response in line 11. Again, Marwa's usage of 'friend' in lines 12 and 17 is euphemistic as it emphasizes that the type of friendship she is talking about is western. The usage of 'friend' here is especially euphemistic because it is used instead of its Arabic equivalents, standard Arabic 'šadeeq' and Egyptian Arabic 'šaahib'. I think Marwa would have used 'šadeeq' if she did not want to emphasize this particular type of friendship as a western one. In addition, when compared to 'šadeeq', 'friend' adds the expectation of Iyad to be a cool, laidback friend of Sara (his hypothetical lover) without showing any jealousy. As for 'šaahib', it would be inappropriate to use here because if it

were used to describe a woman's male friend, it would suggest that Iyad were a sort of casual boyfriend whom she only goes out with and not a serious boyfriend.

Then the conversation goes on about Sara's emotional growth as she goes into many romantic experiences until she finally starts remembering Iyad and how caring he was and that she should get in touch with him. Later in the conversation, Marwa concludes by elaborating on the level of romantic maturity Sara has reached after so many experiences in which she was humiliated, as follows (Lines 19 to 21: video no. 3: 0:57 – 01:05).

- 19 Marwa: ?il- ?il?ihsaas dawwat biyrooh ba?a khalaas wi ba?a sandaha
20 marhalit innudg innaha sayza hadd yib?a fi?lan ba?a **partner**
21 wi ykhallee balu minha w mish saarfa ?ai w kida (.)

*The- this feeling goes (away) then and she is now at the maturity stage that she needs someone to be really then a **partner** and take care of her and so on and as such.*

In line 20, Marwa introduces another western concept by using 'partner'. Although it has become common for many men and women in Egypt to have romantic relationships before marriage, the concept of a romantic partner who is not a 'khaateeb (fiancé) or khaateeba (fiancée)' or a 'zoag (husband) or zoaga (wife)' is not generally socially acknowledged. Thus, Marwa's usage of 'partner' is euphemistic . In addition, Marwa's particular usage of partner in an Arabic discourse connotes the meaning of a stable romantic partner who wants to eventually settle down by getting married.

Reiteration. This function of code switching features switching to English to reiterate an Arabic utterance for the purposes of emphasis, clarity, and accuracy. An example of this function is in line 04 of the example illustrating the previous function of euphemism where ‘šhaab’ is reiterated with ‘friends’ to add emphasis and accuracy. Another example of reiteration in English is the following.

Rania Afifi (guest) switches to English using the noun ‘indigo’ in an excerpt in which she is providing the result of a color test of one of the callers in presence of the hosts Iyad and Sara (video no. 32: 06:54 – 07:02).

01 Rania: fa takhud balha mnii ?amakin dee f gismaha (.) wi tshoof ittalat

02 ?alwan doala-

So she should take care of these parts of her body and see these three colors-

03 Sara: ?ab ?aih illoan llee na?i? ?andaha lmafroo? yizeed? (.)

Then what is the color that is missing [at her] that should be increased?

04 Rania: **orange** wi ?azra? wi ?azra? neelee llee huwwa al-**indgo** (.)

orange, [and] blue, and Nile blue which is [the] indigo.

In line 4, Rania switches to English to reiterate ‘?azra? neelee (Nile blue)’ using ‘indigo’. Here, switching to English adds emphasis and accuracy specifying the exact color Rania is talking about.

Message qualification. In this category of functions of code switching, switching to English serves the purpose of qualifying the main message uttered in Arabic where an English utterance modifies a preceding Arabic utterance. This is demonstrated in the following example.

Rania Afifi (guest) switches to English using the relative clause ‘which is OK’ in an excerpt in which she is providing Dina (host) with the result of her color test (video no. 33: 04:16 – 04:22).

- 01 Rania: u:h ?awwil ḥaga antee tabʕan intee bitʔoolee intee biḥibbee
02 il-**orange which is OK** intee miḥtaga tzawwidee fiʕlan laʔinnu
03 naʔiʕ ʕandik (.)

