# Code-switching from the Jordanian Bedouin Dialect to the Jordanian Urban Dialect, in Amman: A Sociolinguistic Study

التحول اللغوي من اللهجة البدوية الأردنية إلى اللهجة المدنية الأردنية, في عمان:

دراسة لغوية إجتماعية

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**A thesis Submitted in Partial Fulfillment of Requirements for the Master of Arts Degree in English Language**

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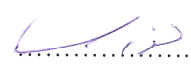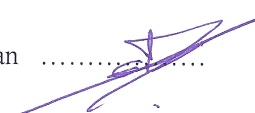
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# Dedication

This thesis is dedicated to my wonderful parents. Without your prayers and care I wouldn't be able to achieve my goal. I humbly dedicate this research to you.

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## Abstract

The study aims to investigate Code-switching from the Jordanian Bedouin dialect to the Jordanian Urban dialect, in Amman. The purpose of this study is to find out the domains where speakers of Jordanian Bedouin dialect code-switch their dialects to the Jordanian Bedouin dialect in Amman, the attitudes towards code-switching to Jordanian Bedouin dialect, and the reasons that result in in code-switching . In order to achieve the objectives of the study, the researcher selected a sample that consisted of (66) Bedouin dialect respondents who reside in Amman-Jordan .The instruments of the study were a community profile based on open ended interviews and a sociolinguistic questionnaire. Results showed that speakers of the Bedouin dialect code-switch between the two dialects in most social domains in Amman. In addition, Bedouin speakers code-switch their dialects at the work place, neighborhood, with relatives, friends and less with family members at home and while expressing emotional expressions. Although the attitudes towards code-switching

were negative, most speakers feel that it is important to code-switch in some cases when it is necessary. Jordanian Bedouin speakers in Amman believe that the Jordanian Bedouin dialect is switched to the Jordanian Urban dialect more often than the opposite. According to the results of the study, the majority see that female speakers code-switch more than males in Jordan. The study proves that the strong relationship between the speakers of the two dialects, marriage, affection and migrations are the most important factors that help in the occurrence of the phenomenon of code-switching. The study suggests several ideas for further research like conducting similar studies on Bedouin and Urban speakers in Jordan and nearby countries and also the importance of the factor of gender in code-switching between dialects.

**Key words** : Dialect  , Code-switching , the Bedouin Jordanian dialect , the Urban Jordanian dialect  .

# التحول اللغوي بين اللهجة البدوية الأردنية و اللهجة المدنية في عمان : دراسة لغوية إجتماعية

إعداد

عبدالله صالح المهيرات


بإشراف

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## الملخص

تتناول هذه الدراسه التحول اللغوي من اللهجه البدويه الأردنيه الى اللهجة المدنية في عمان . وتهدف الى إكتشاف استخدامها في مجالات متعدده , والعوامل المؤثره في حدوث التحول من اللهجة البدوية الى اللهجة المدنية في عمان وتوجهات المتحدثين باللهجة الأردنية البدوية نحو هذا التحول . ومن أجل تحقيق اهداف هذه الدراسه إختار الباحث عينه من هذا المجتمع تألفت من (66) متكلما باللهجة البدويه في عمان من أعمار و أجناس و مستويات تعليمية مختلفة. أستخدم الباحث أدوات متعددة اعتمدت على إستبيان لغوي إجتماعي ومقابلات . أظهرت النتائج أن المتكلمين باللهجة البدوية يحولون لهجتهم في معظم المجالات الإجتماعية في عمان , بالإضافة إلى مكان العمل , الجوار , مع الأصدقاء والأقارب وبشكل أقل مع أفراد العائلة. على الرغم من أن مواقف المتكلمين باللهجة البدوية سلبية إتجاه التحول اللغوي الى اللهجة المدنية إلا أنهم يؤمنون بتحول اللهجة خصوصا عند الضرورة . خلصت الدراسة الى أن التحول من اللهجة البدوية الى المدنية يحصل عند الإناث أكثر من الذكور و أن التحول يحدث في عمان من اللهجة البدوية الى المدنية أكثر لا العكس . أظهرت النتائج أن العلاقة القوية بين المتكلمين باللهجتين البدوية والمدنية, الزواج , الميول العاطفي , والهجرات تعتبر من أهم العوامل اللتي تساعد على حدوث التحول من اللهجة البدوية الى اللهجة المدنية في عمان . تقترح الرسالة للباحثين أن

يتناولوا مواضيع لها علاقة مثل إجراء دراسات على اللهجتين البدوية والمدنية في الأردن والدول المجاورة ، وأهمية جنس المتلكم في التحول بين اللهجات .

كلمات مفتاحية : اللهجه ، التحول اللغوي ، اللهجة البدوية الأردنية ، اللهجة المدنية الأردنية .

# Chapter One

# Background of the study

## 1.0 Introduction

This chapter starts with a background of the study followed by detailed information about the -Jordanian Bedouin dialect, the urban dialect in Jordan, and Code-switching (CS). Then it sheds light on the statement of the problem, objectives, questions, significance, and the limitations and limits of the study; followed by a conclusion with the definitions of a few terms.

## 1.1 Background of the Study

Arabic has many dialectical varieties including the standard form which is used in formal speech whereas dialectical varieties are used more than standard between native speakers of Arabic in some social domains. The diversity of the Arabic dialect is quite stunning specifically in the Hashemite kingdom of Jordan, causing many linguistic phenomena such as: CS, code-mixing, and dialect change.

Although there is a common Jordanian dialect generally understood by most Jordanians, there are regional distinctions in various parts of the country with unique pronunciation and vocabulary. Jordanian Arabic falls into three main groups: Rural Jordanian Arabic, Bedouin Jordanian Arabic and Urban Jordanian Arabic.

