

An-Najah National University

Faculty of Graduate Studies

**Linguistic and Sociolinguistic Dimensions of
Code-Switching in Television Talk Shows with
Reference to Translation:
MBC Channel as a Case Study**

By

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DEDICATION

TO MY FAMILY, WHO WAS THE REASON I DECIDED TO
STUDY THIS ISSUE.

Acknowledgement

I first start by thanking God for His providence in hardship and ease all the way through this program.

I manifest my earnest and heartfelt gratitude to my father and mother for their words of wisdom and support, for they were the impetus that kept me moving.

I thank my doctor and supervisor, Dr. Sufyan Abuarrah, for his insightful advice and valuable feedback on the thesis.

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I also wish to thank the respondents for their time and contributory information they provided in the interviews.

الإقرار

أنا الموقع أدناه مقدم الرسالة التي تحت عنوان:

الأبعاد اللغوية واللغوية الاجتماعية للتناوب اللغوي في البرامج الحوارية التلفزيونية وعلاقتها
بالترجمة: قناة أم بي سي نموذجا

Linguistic and Sociolinguistic Dimensions of Code-Switching in Television Talk Shows with Reference to Translation: MBC Channel as a Case Study

أقر بأن ما اشتملت عليه الرسالة إنما هو نتاج جهدي الخاص باستثناء ما تمت الإشارة إليه حيثما
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Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualifications.

Student's name: Qassam Ziad Jaber Musallam اسم الطالب:

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Date: 30/5/2021 التاريخ:

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Abstract

The linguistic phenomenon of code-switching between two or more languages is growing and spreading in the Arab World, especially Arabic-English switching. This thesis attempts to discover and investigate the ins and outs of code-switching in a place notably preeminent regarding code-switching, which is TV talk shows, through incorporating qualitative and quantitative methods using observation of the speakers' talk and interviews with the shows' guests and hosts. The assigned shows will be watched, and a corpus of English words, phrases and sentences are transcribed for analysis.

In terms of a sociolinguistic perspective, the analysis of the collected data includes studying social variables that influence code-switching in the MBC shows, such as gender, age, and level of education. By then, some of the reasons behind those speakers choosing to switch to English will have been revealed. And for further discussion about switching reasons, interviews are conducted. Another section is dedicated to analyzing data that show morphological, syntactic and lexical observations. It describes and explains through instances from the shows how the integration of two different

language systems ends. Finally, the thesis addresses the translation of code-switching as problematic. It attempts to provide solutions and advice for translating code-switching in shows. The paper finally concludes that code-switching is socially and linguistically a thriving phenomenon in shows and generally in the different fields of life. In addition, it proves that choosing a translation strategy for code switches actually depends on the genre of the ST.

Chapter One

Introduction

1.1. Introduction

If you ever watch television talk shows, or any type of shows, in your native language, and you find yourself hearing some utterances here and there in a foreign language(s), then you are encountering the phenomenon of code-switching in action. Slipping into a language other than our native one, even without realizing doing so, has become a very common habit or practice almost in all countries, with different degrees. Bilingual and multilingual individuals can use the languages they know in different ways to express their ideas in certain contexts and with certain audiences. Speakers in many communities around the world, as argued by J.L. Mey (2009) “choose, often at an unconscious level, which language to use in their interactions with other members of the community. One of the choices that bilingual speakers often make is to code-switch: that is, speakers switch back and forth between languages” (Mey, 2009: 67). On this account, any person who knows and is proficient in two or more languages can engage in code-switching and handle it according to their needs.

Code-switching cases can be found in almost every single field in life and by anybody, young or old, male or female, literate or illiterate, high-class or low-class. It is used on the internet (social networks, websites), broadcast media (movies, television, radio), print media (books, newspapers, magazines) and in everyday formal or informal conversations. In the case study, MBC channel talk shows, hosts and guests of diverse Arab

nationalities, ages, religions, and social backgrounds will be observed, investigated and evaluated in their communication. MBC is famous for being the largest media company in the Middle East and North Africa region with many channels and vast productions¹. Moreover, talk shows are known for their spontaneous conversations and for the variety of topics and issues discussed, so, with all that said, it is expected to see extensive and intensive occurrences of code-switching. This is part of the rationale behind choosing the MBC channel and choosing talk shows in particular to be our area of study.

The Arabic language is the native language for almost all Arabs in the Arab World, whether Modern Standard Arabic or its varieties and dialects (Benkharafa, 2013; Chejne, 1969; Holes, 2004). On the other hand, the English language is taught at most schools, and it is the major language for studying and teaching materials at many universities across the Arab World (Mahmoud, 2015). It is quite observable that foreign languages, especially English, are becoming entrenched in the Arab World. No recent statistics could be found pertaining to the numbers of English speakers in the Arab countries, but from the researcher's point of view, the use and spread of English and the proficiency in it amongst Arabs is increasing as more people are now learning it. The status of both English and Arabic languages in the Arab World helps us link to and have initial provision on how probable the reciprocity and the switch might be.

Another component for this whole language contact points at the manifestations of global and modern developments in education in societies,

¹ (MBC, *about*)

Article link: <https://www.mbc.net/en/corporate/about-us.html>

migration and technological advances in mass communication which have boosted up bilingualism and multilingualism worldwide during the last few decades. Therefore, globalization and modernization have brought significant consequences and developments in people's contact and openness to each other and the role this aspect played in exchanging and sharing many things, and language is one of them (Milroy & Muysken, 1995). The advent of modern technology has changed the definition of communication and immensely triggered more language contact among communities. It has changed the way languages are used in interactions and interpersonal communication because language is the medium for any human contact (Chejne, 1969), and sometimes being acquainted with or competent in a foreign language, especially English, is not a choice but an obligation. Although the phenomenon of code-switching was born long before the modern globalization, it is closely linked to it right now, and the more globalization and modernization emerge, the more language contact and code-switching occur. As English language and globalization are accelerating, the question that can be formed is whether this phenomenon will take a step too far in the future and whether it will be a friend or a foe to the Arabic language and to Arabic speakers.

This phenomenon does not seem to be stopping or even slowing down. On the contrary, it is in constant and continuous growth. This is evident in the large number of literature and scholarly researches done on language contact, particularly code-switching, year after year. Regarding the case study in hand, it might be even more occurrent in talk shows for the simple reason that there the type or style of language used by speakers or participants is usually informal (Tolson, 2000); such nonstandard varieties

of language are more prone to code-switching, especially in Arabic where involving code-switching with Standard Arabic would sound bizarre. This study embodies broadly (but not exclusively) linguistic and sociolinguistic perspectives. It examines code-switching in view of the aspects that relate particularly to the linguistic, social and psycholinguistic characteristics that exist in talk shows.

For the sake of making analysis and synthesis different and more outstanding than other studies on code-switching, this thesis is going to have a number of talk shows with different categories i.e., entertainment, lifestyle and religion, not only a single specific talk show. The study is restricted to instances that involve English language switches, not any other language. Moreover, the selected talk shows will be very recent, 2019 and later, and broadcast on MBC channels.

The study devotes a thorough discussion regarding the translatability of the code switches that are extracted and the strategies and procedures fit for code-switching instances. Since the translation of texts containing codes from other languages has been problematic, many translators and scholars have made several discussions over this issue (Cincotta, 1996; Hervey, Higgins, & Haywood, 1995; Corrius & Zabalbeascoa, 2019). The traditional debate about form and function is part of the coming discussions in an attempt to determine towards which extreme a translator has to be loyal. Various translation procedures shall be employed and tested to figure out what methods of rendering best suit code switches in TV shows.

The thesis in hand consists of five chapters. Chapter one provides a general introduction about code-switching and the rationale behind studying code-

switching in MBC shows. It also sets clear the purpose, questions, significance and limitation of the thesis. Chapter two reviews other's writings on language contact in general and code-switching in particular, and the chapter ends with two notions that cover the theoretical frame of the thesis. Chapter three describes the case study and plans the methods by which data is collected and analyzed. The fourth chapter unfolds the findings and analyzes the data according to sociolinguistic, linguistic and translational perspectives. Lastly, the sixth chapter is a conclusion on what has been researched, collected and analyzed.

1.2. Purpose of the Study

This study aims at investigating the use of code-switching that occurs by hosts and guests in MBC talk shows and answering questions like when, why and how a switch happens here or there. The study will uncover how the contribution of social aspects like gender, age, education and solidarity affect the use and intensity of code-switching during the interaction between hosts and guests and how mixing Arabic and English might change word and sentence structures. Additionally, it will reveal and discuss the reasons or motives that make those people use the English language in their talk. The research will also address code-switching as a problematic phenomenon in translation and attempt to find solutions through testing various translation techniques and strategies on instances.

1.3. Research Questions

The analysis will attempt to provide answers to the following primary questions:

- What are the possible motives and reasons that lead talk show hosts and guests to switch from Arabic to English, and what cases do have more code-switching than others?
- How do social characteristics like age, gender, level of education play a role in code-switching?
- Is translating code-switches deemed challenging? What are the appropriate translation strategies and procedures in this case?

The study will further find out what English classes of words people in the shows say the most and present statistics on all types of switches. Moreover, by the end of the research, the inquest as to what talk show category (entertainment, social, religion) has more code-switching occurrences will be answered.

1.4. Statement of the Problem

Despite all the motives and reasons that make those talk show hosts and guests code-switch from Arabic to English (or other languages), it is essential to note that this practice is not devoid of unfavourable bearings. Taking into account the fact that this very context of code-switching is oral (not written), since obviously, the speakers communicate with the audience through talking only, it brings about uneven, irregular interaction between the speaker and the audience who watch those channels but do not know or understand the switched-to language. If it were a switch in a written form, readers would be able at least to look up and search for the meanings of the foreign words. Moreover, this habit provokes concerns about the future of the Arabic language amidst all this incursion from other languages (chiefly

English) although some people, on the other hand, argue that this enriches languages with new vocabulary and make them up to date.

In relation to translation, this phenomenon is considered a pain for translators during the process of searching for procedures and equivalents that serve the function of code-switching occurrences. In any translational sphere, there is always an ongoing conflict between form and function, those who aspire to maintain the function of the ST and those who persist on hanging on to the form (Hatim & Munday, 2004). As a translator, s/he is demanded to respect the speaker's intention to code-switch, and at the same time, satisfy the audience with an understandable rendering.

1.5. Significance of the Study

The contribution of this study includes a thorough analysis of the motives behind this way of code-switching and describes its nature from linguistic and extralinguistic respects. The study will further attempt to find out what new functions might speakers on talk shows introduce to code-switching. This phenomenon shall be argued upon in terms of whether it occurs owing to the linguistic talent or linguistic deficiency of speakers who refuge to it. This is an ongoing debate regarding this utilization of languages. In addition, the investigation will attempt to discover the relationship between the event, context, and setting in which the code-switching happens and the intensity and type of words or phrases that are switched to.

This study stretches to encompass more categories of talk shows, which will result in more examples of code-switching. This is more exhaustive than other studies conducted on code-switching in talk shows on Arabic channels

(e.g. Hamouda, 2015; Sabry, 2015; Abu-Melhim, 2012). Plus, the talk shows under study will be of recently produced shows, not before 2019, which is a landmark for this study since other studies investigated older shows, which is important because code-switching from Arabic to English in talk shows is more intense nowadays than ever. This research will contribute in helping television viewers who don't understand much English get familiar with some of the terms that are frequently switched to and thus have better watching experience.

1.6. Limitations of the Study

This research is restricted to study only the switching from Arabic to English in talk shows, with a total of 10 hours of observation for each of the three show categories (entertainment, social, religion) that are broadcast on MBC channels. The speakers in those shows will be males and females of all ages and from various Arab countries. The episodes that will be watched and studied are filmed only through the years 2019 and 2020.

Chapter Two

Literature Review & Theoretical Framework

For decades, there has been much exertion to research and discussion through empirical and theoretical studies on written and spoken models in order to understand the growing phenomenon of code-switching better. In this chapter, related studies and literature will be presented in two main sections. The first one traces code-switching as being, first, part of the more inclusive term, “language contact.” Additionally, it puts the reader in mind of other close relatives of code-switching so as to drive out the confusion. The second section presents the underlying theoretical framework of this study by linking the concept of equivalence and the art of rhetoric with code-switching.

2.1. Literature Review

2.1.1. Language Contact

It is indispensable to begin tracing the sequence of the happenings and developments of code-switching in order to draw a more detailed map and have a ripened conclusion. By means of definition, language contact simply means “the use of more than one language in the same place at the same time.” (Thomason, 2001: 1). This definition seems too broad as it may also be a description of other phenomena, such as bilingualism, code-mixing and others. However, the study will strictly relate it to code-switching between two different languages.

Languages are not necessarily supposed to have genetic connections to influence each other in some way or another. There is always a chance for convergence and contact between remote languages, whether they are, for example, East Asian, European or Afro-Asiatic languages. In addition, there is no hindrance for languages speakers of similar or vastly different social structure, age, ethnicity and gender to have some sort of contact. In this substantive sense of language contact, it does not necessitate speakers to be fluent bilinguals or multilinguals; even mere basic knowledge of a foreign languages suffices to meet the requirements for a language contact (Thomason, 2001; Hickey, 2010). The definition provided above does not, however, account for the fact that speakers of two –or more- languages need not be in the same place for language contact to occur. Take, for instance, sacred texts like the Holy Quran. Many non-Arabic speaker Muslims all around the globe, albeit not all of them understand the Quran in the Arabic language, recite the Quran in Arabic in their prayers, and they may as well use Arabic in their supplications (Thomason, 2001: 3). Moreover, in this very respect of contact, we should not ignore the existence and growth of media and the internet.

