

## **Code-Switching between Arabic and English in Selected Egyptian Talk Shows: A Sociolinguistic Study**

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### **Abstract**

The present study examines Arabic-English Code-Switching as a persuasive strategy in selected Egyptian talk shows. The sample of the current study contains 17 recordings taken from 15 talk shows broadcast on different Egyptian TV channels between August 2014 and December 2017. This study investigates the patterns of Code-Switching that occur within the speech of the participants in the Egyptian talk shows. In addition, it sheds light on the persuasive techniques adopted by the interlocutors. Finally, it examines the sociolinguistic factors that might affect the participants' code-switched utterances. The findings of the study reveal that three main types of Code-Switching are employed in the Egyptian talk shows, namely; intra-sentential, inter-sentential and tag Code-Switching. Intra-sentential Code-Switching is utilized for 363 times with the percentage of 91.9%. Followed by inter-sentential Code-Switching with 20 examples with the percentage of 5.1%. Tag Code-Switching is adopted for 12 times with the percentage of 3%. In addition, the analysis concludes that a variety of persuasive techniques are employed by the participants in the Egyptian talk shows while switching codes. Such strategies include repetition, jargon, narration, analogy, cliché, humor, emotion, intertextuality, evidence, fear, cognitive dissonance and Monroe's motivated sequence. Finally, the results show that a number of sociolinguistic factors might affect the code-switched utterances of the participants in the Egyptian talk shows. Such variables are; education, occupation, social class, gender, age, religion and ethnicity.

Key words: Code-Switching, talk shows, persuasive techniques.

### **0. Introduction**

Alternation between languages in the form of Code-Switching is widely observed as many speakers tend to switch their languages easily at different points in conversation or in writing. Speakers often insert English words, phrases or sentences into their speech. The phenomenon of Code-Switching is quite common in multicultural communities where the speaker knows two languages or more. In Egypt, Code-Switching (CS) is an important and widespread linguistic phenomenon. The recent political and social changes in Egypt have a

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great impact on people's code choice. Hafez (2015:1) suggests that most of the Egyptians master more than one variety or language and are able to switch between them according to the situation. Most of the speakers, either consciously or unconsciously, use more than one language in a single speech event, which is referred to as Code - Switching. The present study attempts to provide a sociolinguistic approach in order to examine the phenomenon of CS as an influential persuasive technique within selected Egyptian talk shows. The study aims to examine the language employed by the participants in the Egyptian talk shows and how Arabic-English Code-Switching is affected by various sociolinguistic variables.

### **1. Background of the Study**

Crystal (1987:412) defines sociolinguistics as the study of interaction between language and the structures of society. Gumperz (1982:9) argues that sociolinguistics is regarded as a new field of inquiry that investigates the language usage of specific human groups and depends on data analysis and analytical paradigms that are distinct from those adopted by linguistics. Thus, sociolinguistics is a field of linguistics that studies Code-Switching, language ideology and language policy.

Sociolinguistics is an extremely broad field within linguistics. It incorporates topics as different in scope as the study of policy in multilingual states, the role of "linguistic markets", the different linguistic behavior of women vs. men, middle-class vs. working-class and other social groups, and the analysis of individual conversations. Sociolinguistic factors are relevant to our understanding of code-switching. (Gardner-Chloros 2009:97). According to Holmes (2013:449), sociolinguistics investigates the relationship between language and society. She (2013) suggests that sociolinguists identify and explain the "common trends in the ways social factors" account for language variation in different speech communities.

Bassiuoney (2009:4-5) claims that although sociolinguistics is a recent field of study that has developed vastly within the last fifty years, the interest in studying the different ways people use while speaking is very old. She (2009) suggests that at the beginning of the twentieth century, there was a great interest to study the field of dialects as linguists of the colonizing countries were interested in studying the dialects and the linguistic situation of the colonized countries. By that time, various linguistic issues such as defining community and social class as well as the difference between borrowing and Code-Switching were not completely resolved. Until 1965, there was no name agreed upon to define the field that covers all

these issues. Linguists were confused if it should be called language and culture, language and behavior, or sociology of language.

Bullock and Toribio (2009:14) suggest that there are three main approaches in the study of CS, namely; the structural, psycholinguistic, and sociolinguistic approach. The structural approach is concerned with what CS might reveal about language structure and its levels including (lexical, morphological, phonological, syntactic and semantic levels). According to the linguistic perspective, CS is rule-governed and systematic as speakers have the ability to differentiate ill-formed from grammatical patterns of CS.