Amman, the capital city of Jordan, is a melting pot for original Jordanian dialects and migrating dialects. Jordan has always kept up with new changes and welcomes many people from nearby countries such as: Palestine, Iraq, Lebanon, and recently Syria. These immigrants carried with them their own dialects which were mostly urban and Fallahi dialects. According to Kanovsky (1967) when Palestinians migrated to Jordan, the Jordanian government and the people welcomed the refugees and treated them differently from other neighboring countries. He stated that, "Unlike the other Arab states, Jordan granted Jordanian citizenship to all the refugees in its territory, and made efforts towards their integration and absorption in the kingdom," (p.4)

Since the original Jordanian dialects were in contact with the new migrating dialects, CS between dialects is widely noticed among speakers of a Jordanian Bedouin dialect and urban dialects in Amman. This is because it is considered an economical and financial center for Jordan as well as it has no formal dialect associated with the region.

In many cases, migration leads to dialect contact, especially if the migrating people use the same language with different varieties; for example the gulf and the Israeli-Palestinian war refugees in Jordan had great influences on the dialects of Jordan. Those migrations may lead to change, occasional switching to the migrated dialect, or even to the host dialect.

Shami (1999), in his article *Emigration dynamics in Jordan, Palestine and Lebanon* stated that, "Jordan has been a sending as well as receiving country," he added that Jordan sent a substantial number of migrant workers to the Gulf countries and in 1990 there were 605,000 Palestinians and Jordanians in the Gulf countries. Nearly 30,000 of them went back because of the Gulf war. As pointed out by Holes (1995) "which of the communal dialects which could potentially become the basis of the new (urban) standard actually ends up becoming it or making the major contribution to it depends not just on the size of the community that speaks it but at least as much on that community's political importance, which can change over time." (p. 285) Holes indicated that an example of the migrating urban dialects have great influence on the host dialects in urban places such as Amman and Irbid. On the other hand, the immigrants face many challenges whether to keep actively using their own dialect, to shift to the dominant host dialect, or to use their own dialect side by side with the host dialect. Thus, the use of the urban dialects side by side to the ones in Amman is leading to CS between the two dialects.

In such cases speakers may code-switch between two dialects or within sentences involving phrases or words. According to Myers-Scotton (1993), the linguistic variety in CS may be different languages, dialects, or even styles of the same language. She added that CS is either

inter-sentential or intra-sentential. Inter-sentential CS involves switches from one language to the other between sentences, whereas intra-sentential switching occurs within the same sentence, from single-morpheme to clause level.

Muysken (2000) indicated that CS frequently occurs between the turns of different speakers in the conversation, or sometimes between utterances within a single turn. It can even occur within a single utterance. In order for readers to identify the reasons or functions of switching, the approaches taken by the experts in studying CS are very important. In addition, utterances containing CS are similar to those of one linguistic variety alone in terms of discourse unity. In other words, when the switching occurs within a single sentence, the elements from the two different languages generally are joined together.

## 1.2 Jordanian Bedouin and Urban dialects

According to Fishman (1972), "Speech communities and their varieties are not only interrelated systems; they are completely interdependent systems as well." (p.18)  Following Fishman (1972), a useful distinction can be occasionally made between dialects and varieties. According to him the term variety is frequently utilized in the sociology of language as a nonjudgmental designation. The very fact that an objective, unemotional, technical term is needed in order to refer to a kind of language is in itself an indication that the expression "a language" is often

a judgmental one. A term that is indicative of emotion and opinion, as well as a term that elicits emotion and opinion. As a result, we will use the term "variety" in order not to become trapped in the very phenomena that we seek to investigate. Namely, when and by whom a certain variety is considered to be a language and when and by whom is it. " (p.21.)

Ferguson (1968) stated that in Jordan one dialect has a greater prestige or clarity of articulation than do others. He stated that every speech community has attitudes and beliefs "about the language of the community as well as about other languages and language in general. He discussed in his article the beliefs about Arabic: the superiority of Arabic, the classical-colloquial diglossia, dialect rating, and the future of Arabic. He added that that the typical speaker of Arabic "regards his own dialect as the nearest to classical, the easiest to learn, and the most widely understood of the colloquial dialects."

Local varieties in Jordanian Arabic are divided into three main types: rural, urban, and Bedouin. According to Abdel Jawad (1986), on one hand, the urban dialect is mainly spoken by city dwellers who came to Jordan  from neighboring urban centers including Palestinians, Lebanese, and Syrians. Speakers of this dialect reside mainly in Amman, Zarga, and Irbid. On the other hand, the Bedouin dialect is spoken by

members of different Jordanian tribes who live in nomadic life in the deserts of northeastern, eastern, and southern Jordan.

Al-Sughayer (1990) referred to the Bedouin dialects of Jordan as the "Bedouin dialect." According to him, "this dialect is said to have developed as a result of nomadic migrations from Arabia into the Syrian Desert." Sakarna (1999) studied the Abbadi dialect, which is considered a Bedouin dialect and dealt with the Bedouin dialect in Jordan. Sakarna showed that the term Bedouin dialect is inaccurate because it has more than one variety. He noted that "there are six different publications that study five Bedouin dialects in Jordan which include the dialect of Bani Hassan tribe, the dialect of Hiwetat tribe, the dialect of Al-/A9ajarma /tribe, the dialect of Bduul tribe, and the dialect of /Al-9abadi/ tribe." (p.17.) He also added "Arabic spoken in Jordan as the "Bedouin dialect" is open to question because we lack empirical evidence that shows that the Arabic spoken in these dialects are identical.

The urban dialect is considered as a prestigious dialect according to Abdel-Jawad (1986). He also claimed that the urban Jordanian dialect is "prestigious" relative to both the rural and Bedouin dialects. He labeled the rural and Bedouin ones as stigmatized and talks of covert prestige in relation to what he term "Bedouin". However, the fact that Amman is an

urban city helped the speakers to wisely use it, but one should notice that most speakers still use both Bedouin and urban dialects side by side in Jordan.