One of the crucial factors that overwhelmingly link to code-switching is the ongoing and universal spread of the English language around the world. According to Statista and Ethnologue statistics websites, a 2019 statistical study shows English language taking the lead on the chart as the most spoken language worldwide with around 1.27 billion people who speak English either natively or as a second language, as illustrated in the chart below:

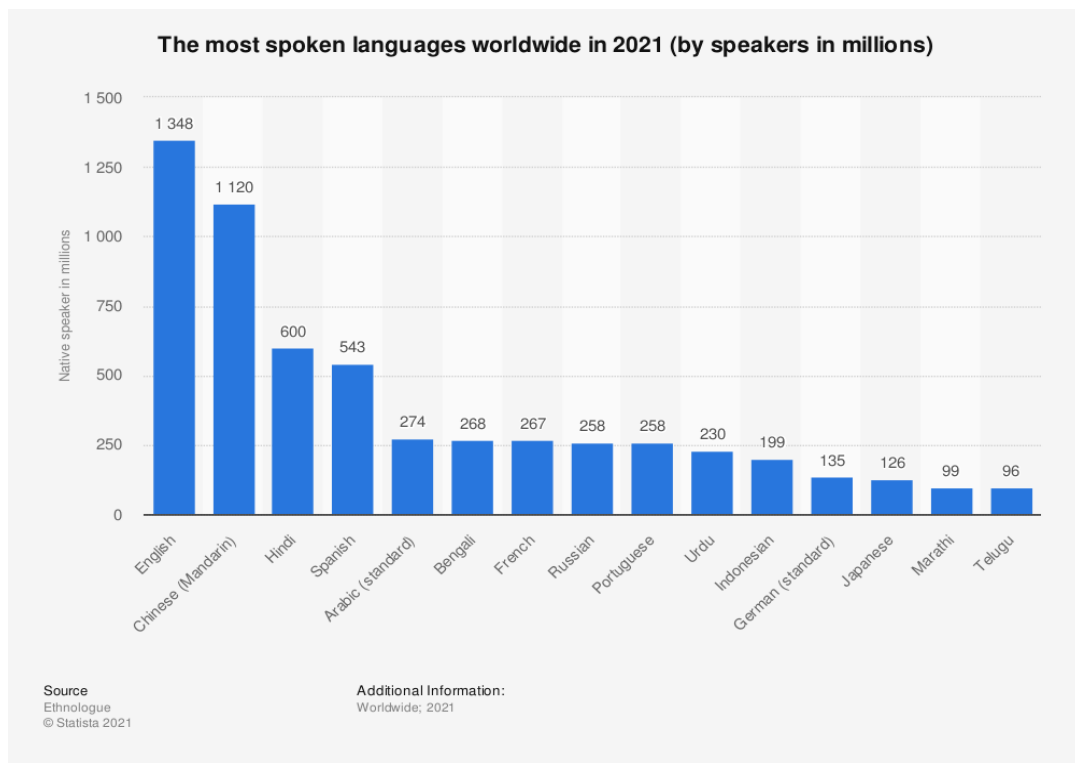


Figure (1): Most spoken languages in 2019 chart²

The globalization of the English language, to the point that it has been defined as the world's lingua franca, as proposed by many researchers and scholars (e.g. Seidlhofer, 2011; Nagy, 2016; Spichtinger, 2000), is linked to imperialism and colonialization. The expansion of English began in the nineteenth century with the rise of European colonization, the British Empire in particular, of many countries. This is precisely known as *Linguistic Imperialism* (Ljungdahl, 2004; Benkharafa, 2013). Robert Phillipson (1996) argues that today's broad English language teaching is nothing but "a direct continuation of the imperialist practices." (cited in Spichtinger, 2000: 11). He states that linguistic imperialism occurs when "language interlocks with other dimensions, cultural..., economic and political." (cited in Spichtinger, 2000: 12). Additionally, there are other factors that have assisted in

² Information and chart image are taken from statista.com:
(direct link) <https://www.statista.com/statistics/266808/the-most-spoken-languages-worldwide/>

spreading the English language in particular and language contact in general, amongst which are trade, immigration, technology, as well as being the language of science and market (Ferguson, 2007; Melitz, 2018; Mesthrie & M. Bhatt, 2008).

Language contact decidedly brings about outcomes, both benign and advantageous. The possible results of such contact can be sorted into two broad categories of factors: internal (linguistic) and external (social and psychological). These outcomes can range from slight, transient borrowings of vocabulary to creating entirely new languages in some situations. To briefly enumerate some of the basic linguistic outcomes, there are borrowing, phonological, syntactic, morphological and lexical change, language transfer, relexification, creole formation, hybridity, code-mixing and code-switching (also social), among others (Martínez & Fajardo , 2017; Mesthrie & M. Bhatt, 2008; Ihemere, 2013). And among the social and psychological factors, it is found that intense language contact induces in a large-scale degree of bilingualism found across the communities in contact, in addition to changing the kind of behavior and prestige of speakers (Siemund, 2008; Ihemere, 2013).

To wrap up, most, if not all, languages have been subject to influence somehow and at one time or another by contact with others. As for code switching, it is, perhaps, one of the most discussed and investigated outcomes of the language contact phenomena from both linguistic and sociolinguistic perspectives (Ihemere, 2013: 3). It is a rule of thumb that language contact situations experience some sort of modification through contact irrespective of the kind of material exchanged or transferred. One of

the certain points about language contact is that it is something unavoidable and compulsory in some cases; one can't choose not to contact. The following sections and chapters will reveal when it is compulsory and when it is optional.

2.1.2. Sociolinguistic Code-Switching

Sociolinguistics is concerned with investigating the relationship between language and society and how social structures forge the way people employ their languages in different social contexts (Wardhaugh, 2006; Mesthrie, Swann, Deumert & Leap, 2000; Coulmas, 2013; Romaine, 2000). The definitions of language and society are not independent. Social traits are observed to examine possible links to linguistic items and “to see what light they throw on each other.” (Wardhaugh, 2006: 10). Gender, topic, level of education and age are all possible social factors that more or less may influence the intensity, nature, patterns of code-switching. This relationship can beget two possible types of relationships. One is that social elements may determine or influence linguistic items and structures. The second relationship is opposite to the first: the linguistic structure influences the social elements (Wardhaugh, 2006).

This study attributes sociolinguistics to code-switching in respect to context and the functions of code-switching among talk show hosts and guests. From a sociolinguistic point of view, code-switching is viewed and explained through the context in which Arabic-English code-switching occurs and focuses on the functions of code switching in that context (Wei, 2000; Al-Hourani, 2016). Therefore, Much attention is paid to the speakers' intention to manage social relations or accomplish discourse objectives since the

primary goal of code-switching is “to establish various kinds of *footing*” (Wei, 2000: 61), which helps one’s conversation to be interpretable by others.

Ferguson (1959) introduces the notion of ‘Diglossia’, which indicates the use of two types of language varieties: high and low, and each one has distinct features and used in a specific situation (Ferguson, 1959). Stating that the English language is a lingua franca in the world, the researcher can assume that code-switchers use English because it is the superposed or ‘high variety’ that all other interlocutors will perfectly understand. For example, they would resort to English when there is scientific or technological vocabulary that has no equivalent in Arabic, or they would alternate to English because the English term for a concept is much comprehensible than its Arabic equivalent. They see English as a means to keep up the communication flow in a way that engages other interlocutors and to express themselves better. So language choice is limited by domains like topics, settings and interlocutors (Namba, 2005; Wei, 2000). In addition, studying code-switching from a sociolinguistic perspective significantly assists finding out reasons and motives that make speakers code-switch.

2.1.3. Definitions: Code-Switching and Other Related Terms

Through reading and searching so far, the researcher stumbled upon some other terms and phenomena that somehow or closely bear a resemblance to code-switching. In order to illuminate and wipe out the confusion that may arise while reading, it is important to present and delineate those terms along with abridged definitions of them. As a way of comparison-making, the research first starts with a definition of ‘code-switching’ and then exhibit the

other terms so as to facilitate drawing analogies between code-switching and the other terms.

According to Wardhaugh (2006), code-switching happens when people “select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes even within sometimes very short utterances and thereby create a new code” (Wardhaugh, 2006: 101). It is defined in simpler words by Poplack (2001) as a mixing of two or more languages in discourse, often without change of interlocutor or topic, by bilinguals or multilinguals (Poplack, 2001).

Other linguistic manifestations of language contact include:

- Code-mixing: a fluid and highly interrelated term with code-switching. There has been some argumentative viewpoints and approaches by scholars about these two terms in question. Code-switching and code-mixing are so often utilized synonymously and interchangeably with no clear-cut boundary that sets up a difference between them (Abu-Krooz, Al-Azzawi & Saadoon, 2019: 5; Basnight-Brown & Altarriba, 2007: para. 2). On the other hand, some perspectives see the issue related to whether the alternation between two languages occurs at the sentence level or a level above. Hence, they deem an alternation within the sentence as a code-mixing, whereas the one beyond the borders of a sentence is code-switching (Jacobson (Ed.), 1998: 52; Basnight-Brown & Altarriba, 2007: para. 2). Since there is still debate and no clear evidence on their difference, this research will refer to all switching situations (i.e., whether words, phrases, sentences) as ‘code-switching’.

- Borrowing: a phenomenon very similar to code-switching, but the central contrast lies in the idea of frequency. In a code-switching occurrence, people do “borrow” codes to fulfil their needs, but they remain mere “switches” (Lipski, 2005). Then “if such insertion becomes frequent, full grammaticalization of the borrowed functional item may be the end result.”; they can be thus called borrowings (Lipski, 2005: 2).
- Language interference: the scenario in which one language influences the other. This particularly often happens when one’s “the bilingual dominant language influences his or her less dominant language.” (Baker & Jones, 1998: 58). Therefore it is a feature of second language learning or acquisition. Typically, language interference is a term usually used to describe the state with children who are acquiring two languages mix between them (ibid).
- Hybridity: this term was shaped and became widely disputed and employed originally in the field of biology, then in colonialism, post-colonialism, feminism, philosophy and linguistics. In essence, hybridity is known as “the struggle of the dominant groups undertaking to define the identity of the other within a unitary, essentialising framework, in contexts where cultural and linguistic practices, as well as histories and epistemologies clash.” (Karanja, 2010: 4). When cultures and identities happen to contact for whatever reason and new situation, alliance or combination formulate itself, individuals become demanded to reshape their principles and extend them according to the status quo. The new structures and formations are set up in what is called the ‘Third Space’,

which “does not suggest a mere exchange between cultures; it rather aims at the creation of new cultural forms” (Milz, 1999: 8).

- Loan translation: the process where one translates “the meaning parts of one language to the meaning parts of another.” (Shiyab, 2017: 46). An expression is adopted from one language into another in a form similar to literal translation. For example, using the English ‘telephone’ as ‘تيليفون’ in Arabic.

These phenomena -except code-switching- and others will not be given much observation in this study as the cover term for all is ‘code-switching’. Some people may confuse it with other names like code-alternation, language-mixing, code-mixing, or code-shifting. However all of these terms, of course, refer to the situation where a speaker proficient in two or more languages opt for mingling their bilingual or multilingual resources in discourse (Jacobson (Ed.), 1998).

2.2 Theoretical Framework

This section is an extension to the previous one in presenting literature about code-switching but with particularly more attention to and description of theories and notions that interrelate and draw some connections with the subject matter. This study is going to introduce the notions of “equivalence” and “rhetoric” as being related with code-switching in both linguistic and translation terms; “equivalence” as being guided by Nida (1964) and Vinay and Darbelnet (1995), and “rhetoric” as being principled by the Sophists (Lucaites, Condit, & Caudill, 1999). It also refers to psycholinguistics as having a major, underlying role in the process of code-switching. These

notions and perspectives lay the foundations that support the analysis of code-switches in MBC shows and help interpret results and make broad generalizations.

2.2.1. Equivalence and Equivalent Effect

This study will apply the discipline of translation along with the theory of equivalence on the process of code-switching itself. The dictionary definition of the word ‘equivalence’, as listed in the online Oxford English Dictionary, is “the fact or state of being equal in value, amount, meaning, importance, etc.” (Oxford, *n.d*). In translation studies, the notion of equivalence was proposed and discussed by many scholars and linguists (Nida 1964; Vinay and Derbelnet, 1995; Koller 1979, 1995; Pym, 2014). The concept of equivalence will be taken as it was addressed by three prominent linguists in their translation studies. Eugene Nida (1964) introduced a type of equivalence called Dynamic Equivalence. This dynamic, or functional, equivalence is based on the idea of the ‘equivalent effect’, in which the translation attempts to create on its readers an effect as close as possible to that existed on the readers of the original text (Nida 1964). The message transmitted ought to be equivalent, natural and close to the source language message. The value and effectiveness of that translation may be described as one which “a bilingual or bicultural person can justifiably say, ‘That is just the way we would say it.’” (Nida 1964: 166). In another place, Vinay and Darbelnet (1995) view equivalence between two languages as a procedure in which the same situation is replicated and described as in the original but by using different stylistics, wording and structure (Vinay and Derbelnet, 1995 as cited in Munday, 2008).

We should, in this concern, refer to the perspective of psycholinguistics on bilingualism and code-switching. Psycholinguistics mainly examines language production, acquisition, and comprehension within cognitive mechanisms and knowledge structure (Kess, 1992; Field, 2004; Kootstra, 2015). It is argued that, based on the discourse situation in language production, “a speaker conceptualizes a preverbal message, activates and selects the words and sentence structure associated with this message, and subsequently retrieves the phonological forms to turn these words and sentence structure into a phonetic pattern that can be articulated.” (Kootstra, 2015: 4). Based on this view, the researcher posits that the process of an individual’s switching from one language to another is a process of translating on its own right. In other words, one switches (translates) what he/she thinks of in their native or dominant language to the foreign language cognitively before they actually reproduce it orally or scripturally. This core principle of co-activation underlying the cognitive process across languages is assumed to be the reason that makes code-switching possible. Cross-language activation and code-switching are highly influenced by significant degrees of lexical and syntactic overlap between languages (Kootstra, 2015).

This cognitive notion reinforces the assumption that code-switching is a translational process by itself. If this is viewed more closely and more analogically, it can be found that code-switching has all the dimensions and ingredients of translation. There is a source language (speaker’s dominant language), target language (speaker’s second language), context, audience, a translation strategy and procedure to render words, grammar and syntax. It may also comprise the same translation problems and pitfalls that any typical translator encounters. Hence, we can fairly say that code-switching is a

diverse, multi-dimensional and complex process that demands competent linguistic skills, especially if it is an oral (not written) code-switching as in the TV talk shows case.