A number of researchers investigate the psycholinguistic dimension of Code-Switching. Clyne (1980:400) suggests that Code-Switching is not only motivated by sociolinguistic factors; instead it is also motivated by psycholinguistic factors. Gumperz (1982:61) claims that the selection of one code rather than another is "not readily subject to conscious recall." According to Gumperz (1982:61), the speakers' main concern is how to create a communicative effect of what they are saying. In addition, Mahootian (2006:512) posits that Code-Switching might be unintentional. It may occur as a consequence of psycholinguistic variables that involves "processing issues."

According to Bullock and Toribio (2009:16), the sociolinguistic approach of CS is "the most diverse, as it attends to a multiplicity of linguistic-external factors: age, class, gender, social networks, community norms, identity, and attitudes." It sheds light on the social motivations behind Code-Switching as well as the social factors and contexts motivating it. They (2009) suggest that the Sociolinguistic study of CS contributes much to our understanding of the behavior of bilingual speakers. It suggests that the sociolinguist must have enough information about the community in which he works. He also should be aware of the socio-historical situation of language contact.

Gardner-Chloros (2009:97-98) argues that Code-Switching should be studied first and foremost from a sociolinguistic perspective where language behavior and use are related to speakers' characteristics and social identity, or to aspects of their social life in the broad sense. There are various reasons for studying Code-Switching from a sociolinguistic perspective. First, the study of Code-Switching develops in tandem with the study of sociolinguistics and has therefore evolved in response to similar developments. Secondly, CS

is a construct derived from the behavior of bilingual speakers. In observing the daily interactions of people in communities, linguists notice that such speakers appear to combine two or more different varieties in socially meaningful ways. Gardner-Chloros (2009:97-98) claims that although CS is now studied from a number of different approaches and with different methodologies, the primary source of data remains in the sociolinguistic arena. Thirdly, sociolinguistic factors are the main variation in CS behavior. This can be clearly seen in relation to the grammatical patterning of CS in different communities.

The present study is conducted to investigate the phenomenon of Code-Switching between Arabic and English in miscellaneous Egyptian talk shows from a sociolinguistic perspective. It attempts to shed light on how CS might be employed by the participants in the Egyptian talk shows in order to persuade the audience members with a particular argument adopting various persuasive techniques.

#### ٢. Code-Switching Patterns

There are many attempts by different linguists to give a framework to the phenomenon of Code-Switching. According to Appel and Muysken (1987:118), there are three main types of code-switching; inter-sentential, intra-sentential and tag Code-Switching.

##### ● Inter-sentential Code-Switching

In this type of Code-Switching, the shift is done at the sentence level. This is often seen between fluent speakers. If the speech of one person is divided into two sentences; one sentence will be in one language, while the other sentence will be in a different language.

##### ● Intra-sentential Code-Switching

In intra-sentential Code-Switching, the shift is done in the middle of the sentence, with no hesitations or pauses indicating a shift. The speaker is usually unaware of the shift. This is the most complex type of Code-Switching because it requires knowing the grammars of the two languages and how to use them together correctly.

##### ● Tag Code-Switching

It is to insert a tag from one language into an utterance in another language. For example, "you know", "I mean", "right", "well", "ok", and "all right". This type of Code-Switching is very simple.

#### ٣. Research Methodology

This study is conducted to investigate the phenomenon of Code-Switching between Arabic and English in selected Egyptian talk

shows. The main approach adopted for analyzing the data is the SPEAKING grid presented by Hymes (1974). In addition to the SPEAKING grid, the analysis is on three levels; social, linguistic and cognitive.

### **3.1. The SPEAKING Grid by Hymes**

Hymes (1974) develops the SPEAKING grid which includes eight factors that might affect the interlocutors' selection of one code rather than another. These factors are discussed as follows; the time and the place of an action (setting). It also refers to the individuals present in the course of conversation, their roles, and the relationships between them (participants). In addition, it presents the goals of communication (ends). Furthermore, it presents the form and the order of the message (acts). It also presents the tone, manner, or the spirit of the speech event (key). Additionally, it refers to the form and the content of the message (instrument). It also focuses on the guiding rules for communication (norms). Finally, it presents the categories of the speech event (genre). In addition to the SPEAKING grid presented by Hymes (1974), the analysis of the selected data is based on three main levels, namely; social, linguistic and cognitive.

### **3.2. Social Level**

On the social level, a number of sociolinguistic variables that might affect Code-Switching in TV talk shows are discussed. According to Bassiouney (2009:123-24), these variables might interact and overlap with each other to affect the code-switched utterances of the participants in the Egyptian talk shows. Such variables include education, occupation, social class, religion, age, gender, and ethnicity.