Patai (1967) discussed the Bedouin Jordanian dialects linguistically and even gave some historical information about them. According to him each family has a SHEIKH as the head of the tribe who is responsible culturally about his tribe. Generosity, honor, dignity, local identity, and respect for tradition are among the ethos of the Bedouins in Jordan. According to Patia the Bedouins in Jordan have already settled and formed villages and towns. It can be assumed that the majority of villages on the East Bank of the Jordan river developed from such tribal settlements. On the other hand, Kazziha (1972) clarified that some of the Bedouins settled in these villages or towns a long time ago. Those who settled in Amman are among those who are at the stage of sedentarization. Yet Bedouins in such villages still consider themselves tribes.

Those settlers in Amman are still loyal to the tribe and to the head of the tribe who might be living in another village or outside Amman itself. They are still proud of their Bedouin origins. Linguistically, it is true that their attitude is strong towards their dialect and they even consider it closer to the standard language or the proto-language. Furthermore, the researcher discussed the Bedouin attitudes towards the

phenomenon of CS between their dialect and the urban dialect; especially those who live in Amman.

Abdel-Jawad (1981) indicated that the urban dialect is the dialect of those who came to Jordan from urban centers in Palestine, "(urban) - referring to those who came from urban centers in Palestine. We will refer to them as /□/ dialects." (p.72) Whereas he referred to the Bedouin dialect as the dialect which is mostly spoken by those who came from tribal origins in Jordan "(Bedouin) or semi-Bedouin representing those who came from a tribal origin or from various parts of the East Bank of Jordan and the Southern parts of Palestine. We will refer to them as / □ / dialects." (P.72)

## 1.3 Statement of the Problem

The issue of dialect in contact always raises considerable interest among scholars and linguists. The use of different dialects in a community leads to the appearance of one of these dialects as a main common one. In the case of Amman the Urban dialect appears as a prestigious one among young speakers especially females. Sometimes it is considered so shameful to code-switch from Bedouin to urban because of some social boundaries. CS from the Jordanian Bedouin dialect to the urban dialect in Amman occurs when those dialects are in contact.

**1.4 Objectives of the Study**

The current study aims to achieve the following objectives:

1. To explore the reasons that result in CS from the Jordanian Bedouin dialect to the Jordanian Urban dialect, in Amman.

2. To find out the domains of CS from the Jordanian Bedouin dialect to the Jordanian Urban dialect, in Amman.

3. To analyze Jordanian Bedouin speakers' attitudes toward CS from the Jordanian Bedouin dialect to the Jordanian Urban dialect, in Amman.

## 1.5 Questions of the Study

1. Why do Jordanian speakers of the Bedouin dialect code-switch to the urban dialect in Amman?

2. In what domains do Jordanian speakers of the Bedouin dialect code-switch to the urban dialect in Amman?

3. What are the attitudes of Jordanian Bedouin speakers towards CS between the two dialects?

## 1.6 Significance of the Study

Sociolinguistic studies that investigate CS in the Middle East are frequent, but studies that dealt with the two previously mentioned linguistic phenomena are very few as they received very little attention, if any. This study is expected to fill a gap in the empirical literature that is

related to the issue of CS between speakers of two dialects and may help other researchers who are conducting research on similar phenomena. Finally, the current study is expected to benefit users of the two Jordanian dialects to know more about their dialects and to maintain using their original dialects .

## 1.7 Limitations of the Study

This paper investigates a relatively small sample of Bedouins and urban speakers in Amman. It is also limited to the instruments that are being utilized in the study. Its results thus, cannot be generalized to the whole Bedouins and urban dialects of Jordan or to other ethnic minorities there.

## 1.8 Limits of the Study

The current was conducted in Amman, Jordan during the Academic year 2014-2015. Its findings are thus limited to the mentioned time and place.

## 1.9 Definition of terms

**CS:** Wardhaugh (2010) defined CS as a particular dialect or language one chooses on any given occasion and the communication system used between two or more parties. **Operationally,** it is used in this study to refer to the case when a speaker of a Jordanian Bedouin or Urban speaker starts a sentence with a dialect and ends it with another dialect.

**Dialect:** Variants or varieties of a language used by different speakers who are separated by geographic or social boundaries Francias (1992). **Operationally**, it is used in this study to refer to the Bedouin and the urban dialects in which they are considered Jordanian dialects.

**Rural Jordanian dialect (Fallahi ):** according to this study , the rural dialect is spoken by Jordanian villagers or village-born city dwellers .It is spoken in the north and west of Amman between Salt and Irbid .It is also spoken in the remaining part of the Hauran area of southern Syria. One of the major features of this dialect is the pronunciation of /q/ as[□] and /k/ as mostly [t□].

**Bedouin Jordanian dialect**: according to this study, the Bedouin dialect is the dialect which is spoken by Jordanian Bedouins mostly in the Badia and by some members or Bedouin tribes in Amman. One of the major features of this dialect is the pronunciation of /q/ as[□].

**Urban Jordanian dialect**: this variety appeared in Jordan after the designation of [Amman](#) as capital of the Jordanian kingdom early in the 20th century. It is the result of merging the dialects of the populations that

moved from Hauran (northern Jordan), Moab (southern Jordan) and later Palestine into Amman. It exhibits features of the Arabic varieties spoken by these populations. One of the major features of this dialect is the pronunciation of /q/ as [□]**.**

# Chapter Two

# Review of Literature

## 2.0 Introduction

Much research has been done on CS phenomenon among language and dialects speakers around the world. This chapter covers some theoretical and empirical literature. The theoretical literature elaborates on the different terms used to describe the Jordanians and their dialects and addresses literature related to CS and dialects in contact. The empirical part describes studies that dealt with CS and dialects in contact not only in Jordan and the Middle East but also in the world at large.