This is all possible through parallel activation or co-activation of both languages (Kootstra, 2015; Hermans, Bongaerts, Bot, & Schreuder, 1998; Field, 2004; Namba, 2005). It is posited that what makes code-switching operable is this underlying cognate process because “if both languages would not become simultaneously active during language production, it would be difficult to explain the effortless manner in which many bilinguals switch between their languages.” (Kootstra, 2015: 5). On the other side, the listener(s) as well will retain activation or co-activation for the second language that the first interlocutor uttered. When this happens, the listener may also use that second language because it has been activated in their minds leading to more cases of code-switching.

As another way of analysing the abstract, cognitive course of code-switching, an allusion can be made to a more psycholinguistic, practical model set forth by Nida (1969) and known as the “three-stage model”. This model was created by Nida to especially apply it to the translation process, in which “the translator first analyses the message of the source language into its simplest and structurally clearest forms, transfers it at this level, and then reconstructs it to the level in the receptor language which is more appropriate for the audience which he intends to reach.” (Nida, 1969: 484 as cited by Hatim, 2001: 22). This model is interestingly profound; it analyses utterances into a series of related levels governed by rules. Every sentence has a deep structure generated by rules, and this structure is transformed

through transformational rules into another structure. In the final stage, a surface structure is produced after being subject to morphemic and phonological rules (Munday, 2008: 40).

So equivalence and equivalent effect have been discussed through two outlooks. One is that a speaker switches to another language to convey an effect that the speaker's first language can't convey. And, here, the speaker's process while dealing with the two languages resembles that of an actual translator who follows a dynamic/communicative translation strategy. The second way equivalence involves the actual translator being entailed to convey the text as a whole to a target audience without missing the effect intended by the speaker behind code-switching. Later on in this thesis, the researcher will search what translation strategies can be used on text with code-switches and test their feasibility.

2.2.2. Rhetoric

Apart from the studies conducted on the grammatical constraints governing code-switching, others concentrated on another very crucial parameter: rhetorical or discoursal function. In this study, the researcher refers to rhetoric not as a type of code-switching but as a feature of it. In a more inclusive term, more than just being the art of persuasion as described by Aristotle, rhetoric was taken up in a wider sense by the Sophists to mean "the art which seeks to capture in opportune moments that which is appropriate and attempts to suggest that which is possible" (as cited by Lucaites, Condit, & Caudill, 1999: 21). According to them, rhetoric is an art that is operated through words in order to produce belief or proof and aesthetic pleasure. Thus, from this point, performing rhetoric was deemed to

be “relied upon the human desire to be different or “other”, and the social capacity to identify and adapt to the temporal and formal structures of the situations being addressed through the artful use of language.” (ibid).

The association between code-switching and rhetoric was mentioned and investigated by a number of studies. For example, Holmes (2013) approaches the phenomenon of code-switching as being a metaphorical switching and sees rhetoric as a reason to code-switch, stressing its importance in highlighting a specific concept, attracting attention and persuading an audience. In this way, a speaker will be more capable of achieving their goal in communication and gaining a more credible and reliable identity by the society (Holmes, 2013: 42). Moreover, in the field of entertainment, a study about code-mixing and code-switching in Thai pop songs touched upon the rhetorical influence the Thai pop songs have due to the employment of code-switching in them. It argues that switching in a creative way gives the songs a more rhetorical and aesthetic effect (Likhitphongsathorn & Sappapan, 2014).

Back to the Sophistical approach to rhetoric, there is much of a sense to link their definition of rhetoric to code-switching because speakers do switch in order to persuade, accentuate a belief or proof, add an aesthetic touch, or spotlight an idea through an embellished use of language. Similar to creative writers who employ figurative devices, such as simile, metaphor, onomatopoeia, alliteration, tautology, juxtaposition, etc., code-switching can be posited to playfully create essence, clarity and certain impact in the mind of the audience. This might be part of the answer as to why a speaker chooses to code-switch this word or phrase, not that one. It is fair to say that code-

switching is considered an essential tool to construct meaning when used rhetorically.

2.3. Conclusion

Thus far, reviewing the relevant studies and the theoretical background revealed that code-switching is a prominent phenomenon in various contexts and levels. It is a practice majorly connected to globalization and the widespread of the English language, and television channels, in general, are well expected to be affected by this invasion. This chapter introduced a complete vision of how other linguists and sociolinguists investigated and approached code-switching and summarized the similarities and differences between code-switching and other phenomena. Also, it revealed how complex, multidisciplinary, multiprocessing and cognition-engaging code-switching is. For bilinguals and multilinguals, code-switching is a conversational strategy that serves their communication and discourse an effective, aesthetic meaning. Finally, the chapter attempted to provide a brief overview of studies and theories related to the case in hand. The next chapter discusses the methodology details that are going to be carried out throughout this research.

Chapter three

Methodology

This chapter outlines the overall scheme that leads us to the final results and conclusions. First of all, an overview of the MBC channel and its talk shows understudy will be provided. Then it presents the data collection procedures and methods and a brief glance at how the data will be sectioned and analysed in later stages.

3.1. MBC Channel

The Middle East Broadcasting Center, or “MBC”, was founded in 1991, and its headquarters is now located in the United Arab Emirates. MBC was the first broadcaster to provide a satellite-based free-to-air 24-hour television network across the Arab world. It is branded as “MPC Group”, and today this group of channels consists of 18 TV channels ranging from news, movie, series, and entertainment channels. In this research, designated shows only broadcasted in “MBC 1” channel will be studied, in addition to one talk show on MBC Masr. MBC 1 brings a variety of TV services to Arab viewers, from newscast and soap operas to hit reality TV talk shows (mbc.net, about).

The reason MBC is chosen for this research, not other Arab channels, attributes to the fact that it is well renowned and watched in the Arab countries and by Arabs in foreign countries. It has millions of viewers, and its shows and programs befit all ages, orientations and tastes. Moreover, its talk shows’ hosts and guests are from various countries of the Arab World. It is an international channel.

3.2. Talk Shows

A *talk show* is a television programming anchored by a host -or a team of hosts- who is responsible for guiding and directing a discussion in the form of an interview or conversation about certain social, political, or religious topics with one person or a group of people or guests. A common feature that distinguishes talk shows from other television shows is that it is based on fresh talk, usually not previously scripted or structured. This makes the talk spontaneous, which is appropriate for eliciting practical and down to earth information for the research (M. Timberg, 2002; Tolson, 2001). In addition, the type or style of language used by speakers or participants is usually informal. This type of language is a suitable environment for code-switching.

For the sake of diversity, this research involves three types or categories of talk shows: entertainment, lifestyle or health and religion. One talk show is picked for the study for each of the entertainment and lifestyle categories and three different ones for the category of religion. These shows and information about them are illustrated as follows.

3.2.1. Shabab Hub

Shabab Hub is an entertainment show described as a motivational, educational program presented in a dynamic way shedding light on youth in the Kingdom of Saudi Arabia, their achievements, experiences and successes. Although hosts and guests are all from Saudi Arabia, it is chosen to be studied because the vast majority of its participants are all under the age of 30 and some of them under 20. It is the only suitable show that contain

young people, which is a good chance to record the levels of code-switching (if any) among youth and be compared to those of older people in other shows.

The hosts, Mahmoud Zayani, Ayman Mutahar, Haneen Turkistani and Nouf Abdullah, welcome male and female guests each episode to have simple conversations with them about their specializations, professions, hobbies, skills, projects, innovations, achievements and future plans. They discuss a wide variety of topics, including (but not limited to) technology, photography, art, literature, fashion and beauty, business, music, science, sports, society, and more.

The show contains 32 episodes aired during the period from 17 September, 2019 to 21 April, 2020. The count of participants appearing in the show is 69, 4 hosts, who appear and participate in all the episodes, and 65 guests, an average of 2 guests every episode. Most guests are usually hosted for around 10 minutes, sometimes less than that. There are parts of the show where the hosts discuss topics with each other without guests.

3.2.2. Hamsa

Hamsa is a health and lifestyle show that focuses on issues of interest for society and major issues in health, medicine, beauty, precaution, nutrition, decor and technology. It is hosted by five women: Saudi doctor Nora Al Anbar, Saudi sports trainer Haya Sawan, Saudi fashion designer Hiba Mojaddidi, Egyptian chef Mirete Aly, and the Syrian TV presenter Shahed Ballan. The vast majority of participants in this show are above 30 years of age. Like Shabab Hub, male and female guests are invited to have short

discussions with one host or more. Other parts of the show have the hosts discussing topics with each other without guests. Topics usually revolve around health, fashion, food, family, medicine, sports, lifestyle, nutrition tips, etc.

The show is produced in two seasons, a total of 136 episodes. The studied episodes are episode 133 to episode 103. An episode is usually about 40 minutes long. However, the repeated topics are skipped, and only new ones are observed and studied. The count of participants appearing in the show is 56, six hosts, who appear and participate in all the episodes, and 50 guests, about two guests every episode. Guests in the show are from different countries, such as Lebanon, the UAE, Saudi Arabia, Kuwait, Egypt, etc., but most are from Saudi Arabia and Lebanon. Most guests are usually hosted for around 10 minutes, sometimes less than that.

3.2.3. Religion Shows

For the category of religious talk shows, four different shows were selected for the research because they do not have many guests in the episodes. These shows are:

3.2.3.1. Min Al-Qalb Lil Qalb

The show encourages people to do charity work and gives viewers the opportunity to share their work through its social media page. It airs on another MBC channel called MBC Masr. The host, Eman Ryad, basically has one guest every episode to talk about a moral or an issue in the Muslim communities. Only nine episodes are studied in this show, i.e., 32, 42, 47,

50, 66, 111, 125, 131, 154, and each episode is around 44 minutes long. The host and the five guests studied are all Egyptians above 40 years of age.

3.2.3.2. Billaty Hiya Ahsan (بالتّي هي أحسن)

The host, Abdulwhaab Alshihri, forwards questions to his guest, Mohammad Al Issa, the Secretary General of the Muslim World League, about various life topics related to religion. Three random episodes are selected for the investigation: 22, 23 and 28. The episodes are around 25 minutes long.

3.2.3.3 Manaber Al Noor (منابر النور)

In this show, the guest, Cheikh Saleh el-Maghamsy, talks about various social subjects that interest Arab viewers during the blessed month of Ramadan. The study covers two episodes from this show, episode 21 and 29.

3.3. Data Collection

The methods underpinning this research are a mixture of both qualitative and quantitative. There is data based on the frequency of collected instances of switches and on other numerical information pertaining to the number of switches for specific people, the number of particular instances in certain contexts and others. Plus, hand in hand with quantitative data, descriptive and interpretive analyses is employed to better understand the ins and outs of those switching instances. For this study's purpose and in order to get through to plausible answers to its posed questions, a great deal of effort is made to collect intensive and exhaustive information from those talk shows. To help the researcher collect several, various data, two main tools were used: observation and interview.

3.3.1. Observation

This research is, in essence, observational since the process of collecting data depends on watching closely what people say in their natural settings. Sitting in front of a laptop, the researcher watches all the selected episodes for the study on the MBC's video streaming library website, "Shahid.net". In order to have an equal watch time for the show categories, entertainment, lifestyle, and religion, each of them is given a total of ten hours of watching. So, there is going to be an estimation of 30 hours of watching and studying of the episodes, pausing where there is a switch to the English language by someone to transcribe it and make other notes, such as by whom it is said, at what minute, and within what aspect or perspective a switch can be recruited (social, structural, translational).

This observational process will provide the study with rich corpus and instances that will aggrandize the analysis and help us answer the research's main questions pertaining to linguistics, sociolinguistics and translation. In addition, it will answer other peripheral questions such as: what classes of English words the speakers switch to the most along with statistics for all types and syntactic categories of switches, and what talk show category (entertainment, social, religion) has more code-switching.

3.3.2. Interviews

Another tool of enquiry used in this thesis is interviews. The interviews conducted includes show hosts and guests. After studying and transcribing a show, the hosts and guests of that show are contacted through their social media platforms for a short conversation. They are contacted to basically

inquire about and discuss their propensity to switch to the English language while speaking Arabic in the shows and about their opinions on using code-switching in shows. These interviews are unstructured since they do not follow a rigid interviewing protocol; the style is more of normal, expedient conversations with the participants by establishing rapport and comfort to gain rich and in-depth information.

The researcher could contact and interview five individuals, four hosts and one guest. Here is a brief profile for each of the interviewees:

Eman Ryad (host): A TV presenter in Min Al-Qalb Lil Qalb show. She studied in the faculty of Fine Arts

Ayman Mutahar (host): A Saudi co-host in Shabab Hub show. He studied Dentistry, and he is an actor.

Mahmoud Zaini (host): A Saudi co-host in Shabab Hub. He is an Animation Artist.

Nouf Abdullah (host): A Saudi co-host in Shabab Hub. She studied Dentistry, and she is a music and DJ producer.

Moayyad Kashaary (guest): A Saudi guest in Shabab Hub. He is a doctor.

Chapter Four

Results and Analysis

4.1. General Statistics

After watching and observing the shows and before starting the analysis, this section showcases general sums and percentages of switches and frequencies. It provides us with the number of switches used in each show, and it presents the number of switches each of the speakers (hosts and guests) used in the shows. In addition, the section introduces us to the types and levels of code switches that will be discussed in more details in later sections, and it shows how many switches each of the shows has.

The researcher assorted the switches into five basic levels: words, compounds/terms, fragments, sentences and idioms/expressions. Because words have the largest numbers of switches, they are classified into nouns, adjectives, adverbs, verbs, interjections, pronouns, prepositions, conjunctions and acronyms. The category of “fragments” includes phrases of all types, dependent clauses and any incomplete phrase or sentence. Numerical pieces of information are displayed in the tables below for each of the talk show categories (entertainment, lifestyle, religion).

As for the speakers’ contribution tables, they enumerate the names of hosts and guests who took part in the shows along with the gender and the number of switches each of them produced in the shows.