*First of all, you, of course, you are saying you like [the] **orange which is OK**. You need to increase it indeed because you lack it.*

In this example, Rania qualifies her Arabic main message ‘intee bitʔoolee intee biḥibbee il-orange (you are saying you like [the] orange)’ by switching to English using the relative clause ‘which is OK’. Switching to English, here, forms a code contrast where the main message is uttered in Arabic a secondary message is uttered in English. In addition, this excerpt occurs after Rania provided the callers with the results of their color tests. For most of the callers, Rania had emphasized that orange was the color they needed to see more often, wear more often, and generally increase its presence in their life. Thus, after Rania reiterated in line 01 that Dina says she likes orange, Rania qualified her message by switching to English in ‘which is OK’ to emphasize that Dina is on the right track in

terms of liking orange as it is a color she needs to see often, according to the result of her color test.

Academic or technical terms. This function of code switching features switching to English to express academic or technical terms associated with certain areas of knowledge that speakers are familiar with in English. This is demonstrated in the following examples.

Refaat (host) switches to English using the noun ‘clutter’ (twice) in an excerpt in which he is addressing Iyad (host) in a discussion of advertisements and commercials (video no. 13: 03:10-03:34).

- 01 Refaat: yaʕnee inta masalan winta maashee if taree? (.) taree?
- 02 **highway** walla haaga (.) yaʕnee ana kunt baʕra **article** kida ʕal
- 03 internet ʔabl ilhalaʔa ʕashan afham qiʕʕit ilʔiʕlanaat wi ʔai
- 04 ilmashakil illi btitwagih fa katibhaa (.) shabb maʕri ismu
- 05 mħammad raɖwaan (.) kaatib inn fee **term** (.) filʔiʕlaam ismu
- 06 fil-**advertising** yaʕnee (.) ismu **clutter** (.) maʕna **clutter** da
- 07 ʔai inn huwwa ʔizdiħaam (.) makaanun ma biʕadad kiteer min
- 08 ilʔiʕlanaat yikhalleek inn inta (.) ma tshufsh aʕlan wala
- 09 ʔiʕlan minhum (.)

*I mean when you, for example, are driving on a road a **highway** road or something. I mean I was reading an **article**, as such, on the internet before*

*the episode, to understand the matter of advertisements and what problems are faced, written by an Egyptian young man named Mohammed Radwan. He wrote that there is a **term** in [the] mass media called in the- in [the] **advertising**, that is, called **clutter**. What [this] **clutter** means is that it is crowdedness of some place with a large number of advertisements that makes you [that you] do not actually see any of the advertisements.*

In this example, Refaat's use of English 'clutter' is twofold. On the one hand, it could count as an instance of quotation since he is using the term 'clutter' as used by author of the article he read to be specific. On the other, this is an instance of referring to an academic term in English being the original language in which Refaat got familiarized with the term, especially that the article's author highlighted 'clutter' as a common term in advertising. In addition, the status of 'clutter' as a distinct English academic term lacking an Arabic equivalent becomes evident when Refaat provides a definition of 'clutter' in Arabic in lines 07 to 09, but he does not provide an Arabic equivalent of 'clutter'.

In another example, Adel (host) switches to English using 'people-oriented' and 'people', and Yasmine Abulhassan (guest) switches to English using 'idea person' in an excerpt in a discussion of communication styles (video no. 24: 09:37-10:00).

- 01 Adel: ṭab khalleenee- m- uh- ṣayz aʔaf maṣaki fil ḥitta dee (.) feh
02 saṣitha yaṣnee (.) naʔ- khalleena lil-**example** da ḥilw (.) fa
03 yibʔa saṣitha (.) uh ilna- ilnaas il-**people oriented** (.)
04 hayitʔihroo aktar naas laʔin doal shayfeen inn kashakhṣ (.) ana

05 dayi?tu ana azitnee iw huwwa ahmalnee (.) wa walguz? da (.)