## 2.1 Review of Theoretical Literature Related to the Term "CS "

According to Sert (2005), CS can be used for self-expression and as a way of modifying language for the function of personal intentions. It is also used to establish a kind of intimacy among members of a bilingual community. In this regard, CS is a tool for creating linguistic solidarity particularly between individuals who share the same cultural identity.

CS is broadly used in linguistics and a plethora of related fields. It is an alternate use of two or more languages, dialects, styles, or anything that registers within the same utterance. Gumperz (1982) suggests that

linguists look at CS as a discourse or a communicative option for a bilingual member in a speech community at the same basis as switching between style or dialects. Switching in both cases would serve as an expressive function and have pragmatic meaning.

According to Gumperz, codes are correlated to political and cultural identity in some speech communities. He adds that CS is not a uniform phenomenon (i.e., the norms vary from group to group, even within what might be regarded as a single community has pointed out.) For example, "Each communicating subgroup tends to establish its own conventions with respect to both borrowing and CS,' and that factors such as region of origin, local residence, social class, and occupational niche are involved in defining the norms." (p. 69) In addition, Gumperz (1982) identifies five major functions for conversational code- switching. The functions are as follow:

1. CS can be used to indicate that the speaker is quoting another speaker.

2. Speakers may switch to specify their addressee.

3. Speakers may switch because of emotional associations with different languages or because specific expressions come to mind more readily in language that in another.

4. Speakers may repeat the same content in each of their languages in order to clarify or emphasize a certain message.

5. The main content is expressed in a language while extra detail is rendered in another to provide emphasis through linguistic contrast.

The significance of studying CS strategies leads to better understanding of the sociolinguistic behavior of CS. Heller (1988) states that in some communities the use of CS is not only extensive but is also considered a normal way of speaking. Heller claims that, "CS provides a clear example of the ways in which individuals draw on their linguistic resources to signal changes in the different aspects of context which they wish to foreground, to make salient… CS provides a clear example of the ways in which individuals draw on their linguistic resources to signal changes in the different aspects of context." (p. 10)

Myers-Scotton's (1993) shows that each language in a speech community is associated with a particular social role, which are called speakers' rights and obligation sets. Myers -Scotton uses the markedness to show how speakers negotiate their identities. By speaking a particular language, a speaker understands a situation and role within the context. By using more than one language, interlocutors may start negotiation over related social roles. Myers-Scotton assumes that speakers must exchange in some ways a mutual understanding of the social meanings of

each available code. If similar norms do not exist, speakers would have no basis for understanding the significance of particular code choices.

According to Romaine (1994) CS is a very common phenomenon and it occurs in a variety of forms for many reasons. He states that, "Many linguists have stressed the point that switching is a communicative option available to a bilingual member of a speech community on much the same basis as switching between styles or dialects is an option for a monolingual speaker. Switching in both cases serves an expressive function and has a meaning" (p.60)

Crystal (1997) identifies the need to express solidarity with a social group as another factor. Such a switch may also be used to exclude from the social group other people who are not conversant with the language. He argues that CS may also be influenced by the speaker's attitude towards the listener, which attitude may range from being friendly, irritated, distant, ironic, jocular, emphasis, to displeasure. He adds that possible motivation could be the need to express solidarity with a social group.

Fasold (1997) commented on CS that the speaker may want to be seen as a member of some 'background' group or social group that is not

present or may want to dissociate him or herself from that group. He contended that mere use of a word or phrase from another language constitutes code-mixing.

Myers-Scotton's (1998) indicated that speakers might make use of CS into the marked language to merge and belong to a specific group. In a classroom context, the marked language could be interpreted as a native language. Although there are different views on the use of the native language and the target language, speakers cannot reject the fact that most of the time they switch between the native and target languages when interacting with one another. It is therefore of particular importance to examine what previous studies have found regarding the functions for using the native language. She concluded that CS as an unmarked choice is spread among people that belong to similar social classes, such as people who belong to the same age, working organization, or come from the same community. The dual identities that the members of the verbal communication share influence the language choices they make. For this reason, several CS constraints are usually suggested based on the country and language that are specific for the CS.

Wardhaugh (1998) argues that metaphorical switching is influenced by the topics of the conversation and is not influenced by the social

situation. He claims that metaphorical CS has an affective dimension and people tend to change the code as they redefine the situation: formal to informal, official to personal, serious to humorous, and politeness to solidarity. He adds that metaphorical CS used by the people to show how speakers employ particular language to convey information that goes beyond their actual words, especially to define social situation. Metaphorical CS occurs when a change of topic requires a change in the language used. However, if the speaker may switch within a single sentence, one sentence is expressed in one variety and the next sentence in another variety. He finally views that people switch to the interlocutor's language when they want to show politeness to strangers.

Trudgill (2000) states that speakers use CS for manipulation or influential purposes. Also, interlocutors switch codes to define the situation as they wish and convey the intended meaning and personal intention. Edwards (2004), indicates that the switching from one variety of a language to another is considered as a CS behavior. CS in linguistics describes an individual repeatedly replacing one or more dialects, languages, or language registers with another as he/she speaks. The switch can occur with words, sentence structure, sound of word parts, and meaning. CS is different to the presence of two language feature combinations existing in one language. Attitudes towards CS are mostly

negative because in many instances it is identified as a lack of knowledge and skill in one particular language.