4.1.1. Entertainment Show

The entertainment show, Shabab Hub, had the following outputs:

Table (1): Categories and numbers of switches in Shabab Hub show

Category		Frequency		Percentage
Words	Nouns	575	750 (total)	73.99%
	Adjectives	69		
	Interjections	54		
	Adverbs	29		
	Acronyms	15		
	Verbs	4		
	Pronouns	3		
	Prepositions	1		
Compounds & Terms		117		11.53%
Fragments		68		6.70%
Sentences		57		5.62%
Idioms & Expressions		22		2.16%
Total		1,014		

It is obvious that the most common cases of switches are words, with a percentage of 73.99%, having the nouns dominating the table with more switches than any other category. What is also noticed is the absence of conjunctions (e.g. so, but, and, etc.) in Shabab Hub. However, the other categories of structures above word level make a percentage of 26.01% combined. The total of switches in all categories is 1,014, making an average of one to two switches per minute. The hosts and guests and their contributions to Shabab Hub are presented in the following table:

Table (2): Names of the hosts and guests and their switches in Shabab Hub

Name	Host/Guest	Gender	Switches
Ayman Mutahar	Host	M	52
Mahmoud Zayani	Host	M	125
Haneen Turkistani	Host	F	67
Nouf Abdullah	Host	F	137
Ahmed Manshi	Guest	M	1
Khaled Otaif	Guest	M	4
Abrar Alqayyim	Guest	F	19
Ali Alhaaji	Guest	M	19
Rayyan Abd	Guest	M	6
Khaled Shah	Guest	M	33
Moaz Aljafry	Guest	M	13
Tariq Alaqad	Guest	M	1
Razan Khawajah	Guest	F	5
Mustafa Musa	Guest	M	22
Moath Abuayash	Guest	M	13
Bahar Alharbi	Guest	M	8
Mona Kurdi	Guest	F	6
Layan Alqahtani	Guest	F	9
Mohammed Aloqail	Guest	M	9
Mohammed Almonajem	Guest	M	20
Sarah Alghamidi	Guest	F	7
Oday Karsu'	Guest	M	11
Jawaher Alomari	Guest	F	5
Saad Qobti	Guest	M	12
Haya Altuwaijry	Guest	F	9
Muhana Tayyib	Guest	M	6
Ftoon Althaedi	Guest	F	13

Yara Aldrees	Guest	F	16
Moayyad Kashaary	Guest	M	14
Bader Alhamed	Guest	M	3
Yousif Al Salama	Guest	M	24
Asmaar Alshenafi	Guest	F	8
Shahad Alamoudi	Guest	F	8
Abdullah Alsinan	Guest	M	16
Huda Flatah	Guest	F	9
Abdullrahman Alkhojir	Guest	M	7
Linaa Oyooni	Guest	F	16
Hashim Aqeel	Guest	M	3
Yara Bana	Guest	F	13
Shareifa Aleesa	Guest	F	29
Hakeem Jomah	Guest	M	17
Hummam Alwassel	Guest	M	15
Aziz Buhis	Guest	M	2
Mohammed Almousa	Guest	M	1
Omar Qasim	Guest	M	27
Hassan Albalawi	Guest	M	17
Doaa Ziad	Guest	F	12
Abeer Alharbi	Guest	F	7
Mohanad Aloh	Guest	M	0
Lama Nasser	Guest	F	8
Abdalziz Alshmasi	Guest	M	3
Mohammed Ali	Guest	M	0
Aisha Nass	Guest	F	0
Hesham Alhumaid	Guest	M	2
Raed Aleid	Guest	M	0
Lama Jamjoom	Guest	F	4
Amr Rashad	Guest	M	7
Mohammed Alfaraj	Guest	M	6

Yara	Guest	F	28
Nour Alkhadra	Guest	F	38
Ferial Turingano	Guest	F	1
Huda Zaqurzouq	Guest	F	0
Fahed Alotaibi	Guest	M	3
Njoud Alkhalaghi	Guest	F	2
Faris Helmi	Guest	M	1
Waleed Adaas	Guest	M	0
Kamal Bukhari	Guest	M	0
Abdullah Alhausawi	Guest	M	11
Sultan Shindi	Guest	M	4

This table unfolds the exact quantity of switches used by the 69 speakers -4 hosts and 65 guests- in Shabab Hub show. Regarding hosts alone, two males and two females, Nouf Abdullah shifted to English the most with 137 switches which varied from single words to complete, long sentences. She is followed by Mahmoud Zayani with 126 switching occasions. All of the hosts had relatively the same amount of time speaking during all the 30 episodes, so this makes the results fair and undoubtful. Speaking of guests, who also were hosted for nearly the same amount of time each, Nour Alkhadra has the highest number of switches with 38 switches and Khaled Shah in the second place with 33 switches. Half of the guests' switches range from one to ten; the rest have more than ten, while only six of them did not switch at all.

4.1.2. Lifestyle and Health Show

Next, this table presents statistics from Hamsa show:

Table (3): Categories and numbers of switches in Hamsa show

Category		Frequency		Percentage
Words	Nouns	779	1,080 (total)	66.32%
	Adjectives	123		
	Adverbs	67		
	Interjections	62		
	Conjunctions	30		
	Verbs	7		
	Pronouns	6		
	Acronyms	4		
	Prepositions	2		
Fragments		181		11.11%
Compounds & Terms		179		10.98%
Sentences		135		8.28%
Idioms & Expressions		54		3.31%
Total		1,629		

Again, in Hamsa, ‘words’ tops the table as the most switched to category with a total of 1,080 words, and the most used words are nouns. Words make up 66.32% of all the switches, while the other categories combined give 33.68%. The total of switches from all categories is 1,629, approximately two to three switches per minute.

By way of comparison, it is noticed that code-switching cases in Hamsa are considerably higher than the switches in Shabab Hub. Every category and

sub-category in Hamsa have quite twice the number of switches found in Shabab Hub. Besides, Hamsa's switches contain a class of words that is not found in Shabab Hub at all, that is 'conjunctions'. While forms above word level compose 26.01% in Shabab Hub, they are used more in Hamsa with 33.68%, making the percentage of 'words' in Shabab Hub higher than in Hamsa. In addition, Hamsa records more fragments than compounds/terms.

Table (4): Names of the hosts and guests and their switches in Hamsa

Name	Host/ Guest	Gender	Switches	Observation Time (minutes)
Aline Watfa	Host	F	42	23 min
Heba Majoddidi	Host	F	63	90 min
Shahad Ballan	Host	F	239	171 min
Mirette Ali	Host	F	215	141 min
Norah Alanbar	Host	F	74	102 min
Haya Sawan	Host	F	135	292 min
Bassam Fattouh	Guest	M	33	
Nadeen Qansuh	Guest	F	5	
Rami Kadi	Guest	M	21	
Dr. Pierre Mardelli	Guest	M	31	
Urjowan Alshareef	Guest	F	3	
Dr. Adnan Gelidan	Guest	M	6	
Maria Saib	Guest	F	8	
Jumana Jalal	Guest	F	8	
Emma Boutros	Guest	F	54	
Nadine Abdelaziz	Guest	F	21	
Alice Abdelaziz	Guest	F	29	
Farah Abdelaziz	Guest	F	16	
Salman Hafiz	Guest	M	72	
Eliane Saraf	Guest	F	10	

Abdullah Alshehri	Guest	M	7	
Fahad Khan	Guest	M	0	
Zahi Alhelw	Guest	M	10	
George Elmendelek	Guest	M	23	
Ali Makhseed	Guest	M	25	
Dr. Mishal Alaqaad	Guest	M	0	
Nour Alzain	Guest	F	38	
Moamen Alsalmami	Guest	M	18	
Turki Khan	Guest	M	5	
Dania Kamal	Guest	F	2	
Mana' Alharbi	Guest	M	16	
Omar Abo Omar	Guest	M	30	
Iman Musallam	Guest	F	18	
Saleh Alharbi	Guest	M	0	
Vanessa Jamal	Guest	F	41	
Yara Almuhtadi	Guest	F	20	
Shatha Batterjee	Guest	F	4	
Raghda Alashqar	Guest	F	14	
Antoine Frangieh	Guest	M	10	
Eman Ayoubi	Guest	F	7	
Bader Alshirawi	Guest	M	17	
Lina Ziad	Guest	F	63	
Dr. Marwan Refaat	Guest	M	3	
Rawan Bajsair	Guest	F	6	
Sarah El-Nabulsi	Guest	F	29	
Rawan Saab	Guest	F	15	
Mohammed Khoja	Guest	M	9	
Sandy Wazan	Guest	F	26	
Dr. Ralph Nehme	Guest	M	9	
Ibrahim Alsmadi	Guest	M	37	
Mary Tajer	Guest	F	24	

Majd Jaha	Guest	F	4	
Ali Taher	Guest	M	7	
Jessica Khadida	Guest	F	5	
Dana Alhamidi	Guest	F	1	
Jean Khoury	Guest	M	1	

In Hamsa, as mentioned in the methodology chapter, the researcher did not watch and observe full episodes; only chosen segments from every episode are put under observation. In every segment, there used to be one or two hosts –not all hosts- speaking to each other or to a guest. This ended up in dissimilar observation time given to hosts. With that said, for the results to be accurate and just, hosts’ time of observation (in minutes) is identified in the table. This addition is not featured for guests because they are all hosted for around the same time period.

As can be noticed, there are have 56 speakers, six hosts and 50 guests. To explain hosts’ results, we have to take into consideration the observation time. If the number of switches per seconds is calculated, we reach the following rates (S stands for “switch”): Aline 1S/32 secs, Heba 1S/85 secs, Shahad 1S/42 secs, Mirette 1S/39 secs, Norah 1S/82 secs, Haya 1S/129 secs. Aline has the highest intensity or rate of switching, where on average, she makes one switch every 32 seconds. Mirette comes next with one switch every 39 seconds, while Haya, who was observed the most, has the lowest rate of switching with one switch every 129 seconds, approximately.

The guests, who are hosted for quite similar time periods, thus no observation time is required for them, have a higher amount of switches compared to Shabab Hub’s guests. Salman Hafiz is the top switcher with 72

switches. Lina Ziad and Emma Boutros hold the second and third places with 63 and 54 switches, respectively. Among all these extravagant switchers, three guests had their conversations completely free of the English language. Even though the number of guests in Shabab Hub is higher, there are less switches in Shabab Hub than Hamsa.

4.1.3. Religion Shows

This third table presents the results found in religious shows:

Table (5): Categories and numbers of switches in the religious shows

Category	Frequency	Percentage
Nouns	10	52.65%
Compounds & Terms	6	31.57%
Adjectives	1	5.26%
Adverbs	1	5.26%
Acronyms	1	5.26%
Total	19	

The numbers in this table are all gathered from Min Al-Qalb Lil Qalb show, which means that the other two religious shows are entirely devoid of switching cases. Out of the 19 switches, 10 of them alone are nouns, making it, again, the most prevalent category in the show. We can clearly notice that it is empty of other classes of words, as well as fragments, sentences and idioms/expressions. The concentration in this show is on single words, which give a quantity of 13 words while leaving the above word forms with six compounds/terms.

The second table informs us about the speakers and their contributions:

Table (6): Names of the hosts and guests and their switches in the religious shows

Name	Host/Guest	Gender	Switches
Eman Ryad	Host	F	8
Abla Alkahlawi	Guest	F	0
Ahmed Mamdouh	Guest	M	7
Mohammed Almahdy	Guest	M	3
Ahmed Almalki	Guest	M	0
Amr Elmardany	Guest	M	1
Abdulwhaab Alshihri	Host	M	0
Mohammed Al Issa	Guest	M	0
Sulatan Qhtani	Host	M	0
Saleh Almoghamsy	Guest	M	0

As mentioned before, the religious show of Min Al-Qalb Lil Qalb, presented in the upper part of the table, was the only show with switching cases. Out of the total 19 switches, Eman Ryad, the host, has the major share of switches, followed by Ahmed Mamdouh. The other two shows' guests and hosts, in addition to two guests from the first show, clearly produced no switches whatsoever.

4.2. Social Measures on Code-switching

The observation of speakers in talk shows has paid heed to matters that can be explained from a sociolinguistic perspective. Sociolinguistics is concerned with investigating the relationship between language and society and how social structures forge the way people employ their languages in different social contexts (Wardhaugh, 2006; Mesthrie, Swann, Deumert, &

Leap, 2000; Coulmas, 2013; Romaine, 2000). The diversity of data and contexts in the case study offer a set of sociolinguistic variables that are worth granting more illustration. This section will tell us how gender, age, level of education and solidarity can affect the amount and nature of switches among speakers. By the time this section is wrapped up, the research will have additionally revealed part of the reasons behind people's inclinations to code-switch.

4.2.1. Males and Females Differences in Switching

There is usually a gender-related explanation when both males and females are engaged in a linguistic affair. In sociolinguistic studies, men and women have been proven to use language differently in terms of form and content (Wardhaugh, 2006; Coates, 2015). For this reason, potential gender differences can't be neglected in the case study.

The three talk show categories will be examined, each on its own, for gender differences. To begin with, Shabab Hub, the entertainment show, as seen in the General Statistics section, encompasses 69 –hosts and guests- speakers, of whom 42 are males and 27 are females. Throughout the 30 observed episodes, the males switch 538 times while the females switch 476 times. From the first glance, it appears that the males are beyond females in the number of uses, but if we weigh the number of switchers against the number of switches, we shall find the first glance misleading. The equation is simple. If the number of switchers is divided by the number of switches for each sex, the results will be 12.8 for males and 17.6 for females. In words, this means that every one male used about 12 switches and every one female used about 17 switches. The intensity of switching now goes to females. If there were

the same number of males and females, females would probably reach a higher number of switches.

In the lifestyle show, *Hamsa*, out of the 50 guests observed, there are 24 males and 26 females. Hosts are excluded from this distinction because they are all females and are observed differently. The females switch 471 times while the males switch 390 times. The numbers of male and female speakers are almost equal. This makes it simple for us to figure out that females switch more than males in this show, with a percentage of 54.70% of switches for females and 45.29% for males, approximately.