06 wi law masalan waḥid min itnain tanyeen mish hayetassaroo=

*Then let me- I want to stop with you at this point I mean then let us [look] at this example (which is) good. So then [the] people (who are) [the] **people-oriented** will be affected the most [people] because these see that as a person I annoyed him. I (you) hurt me and he neglected me and this part. And if for example one of two other[s] (people) will not be affected*

07 =zayy: il:- [°illi huwwa l-**people**.°]

*like the- (him) who is [the] **people(-oriented)**.*

08 Yasmine: [Yaʕnee it] **depends** ʕala l-**issue** (.)=

*I mean **it** **depends** on the issue.*

09 =**it depends** ʕalmawḍooʕ (.) law waḥid **idea person** wi ʕayzak

10 ʕashan ḥayikkalim ʕala fikra wilfikra di muhimma ʔawi

11 binnisbaluh (.) mumkin yiddayi? (.)

*I mean **it depends** on the issue. **It depends** on the topic. If someone is an **idea person** and he needs you because he is going to talk about an idea and this idea is very important to him, he might be upset.*

In this example, Adel switches to English to use the English terms ‘people oriented’ in line 03 and ‘people’ in line 07. The latter is actually a short repetition of the former.

Yasmine uses the English term ‘idea person’ in line 09. Both ‘people oriented’ and ‘idea person’ are types of communication styles of different people. Upon introducing both terms, Yasmine had explained in Arabic that in conversation, the latter is concerned with *who* he or she is talking to or about whereas the former is concerned with *why* something happens or is done. Adel's usage of ‘people oriented’ to talk about this type of communication style shows that although explained in Arabic, ‘people oriented’ still lacked a proper Arabic equivalent. Yasmine’s usage of ‘idea person’ reinforces the proposition that types of communication styles are better expressed in English. This also shows that Yasmine’s expertise in communication styles was developed predominantly in English, especially due to the status of English as the language of academia.

Association with certain domains. In this function of code switching, switching to English is triggered by speakers’ discussion of certain topics that are connected to particular domains where English is often used. That is, once speakers bring up such topics they activate and display association with those particular domains where English is dominant. This function is better understood by observing the following example.

Iyad, Dina, Sara, and Farah (hosts) use the English words ‘security’ (twice), ‘add’ (twice), ‘box’, ‘accept’ (4 times), ‘account’ and ‘block’ in an excerpt in a discussion of Facebook security measures and people's behavior on Facebook, especially sending friend requests (video no. 19: 07:11-07:59).

01 Iyad: wi ʕala fikra baʕa fee ilkhabar iggay kaman illi biyʕool inn

02 il-Facebook dilwaʕtee baʕa fee (.) um yaʕnee **security** ʕaktar

03 ?aw ?aw ?aw ḥagat ?aktar ṣamalooḥa bb- bifikrit inn inta (.)
04 ilguz? ittanee ba?ā btaṣ innak titṣarraf ṣannas wi mish ṣaarif
05 ?ai nas kiteera giddan bitfabrikk u:h (.) profaylaat (.) nas
06 kiteera giddan mumkin tiḍurr ḥadd imm il-Facebook ṣamaloo (.)
07 yaṣnee ṣammaleen kull mada ayzawwidoo us-**security**
08 dilwa?tee ana lamma agee aṣmil **add** li-Dina byiṭlaṣlee **box**
09 biy?ullee “inta tiṣraf Dina?” (.)

*And by the way then there is also the next piece of news that says that [the] Facebook now has um more **security** or or or more things they made with (the) idea that you- the other part then of that you become acquainted with [the] people and so on. So many people fabricate uh profiles. So many people can possibly harm someone from [the] Facebook (a user). They made, I mean, every now and then they keep on increasing [the] **security** (measures). Now when I [come to make] **add** [to] Dina, a **box** appears [to me] saying [to me] “(Do) you know Dina?”*

10 Sara: ?aah bizzabt la?aitu (.)

Yes exactly. I found it.