Wardhaugh (2010), in his book *An introduction to Sociolinguistics* elaborates that: code is defined as the particular dialect or language a speaker chooses on any given occasion and the communication system used between two or more parties. He asserts that, "Most speakers command several varieties of any language they speak, and bilingualism, even multilingualism, is the norm for many people throughout the world." (p. 98)

He also equated code with language, further describes the two kinds of CS as: situational, is when the languages used change according to the situations; and metaphorical, occurring when the languages used change according to the topics, for which " The choice encodes certain social value." (p.101) He adds, "It is possible to refer to a language or a variety of a language as a code. The term is useful because it is neutral. Terms like dialect, language, style, standard language, pidgin, and creole are inclined to arouse emotions. In contrast, the 'neutral' term code, taken from information theory, can be used to refer to any kind of system that two or more people employ for communication." (P .88)

## 2.2 Review of Theoretical Literature Related to the terms "Dialects " and " Dialects in contact "

Altoma (1969) discussed the use of both Standard Arabic and Colloquial. Accordingly, the use Standard Arabic is considered more prestigious than the dialectical Arabic in which he states, "In spite of its use as the dominant medium of the spoken word in conversation and in various cultural or artistic contexts such as songs, stage and movies, the colloquial [DA] lacks the prestige enjoyed by the Classical (SA) and is looked upon, often with a considerable degree of contempt, as a stigma of illiteracy and ignorance." (p.3)

Myers-Scotton(1993) states that, "A major motivation for using one variety rather than another as a medium of an interaction is the extent to which this choice minimizes costs and maximizes rewards for the speaker." (p.100) On the other hand, Scotton adds that, "A major motivation for variety in linguistic choices in a given community is the possibility of social-identity negotiations." (p.111) According to Myers-Scotton (1997), "People exploit the possibility of linguistic choices in order to convey intentional meaning of a sociopragmatic nature." (p.57) Myers-Scotton clarifies the importance of immigration on the dialects I contact case.

> "First language attrition among adults often happens among immigrants when they join a community where another language is sociolinguistically dominant

and the speaker become bilingual in this language. Of course, under such circumstances, language shift by the second generation often occurs." (p.225)

Trudgill (1995) illustrates that the speakers tend to fit their speeches in accordance with the settings they may find themselves in. This usually happens in when there are two or more varieties within the same community. He adds that, "The same speaker uses different linguistic varieties in different situations and for different purposes." (p.84) He also observes that, "All languages, and correspondingly dialects, are equally good as linguistic systems." (p.8)

According to Mesthrie (2000), earlier explanations on language variation within a dialect area fell into one of two categories: dialect mixture and free variation. "Dialect mixture implies the coexistence in one locality of two or more dialects, which enables a speaker to draw on one dialect at one time, and on the other dialect(s) on other occasions. Free variation refers to the random use of alternate forms within a particular dialect (for example, two pronunciations of *often*. With or without the *[t]* sounded). The proponents of these views assumed that linguistic analysis excludes the choices that speakers make." (p.77)

According to Versteegh (2001), "It remains difficult in the Arab world to arouse interest in the dialects as a serious object of study. Many

speakers of Arabic still feel that the dialect is a variety of a language without grammar, a variety used by children and women, and even in universities there is a certain reluctance to accept dialect studies as a dissertation subject." (p. 132) He observes that Arab informants often infuse their elicited Dialectical Arabic speech tokens with different Standard Arabic elements due to their perception of the prestige associated with the standard language.

Edwards (2004) claims that in linguistics an individual repeatedly replacing one or more dialects, languages, or language registers with another as he/she speaks. The switch can occur with words, sentence structure, sound of word parts, and meaning.  is different to the presence of two language feature combinations existing in one language. He also adds that the switching from one variety of a language to another is considered as a CS behavior.

## 2.3 Review of Empirical Literature

Blom and Gumperz (1972) studied CS between dialects in Hemnesberget, a small village in Northern Norway, to examine the verbal behavior in this village. They concluded that there are formal and informal functions of dialect switching played in various social settings and events, yet this CS was chiefly concerned with the analysis of conversational events and the role of switching in composition of a speech situation. Two Hindi dialects were compared in Hemnesberget; Bokmal which is marked as standard and Ranamal which is marked as local. The use of the local dialect appeared in frequent interaction with neighbors. In contrast, the use of the standard dialect was prominent in more formal communication like lectures. However, the verbal repertoire was identified in social and linguistic terms. The linguistic disaggregation of dialect and standard was conditioned by social factors.

Hussein (1999) conducted a study on Jordanian university students' attitudes towards CS to find out when and why they code-switch and the most frequent English expressions that they use in Arabic utterances. The questionnaire he used displayed that the students had negative and positive attitudes towards CS with English in Arabic utterances. The results indicated that students used CS with English for many of reasons. The most important reason was the lack of Arabic equivalents for English

terms or expressions. Finally, there was a frequent use of a variety of English expressions.

Al-Wer (2007) investigated the formation of the dialect of Amman. The data collected was 25 hours of recorded material on sociolinguistic interviews, providing samples across generation groups of two of the main input dialects: Salt from the Jordanian side and Nablus from the Palestinian side. Three generations were represented as (grandparents, parents, and their children). She concluded that (1) the first generation speakers arrived in the city as adults. They spoke the dialects which they had acquired as children in their home towns. (2) The first native-born generation, were not only exposed to the dialects of their parents, but were also exposed to a wide range of variations. On the other hand, mixture of features from more than one dialect stock was still present in their speech as adults. (3) The second native-born generation, some aspects of the koineisation process. There is an evolution of norms, stability of usage, and reduction of the extreme variability found in their dialects. In addition it involves regularization in the linguistic system itself.

Nawafleh (2008) also discussed the way people in Jordan communicate using different dialects especially colloquial Jordanian. People use

different dialects to mark their identity that embodies their cultural, ethnic, social, economic, and religious backgrounds. He conducted a study which aimed to illuminate the way people in Jordan communicate and the phenomenon of CS between English and Jordanian Arabic. He looked process of communication as an identity defining patterns from which we can trace the cultural, ethnic, social, economic and even religious factors. Nawafleh concluded that the phenomenon of CS is mutable and can lead to some serious mutations in the Arabic language; and that such changes may cause Arabic to lose its aesthetics as it has powerful meanings and expressive capacities.