Lastly, the three religious shows contained ten speakers, eight males and two females. Since this category of shows is *de facto* remarkably recessive in the number of switches and number of speakers, and with the males greatly outnumbering the females, it is pretty ticklish to recognize who switches more. Like *Shabab Hub*'s gender situation, although there are only two females against eight males, females seem to come out ahead in using English, being less in number, yet denser in switching. By dividing the total number of switches produced by females (8 switches) by the number of females, the result shows an average of four switches for every female. In contrast, the same operation for males results in about one switch for every male.

Females take the lead in using English in the three of the show categories. The same results appear in other researches. Females switched more than males in Abu-Melhim's research conducted on Arabic-English code-switching on two television programs (Abu-Melhim, 2012). Moreover, in a study by Wong (2006), the researcher interviews male and female

informants seeking to discover who switches more to the English language in Hong Kong. The result is that female participants codeswitched approximately twice more than males (Wong, 2004).

Regarding male and female differences in codeswitching types, the data showed no difference in the type and form of language between males and females. Both parties used single words, phrases, expressions and sentences in a pretty balanced way. Gender might be of little importance in investigating the reasons behind code-switching, but it is interesting to have an idea about who have more switches.

4.2.2. Topic Influence

Sometimes the sort of subject being discussed determines the sort of vocabulary and speech style being used. For speakers who know two languages or more, a particular topic is commonly related to the type and amount of switches (Spolsky, 1998). Further, it is argued that “a speaker’s vocabulary will develop differently for different topics in the two languages.” (Spolsky, 1998: 50). Some people prefer a language over another in certain subjects for they speak freely and more flexibly. In some contexts, it is the avoidance of embarrassment that makes speakers use another language as a means of euphemism in offensive and taboo topics (Hamouda, 2015).

There is a striking, salient example in the case study that relates to the influence of topic on code-switching. The statistics showed high numbers of switches in all types in the entertainment show (1,014 switches) and the lifestyle show (1,629 switches) excepting the religious shows, which ended

up with only 19 switches. Furthermore, while switches in the entertainment and lifestyle shows extend from single words to phrases to full sentences, switches in the religious shows do not go beyond single words and compounds. Moreover, most of the speakers in the religious shows did not switch at all.

Topics discussed in the entertainment show *Shabab Hub* included music, travel, technology, hobbies, talents, sports, professions, arts, photography, creativity, productivity, inventions, science, university studies, businesses, product management, writing, leadership and society. And in *Hamsa*, the lifestyle and health show, speakers discussed topics about health, lifestyle, styles, fashion, makeup, cloth, beauty, family, life skills, food, design, science, medicine, psychology, sports, fitness, nutrition, diet, environment, technology, arts and media. However, this diversity of topics is not found in the religious shows. The speakers mainly talked about past stories and disciples of prophets and companions and followers of prophets, religious consultation over social problems and other Islamic teachings.

So it is evident that speakers specialized in delivering or preaching religious issues usually avoid using the English language. This belief is also held by Kesraoui in her research which investigates the occurrences of code-switching between Algerian Arabic and French in daily conversations. She finds that technological, medical and scientific topics involve French rather than Algerian Arabic (AA), whereas discussions related to religious topics involve Algerian Arabic and not French (Kesraoui, 2017).

In one instance in *Min Al-Qalb Lil Qalb* show, Ahmed Mamdouh, a guest, refuses to use English when the host, Eman Ryad, points out to something

in English. This following exchange happened:

(1) Ahmed: تقتطف مشاهد من حياة كاملة وتعمل عليها...

[*You extract scenes form a whole life and make...*]

Eman: highlight

Ahmed: بتعمل عليها يعني تركيز. اه, focus.

[Yes, focus. *You focus on them.*]

أنا عيز اتكلم عربي، مش عيز اتكلم انجليزي.

[*I want to speak Arabic not English.*]

(Min Al-Qalb Lil Qalb. S2020: E42.17:20-17:35)

This inclination to avoid English could be linked to the type of education those speakers have had. Islamic specializations at schools are often taught in the Arabic language, and even if Arabic native speakers studied religion majors in a foreign language, they might still be conservative toward Arabic, which is important for Muslims as it is the language of the Holy Quran and Hadith; and the chief language for Islamic prayers and rituals. They consider Arabic the best language to communicate ideas and topics related to religion and maybe other topics. For these reasons, people in religious fields tend to value the Arabic language and avoid using other languages besides it.

Concerning other topics in the other show categories, topics like fashion, beauty, makeup, clothe designs, beauty products and style contained more English uses than other topics. For example, in a discussion between Emma Boutros, a shoe designer, and the host Aline Watfa about shoe and bag designs, they switched to English about 73 times within about six minutes (Hamsa. S2: E126: 00:35-6:00). They used English words like *collection*, *material*, *trendy*, *sneakers*, *designers*, *shoes*, *bags* and *look* the most. And in

an interview with Salman Hafiz, a specialist in Brand Management, hosted by Shahad Ballan, they talked about brand and product management. Together, they made 80 switches to English, employing words like *brand*, *products*, *online*, *fashion industry*, *public*, in addition to other several phrases and sentences (Hamsa. S2: E125: 1:00-7:00).

The source of this intense English interpolation in such topics is a mix of two factors: the popularity and universality of these topics among people and the importance and spread of the English language. Nearly all women are gripped by the subjects of makeup and beauty; and quite generally all people in a way or another show interest in fashion, clothe designs and styles. The punchline lies in the fact that the vast majority of brands, products, items, trade names and styles are in the English language. Brand and business owners aspire for their products and items to reach out to as many consumers as possible, and this is achieved by using the most prevalent language in the world. Some of those product names are already borrowed into Arabic, like *makeup*, *shampoo*, *cream*, *eyeshadow*, *lotion*, *serum*, *mask*, *jeans* and the word *style* itself. These words have become very frequent and have entered what is called in hybridity the ‘Third Space’ (Karanja, 2010). Some products do not have common or standard equivalents in Arabic, such as *micro bags*, *bob* (a haircut), *concealer* and *bronzer*.

4.2.3. Solidarity and Accommodation

The observation and data amassed offers the researcher another variable that constrains the type of language produced in the shows; it is solidarity. A conversation between a speaker and an addressee is sometimes established or enhanced by a sort of cooperation in order to keep on the talk. Wardhaugh

identifies solidarity and accommodation to listeners as the factor that “brings a speaker to choose variety X of a language A rather than variety Y, or even language A rather than language B (Wardhaugh, 2006: 104). It is what might cause a speaker to switch from the Arabic language to the English language. Speakers perceive like-mindedness or similarity of speech or behaviour with each other, and this solidarity sometimes requires mixing languages.

Code-switching is not a mere means of communication but proves to be a signal of support and goodwill. Solidarity through codeswitching in the case study is practised in two manners. In the first, solidarity takes the form of repetition of the same utterance a speaker says by an addressee intending to show agreement, emphasis or support. Here are some instances of such from Shabab Hub and Hamsa shows:

(2) Nouf: بس كيف بكون التسجيل. عن طريق ايش؟

[How is the registration? Through what?]

Moayyad: Form.

Nouf: Form. Online form?

Moayyad: Yes, online form.

بنزله، وبيكون ثلاث ساعات او ساعتين فقط.

[We upload it for three or two hours.]

(Shabab Hub. S1:E11. 32:00-32:10)

(3) Shahad: وانضل عم نعمل work-out كل يوم.

[We keep up the work-out every day.]

Haya: بالزبط، لازم نعمل work-out كل يوم.

[*Exactly! We should do work-out every day*]

(Hamsa. S2:E129. 01:03-01:80)

(4) Shahad: كيفك انتي و al-shopping [What's up with your shopping?]

Haya: شوفي انا صراحة أحب al-shopping.

[*Well, honestly, I like shopping*]

بس ما عندي مشكلة al-shopping المفرطة.

[*But I don't have the excessive shopping problem*]

(Hamsa. S2:E117. 38:35-38:41)

While these speakers show solidarity and engagement by repeating the English utterance said by another speaker, the second manner of solidarity found in the shows involves the addressee interpreting the utterance said by the speaker into another language, i.e., English or Arabic. The following example demonstrates how this can occur:

(5) Bahar: في حاجة كبيرة الى day-care في السعودية. هذه أحد القطاعات.

[*There's a big need for the day-care in Saudi Arabia. This is one of the sectors.*]

Mahmoud: الحضانات للأطفال. [nurseries]

Bahar: حضانات للأطفال في الفترة الصباحية.

[*Nurseries for morning periods*]

(Shabab Hub. S1:E6. 19:15-19:23)

(6) Rawan: زيادة فيتامين (د). [To increase vitamin D]

Haya: عادةً تكون قطرات. [They're usually drops]

Rawan: Vitamin D drops. صحیح، Drops.

[Correct! Drops. Vitamin D drops.]

(Hamsa. S2:E108. 27:13-27:17)

The host Mahmoud in example (5) interprets the English utterance said by the guest into Arabic, while in example (6), the guest Rawan interprets the Arabic word uttered by the host into English.

These solidarity manners are also referred to as accommodation to listeners (Hudson, 1996, Spolsky, 1998; Field, 2004). Accommodation is defined as:

The way in which a speaker, often without realising it, echoes features of the speech of the person they are talking to. A speaker in a conversation might use particular words or syntactic patterns which their interlocutor has recently used. Accommodation theory explores the way speakers adjust their accent and speech style towards that of their interlocutor (convergence) as a sign of solidarity, or away from it (divergence) as a sign of social distance (Field, 2004: 2).

The solidarity manners shown in the examples accentuate convergence, not divergence, between interlocutors by repeating and interpreting. In the case study, it is solidarity and accommodation through codeswitching. Additionally, this makes it clear that solidarity and accommodation help increasing the number of switches.

4.2.4. Speakers' Level of Education

All hosts and guests who appeared in the shows have different levels of education; some of them are still school students, and the others' degrees range from Bachelors to Masters and Doctorates. Speakers in Shabab Hub and Hamsa have majors and specializations in medicine, natural sciences, arts, engineering, economics, business and music. The guests in the religious shows have specializations related to Islamic Law and Islamic Jurisprudence. The three hosts in the three shows, though, have other specializations. Eman Ryad has a degree in Fine Arts, which might explain why she has the highest number of switches in the religious shows. The other two hosts, however, made no switches although they have degrees in journalism. They did not switch either because they did not speak much -the guests spoke most of the time, or because accommodation took place, so they used the same style as their guests in speaking.

Because the data collection relied basically on mere observation of what those shows displayed, there were few guests whose educational information could not be known to the researcher. The known information of the other speakers is, however, adequate to assess the proportions.

Those whose studies at schools or universities are/were received in the English language seem to be more inclined and willing to code-switch. This supposition agrees with Spolsky's that "speakers of a language who have received advanced education in a professional field in a second language will usually not have the terms in their native language." (Spolsky, 1998: 50).

There are examples in the case study that impedes the absolute truth of this view. Mohammed Al-Ali, a guest in Shabab Hub hosted to talk about his experience and projects in volunteering and charity works, does not switch to the English language at all even though he has a bachelor's degree in English language (Shabab Hub. S1:E23. 22:00-31:00). Others, like Dr. Mishal Alaqaad (Hamsa. S2:E121. 20:30-24:05), a psychiatric, and Saleh Alharbi (Hamsa. S2:E2:E118. 12:00-16:45), a doctor, hold academic degrees, and their studies were most probably in English, yet they do not shift to English in their speeches.

There are many switches that function as academic and technical terms in the shows. Such words and terms include “Nano-materials”, said by Yara Aldrees, a science and environmental engineering student, while talking about scientific experiments (Shabab Hub. S1:E11. 22:16); “CTO” (acronym for Chief Technology Officer), said by Sultan Shindi, entrepreneur and student in technology (Shabab Hub. S1:E31. 12:38); “pre-eclampsia”, said by Antoine Frangieh, a doctor, while discussing pregnancy problems (Hamsa. S2:E114. 14:54); and “genetic modulation”, said by Pierre Mardelli, an ophthalmologist (Hamsa. S2:E131. 22:50).

4.2.5. Quantity of Switches in Relation to Age

The main observation about age lies in a distinction between speakers in Shabab Hub and Hamsa. One of the reasons for choosing Shabab Hub show for the study was the young ages of its hosts and guests. Their ages are not stated by themselves or by the hosts, but they could be approximately guessed depending on other information like being a student at school or university and their appearances. Plus, the show is described on Shahid

website as a program shedding light on youth achievements and experiences. We can say that the vast majority of them are between 17 and 30 years of age.

Compared to Shabab Hub, Hamsa's most speakers are older than 30 years old. There are apparently more English in Hamsa, 1,014 switches in Shabab Hub and 1,629 in Hamsa, outrunning Shabab Hub by 615 switches. Hence, older people (above 30) are announced more likely to switch to English than the speakers below 30. Additionally, not also the quantity is different, but also the type of switches each group produced. For example, speakers in Shabab Hub used more 'word' switches (73.96% of total switches) than their counterparts in Hamsa, with 66.32% of total switches, even though there is the class of 'conjunctions', which is absent in Shabab Hub. This shortage of 'words' in Hamsa is compensated for in the other categories like 'fragments' and 'sentences' where such are more recurrent in Hamsa with 19.39% against 12.32% in Shabab Hub.

This situation is similar to children acquisition of a language or somebody's learning a new language. They start using one-word utterances and short phrases in early production and speech emergence stages passing through intermediate fluency until they reach advanced fluency (Krashen & Terrell, 1998). Speakers in Shabab Hub, who are relatively new to the English language basically through studying in English, produce more single words and less phrases and sentences. On the other side, the syntactic structure of utterances in Hamsa is more advanced. The speakers here use more sentences and phrases than single words, and they even use longer sentences

for the possible reason that they have studied and learnt more English through their experiences and academic stages.

4.2.6. Conclusion

Gender, topic, solidarity and accommodation, level of education and age are all social factors that more or less have influenced the intensity, nature, patterns of code-switching in the talk shows. The present section has answered the research question about how social factors found in the talk shows impact code-switching. Moreover, it significantly provides answers for the research question about possible motives and reasons that lead talk show hosts and guests to codeswitch.