11 Iyad: biyḥazzarak kida allee ((unclear))

It warns you, as such, on which ((unclear))

12 Dina: ḥinta lazim tib?ā ?ameen yaṣneef (.)

You must be honest, that is.

13 Iyad: ?aah “?inta [tiṣraf Dina?” la? wi ha?ullik ṣala ḥaaga] (.)

Yes “(Do) you know Dina?” [No, and] I’m going to tell you something.

14 Sara: [tab sanya law ?allu “aʕrafha?”]
Then (wait) a second (what) if he said “I know her?”

15 Iyad: law ana katabt aʕrafha wana ma aʕrafhaash Dina mish
16 hatiʕmillee **accept** laʔinnaha ma tiʕrafneesh (.) law ana ashshab
17 illee ?aaʕid ʕal-Facebook wana hakammillak ilmawdooʕ
18 lilʔaakhir law ana ashshab illee ?aaʕid ʕal-Facebook (.) ʕammal
19 yidawwar (.) **for example** ʕal banaat wi baʕmilluhum **add** wi
20 khalaas (.) fal-Facebook haylaahiz inn ana ʕammaal abʕat
21 masalan limeet bint (.) wil banaat ma ʕamalooleesh **accept** (.)
22 fa yiʔfillak il-**account** (.)

*If I wrote I know her while I do not know her, Dina will not [make] **accept** (my friend request) because she does not know me. If I am the guy who is [sitting] on [the] Facebook- and I am going to finish the topic [for you] till the end. If I am the guy who is [sitting] on [the] Facebook keeping on searching, **for example**, for girls and I just [make] **add** [to] them, [so the] Facebook will notice that I am keeping on sending (requests) to a hundred girls and the girls did not [make] **accept** [to me], so it (Facebook) closes your **account** [to you].*

23 Farah: mana kaman mumkkin aʕmillak **block** khaaliʕ-

*I also can possibly [make] **block** [to you] totally-*

24 Dina: ?ilmushkila ba?a inn ilbanat (.)

The problem then (though) is that [the] girls

25 Iyad: bit- [**accept**] (.)

[they] **accept**.

26 Dina: [biyi?miloo] **accept** (.)

[they make] **accept**.

In this example, the hosts use the English words ‘security’, ‘add’, ‘box’, ‘accept’, ‘account’ and ‘block’ in their discussion of Facebook matters such as security measures and habits of sending friend requests. The hosts’ switching to English activates and displays their association with the domain of Facebook where they use the above mentioned words. This view becomes especially plausible when one considers the time when the episode containing this excerpt was broadcast, October 2010. Facebook had launched an Arabic interface in March 2009 where the above mentioned words and others were replaced by their Arabic equivalents. However, according to a report published by the Middle Eastern PR agency, Spot On PR, in January 2011, 65% of Facebook users in Egypt still preferred to use the English interface then⁶. Thus, using these English words is even appropriate for most of the viewers at home during that time. However, the best evidence for this function remains the hosts’ actual usage of these English words. In addition, there is a possible overlap of functions in this example where the English switches may be regarded as technical terms specific of Facebook.

Objectivization. In this function of code switching, speakers switch to English to objectivize a message by lending either factuality or authority to their message. This is demonstrated in the following examples.

Dina switches to English using the clause ‘I’m sorry’ in an excerpt from a conversation featuring her, Iyad (host), and the guests Rehab Abu Elela and Basma (who are writers). They are discussing the relationship between women’s dressing habits and sexual harassment (video no. 1: 05:14 – 05:44).

01 Dina: bass (.) lai manibʔaash kull waahid (.) fi haalu (.) yaʔnee (.) daa

02 ʔillee ana nifsee niwʔallu (.) yaʔnee ana kutt (.)=

But why do not we be [each one] minding their own business. I mean, this is what I wish we get to. I mean, I was-

03 =[kutt faakra inn intee fi ktaabik ((addressing Basma)) (.)]

I was thinking that you in your book-

04 Iyad: [ʔashan (nifsih tiwʔalee) l ((unclear phrase))] barra=

Because you wish to get to ((unclear phrase)) abroad-

05 =barra ʔala fikra (.) barra lamma tshoof baniʔadam uh ʔaw bint labsaa (.)