Herin (2010) discussed the traditional dialects in Amman. The methodology and speakers focused on obtaining samples of speech from the oldest and least mobile members of the community. The sample of the study was not from Amman itself but from a nearby town within the governorate named Fuheis. She found no variation between [g] and glottal stop in the 15 hours of recordings. The different use of /q/ Qaf in Arabic as glottal stop or / □ / is a recent behavior in Jordanian dialects and that it emerged as a result of contact with non-local dialects. This indicated that the variation has been circulating more or less among the same social groups without diffusing across to other social groups or older age cohorts.

Al-Omosh and Matarneh (2010) investigated the spread of CS in the Jordanian social setting. They also examined Jordanians' attitudes toward the spread of code-switches in different social settings, the rationale behind the spread of code-switches, the role of media, and the types of code-switches. The data was collected throughout three hundred questionnaires in Amman and corpus consisting of more than two hundred code-switches over a period of more than two years, which was first derived from natural conversations made by Jordanians. The corpus of the study came from 42 people. Most of the participants were ages from 18 to 43. Tape recordings were recorded in different social settings without telling the participants that their discourse was being taped. The study results were as followed:

1. Most of the respondents thought that code-switches were commonly used by Jordanians in different social settings.

2. The majority of the participants also believed that impressing other people was the real reason behind the existence of this phenomenon.

3. Media played a very important role in the infiltration of English switches into Jordanian social settings and Jordanians used English switches at an intermediate level.

4. The majority thought the spread of English code switches might pose a linguistic threat to Jordanian Arabic where children and

adults were more linguistically influenced by the spread of code-switches on Arab TV channels.

Akande, Okanlawon and Akinwale (2011) investigated the attitudes of some university students towards CS. Data was collected from respondents who were chosen from institutions located in the Southwestern part of Nigeria. A structured questionnaire was administered to the respondents whose ages ranged between sixteen and fifty-five years. The social variables tested included qualifications/programs and schools. The study revealed that the overall attitude of Nigerian students to CS was largely positive. It also showed, among other things, that students on degree programs are more positively inclined to use CS than those on other programs. Out of 245 subjects who participated in the study, 54.7% had a favorable attitude to CS while 45.3% did not.

Afizah and Al-Hourani (2013) investigated that the occurrences of CS in daily conversation among five Jordanian speakers in Malaysia. The study aimed at investigating the circumstances and the factors that affect CS among the Jordanian speakers within their daily conversation. The data included recordings of conversation and short interviews among five bilingual Jordanian speakers who are living in Malaysia. The results of

the study revealed that there are four circumstances which can influences the respondents to CS and these are: familiarity among respondents, the setting, change of topics in discussion, and their ages.

Albirini (2014) investigated the socio-pragmatics of dialectal CS by Al-'Keidaat Bedouin speakers. The study examined the role of pragmatic and capital-related factors in CS in an understudied Arabic-speaking group, namely Al-'Keidaat Bedouins in Syria. Audio-recorded data was collected from two Bedouin wedding parties and 37 interactions involving Bedouins in the workplace. The study showed that Bedouin speakers use their multi-dialectal package mainly to manage their self-representation in relation to other speakers, enhance their ability to access different forms of social capital, and maximize their benefit from social interactions with different speakers. The study resulted that that the speakers' use of their linguistic repertoires is more socio-pragmatically driven than based on the often-invoked prestige of specific language varieties.

## 2.4 Summary

Having reviewed the previous theoretical literature and empirical studies related to the study, the researcher concludes that CS as a phenomenon varies from speaker to another according to the place and the variety that the speaker uses. CS and dialect contact among those speakers are highly affected by a large number of factors and they have different kinds of attitudes towards the phenomenon which in turn result in a unique set of findings for each one of languages and varieties of languages that have been investigated.

# Chapter Three

# Methodology and procedures

## 3.0 Introduction

This chapter illustrates the methodology and the instruments of the study. In order to guarantee the highest degree of scientific integrity and accuracy, the researcher utilized a multiple data gathering approach in which different means were effectively used. The chapter comments on the sample of the study. The chapter describes the instruments used and discusses the validity and reliability of them. Finally, the chapter ends by listing procedures of the study. The researcher uses descriptive analytical design method in order to conduct the current study.

## 3.1 Population and Sample of the Study

The population of the study consisted of speakers of Bedouin and urban dialects who live, study, or work in Amman. The selected sample consists of 66 informants who use the Jordanian Bedouin dialect, whereas the participants were students who are enrolled in BA and MA programs from three different universities. The sample of the study was chosen as followed: 32 students from The University of Jordan, 28 students from The Zaitona Privet University and 6 students from The Middle East University.

The study took into consideration the reasons why the speakers of Bedouin dialect code-switch to the urban dialect in Amman, and investigates the speakers' attitudes towards the phenomenon of CS from Bedouin to urban. In order to use the participants the researcher used three strategies:

First, the "snowball" by Chadwick, Bhar & Albrecht's (1984) technique for interviews which was actualized particularly for the interviews procedure, included getting to subjects through requesting members of the group to name other members they know, and who show the same features related to the study.

The second technique used in the study is "in-group-assistance" method according to the method of Bickerton (1971) who recommended that the use of this technique is to enable the researcher to obtain good results, and skip respondents who might not give particular data to strangers. Therefore, Bickerton claims that those assistants in the process of this technique (in- group-assistance) are considered a part of the speech community, and are significant elements for the sample of the study.

The third strategy used in the study in distributing the questionnaire is the personal contact which states that the researcher can use this technique to approach the subjects via friends of friends, and acquaintances of acquaintances.