#### **3.2.1. Education**

Bassiouney (2009:117) posits that although education is a crucial variable studied by most linguists discussing language variation and Code-Switching in the Arab world, there is no study that concentrates on it as the main variable behind Code-Switching. Bassiouney (2009:243) states that there are two educational systems in Egypt: a public system and a private one. She (2009) argues that Standard Arabic (SA) is taught more in public schools, while the private system focuses more on foreign languages.

#### **3.2.2. Occupation**

The second sociolinguistic variable of Code-Switching is "occupation". In this context, Chambers (2009:41) states that "white collar" and "blue collar" are occupational classifications used to

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distinguish between workers who perform manual labors and those who perform professional jobs. According to Milroy (1987:13), "People can be ordered with respect to the rest of society by quantifiable characteristics such as income, education, occupation, residence, or life-style". Arguing from a similar perspective, Chambers (2009:41) suggests that social classes are perceived mainly as a function of occupation. It is generally believed that one's occupation affects the way he/she speaks.

### **3.2.3. Social Class**

The third sociolinguistic variable of Code-Switching is "social class". In this context, Bassiouney (2009:111) claims that class might be a useful variable in the study of linguistic variation. According to Owens (2001), social class in the Arab world is not as effective as other variables such as education and ethnicity. The reason for this is that researchers still lack the political and economic data that might help them define social class. Fairclough (1989:8) identifies social class as "groupings of people who are similar to one another in occupation, education or other standard sociological variables." He (1989) suggests that social classes are social forces that occupy different positions, have different interests, and whose struggle is what determines the course of social history.

According to Holmes (2013:143), social class is a shorthand term to show differences between people which are associated with differences in education, wealth and social prestige. She (2013:143) points out that in most communities, bank managers do not speak in the same way as the office cleaners, and lawyers don not talk like the burglars they defend. Holmes (2013:143) claims that class is a "a convenient label for groups of people who share similarities in economic and social status."

Bassiouney (2009:124) assures that it is possible for an individual to change and modify education, social class, or where he or she lives. She (2009) asserts that in Egypt, where there might be a clear social class system, it is still possible to move from one class to another, and this is usually related to education, social income and place of residence to a great extent. In Egypt, social class plays an essential role in organizing the society. It is closely related to the person's educational level, wealth and the place of accommodation. The Egyptian community is divided into three main classes; upper class, middle class, and lower class.

#### **3.2.4. Age**

The fourth sociolinguistic variable of Code-Switching is "age". In this context, Gal (1979) argues that age is a pivotal variable in the study of Code-Switching. According to McClure (1977), speaker's Code-Switching has various stages related to age. For instance, children tend to produce single item switching, mostly nouns. Meanwhile, adults tend to produce more complex structures, such as phrase or clause switches. Miller (2004) assures that more studies are needed to focus on young speakers of Arabic in different societies, since young speakers constitute the majority of Arabs.

According to Holmes, (2013:131), People often use a language to signal their membership of particular groups and to construct different aspects of their social identity. Social status, gender, age, ethnicity and the kinds of social networks that people belong to turn out to be important dimensions of identity in many communities.

#### **3.2.5. Gender**

The fifth sociolinguistic variable of Code-Switching is "gender", in this context it is argued that gender is an important factor that affects the participants' Code-Switching. It plays a pivotal linguistic role by itself, and it also interacts with other variables. Coates (1993:4) defines gender as "the term used to describe socially constructed categories based on sex." Gender refers to the different practices that people create and use to express their identities. According to Bassiouney (2009:125), gender is "a discourse variable that sheds light on sociolinguistic aspects of language use."

It is extensively argued by a various number of linguists that men and women tend to speak differently because of their sex. Holmes (1998) suggests some language universals that are related to gender; while men focus on information, women pay much attention to the feelings of what is said rather than its content. Women use linguistic techniques that support solidarity more than men. They are more concerned for others' positive face. Men want to increase their power, while women want to increase solidarity. Women use tag-questions more than men do. Men tend to speak and interrupt more than women.

Arguing from a different vein, Bassiouney (2009:128) argues that the presupposition that men and women speak differently because of their sex differences should not be taken as a given. According to Gardner-Chloros (2009:109), the link between language and gender is investigated by considering whether specific functions of Code-

Switching are more common among women or men. In talk shows, a female host might approach the guests differently than the male host. The gender perspective is really a significant one in the study of talk shows.