06 u::h yaʔnee uh uh labsa over (.)=

abroad by the way- abroad when you see someone uh or a girl dressed in uh I mean, uh uh dressed [over] (i.e. in too non-conservative way),

- 07 =fa- [ma- (ʕala illi filmawgood (.) laʔ mawgood barra)]
so- ma- (on what is [in the] available, no (it is) available abroad.)
- 08 Dina: [Laʔ da iħna (.) **I'm sorry** barra fee nas] (.) biyishtaghaloo
- 09 shughlaanaat (.)
 No, that is us. **I'm sorry**. Abroad, there are people (who) do jobs
- 10 Iyad [((unclear))]
- 11 Dina: [mish kuwayyisa wu ħaʔʔuhum inni humma yilbisoo] dee=
(which are) not good (implicitly: escorts or prostitutes) and it is their right that they wear these (i.e. non-conservative clothes)
- 12 =[fishshughlana illee humma byishtaghalooħa (.)]
in the job that they do.
- 13 Rehab: [ʕala fikra barra nisbit (.) ilʔightiaab] (.) aʕlaa (.)=
By the way, abroad the ratio of rape is higher (i.e. than in Egypt).
- 14 =nisbit intihak ilmarʔa aʕlaa (.)=
The ration of women (rights) violation(s) is higher.
- 15 =nisbit [il uh ilgareema aʕlaa (.)]

The ratio of crime is higher.

15 Dina: [ʔana bakkalim ana- ʔana] bakkalim innik amma=

I am talking I- I am talking (about) that when you

16 =bitbʔee mashya fishshaariʃ ma haddish biybuṣṣ ʃalaikee (.)

are walking in the street, no one looks at you.

In this example, Dina switches to English in line 08 using ‘I’m sorry’ to objectivize her disagreement with Iyad’s statement in lines 04 to 07. Switching to English, here, displays strong disagreement. That is, using English lends more authority to Dina’s statement in line 08 that what Iyad said in lines 04 to 07 applies to people in Egypt not to people ‘abroad’ (in foreign countries).

In another example, Sara (host) switches to English using the phrase ‘number one’ in an excerpt from a conversation about love on Facebook (video no. 6: 03:39 – 03::45).

01 Sara: bass khalleek faakir (.) khalleek faakir haaga inn ilbint (.)

02 bitfakkar biʃatīfit- (.) ʃatīfit'haa **number one** (.)

*But [stay] remember[ing]. [Stay] remember[ing] something, [that] a girl thinks with her emoti- her emotion is **number one**.*

In this example, Sara switches to English using ‘number one’ to objectivize her statement in lines 01 and 02 about how important emotion is to a girl. Switching to English,

here, is used to construct Sara's statement as a known fact, hence, claiming a more credible position.

CHAPTER 5

CONCLUSION

The present study investigated the Arabic-English code switching behavior of hosts, guests, and callers in the Egyptian talk show 'Shabab Beek'. The study focused on the syntactic categories, types, and conversational functions of switching to English. Most of the switches were produced by the hosts and guests while callers' switches were few because few calls were received in the episodes comprising the data set of the study. In terms of the syntactic categories of the switches, nouns were the most switched category followed by adjectives and noun phrases. Other categories of switches included adverbs, clauses, and verbs. In terms of the types of switches, the most frequent type was tag switches. Two other types of switches that occurred rarely in the data were intrasentential switches and intersentential switches. In terms of the functions of code switching, the study focused on the conversational functions of code switching in light of the work of Gumperz (1982) and previous work on Arabic-English code switching (see chapter 2). The conversational functions of code switching found in the data were grouped into eight categories. These were difficulty retrieving an expression in Arabic, quotation, euphemism, reiteration, message qualification, academic or technical terms, association with certain domains, and objectivization. In addition, the study sought to better represent the literature on Arabic-English code switching by devoting two sections of the literature review chapter to Arabic-English code switching in conversation and in institutional settings.