Three friends of the researcher helped in distributing and gathering the questionnaire among other students (participants). Moreover, they asked their colleagues to distribute the questionnaire to other Bedouin speakers. The selected sample are people who speak the Jordanian Bedouin dialect and are studying, living, working, and so forth in Amman.

The selected sample of the study exhibited more than a few important demographic varieties such as different gender, age, original dialect, and place of living; mostly used dialect of the mother and finally the most proffered dialect to be used in daily conversation. The demographic characteristics of the sample of the study appear in Table (1).

**Table (1):The Distribution of the Demographic Characteristics of the Participants**

|  |  | Frequency |
|---|---|---|
| Gender | Male | 29 |
|  | Female | 37 |
| Original dialect | Bedouin | 66 |
| Age | Less or equal 20 | 27 |
|  | from 21-25 | 20 |
|  | from 26-30 | 8 |
|  | More than 30 | 11 |
| Place of living | Amman | 29 |
|  | Al-Salt | 8 |
|  | Irbid | 1 |
|  | Zarqa | 7 |
|  | Al-Karak | 12 |
|  | Madaba | 9 |
| The mostly used dialect by the participant's mothers | Bedouin | 47 |
|  | Urban | 19 |
| The preferred dialect in daily conversation | Bedouin | 37 |
|  | Urban | 29 |
|  | Total | 66 |

# 3.2. Instruments of the Study

In order to conduct the current study, the researcher used three instruments: the community profile, interviews, and a sociolinguistic questionnaire.

## 3.2.1 The Community Profile

The researcher established a community profile, which contained historical background about Bedouin and urban dialects. To establish the community profile, the researcher read the available literature on the community despite its scantiness and then distributed seven copies of a pilot questionnaire among members of the community to get general information about the community.

Since initially the researcher did not have sufficient information about the Bedouin and the urban dialects, he designed a pilot questionnaire which contained open-ended questions concerning several aspects of the Jordanian history, social life, and linguistic background. The information received from the pilot questionnaire helped the researcher in building the community profile, and designing the form of the main interview.

### 3.2.2 Interviews

Open ended questions and short interviews provided information that the structured written responses could not provide. They gave the researcher the chance to ask further questions, and to observe the interviewee expressions and feelings while answering the questions as he gave instant answers rather than thinking of what the researcher wants to hear. However, it is difficult to choose a sample randomly in Amman because in a Jordanian society, unlike Western societies, it is hard to conduct an interview (especially a tape-recorded interview) with any person who is not related to the interviewer, especially females. The sample is also supposed to include women. This complicates the process and makes it much more difficult.

The researcher relied heavily on the interviews to gather data for the following reasons. First, it helped him in gathering the community profile data that contain information about the Jordanian Bedouins and urban people who settled in the capital of Jordan. Second, to get deep insight into the dialect contact among the Jordanian society. Finally, the interviews helped in constructing the linguistic questionnaire.

The interviews were open-ended and conducted informally with a number of ordinary members in the Jordanian society. Most of the participants were Bedouin or urban dialect speakers. A few interviews were recorded but others were not because some of the participants were

females and it is not acceptable to some people to tape-record their speeches. Upon convenience of the interviewees' time and place, the researcher set the date and time of each interview in advance.

First, the researcher introduced himself and gave a brief summary of his research and its objectives. Then, he asked the interviewees various questions related to their history, origins, and attitudes about the phenomena. During the interview, several questions were raised through the context, which in turn helped the researcher to gain valuable information about the community.

After getting the necessary information about the community profile, the researcher asked some of the interviewees to provide him with detailed information about their dialects, the phenomena of CS, the reasons behind that phenomena, and finally their attitudes about CS between their dialects and other dialects.

### 3.2.3 The Sociolinguistic Questionnaire

The questionnaire contained three sections. The first section elicits personal and biographical data. The next three sections were designed to provide the information needed in order to answer the questions of the study, about reasons, circumstances and attitudes toward CS from the Jordanian Bedouin dialect to the urban dialect in Amman.

The second section, titled "Domains of Dialectical CS" aimed at finding the domains in which the informants code-switch their own dialect to other dialects. The informants were asked to choose the suitable answer from the following options:

| **Only** | **Mostly** | **Both Bedouin** | **Mostly** | **Only** |
|----------|------------|------------------|------------|----------|
| **Urban** | **urban** | **and urban** | **Bedouin** | **urban** |

One hundred and fifty copies of the questionnaire were distributed and only collected one hundred and twenty copies by the five assistants then the researcher divided the questionnaires into male and female informants in order to get the needed results. Only 66 Bedouin informants were analyzed and the other 44 questionnaires helped the researcher to get further information about the sample of the study  . The five assistants were friends of the researcher who are enrolled in MA and BA programs in the three different universities mentioned above under the

subtitle *population and sample of the study.* There were two copies for the questionnaire: Arabic (see appendix D) and English (see appendix C).

The questionnaire began with a converting letter that contained the name of the researcher, the title of the study, and some instructions on how to fill it up. The first section was the demographic information for the participants, which contained demographic varieties such as different gender, age, original dialect, place of living, mostly used dialect of the mother, and finally the most preferred dialect to be used in daily conversation. The mother's dialect was mentioned because it is considered important to help the speaker use his/her mother's dialect if his/her dialect is different.

The third section was concerned with the Jordanian's attitudes towards Bedouin and urban CS. Employing a five-point Likert scale, the participants were asked to check one of the choices that measures the degree of their agreement or disagreement as shown below:

**Strongly disagree   Disagree   Uncertain   Agree   Strongly agree.**

The subjects then had to choose one of them which affected the degree of their agreement or disagreement.

The fourth section of the questionnaire aims at exploring the factors that support the use of CS. This part contained statements that reflected

the factors that support the use of Bedouin and urban dialects CS. The choices were also based on the on the Likert scale that showed the degree of the participants' agreement or disagreement.