### **3.2.6. Religion**

The sixth sociolinguistic variable relevant to the study of Code-Switching is "religion". In this context, Bassiouney (2009:104-105) claims that religion as a variable does not stand in isolation; instead it is closely connected with other variables. She (2009) suggests that religion is significant in terms of language change and variation in the sense that it can create a community whose members feel that they are united by it. Bassiouney (2009:103) posits that the religious landscape in the Arab world is a complex one. It is known that there are three main religions; Islam, Christianity and Judaism that are represented among the populations of the Arab world, yet these three religions are divided into different sects.

Bassiouney (2009:103) states that in Egypt, there are two religions; Islam and Christianity. Each one of them is divided into different sects. Egyptian Muslims are divided into Sunnis and Shiites. Most of the Egyptian Muslims are Sunnis. Christianity is divided into three groups; Orthodox, Catholics and Protestants.

According to Bassiouney (2009:105), in the Arab world, religion is not seen as a matter of individual choice, but as a matter of family and group affiliation; one is born a Muslim, a Christian or a Jew. She (2009) claims that it is almost impossible to change one's religion. Bassiouney (2009:111) concludes that religion by itself is not enough to explain linguistic variation and change as it is only one factor in shaping such a linguistic variation.

### **3.2.7. Ethnicity**

The last sociolinguistic variable of Code-Switching is ethnicity. In the context, Bassiouney (2009:97) suggests that ethnicity is a crucial variable in the study of Code-Switching in the Arab world. She argues that the definition of ethnicity is flexible. It might be built on skin color, religious affiliation, or nationalities. According to Owens (2001: 434), ethnicity in the Arab world is "Any of a number of social parameters by which, non-national social groupings are distinguished, including religion, shared history, skin colour, kinship, lineage and place of origin. The relevant criterion or criteria defining ethnicity may differ from place to place."

Davies and Bentahila (2006:58) argue that ethnicity is used to describe the bonds that allow people to identify themselves as one bounded group. Each group shares common features which create such a bond. According to Fishman (1977:17), people can acquire or lose that bond. On the other hand, Bassiouney (2009:98) believes that it is difficult to acquire or lose an ethnicity as it is something one is born with. She (2009) argues that ethnicity differs from identity in the sense that identity is related to the individual himself or herself, while ethnicity is something a person is born with. Thus, changing one's identity is easier than changing his ethnicity.

Holmes (2013:182) posits that in any community, there is a strong relationship between language and ethnicity as a particular code is associated with a particular ethnic group. Holmes (2013:35) suggests that a speaker may switch to another language as a sign of "group membership and shared ethnicity with an addressee." Holmes (2013:186) assures that "where a choice of language is available for communication, it is often possible for an individual to signal their ethnicity by the language they choose to use."

According to Bassiouney (2009:99), "Arabs from different countries define themselves according to the tribe they belong to, the family they belong to and finally the country they belong to." In Egypt, most people consider their ethnicity to be Egyptians. There are few ethnic groups that exist in Egypt such as Bedouins, Siwans and Nubians.

### **3.3. Linguistic Level**

According to Holmes, (2013: 44), sociolinguists who study Code-Switching attempt to identify not only the meaning or functions of switches, and the stylistic motivations for switches, but also the points at which switches occur in utterances. Holmes (2013: 44) suggests that some believe that there are general rules for switching which might be applicable to all switching behaviors regardless of the varieties or codes involved. They search for universal linguistic constraints on switching.

#### **3.3.1. Reference**

Halliday and Hasan (1976:35) claim that reference is a form of context-dependence as without the context, we cannot interpret what is said. According to Halliday and Hasan (1976:31), in reference, the information to be retrieved is the referential meaning, the identity of a particular thing or a group of things which is referred to. They (1976)

claim that cohesion lies in the continuity of reference as the same thing enters into discourse for a second time.

Halliday and Hasan (1976:34) argue that one characteristic of speech is regulated by a restricted code is the amount of reference which is associated with it. They (1976:226-227) assume that reference is a semantic relation that "holds between meanings rather than between linguistic forms." They (1976:226-227) suggest that reference interprets an element in terms of its environment. Reference takes a cohesive function as a reference signals a referent which is already available or to be available in the text.