The sociolinguistic variables are not all at the same degree in influencing code-switching. As observed, the topic factor seems to be the most influential. This is basically remarked in the massive gap between the religious shows and the other shows. Although the level of education of speakers in religious shows is higher than most of the other speakers' in the other shows, they only made 19 switches, and the majority of them did not switch, probably because their studies were not in English. Religious topics restrict the use of languages other than Arabic. Moreover, there is always a chance for switching to English regardless of the age. In Hamsa, a girl called Maria Saib is estimated to be less than 15 years old code-switched eight times during a 4-minute interview about fashion and modelling (Hamsa. S2:E128. 00:40-04:00). The topic, her career as a model and possibly her education, have all made those switches possible to be produced. The findings in this section highlight the significance of taking into consideration the social mechanisms in code-switching occurrences.

4.3. Interviews Discussion

The thesis has investigated the possible social factors that cause someone to switch to English or enhance the intensity of switching. For a more in-depth investigation into the reasons behind switching, interviews with switchers were conducted in order to basically know why they sometimes use English instead of Arabic. Five subjects were contacted and interviewed, four show hosts and one guest. This subsection presents what the interviewees had to say regarding switching to English in the shows, discusses their answers in comparison to each other and expounds their answers in relation to the previous social data.

In response to the question “What are the reasons that make you choose to switch from Arabic to English in your talk?” or “What are the reasons that make you choose the English utterance instead of its Arabic equivalent in your talk?”, three interviewees –hosts- gave similar answers. The three of Ayman Mutahar, Nouf Abdullah and Mahmoud Zayani related that to the kind of education they had at school. The following are paraphrases of what they said:

Ayman: One of the reasons that made me use English goes back, since the year 2010, when I started university and found out English language was necessary in everyday life. For example, lecturers were foreigners and the courses were in English. This forces you to use English all day. Moreover, in order to achieve high scores at university, you have to have a high level in the language. This situation continued since then into my job and my Masters.

Nouf: I'm originally a bilingual. I speak Arabic and English since childhood.

Most, if not all, of my study was in English language. This is why I have become used to using it in my music, social media and readings more than Arabic.

Mahmoud: I studied in the USA for six years. I wrote much for newspapers in English language when I was there, and my language in English was very eloquent. So this has made it normal for me to use English in my talks.

These answers further strengthen the claim mentioned earlier that those whose studies at schools or universities are/were received in the English language seem to be more inclined and willing to code-switch. This gives an idea about the future of code-switching to English seeing the world, especially the Arab World, including English in their education more and more.

The accumulated studying period and experience using English have made it even easier for them to use English than Arabic. Ayman, Nouf and Mahmoud elaborate this point, saying that expressing themselves in English is easier sometimes because it transmits concepts and meanings more accurately than Arabic, and sometimes they don't find equivalents in Arabic for words they want to say, which make them refuge to English. However, Eman said that the Arabic language is richer than English and has more vocabulary that can be used.

Eman, Ayman and Moayyad reached a point that switching is a subconscious matter. It happens without noticing and without planning much of the time,

and they have become used to employing English, something they can't sometimes control or hold themselves back from doing it.

At last, they were asked about their opinions of this phenomenon and how they feel about it. They answered as follows:

Eman: This is journalistically wrong. I try my best not to use English or French, but I can't sometimes. A host presenting a show in Arabic should only use Arabic language.

Ayman: I'm really sad that we don't use Arabic, but reality enforces English's importance and spread not only in the Arab World, but all around the globe.

Mahmoud: In my opinion, if I used to read in Arabic as much as I did in English, this problem would be solved, and I would not be compelled to use the English utterance instead of the Arabic one. I always try to translate what I say in English.

Moayyad: It is a matter of practice over time.

However, Nouf looked at it from a different point of view. She said: this code-switching might affect people positively by prompting them to learn this language. It influences people to look up the English words and learn them. Learning a second language has become a necessity these days, not a choice. Most of the sciences, technologies and researches are written in English language.

4.5. Linguistic Analysis

After studying the case in hand through a sociolinguistic approach, the investigation moves on to analyse the collected data by means of a structural/linguistic perspective. By a structural/linguistic approach, the focus is on the grammar and lexicon of bilingual speakers' language production (Poplack, 1980). Due to the fact that Arabic and English have many dissimilarities in linguistic areas like phonology, morphology and syntax, it is no surprise that linguistic alterations and adjustments would eventuate on codeswitching occurrences as a result. Therefore, when necessary, there ought to be some sort of linguistic adaptation or naturalization on the structure in order to come up with a comprehensible and acceptable word, phrase or sentence.

When two languages of two different linguistic systems are involved in a switch, the consequent code-switches may comply with the grammatical properties of one language or another (Hicks, 2012). From this premise, the researcher benefits from what Caleb Hicks (2012) argues that certain code-switching instances are formed from two source languages. He explains that those code switches have “an ‘upper structure’ representing one source language, and a ‘lower structure,’ representing the other.” (Hicks, 2012: 44). What actually happens is that one constituent order or structure system complies with that of one source language at the expense of the order of the other. In the case study, the source languages are Arabic, which is the primary language, and English, which is the secondary one. And they together, when integrated, produce the target Arabic-English combination or the target text/language.

4.5.1. Morpheme integration

Arabic and English have fairly distinct word-formation systems. Contrary to Arabic, English has been deemed an analytic language after it lost almost all its inflections in the course of centuries (Barber, 2000). English organizes and conveys relationships between words by strict word order and many grammatical words and particles but fewer inflections (ibid). Arabic, on the contrary, is an inflectional language that expresses words by synthesizing inflections of tense, gender, person, number, mood, case and voice to them. This is true of both standard Arabic and non-standard dialects and varieties. Eventually, the code-switching occurrence could well abide to either language morphological system, or to the 'Matrix language' as called by Poplack (1980). She also categorizes the degree of code-switching according to the degree of integrated phonological, morphological and syntactic patterns from one language to the other.

There are instances in the studied shows where speakers do not just use English words but also inflect Arabic morphemes to them. These integrations are divided into three cases. Have a look at the examples of the first case:

(1) Moath: .al-project على حسب [It depends on the project]

في projectaat مسكنها كان عدد الزوار فيها و eventaat جدًا كبير.

[We had projects with a lot of guests and events]

(Shabab Hub. S1:E4. 13:38-13:44)

(2) Mirette: .الخالية من الألبان al-saucaat عندك كل

خصوصًا saucaat الي فيها sauce الطماطم.

[*You have all the dairy-free sauces*]

[*especially the sauces with the tomato sauce*]

(Hamsa. S2:E110. 38:53-39:03)

(3) Shahad: wiraat خلينا نحكي شوي عن المواد يلي بتستخدميها. انا شايفة كتير

[*Let's talk a bit about the tools you use. I see several wires*]

Sandy: مزبوط! [exactly!]

(Hamsa. S2:E107. 36:46-36:52)

There is one obvious pattern in the four English words presented, which are projectaat, eventaat, saucaat and wiraat. It is the addition of *-aat* at the end of words. In Arabic, one way of pluralizing a noun requires the use of the plural bound morpheme *-aat*. This particular plural suffix is called ‘the sound feminine plural’, and it is attached to the singular stem of the noun (Ryding, 2005). Those speakers intended to say these English words in plural form, but instead of applying the English plural marker *-s* or *-es*, they borrowed the content word from English and the functional morpheme from Arabic. This is a common linguistic habit among Arabic speakers, perhaps because both languages generally inflect the plural suffixes at the end of nouns. Besides, this phenomenon occurs mainly in non-standard dialects and hardly found in the Standard Arabic. Regarding other types of Arabic plural morphemes, which are the ‘the sound masculine plural’ *-uuna* and *-iina* and ‘the broken plural’ patterns (ibid), they have not been detected attached to English words in any of the shows, neither have they been heard anywhere else by the researcher.

Being still discussing the inflectional feature of number, let's take this other example from the shows:

(4) Mona: الحمد لله درست **coursein** جامعيين.

*[Thanks be to God, I studied **two** university **courses**]*

(Shabab Hub. S1:E6. 29:36-29:44)

In Arabic, there is a separate bound morpheme(s) of number inflections for two of anything instead of using the number “two” as in English. These dual suffixes are the nominative *-aani* and the genitive/accusative *-ayni* (Ryding, 2005). In this example, the speaker uses a non-standard, dialectal form of the Arabic dual suffixes, pronounced as /ein/, to mean “two courses”.

The utilization of the feminine plural suffix *-aat* attached to English nouns seems more recurrent by Arab speakers in general than the dual suffixes. In addition to the ones in the examples above, these words were also found in the data: *weekendaat* (weekends), *messagaat* (messages), *reactionaat* (reactions), *groupaat* (groups), *classaat* (classes), *framaat* (frames), *coursaat* (courses), *shiftaat* (shifts), *caféaat* (cafés), *posaat* (poses), *brandaat* (brands), *designaat* (designes) and *weekenein* (two weekends).

The second case is similar to the first one in the point that it involves attaching suffixes, but this time it is the possessive pronouns that go inflected to English words. The following are five different instances of inflected pronouns:

(5) Norah: وصلت مرحلة حسيت نفسي جدًا مجنونة.

[I came to a point I felt so insane]

*[First, **my mood** was very fluctuating]* أول شي moodii كان جدًا متقلب.

(Hamsa. S2:E108. 19:43-19:49)

(6) Mahmoud: وهذا اصلا يخلي **stylak** الجديد تحسو كذا كويس وحلو.

*[This makes **your** new **style** even good and attractive]*

(Shabab Hub. S1:E19. 16:27-16:36)

(7) Mahmoud: من الأشياء الي بتعجبني في **styloh** وفي أسلوبه وتفكيره...

*[one of the things that I like in **his** **style**, manner and thinking]*

(Shabab Hub. S1:E10. 05:55-05:57)

(8) Salman: سهولة انك انتي show your brand identity

[It is easy that you show your brand identity]

*[or the identity of **your brand**]* أو هوية **brandek**.

(Hamsa. S2:E125. 05:43-05:50)

(9) Saad: معاي شركاء. معاي **teamnaa** جدًا فخور فيه.

*[I have partners. I have **our team**. I'm proud of them]*

(Shabab Hub. S1:E10. 27:34-27:37)

Quite similar to the examples (1)-(4), these speakers managed to set the morphosyntactic frames for the code-switching items in (5)-(9) and the suffixed pronouns in bold. As the literal translations accompanying each example shows, the words in question are *moodii* (my mood 'singular first person'), *stylak* (your style 'singular, masculine second person'), *styloh* (his style 'singular, masculine third person'), *brandek* (your brand 'singular, feminine second person') and *teamnaa* (our team 'plural first person'). Unlike English, Arabic attaches possessive pronoun suffixes to nouns, and they agree with the number and gender of the possessor (Ryding, 2005). Again, the suffixes in the examples are non-standard variants, except the *-ii* and the *-naa*. The standard Arabic forms are *-ka* (masculine 'your'), *-hu*

(his), and *-ki* (feminine ‘your’). Such linguistic adaptations are also common among Arabs, where one can further encounter conjugated utilizations such as *messagaatak* (your messages) or *stylaatnaa* (our styles).

The third morphological case discovered in the shows’ data, in addition to the fourth case, presents instances of initial inflections to nouns, adjectives and verbs. This time it is the Arabic definite article *al-* inflected to English words. There are dozens of such employment in the shows. Mentioned below are two examples:

(10) Rozan: tolerant plant عشان نشوف ايش الجينات **al-**التي تخليها

*[In order to know **the** responsible genes which make it a tolerant plant]*

(Shabab Hub. S1:E14. 17:15-17:09)

(11) Sarah: الأشياء الجديدة بتغير **al-**بالدماغ

*[New things change **the** chemistry of the brain]*

(Hamsa. S2:E108.08:06-08:10)

Arabic has one definite article, and it is used with nouns and adjectives by attaching it to the beginning of words (Abu-Chacra, 2007; Ryding, 2005). It never stands alone like the English one. Generally speaking, Arabic native speakers use the definite article *al-* more frequently than the native English speakers do with the English definite article. This might well explain why there are approximately more than 300 English nouns and adjectives prefixed with the Arabic definite article in all the studied shows. As shown, the instance in (10) has the *al-* attached to an adjective, while in (11) it is attached to a noun. Usually, there is a hyphen separating the article and the word when attached to English words.

The fourth case also presents an Arabic prefix attached to English nouns as shown in these examples:

(12) Norah: هل في أي تطورات بتعطي الطفل أمل،

أو تعطينا احنا **ka**-care-providers أمل؟

*[Is there any promising hope for children or for us **as** care-providers?]*

(Hamsa. S2:E127. 07:15-07:22)

(13) Hummam: انتا مثلاً **ka**-blogger صورت أشياء كثيرة.

[As a blogger, you photographed many things]

(Shabab Hub. S1:E18. 26:12-26:17)

One way of denoting likeness or describing something or someone in Arabic is by prefixing the preposition *ka-* to nouns in a sense equivalent to the English ‘like/as’. Like the article *-al*, this Arabic preposition does not exist as an independent orthographical item and needs to be prefixed to the noun that follows (Ryding, 2005). This case and the previous one are dealt with in this research under the context of morphology because in written Arabic the *al-* and the *ka-* are normally attached to words, not independent words themselves.

To conclude, Arabic morphological changes and adaptations elaborated through the wide use of the suffixes of feminine plural *-aat*, the dual suffix *-ein* and the possessive pronouns *-ii*, *-ak*, *-ik*, *-oh* and *-naa*; and the prefixes, the definite article *al-* and the preposition *ka-*, indicate how possible and easy for a bilingual to serve their communication needs by mixing two languages’ morphemes. The data in the next subsection reveal modifications at the level of syntax.

4.5.2. Structures

As different languages can integrate and invent peculiar words, so they do when structuring phrases and sentences. For most of the time, there has been focused efforts to formulate syntactic constraints on the phenomenon in a bid to identify at what points a switch is potential without the sentence becoming ungrammatical (Poplack, 1980; Muysken, 2000; Stell & Yakpo, 2015). However, the controversial work on grammatical constraints “shows, ironically, the difficulty in finding universal patterns” (Auer, 1998: 35). The instances found in the previous subsection and the ones to come call into question, for example, Poplack’s attempts to generalize universal constraints claiming that “Codes may be switched after any constituent in discourse provided that constituent is not a bound morpheme” (Poplack, 1980: 585).