Some of the limitations of the present study include not accounting for gender differences in the discussion of speakers' contributions to switches, issues with the usage of the markedness model of Myers-Scotton (1998), and limitations pertaining to the

institutional functions of code switching. As for gender differences in terms of the production of switches, the five guests and three callers in the data were all females while the hosts were the only balanced group of speakers with three males and three females. Thus, of the total fourteen speakers in the data, there were only three male speakers which were the three male hosts. This made it difficult to draw general inferences about gender differences at play in the production of switches. Looking at the hosts, as a balanced group of speakers, however, I found that one of the male hosts, Iyad, produced about 30% of the total number of switches produced in the data (see Table 3). This entails a greater percentage of the switches produced by all of the hosts and even greater percentage of the switches produced by the male hosts. For the female hosts, Dina produced most of the switches of the female hosts producing about 12% of the total number of switches produced in the data being second to Iyad in terms of the switches produced by the all of the hosts. This could be due to Iyad (male) and Dina's (female) having the longest duration of appearance or participation of all the speakers in the data, 4 hours and 15 minutes, and 3 hours and 45 minutes, respectively (see Table 1). However, one of the guests, Rania Afifi, produced about 14% of the total switches, i.e. more than Dina, in a much shorter time of participation (about only 27 minutes). Thus, it becomes evident that the number of switches produced by a participant is not only related to their time of participation but also to their training and the topic(s) being discussed. In addition, Rania Afifi's status as a guest given the floor, though in a much shorter time, more often than Dina (host) contributed to the former's production of more switches than the latter.

As for issues with the implementation of the markedness model in the present study, I mentioned in the Chapter Three that it was not a useful tool for the investigation of code

switching in the present data. Nevertheless, it is possible that a more informed examination of the present data or a different selection of episodes from ‘Shabab Beek’ could bring about a better understanding of markedness in this show. Another limitation of the present study is the focus on conversational functions of code switching at the expense of institutional functions. In this regard, it is worth mentioning that one of the functions categorized as conversational in this study have institutional aspects pertaining to the semi-institutional nature of talk shows. This function is the use of academic or technical terms in English. For the guests in particular, and sometimes the hosts, their institutional roles as experts on some topics made it necessary for them to use English academic or technical terms to reflect their academic expertise in a given topic in English and to make it easier for their audience to research the discussed topic(s) in English, the language of academia, if they want to. Apart from this function, a more in-depth investigation of the institutional aspects code switching in the data could bring about more institutional functions of code switching and a better understanding of the institutional aspects of talk shows.

One of the implications of the present study pertains to the types of switches in the data. The most frequent type of switches in the data was tag switches. This was expected because it is conventionally agreed upon in Egypt that switching to English in Egyptian T.V. shows should generally be limited. Thus, in ‘Shabab Beek’, although we had many instances of switches, they still occurred in the the expected type of swiches, tag switches. This probably due to the speakers’ background, training, and areas of expertise. Still, the rarely occurring intrasentential and intersentential switches were significant due to their role in displaying various functions of code switching. On another note, I mentioned in the section on functions of code switching of Chapter Two that the present study will not

investigate the function of code switching to display prestige or belonging to a higher social status. This is because it was too broad to operationalize in the present study. Nonetheless, I think a study dedicated to the investigation of this function in particular would yield a better understanding of it.

In terms of future directions for research on code switching, I think an expansion of the present study could move from looking for several groupings of functions of code switching to the investigation of macro-level aspects of code switching functions to bring about a more holistic understanding of the several micro-level functions. In addition, the semi-institutional nature of talk show discourse could be investigated in more detail by looking at the institutional vs. conversational roles of the speakers, e.g. their institutionally framed vs. conversationally framed questions. For research on Arabic-English code switching, more research is needed on code switching in T.V. shows and online spaces. For code switching research in general, triangulation of approaches to the study of the social functions and motivations of code switching would be very effective in having a better understanding of code switching phenomena. It would be especially effective if practiced collaboratively with a number of researchers examining the same data from different perspectives.