Personal reference is the reference by means of function in the situation, through the category of person. According to Halliday and Hasan (1976:43), the category of personal reference includes the following three classes; personal pronouns, possessive adjectives and possessive adverbs. Meanwhile, Halliday and Hasan (1976:37) argue that demonstrative reference is the reference by means of location. According to Halliday and Hasan (1976:57), demonstrative reference is a form of verb pointing as the speaker "identifies the referent by locating it on a scale of proximity." Examples of demonstrative reference include, this, that, these, those, here, there, now and then. Halliday and Hasan (1976:37) claim that comparative reference is the indirect reference by means of similarity, identity or difference. For instance, same, identical, different, more and less.

### **3.3.2. Ellipsis**

Halliday and Hasan (1976:226-27) argue that ellipsis is the replacement of a linguistic element by a blank. According to Halliday and Hasan (1976:142-43) the most familiar notion of ellipsis is that "something is left unsaid." That does not mean that what is not said is not understood; instead the elliptical item leaves particular "structural slots to be filled from elsewhere."

### **3.3.3. Conjunction**

Halliday and Hasan (1976:226) assure that conjunctions are different in nature from other cohesive devices such as reference and ellipsis. They are "devices for reaching out into the preceding (or following) text" as they express specific meanings that presuppose the presence of other components in discourse. According to Halliday and Hasan (1976:227), conjunction is a semantic relation that shows "the way in which what is to follow is systematically connected to what has gone before."

Halliday and Hasan (1976:238) claim that there is no single correct inventory of the types of conjunctions; various classifications are

possible. Halliday and Hasan (1976:238) adopt a schema of four categories, namely; additive, adversative, causal, and temporal. Halliday and Hasan (1976:249) suggest that "the structural analogue of the additive relations -that is, its equivalent in the form of a relation within the sentence- is parataxis, including both coordination and apposition."

As for adversative conjunctions, Halliday and Hasan (1976:250) state that the basic meaning of adversative conjunction is "contrary to expectation". Such expectation might be derived from the content of what is said, or from the communication process, the speaker-hearer relation. They (1976:250) claim that both the additive and adversative conjunction create a sort of cohesion. Halliday and Hasan (1976:256) suggest that the simple form of causal relations is expressed by conjunction such as, "so, thus, consequently, therefore...etc." As for temporal conjunctions, Halliday and Hasan (1976:261) suggest that the relation between two successive sentences might be one of sequence in time. They (1976) claim that one of the sentences is subsequent to the other.

#### **3.3.4. Collocation**

According to Halliday and Hasan (1976:284), collocation is the most problematic part of lexical cohesion. They (1976:287) claim that collocation is a cover term that leads to cohesion which results from the co-occurrence of lexical items that are in some way or another associated with one another as they tend to occur in similar environments.

#### **3.3.5. Acronyms and abbreviations**

According to Finegan (2015:50), an acronym is one type of shortening in which the initial letters of an expression are joined and are pronounced as a word. For example, UNESCO which refers to (United Nations Educational Scientific and Cultural Organisation). Meanwhile, an abbreviation is another type of shortening in which the initial letters of an expressions are pronounced as a sequence of letters. For example, CD which refers to (Compact Disk).

#### **3.3.6. Euphemism**

Leech (1981: 53) claims that "euphemism is the practice of referring to something offensive or delicate in terms that make it sound more pleasant or becoming than it really is." Hamouda (2015:66) suggests that euphemism is one of the conversational functions of Arabic-English Code-switching in talk shows. Hamouda (2015:15) claims that euphemism might be one of the reasons behind

the participants' switching to English. According to Hamouda (2015:41) "speakers switch to English to talk about offensive or taboo topics and, hence, avoid the embarrassment of discussing such topics in Arabic."

### **3.4. Cognitive Level**

Bullock and Toribio (2009:14-16) suggest that the psycholinguistic perspective of CS shows how linguistic systems are being stored in the speaker's cognitive system. It investigates CS to understand the cognitive mechanisms that are responsible for bilingual speakers' acquisition, perception and production of the language. Such mechanisms were examined by the researchers to decide what controls the choice of one of the two languages. It is concerned with the aspects of the speakers' language capacity which enables them to code switch.

Code-Switching is a central cognitive persuasive technique in the process of persuasion. In talk shows, hosts might employ a variety of strategies and techniques in order to appeal to the audience members, one of which is Code-Switching. Nerghes claims that (2011: 30) "code-switching can be a valuable and effective persuasive strategy." Luna and Peracchio (2005:760) examine the impact of CS on the persuasiveness of marketing messages. They argue that different kinds of code-switched messages play a pivotal role in the process of persuading the consumers. According to Nerghes (2011:4), code-switched messages might have a persuasive effect on the audience, thus this strategy influences the processing of the message.