Arabic and English differ in the way they arrange and order words. A major difference between them lies in the verb and subject positions. With respect to word order, the Arabic sentence typically follows the VSO (verb-subject-object) pattern while English takes the order SVO (subject-verb-object) (Al-Muhtaseb & Mellish, n.d.; Ryding, 2005; Abu-Chacra, 2007). So code-switching might sometimes result in unconventional structures for the dominant language as the following instances show:

(1) Mustafa: الحمد لله الشركة الحين running في أكثر من مكان.

[Thanks be to God the company is now running in several places]

(Shabab Hub. S1:E5. 09:22-09:26)

The speaker in this example adopts the English sentence order, and if he were to apply the Arabic order, he would not code-switch the verb alone

because it would create a weird combination, e.g. الحمد لله running الشركة الحين . However, such instances are permissible because Arabic word order “may vary to SVO (Subject–Verb–Object) or even VOS (Verb–Object–Subject) under certain conditions.” (Ryding, 2005: 65). Secondly, the type of language in the data under study is spoken (not written) and they are non-standard varieties which bend the grammar as much as necessary according to conversational needs, especially for a synthetic language like Arabic where word order is less significant than morphology (Lee, 2016).

In some cases, mixing two languages without minding the morphosyntactic differences between them does not only result in weird structures, but also in grammatically false structures. The following are two ill-formed sentences:

(2) Farah: صارت my skin **أكثر healthier وأكثر smoother**.

[My skin has become *more healthier and more smoother*]

(Hamsa. S2:E126. 11:03-11:08)

(3) Eman: هادي فيها **خمسين calorie**.

[This has **50 calorie**]

(Hamsa. S2:E114. 26:29-26:32)

In instance (2), the problem lies in the use of the word “أكثر” and the comparative bound morpheme “-er”. The Arabic language uses the word أكثر, /akthar/, which means [more], before a noun in the indefinite accusative case as an intensifying word to form a periphrastic comparative adjective (Ryding, 2005). The speaker then uses the English comparative bound morpheme in addition to the Arabic comparative word. This made the

sentence sound ungrammatical if translated word-for-word to English, namely “more healthier and more smoother”. The speaker probably attempted to intensify the comparison by using the Arabic *akthar*, but she was not aware that it is an unfamiliar companion with *-er*.

Instance (2) pertains to an issue with plural numeral and the following noun. Arabic has specific rules when dealing with numbers. One of these rules denotes that the noun following any number above ten should be singular and accusative (Ryding, 2005). For example, “خمس عشرة كتاباً” and “الف كتاب” are literally something like [fifteen book] and [a thousand book]. The speaker in instance (2) produces a confusing sequence of “خمسين” and “calorie”. According to the English regular pluralization rule, it must be “calories” because the number is plural. But the speaker treats the English word as it were an Arabic one.

4.5.3. Lexical Doubling

As proposed before, when two typologically distinct languages that have different constituent orders come in contact, one system will adhere to the order of the other. But if both orders are adopted, then the same element (morpheme, word, phrase) will be produced twice. Caleb Hicks approaches doubling in code-switching as “the occurrence of two (or more) instances of a single morphological or syntactic element within a phrase, where each instance is realized in a different contributor language.” (Hicks, 2010). He further divides doubling into two types: ‘local doubling’, which occurs when the doubled units are adjacent, and ‘Distant doubling’, which denote that the doubled units are separated (ibid). What is being studied here is much the

same as ‘full reduplication’ (Rubino, 2013) of words or word stems, but the repetition in the present study is in a different language.

The examples of lexical doubling in the data are divided into two types. The first type is about doubling the subject of sentences. The following set of examples describes this type:

(1) Khaled: **I’m** leading أنا اول مشروع الي، لان

[*because it is the first project in which **I’m I’m** leading*]

(Shabab Hub. S1:E3. 12:50-12:54)

(2) Mirette: **I** have a fear flying أنا شخصيًا

[***I personally I** have a fear of flying*]

(Hamsa. S2:E123. 11:35-11:39)

(3) Sarah: **we** want to be happy نحنا اليوم

[***we today we** want to be happy*]

(Hamsa. S2:E108. 09:06-09:09)

(4) Salman: **you** show your brand identity سهولة انك انتي

[*It is easy that **you you** show your brand identity*]

(Hamsa. S2:E125. 05:45-05:50)

(5) Shahad: **you’re** collecting كيف بتختار اللوحات اللي انتا

[*How you choose the paintings that **you’re you’re** collecting*]

(Hamsa. S2:E121. 37:14-37:18)

As the literal translations in square brackets show, there is an obvious repetition of the subject pronouns in all the instances when switching to English. Speakers in instances (1) and (2) repeat the Arabic first-person

pronoun أنا in their switching to English afterwards, in (3) the speaker repeats the Arabic plural third-person pronoun نحنا (a non-standard variety of the standard نحن), in (4) the speaker repeats in English the singular, feminine second person pronoun أنتي, and the masculine one, أنتا (also a variant of أنت), is repeated in English by the speaker in (5). The Arabic utterances in (1) – (5) start with the subject, i.e., SVO, likewise the English structure making the overall order as SSSVO. Although the repeated pronouns look distant from the Arabic ones (distant doubling), it is so due to the fact that Arabic is a right-to-left language whereas English is left-to-right. Thereby, rewriting instance (2) all with English letters, for example, it would be “Ana shakhsian I have a fear flying”. Furthermore, all the speakers above uttered complete sentences in English right after saying the pronouns along with a quick pause or hesitation.

The second type of lexical doubling is about repeating a word or a phrase with an equivalent from the opposite language. A handful of examples below illustrate this type:

(6) Mahmoud: انك انتا توخذ هدول او al-talents المواهب.

[*you take those talents or talents*]

(Shabab Hub. S1:E13. 11:54-11:57)

(7) Heba: سمعت انو او al-bandage لاصق الجراح. ...

[*I heard that bandages or bandages...*]

(Hamsa. S2:E127. 21:00-12:04)

(8) Ahmed: **project** أو مشروع معين.

[*There is a certain project or **project***]

(Min Al Qalb Lil Qalb. S2020:E111. 48:39-48:42)

(9) Shahad: طريقة انها تكسب trust وثقة المستهلك.

[*A way to win the trust and **trust** of the consumer*]

(Hamsa. S2:E125. 04:03-04:08)

(10) Eman: **happy** بخليني سعيدة و

[*It makes me happy and **happy***]

(Hamsa. S2:E114. 25:47-25:50)

(11) Ahmed: **surprise** ايه رأيك في مفاجئة،

[*What about a surprise, **surprise***]

(Min Al Qalb Lil Qalb. S2020:E131. 25:57-26:01)

(12) Shahad: عندي شي بيشبها. I don't need it، ماني بحاجتها.

[*I have a similar one. I don't need it, **I don't need it***]

(Hamsa. S2:E117. 37:08-37:13)

(13) Linaa: **my lab** هو مختبري او

[*It is my lab or **my lab***]

(Shabab Hub. S1:E15. 23:58-24:02)

The repetition includes single words, phrases and sentences. Sometimes the initial utterance is in Arabic and the repetition is in English, as in (10), (11), (13), and sometimes the other way round, (6), (7), (8), (9), (12). Moreover, there are three styles the speakers employed to part the repetition from the initial utterance. The Arabic conjunctions أو [or], in (6), (7), (8), (13), and و

[and], in (9), (10), are used while other speakers separated them by a short pause (indicated by a comma in the examples) as in (11) and (12).

Jean Aitchison identifies three functions for repeating speech from style and sociolinguistic studies. It can be used for intensification, iteration and continuation; to promote textual cohesion and aid comprehension; and to facilitate conversational interaction (Aitchison, 1994). These are functions elicited from monolingual communication but can be believed to exist in such bilingual interactions nonetheless. Instead of reiterating in the same language, speakers opt for equivalents from another language, which, to them, might add some special sort of emphasis or intensification. On the other hand, whether this behaviour is consciously used or not, and whatever the function might be, this lexical superfluity goes in stark contrast with the concept of economy in the language (Zipf, 1949; Vicentini, 2003; Whitney, 1877). Doing so, the speakers put extra time and effort and sound redundant (Clark & Wasow, 1998).

4.5.4. Conclusion

In this section, it has been explored how code-switching allows speakers to alternately use the linguistic resources of the languages they know to forward conversations. The aim of this linguistic approach to the amassed data from the shows was to find out possible typological, grammatical and structural differences between Arabic and English that impact code-switching patterns. The section is important because it presents morphosyntactic and lexical situations that are not found in written texts that have code-switching occurrences thanks to the vernacular language and several Arabic varieties

that are more resilient to embrace adaptations to English than the standard Arabic.

When two very distant languages contact, combining their systems bring about peculiar structures. The most prominent proof is the conjugation of English words to make them as though they were Arabic. English nouns, especially those frequently used by Arabs, are observed to be more probable in becoming conjugated. If this kind of data was collected from something written (not spoken like our case), a lot of forms would be marked as language mistakes. In spoken Arabic, speakers might even reverse the word order and change the sentence structure as they wish while using English as well. By and large, the speakers' manipulation of both Arabic and English demonstrate the truth of the claim that code-switching entails speakers being competent in both languages.

4.6. Code-Switching Translation Strategies

Parallel to the growing tendency towards code-switching between languages is also the growing difficulty for translators to find the translation strategy that best suits conveying two languages into a target text. What has been evident in translation studies is that different text-types and contexts require different translation strategies (Baker, 1992; Shiyab, 2017; Munday, 2008; Venuti, 2000). Adopting strategies and techniques in translating a text that has instances of code-switching is not easy because the choice of an appropriate equivalent does not only rely on linguistic factors but also on extra-linguistic (i.e. pragmatic) ones (Baker, 1992) and aesthetic and stylistic factors (Ahmed , 2018). This section addresses English utterances inserted in Arabic speech in the shows as problematic to translators and hereby

attempts to find solutions. The end objective of this section is to prove the translatability of code-switching in talk shows into a target language and to what extent the original message and effect of code-switching are maintained, changed or effaced.

This issue of code-switching translation has been subject to research by both linguistics scholars and translators (e.g. Hervey, Higgins, & Haywood, 1995; Franco Arcia, 2012; Kolehmainen & Skaffari, 2016; Nakayama, Kano, Tjandra, Sakti, & Nakamura, 2019; Alzabidi, 2017; Ahmed, 2018; Cincotta, 1996) to ponder the question as to how translators react to the multilingual practices by speakers and writers and render code-switching in their translations. In a multilingual occasion, the demand for translation (in the case study) is not only posed for English speaking audience but also for monolingual Arabs who only know Arabic, especially when the switches are phrases and sentences. As a monolingual reader facing foreign utterances and struggling to understand them while reading a text or watching a show, s/he may give thought to decisions such as using the context to guess the meaning, pausing to look them up in a dictionary or a translating machine, or simply skipping over the English parts. While the first option might be impracticable in some or most cases, the second option is even impossible if viewers are watching a live broadcast, which can't be paused, yet a dull task when it can be paused, unless the viewer is interested in learning that language. In addition, trying to guess the meaning is risky, for it might lead to false interpretation and eventually miscomprehension. In this case, the audience is given the opportunity in interpretation, serving the role of a translator/interpreter, but at the same time possessing a dangerous position

in strengthening and undermining aspects of the speech that are not intended to be so in the first place (Womble, 2017).

As an attempt to avoid alienating, othering or excluding the monolingual viewers of shows, they embed translations in subtitles. In the shows studied, only Hamsa show included subtitles. The subtitles, however, are basically provided for long sentences and some phrases. Plus, the translation covered only the English speech and sometimes the surrounding Arabic speech if the English alone does not form a complete thought. Here are some examples:

Table (7): Samples of subtitle translations in Hamsa show

Switch Instance	Hamsa's Translation (Subtitles)
(1) هي line أكثر trendy من "بويز" وأكثر affordable. (Hamsa. S2:E126. 01:28-01:31)	هي مجموعة أكثر جراءة من (بويز) وأبخس ثمناً
(2) to reach a wider target market to everyone بتقديري توصلي basically. (Hamsa. S2:E125. 05:58-06:05)	انها طريقة سهلة لبلوغ سوق اوسع نطاقاً يمكنكي ان تصلي الى الجميع بشكل اساسي
(3) We always ask for feedback because it's very important. (Hamsa. S2:E111. 19:48-19:51)	نطلب دائماً الحصول على تقييم لأن ذلك مهم للغاية.
(4) pastel colors, yellow, orange. في الوان هذا لل sick people. انو get well soon. (Hamsa. S2:E106. 26:36-26:43)	الوردة الصفراء او البرتقالي للمرضى. نُمثل التمني بالشفاء العاجل.

They provided translation for single words as in (1), for phrases and clauses (2), for sentences (3) and for idioms (4). These translations definitely help monolingual viewers understand the foreign languages and not feel excluded. But out of all the episodes in all the studied shows, translation

subtitles were embedded only in four episodes, basically in the ones where intense switching was carried out. Even though such translations might lack cohesion and coherence because they are intermittent and sometimes not complete, they do assist the viewers to at least have an idea about the foreign usage and stay with the flow.

Another translational practice that could be of assistance to Arab monolinguals is what the study discussed earlier in Solidarity and Accommodation (section 4.2.3) and Lexical Doubling (section 4.4.3) sections. First, regarding solidarity, guests and hosts interpreted each other's English utterances to show consensus and support while in the latter practice speakers themselves forthwith interpreted to Arabic words, phrases or sentences they said in English. It is not known for certain whether they actually intend to help monolingual viewers by doing that, but that is helpful, irrespective of the redundancy it brings. These practices, in addition to subtitling, are supposed to be sufficient for the Arab viewer, and there is no need for a translation processed on the whole conversation since the dominant language is Arabic.

The research has explored the ways translational actions by the shows and the speakers in them could serve the monolingual Arab audience to understand the English switches. But what if somebody were to translate a whole conversation that contained English switches for a target audience who speak English. Unlike the interpretations presented above, which covered only the English utterances, the translation, in this case, should manipulate two languages and two different systems to produce a text in the

target language. So how would the code switches intersect with the translation?