NOTES

1. Refer to the data collection and procedures section of chapter two for a note on the exclusion of this question from the scope of the study.
2. A collection of the videos comprising the data set of this study is available at https://www.youtube.com/playlist?list=PLWWFcV5cQkKg-IUqu_J59xY4CYDtOedFz
3. See Appendix B: Transcription Conventions.
4. English switches are in bold while borrowings are not typed in bold.
5. In the translation of the transcripts of conversations from the data, parentheses are used to fill in implicit meanings or words missing in the Arabic text that would be used if the same meaning is expressed in English or for the sake of clarity. Square brackets are used to fill in grammatical items or words that are direct translations of the Arabic text that would not be used if the same meaning is expressed in English.
6. This Spot on PR report is available at http://www.spotonpr.com/wp-content/uploads/2011/01/FacebookEgypt_26Jan11.pdf
7. Transcription conventions are adapted from Jefferson (2004).

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APPENDIX A
TRANSCRIPTION SYMBOLS FOR ARABIC

| Symbol | IPA Equivalent | Arabic Letter/ Tashkeel (Diacritic) Marker | Example |
|--------|----------------|--|--|
| ʔ | ʔ | ء | better /beʔə/ |
| aa | ae/a | ا | cat/car |
| a | a | fatha فَتْحَة َ | Arabic: yaʕnee (I mean) /jaʕni/ |
| ai | eə | ي | air or Arabic: ʔai (what) /ʔeə/ |
| b | b | ب | bat |
| t | t | ت | time |
| g | g | ج | game |
| h | ħ | ح | Arabic: ħadd (someone) /ħadd/ |
| kh | x | خ | Arabic: tareekh (date) /tarix/ |
| d | d | د | dog |
| r | r | ر | Arabic: ʔareʔ (road) /tʔariʔ/ |
| z | z | ز، ذ، ظ | zoo |
| s | s | س، ث | sand |
| sh | ʃ | ش | shop |
| ʂ | sʃ | ص | Arabic: maʂri (Egyptian) /masʃri/ |
| ɖ | dʃ | ض | Arabic: mawɖooʃ (topic) /maoɖʃuʃ/ |
| ʈ | tʃ | ط | Arabic: ʔareʔ (road) /tʃariʔ/ |
| ʕ | ʕ | ع | Arabic: mawɖooʕ (topic) /maoɖʃuʕ/ |
| gh | ɣ | غ | Arabic: shughl (work) /ʃuɣl/ |
| f | f | ف | fun |
| q | q | ق | Arabic: qawmee (national) /qaumi/ |
| k | k | ك | keep |
| l | l | ل | lamb |
| m | m | م | man |
| n | n | ن | noon |
| h | h | ه | home |
| w | w | و | word |
| oo | u | و | cool |
| u | ʊ | damma ُ ضَمَة | put |
| oa | ou | و | goal |
| y | j | ي | yes |
| ee | i | ي | team |
| i | ɪ | kassra ِ كَسْرَة | lid |

APPENDIX B
TRANSCRIPTION CONVENTIONS⁷

| | |
|------------------|---|
| (1.5) | timed pause |
| (.) | untimed micro-pause |
| £ talk £ | talk produced in a laughing voice (may also be used for smiley voice) |
| (()) | additional explanations or descriptions |
| - | sharp cut-off of a word or false start |
| : | sound elongation |
| () | unclear fragment/best guess |
| . | a stopping or a fall in tone |
| ‘ | continuing intonation |
| ? | a rising inflection (as in a question) |
| = | latched or contiguous utterances |
| <u>underline</u> | speaker emphasis |
| CAPS | noticeably louder speech |
| “ ” | quotative talk (i.e. as reported speech) |
| [] | overlapping talk |
| ↓ ↑ | marked falling or rising intonation |
| °talk° | noticeably softer or quieter speech |
| >talk< | faster speech |
| <talk> | slower speech |