Nerghes (2011: 25) claims that "although codeswitching does not lead to persuasion in the sense of attitude or behavioural intentions change, it does lead to an increased scrutiny when a message is processed." When a speaker uses Code-Switching in persuasion, he will be more capable of reaching his goal in persuading the audience members since Code-Switching grabs attention and reflects a certain identity which might give the speaker more reliability and credibility. In the Egyptian talk shows, the interlocutors tend to employ various persuasive tactics in order to persuade the audience with their arguments. Such persuasive strategies are discussed as follows;

- **Repetition**

Petty and Cacioppo (1986) argue that repetition is one of the techniques that enhance the persuasive effect of strong arguments. Gumperz (1982:78) suggests that repetition is one of the functions that Code-Switching performs. He (1982) states that a message in one code is frequently repeated in another code,

either literally or in a modified form. Such repetitions might serve to clarify, simplify, or emphasize a message. According to Laoire (2016:91), "CS for repetitions, paraphrasing and additions can be used to add emphasis in interaction and also as a stylistic doubling or echoing device in a narrative setting." Boumans (2002:302) asserts that "in bilingual conversations such repetition causes codeswitching when interlocutors keep to the terminology set at an earlier point in the discussion while shifting to another (matrix) language."

● **Emotional Engagement**

Penz (1996:160) argues that unlike other TV genres, talk shows value emotional accounts and subjective interaction, because such elements help to ensure lively interaction. One of the means of ensuring liveliness is by expressing emotion which contributes to creating involvement with the audience. According to Penz (1996:161), the expression of emotions, either it is intentional or unintentional, has a deep effect on the communicative process. In talk shows, emotion is employed as a persuasive technique for two main reasons; first, hosts will attempt to convey their interpretation of their own stories and their own view of their guests. Second, a high degree of emotional expression by the host and the guests will create a high degree of involvement of the audience which would contribute to higher ratings of the show.

In Egyptian talk shows, the interlocutors might tend to switch codes employing emotional involvement as a persuasive strategy. Lee and Wang (2015:91) suggest that "Despite the important implications of code switching for emotion analysis, existing emotion analysis approaches fail to accommodate for the code-switching content. Thus, there is a crucial need for analyzing emotions in code-switching texts."

● **Fear**

Frijda (1986) argues that emotions are dynamic phenomena that vary over time. Of all our human emotions, fear might be the most powerful motivator. When it comes to persuasion, fear is an extremely powerful persuasive tool that might motivate the audience to adopt specific ideas and concepts and direct them to do something while preventing them from experiencing another. According to Witte, Meyer, and Martell (2001:20), fear is "an internal emotional reaction composed of psychological and physiological dimensions that might be aroused when a serious and personally relevant threat is perceived."

Perloff (2003:187-188) suggests that fear is a persuasive communication tool that attempts to scare people by showing the

negative consequences that would occur if they do not comply with the recommendations of the message. Perloff (2003:26-27) claims that although you cannot persuade people by scaring them, giving them a jolt of fear is what is needed to make them rethink of dangerous behaviors. Fear messages suggest that terrible things would happen if the audience members continue engaging in the same behaviors. He (2003) argues that it is not easy to scare people.

According to Perloff (2003:187-188), arousing fear does not always lead to attitude change. He (2003) believes that fear appeals might fail because they arouse little fear; they might also backfire if they scare the audience too much. Perloff (2003:191) states that after scaring or threatening people, the message must provide a recommended response. It must contain facts or efficacy information about the most effective ways to cope with dangers.

#### ● Evidence

McCroskey (1969:170) identifies evidence as "factual statement originating from a source other than the speaker, objects not created by the speaker, and opinions of persons other than the speaker that are offered in support of the speaker's claims." Perloff (2003:180) states that evidence consists of statistics, factual assertions, narrative reports, eye witness statements, and testimonials. He (2003) argues that although evidence enhances persuasion, some types of evidence are more influential than others. He (2003) claims that evidence is more persuasive when attributed to a highly credible source.

According to Perloff (2003:180), the audience must recognize that evidence is offered to support a proposition and is supposed to be legitimate. When the audience members are highly involved in the issue, evidence will be processed centrally. Meanwhile, when they lack motivation or ability to decipher the issue, they depend on peripheral cues. When a speaker uses evidence within his speech, his apt to influence the audience and his credibility increase.