If you examine the various definitions and concepts on translation suggested by linguists, you will find a handful of them who emphasize the importance of equivalent effect in translation. The principle of ‘equivalent effect’ is well-known in translation studies and a prominent subject of discussion by translators and scholars (e.g. in Munday, 2008; Hervey, Higgins, & Haywood, 1995; Hauglund, 2011; Shiyab, 2017; Venuti, 2000). Nida (1964) and Newmark (1981) presented the ‘Dynamic’ and ‘Communicative’ strategies of translations in which the effect found between receptor and message should be substantially similar to the one that existed between the message and its receptor in the original language. In other words, the effect of the translated text on readers should be the same as the original text creates on its readers (Nida, 1964 and Newmark, 1981, as cited in Munday, 2008). This is what may also be called the pragmatics of the text, which means the function and intentionality behind all the choices made by the text-producer (speech-producer in the case study). So the translator is demanded to ensure excellent and effective translations taking into account the rhetorical effects and the intention the speaker wants to impinge on their reader or listener although “It should be pointed out here that in the study of literature, critics avoid assuming an absolute knowledge of the writer’s intention. All readings of intention from a text are at best provisional.” (Shiyab, 2017: 49).

This principle of equivalent effect is also counted on for a more effective translation of code-switching events (Hervey, Higgins, & Haywood, 1995; Franco Arcia, 2012; Cincotta, 1996). Concerning this significant point,

Hervey, Higgins and Haywood (1995) state that “Since code-switching is a definite strategic device, and since its social-interactional function in a text cannot be denied, the translator of an ST containing code-switching should convey in the TT the effects it has in the ST.” (Hervey, Higgins, & Haywood, 1995: 115).

The choice of a suitable strategy could be a recurring dilemma for any translator attempting to render the code-switching occurrences into a target language. Nearly all the studies on code-switching translation suggest either inverting the languages (e.g. what is Arabic in the ST becomes English in the TT and what is English becomes Arabic) or putting the code-switching instances in another language variety of the target language or using a third language other than the ones in the ST (Cincotta, 1996; Ahmed, 2018; Kolehmainen & Skaffari, 2016; Franco Arcia, 2012; Hervey, Higgins, & Haywood, 1995). In order to test how the different strategies would serve the instances found in the talk shows an effective translation, the study brings a model that presents four solutions proposed by Cincotta. These solutions are:

- (1) make no distinction between the two different source languages and keep the entire text in the same target language,
- (2) keep the transfer in the original source language, i.e. the original second source language
- (3) use a slang or colloquial form of the main target language.

Or

- (4) find another language or dialect, i.e. a "second" target language for the passage.

(Cincotta, 1996: 2-3)

Let's now apply these strategies onto instances from the collected data:

Table (8): The researcher's application of code-switching translation strategies on examples from the shows

Strategy Type	Switch Instance	Researcher's Translation
Strategy (1)	كانت مع wedding designer كثير معروف. فكانت overwhelming صراحة. (Hamsa. S2:E111. 22:09- 22:14)	It was with a well-known wedding designer. It was really overwhelming.
Strategy (2)	الحين قلت انو ما عندي excuse. خلاص عندي script كامل. (Shabab Hub. S2:E18. 13:37- 13:41)	Now I said "I have no عذر. I have a complete سيناريو."
Strategy (3)	عالأغلب احنا زي family ، أصحاب كلنا مع بعض. (Shabab Hub. S2:E15. 19:05- 19:10)	Often, we are like a fam and friends with each other.
Strategy (4)	ممکن نحط mask او serum او شي treatment معين للشعر. (Hamsa. S2:E129. 01:09- 01:15)	We can put a mascarilla, serum or a certain tratamiento on hair.

The easiest and fastest strategy for translators is (1). It treats the ST as though it is written in one language, and so they produce the TT. However, the translation would be lacking a major element in the ST. And if this switching element is sacrificed, the meaning or the function it conveys in the ST will be lost in the TT. This strategy is clearly at odds with the aforementioned call for an equivalent effect in the translated text. The speaker/writer in the original text might intend the switch to be comic, sarcastic, boastful, etc., which the target readers will completely miss if the translator follows this strategy. Apart from that, this strategy is viable in case the source text or

speech is being interpreted orally before an audience, where the interpreter has no time to think about a strategy that transfers the code-switches. Otherwise, it is important to perceive the function of a switch and preserve it in the TT.

In the second strategy, the code-switch is maintained in the target text by changing the order of the languages in the ST; what is expressed in English in the ST is now expressed in Arabic in the translated text and vice versa. This strategy is satisfying and seems fair enough since it takes into consideration the stylistic and functional influence of code-switches in the TT.

Strategy (3) transmits the switch's effect by using slang or colloquial form from the target language. This strategy might not be as effective and feasible as the second one because, first, it still does not take the text to the level of containing two languages as does the ST. Secondly, it requires the translator to be knowledgeable about all the various slang and vernacular uses in a language(s), which, if likely, would be a struggle for translators. The researcher's knowledge of English slangs is humble, which is why he picked up an instance with a famous slang alternation, namely *family* > *fam*. Thirdly, this strategy is not applicable on any code-switch because not all words and phrases have slang forms, such as scientific and religious words. This strategy would be more of a good choice if the target text were in Arabic as Arabic's varieties and vernaculars are copious throughout the Arab countries.

The fourth strategy presents itself as a middle ground solution that adopts a language other than the two languages in the ST to replace the switches. In

the example above, the researcher chose the Spanish words *mascarilla*, *serum* and *tratamiento* in place of the English *mask*, *serum* and *treatment*. This solution is advocated by Cincotta as being the most satisfying because “it keeps the code-switch and it is not limited to a particular linguistic register or geographical manifestation of the target language itself, but most importantly because it can respect the intention of the author himself when he chose to make use of a linguistic transfer.” (Cincotta, 1996: 4), but at the same time the most difficult. It requires the translator to be trilingual, who is harder to find. Generally speaking, a bilingual translator can’t simply replace words with their equivalents in a third language because languages differ in terms of word and sentence structures, and a translator is presupposed to be efficient in the language they translate to.

4.6.1. Conclusion

In studying the possible strategies in translating code switches, it has been noticed that the more the effect on the original is concerned, the more difficult the mission on the translator is. The choice of the strategy in the case study de facto depends on the end sort of the translation. If these shows are to be translated on paper, the code switches had better be maintained in the TT for the sake of achieving the intended effect, i.e. Cincotta’(2) and (4) strategies. However, if they are translated as subtitles, the most suitable strategies would be to keep the entire target text in the target text’s language or to use slang alternates, i.e. strategies (1) and (3). When watching a show -especially on TV, there is no enough time to look up the foreign utterances or even try to figure them out from the context. All viewers need is a fast,

simple translation that enables them understand what the speakers are saying.

Chapter Five

Conclusion

General Conclusion

By analysing the collected data from the TV shows in MBC, this thesis has answered all the questions about code-switching. It investigated the social elements that contributed in a way to the quantity, manner and diversity of code-switching in the shows. It analysed instances of code-switches according to a linguistic approach. And it proffered different translation strategies for texts or speeches that contain code-switching. Furthermore, it gave numerical results for the code categories found in the shows (words, fragments, compounds/terms, sentences), the speakers' contributions in switching in the shows and the number of switches observed in each of the show categories (entertainment, lifestyle, religion).

Upon a closer look into the social variables that influence code-switching, it was clear how the involvement of gender, level of education, solidarity, topic and age in motivating speakers to switch more or less and in determining the qualities of their switches. The *Topic* factor was found to be predominantly the number one factor that influenced code-switching, relying on the massively dropping numbers of switches in religious shows compared to the entertainment and lifestyle shows and. On the other hand, the interviews revealed another factor that made speakers code-switch. Three interviewees out of five strongly associated their code-switching habits to the kind of education they received at schools and universities, which was all in the English language. Consequently, it is reasonable to believe that education is

the major reason that leads to switching in TV shows and in everyday life in general. Most schools teach students the English language from grade one till the high grades. Then at college or university the majority of different specializations are written and delivered in English language, a fact that stimulates school students to level their English up as much as possible before they reach college.

The study paid special heed to linguistic and structural issues of utterances found in the shows. Instances from the shows with morphological, syntactic and lexical alterations, additions and peculiarities were extracted and investigated. The class of noun switches assumed most of the investigation done on instances since speakers used noun switches more than any class or category. The morphological observations were all on nouns, and the majority of the lexical issues were nouns. As observed, switches, especially single words, are usually moulded in the morphosyntactic system of Arabic because it is the dominant language in the conversations, and whatever foreign elements are stuffed, they have to conform to its structural rules. This is the reason --besides the fact Arabic is an inflectional language-- speakers would borrow the English word in its basic form and inflect Arabic elements to it; in a nutshell, the concept is in English, but the inflections are Arabic. Based on the information noted from interviewees that they express their ideas better in English and the fact that nouns usually carry concepts more than other classes of words, it is obvious now why nouns are switched to the most.

As for the translation issues, there was a determinant call for a translation that conveys the code-switch to the target text based on what is called the

‘equivalent effect’. A number of strategies were found to answer this call just fine, as apparent in Cincotta’s solutions. However, in the researcher’s opinion, those solutions are not the best for TV shows. Those strategies would better be fit in, for example, literary texts where code-switching is rather used as a writing device. In the present case study, the best strategy is to keep the entire target text in the target text’s language or to use slang alternates from the various Arabic varieties because, first, viewers do not have time to look up foreign utterances. Their main concern would be just to understand the foreign language the speakers are saying. Second, code-switching in shows does not have the same functions as in, say, literary texts. Switches in the shows are most often conceptual rather than stylistic or rhetorical. Switches in the shows are mainly technical, technological and scientific terms, which decidedly do not convey stylistic functions.

Code-switching in shows is an important case to study because it bears details and components absent from code-switching in written forms. Components as such are the studied morphological, syntactic and lexical implementations by speakers in section 4.3. Spoken language is always flexible to changes and additions. It turns out Arabic is not a static language but a dynamic language to foreign units and speakers can easily manipulate the structures of their conversations to decide where and how to employ those foreign units. And for this to be in effect, the speaker has to be competent in both languages. Arabic speakers who are not competent in English usually do not switch much, and if they do, they seldom switch beyond the word level. The findings about the quantity of switches in relation to age (section 4.2.5) could be good proof of this claim. The vast majority of Shabab Hub’s speakers were younger than the speakers in

Hamsa, probably less competent and less knowledgeable and educated about the English language, too, which resulted in fewer and simpler switches than Hamsa's.

Regarding recommendations on potential future research on the subject of code-switching in Arabic-English contexts, the researcher suggests researching more cases of spoken language in other settings because spoken language tends to always surprise us with new possible functions of code-switches and new forms and structures when two languages are combined. Some speakers in shows (e.g. Hamsa) also switch to French, which can be studied too. Plus, I suggest investigating to what extent switching to other languages affects the viewers of those shows. Although more people nowadays learn English and even more in the future, one can still find many who do not know English and consequently affect their watching experience.

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جامعة النجاح الوطنية

كلية الدراسات العليا

الأبعاد اللغوية واللغوية الاجتماعية للتناوب اللغوي في البرامج
الحوارية التلفزيونية وعلاقتها بالترجمة: قناة أم بي سي نموذجاً

اعداد

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قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في اللغويات التطبيقية
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2021

الأبعاد اللغوية واللغوية الاجتماعية للتناوب اللغوي في البرامج الحوارية التلفزيونية وعلاقتها بالترجمة: قناة أم بي سي نموذجاً

اعداد

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د. سفيان أبو عرة

الملخص

تنتشر ظاهرة التناوب اللغوي بين لغتين أو أكثر وتزايد في انحاء العالم العربي، وبالأخص ذلك التناوب الذي يحدث بين اللغتين العربية والانجليزية. تسعى هذه الأطروحة الى اكتشاف واستقصاء بواطن وظواهر التناوب اللغوي في مكان بارز بشكل ملحوظ فيما يخص التناوب اللغوي، الا وهي البرامج الحوارية التلفزيونية. وتدمج هذه الدراسة ما بين أساليب البحث الكمية والنوعية باستخدام طريقة الدراسة الرصدية لكلام المتحدثين وإجراء المقابلات مع مُقدّمي البرامج وضيوفهم. سيتم مشاهدة البرامج المحددة وتدوين مجموعة الكلمات والعبارات والجمل الانجليزية التي يتم ملاحظتها من أجل تحليلها.

فيما يتعلق بدراسة الظاهرة من منظور لغوي اجتماعي، يشتمل تحليل البيانات المجموعة على دراسة متغيرات اجتماعية تؤثر بشكل أو بآخر على التناوب اللغوي في برامج أم بي سي، مثل: الجنس والعمر والمستوى التعليمي. وبنهاية هذا القسم سيكون قد تم الكشف عن بعض الاسباب التي تجعل المتحدثين يستخدمون اللغة الانجليزية في حديثهم. ولكشف المزيد عن اسباب التحويل الى اللغة الانجليزية، تُجري هذه الدراسة مقابلات مع بعض المتحدثين. وفي قسم آخر من أقسام البحث يتم تحليل بعض البيانات تحليلًا لغويًا يتعلق بالمورفولوجيا وبناء الجمل واستخدام المفردات. ويعطي تصويرًا وتفسيرًا لما يحدث عند مزج نظامين لغويين مختلفين ببعضهما ببعض واستحضار أمثلة على ذلك من البرامج. وتُعَد هذه الدراسة ظاهرة التناوب اللغوي عقبة امام الترجمة، وتسعى لتوفير حلول ونصائح تتعلق بترجمة حالات التناوب اللغوي في البرامج الحوارية.

ج

تُخْلِص هذه الدراسة الى أن ظاهرة التناوب اللغوي في حالة نمو على الصعدين الاجتماعي واللغوي في البرامج الحوارية خاصة وفي مناحي الحياة الأخرى عامة. بالإضافة الى ذلك، تُثَبِّت هذه الدراسة ان اختيار استراتيجية ترجمة معينة لترجمة حالات التناوب اللغوي يعتمد على نوع الخطاب الموجود في المصدر.