#### ● Analogy

Mulholland (1994:35) defines analogy as "a comparison of one matter to another to indicate that they greatly resemble each other." Malcolm (2014) states that analogies work because our brains are hardwired to learn from experience. Thus, whenever we encounter new information, we unconsciously tend to compare it to something familiar in order to make sense of it. According to Pollack (2015), the effective analogy performs the following functions; first, it uses the familiar to explain the unfamiliar or the less familiar. Second,

it highlights similarities and obscuring differences. Third, it identifies useful abstractions. Fourth, it tells a coherent story. Fifth, it resonates emotionally. Malcolm (2014) argues that mastering the use of analogy is a powerful tool to make your persuasive communication efficient and more effective.

● **Jargon**

Mulholland (1994:70) argues that within most language communities, there is an accepted code of communication that is used by the majority of language users. Such a code might be a dialect, which has a regional and social-class source. It might also be a pidgin which is used when one language is strongly affected by another. Another code is a jargon which refers to routine words and structures used by professional groups such as, economists, lawyers, and physicians. Mulholland (1994:70) identifies jargon as "belonging to work or social status the group is associated with." In Egypt, there are two dialects MSA, and ECA. Switching between them frequently occurs in the Egyptian TV talk shows. In some cases, specialized participants tend to switch codes to English using their jargon as a persuasive technique in order to convince the audience with their arguments.

● **Clichés**

Mulholland (1994:67) suggests that Clichés might refer to "tired words masquerading as lively ones." They are very familiar words known to the majority of the individuals. According to Mulholland (1994:67), clichés are a powerful persuasive technique for the following reasons; first, a familiar language is a friendly one; therefore, it is a useful tactic in persuasion. Second, communication has social goals other than exchanging information. Thus, the familiarity of clichés makes them suitable for building and maintaining bonds. Third, clichés might be used to repair troubles within an interaction. Fourth, clichés are helpful ways to end a topic in geniality or agreement.

● **Humor**

According to Apte (1985:190), in most societies, a specific variety of language might be suitable for humor. Often it is the informal variety. In bilingual communities, a specific language might be more appropriate for joking. Humor is a powerful tool in the process of persuasion because it causes amusement, makes people laugh and puts them into a good mood. In talk shows, humor is a useful persuasive tool as it might relieve tension, helps to gain the attention of the

audience quickly. In addition, it makes the message more memorable, and decreases the audience's stress level and motivates them.

In the Egyptian talk shows, Code-Switching might be used to create a humorous effect. Since the participants in the talk show tend to employ CS in order to criticize specific issues and characters in an indirect way. Siegel (1995:95) suggests that CS between dialects or languages is commonly used for joking as it might signal that switching itself is humorous. Such a switching might be used for parody or humorous mockery. Siegel (1995:101) claims that switching to a code appropriate for humor signals that the content is not serious.

According to Laoire (2016:91), "CS is frequently used as both a stylistic and functional tool in defusing tension, changing atmosphere or introducing humour." Arguing from a similar perspective, Cockcroft and Cockcroft (1992:24) argue that humor suggests a detached, non-serious stance. They (1992) suggest that since humor is a familiar defuser of tension, it might be seen as a signal of serious shared experience and an expression of the persuader's personality. Meanwhile, Mulholland (1994:70) suggests that CS often invokes the use of humor in order to lessen awkwardness.

#### ● **Intertextuality**

Fairclough (1992b:117) defines intertextuality as the conditions where all communicative events draw on earlier events. He (1992b) suggests that one cannot avoid words and phrases that have been used by others before. He (1992b) claims that intertextuality draws on other texts by citing them. Ali and Mohammad (2016:106-107) suggest that intertextuality is a major means of persuasive act of discourse. They suggest that a speaker invokes some discourses and dismisses others in order to serve his specific persuasive intentions.

There is a strong relationship between intertextuality and Code-Switching. According to Laoire (2016:91), " Quotative CS, where a verbatim quote is inserted into the discourse string, is a functional option in a bilingual setting and adds to the narrative pace." Boumans (2002:306) argues that Code-Switching between two languages helps to establish intertextuality in spoken discourse. According to Boumans (2002:306), "intertextuality leads to an increase of codeswitching tokens and the spread of certain codeswitching patterns among members of the bilingual community."

#### ● **Cognitive Dissonance**

Dissonance is defined by Aronson (1968:6) as "a negative, unpleasant state that occurs whenever a person holds two cognitions that are psychologically inconsistent." (as cited in Perloff 2003:225). For instance, the idea of "eating junk food is bad for your health"

is dissonant with the cognition that "I love junk food" (Perloff 2003:224). Festinger (1957) suggests that persuaders arouse cognitive dissonance and let psychology do its work. According to Perloff (2003:241), once dissonance is evoked, the individuals are motivated to reduce the discomfort by changing their attitudes in the direction the persuader recommends.

Anjola (2011) ascertains that cognitive dissonance plays a major role in determining and influencing the code choice. According to Anjola (2010:45), there is a strong relationship between Code-Switching and the speaker's cognition as the interlocutor's cognitions play a dominant role in the maintenance of the language selected by the interlocutor. Anjola (2010:46) asserts that cognitive dissonance truly exists between two languages and it is one of the main reasons why bilingual speakers switch codes.

#### ● **Narrative Paradigm**

Fisher (1987) argues that what makes human beings distinct and unique is that they are storytellers. According to Fisher (1987:58), narration includes all the symbolic words and actions that individuals use to assign meaning. Fisher (1987:19) suggests that people experience the world as a series of stories from which they choose and create reality. According to Van Dijk (2008:150), "narratives may be part of everyday conversations, talk shows, eyewitness testimonies and life-story interviews among many other context genres."

According to Penz (1996:2), "talk show implicitly addresses the exhaustion of older, overly predictable narrative paradigms." Narrative paradigm is a common persuasive technique employed by most of the participants in the Egyptian talk shows, especially the religious ones. The interlocutors tend to narrate a story in order to attract the attention of the audience and to create a sort of cohesion with what is said.

#### ● **Monroe's Motivated Sequence**

It is an organizational pattern presented by Monroe and Ehninger (1969:260). It is designed for persuasive speaking that appeals to the audience's needs and motivate them to action. The pattern includes five steps; (1) Attention; in talk shows, the host might switch codes in order to attract the attention of the audience to the importance of a specific issue. (2) Need; the participants should cite evidence or tell a story in order to support the fact that a particular issue needs to be addressed. (3) Satisfaction; the speaker should offer a solution and persuade the audience that it is an effective one. (4) Visualization; in talk shows, the host should take the audience behind the solution

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presented and help them visualize the positive consequences of implementing it or the negative results of not. (5) Action; the host should call the audience members to action by giving them concrete steps to be followed in order to be engaged in a specific action or to change a behavior or a thought.

#### **4. Findings and Results**

The analysis of selected Egyptian miscellaneous talk shows between August 2013 and October 2017 reveals the following; first, it is noticed that, in the Egyptian talk shows, the most frequently employed persuasive strategy is repetition. It is utilized for 15 times by the participants in the Egyptian talk shows. The interlocutors tend to switch codes adopting repetition in their attempt to draw the attention of the audience members to the importance of what has been previously stated. Furthermore, the technique of jargon is utilized for 6 times. Additionally, both narration as well as analogy are adopted by the Egyptian interlocutors for 4 times. Additionally, cliché is adopted for 3 times. Meanwhile, humor is employed twice. Finally, emotion, intertextuality, cognitive dissonance, evidence, Monroe's motivated sequence, and fear are employed only once.

Second, in order to conduct the current study, 17 excerpts are collected from 15 Egyptian talk shows. In total, 395 code-switched elements are found in the selected data. Such code-switched items consist of either single words, clauses, phrases or complete sentences. Examples of loan words are not included in the analysis.

Third, the findings of the study reveal that many variations of intra-sentential Code-Switching appear in the speech of the interlocutors in the Egyptian talk shows. Intra-sentential Code-Switching is the most predominant type of CS that is adopted by the participants in the Egyptian talk shows. It is utilized 363 times with the percentage of 91.9 %. As for inter-sentential Code-Switching, there are 20 instances of inter-sentential Code-Switching with the percentage of 5.1%. Additionally, the results show that tag Code-Switching is rarely utilized by the participants in the Egyptian talk shows. There have been 12 examples of tag Code-Switching with the percentage of 3%.

Finally, the present study sheds light on the different sociolinguistic factors that collaboratively work together to affect the code-switched utterances of the participants in selected Egyptian talk shows. Such variables include; education, occupation, social class, gender, age, religion and ethnicity.

## 5. Conclusion

In conclusion, Arabic-English Code-Switching is apparent in the speech of the participants in the Egyptian talk shows. This chapter presents the data, and the data collection procedures. In addition, it attempts to shed light on the different sociolinguistic variables that might affect the code-switched utterances of the Egyptian interlocutors. Furthermore, the analysis reveals the strong relationship between Code-Switching and persuasion and how the participants in the Egyptian talk shows manipulate numerous persuasive strategies while switching codes from Arabic into English in order to arouse the attention of the audience members and to support their arguments.

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