## 3.3 Validity of the Questionnaire

To insure the validity of the questionnaire, a panel of university professors, who have teaching experience in linguistics and education, were requested to determine the face and the content validity of the questionnaire. They were asked to provide their comments, notes, and recommendations on the appropriateness of the questions. The professors were very helpful and provided the researcher with valuable suggestions and recommendations. Then, the researcher adhered to the suggestions and amendments as recommended by the professors.

## 3.4  Reliability of Questionnaire

The researcher conducted a pilot study at the first week of January 2015 in order to achieve a high degree of reliability of the questionnaire. The researcher purposively selected five friends who did not belong to the sample of the study to fill up the questionnaire. Five days later the researcher distributed the questionnaire to the same five friends. Cronbach alpha measure of consistency was used in order to gauge and measure the reliability of the questionnaire. The estimated result was

0.88, showing that the questionnaire items were consistent. See panel of experts appendix (x).

## 3.5 Data Analysis and Statistical Treatment

The researcher collected the raw data from the responses to the questionnaire, and then analyzed them in terms of percentages and frequencies. Afterwards, the researcher displayed them in tables as followed: See tables( 2.a , 2.b , 3.a ,3.b .4.a , 4.b , 5.a , 5.b , 6.a ,6 .b , 7.a,7 .b , 8.a and 8.b )

The responses of all items of the questionnaire were recorded manually by using a summary sheet. The results were tabulated, and each table described a certain topic, with a title, a number, and was accompanied with comments and description of the higher and lower rates. The results were presented in terms of percentages and frequencies. The researcher interpreted the obtained data and highlighted their consistency with the findings of other researchers mentioned in the related literature.

## 3.5. Procedures of the Study

To conduct the study the researcher followed the steps below:

1. Reading a number of previous studies that were related to CS, dialectical CS, dialects in contacts, and historical background about the Bedouins and Urban people in Jordan.

2. Setting forth the research questions and its objectives which utilize readings from previous studies and thus the three elements of the study were established.

3. Designing a pilot questionnaire and distributing it to a limited group of Bedouin and Urban dialects speakers.

4. Conducting interviews with Bedouin dialect speakers.

5. Establishing the community profile.

6. Preparing the questionnaire.

7. Establishing the validity and reliability of the instrument.

8. Obtaining a letter of permission from the Middle East University to facilitate and give assistance to the researcher.

9. Giving out the questionnaire in addition to a covering letter which explains the purpose of the study and the official approval to carry out this study.

10. Collecting the raw data from the questionnaire by recording and analyzing it.

11. Interpreting the data, discussing the results, giving logical explanations for them, and comparing the results of this study with the results of other studies by referring to previous literatures and indicating with whom the results agree or disagree.

12. Drawing the main conclusions from the findings.

13. Presenting some recommendations for future studies.

14. Listing the references according to APA style and adding appendices at the end of the thesis.

# Chapter Four

# Results of the study

## 4.0 Introduction

This chapter provides answers to the three questions of the study that investigates SC between the Jordanian Bedouin dialect and the Jordanian Urban dialect .These questions are:

1. In what **domains** do speakers of Jordanian Bedouin code-switch to the Jordanian Urban dialect?

2. What are the **attitudes** of speakers of Jordanian Bedouin towards CS to the Jordanian Urban dialect?

3. For what **reasons** do speakers of Jordanian Bedouin code-switch to the Jordanian Urban dialect?

## 4.1 Results for the first question

The first question of the study is "*In what **domains** do speakers of Jordanian Bedouin code-switch to the Jordanian Urban dialect?*"

This question investigates CS from Jordanian Bedouin to Jordanian Urban by male and female respondents in different domains ;home ,neighborhood, work place, and when using emotional self-expressions, as represented in Tables (2.a), (2.b), (3.a), (3.b), (4.a), (4.b), (5.a), (5.b) respectively. It should be noted that in the Tables of this section, the two

options 'Mostly Bedouin' and 'Only Bedouin' have been merged as 'Bedouin' and the two options 'Mostly Urban' and 'Only Urban' have been merged as 'Urban' for ease of reference and comparison of results.

Table (2.a) below shows the response percentages of male respondents of Jordanian Bedouin when asked about the use of their dialect while talking to their parents, siblings, grandparents, relatives, and at family meetings.

**Table (2.a): The response percentages of CS to Jordanian Urban at home with family members, significant percentages are underlined (male respondents)**

| Questions<br><br>What dialect do you use when you talk | Urban<br><br>% | Bedouin &Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| To your parents ? | 0 | 2 | <u>98</u> |
| To your brothers and sisters ? | 1 | 1 | <u>98</u> |
| To your grandparents ? | 0 | 1 | <u>99</u> |
| To your relatives ? | 2 | 12 | <u>86</u> |
| At family meetings? | 1 | 14 | <u>85</u> |

Results in Table (2.a) show that the majority of male respondents use their original Jordanian Bedouin dialect at home. They predominantly

use Jordanian Bedouin with their parents, grandparents, relatives, and at family meetings with the high percentages of 98%, 98%, 99%,86%, 85% respectively. CS and use of Jordanian Urban is almost non-existent at home and with the family.

Table (2.b) below shows the response percentages of female respondents of Jordanian Bedouin when asked about the use of their dialect while talking to their parents, siblings, grandparents, relatives, and at family meetings.

**Table (2.b): The response percentages of CS to Jordanian Urban at home with family members, significant percentages are underlined (female respondents)**

| Questions<br><br>What dialect  do you use when you talk | Urban<br><br>% | Bedouin &Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| To your parents ? | 3 | 5 | 92 |
| To your brothers and sisters ? | 2 | 7 | 91 |
| To your grandparents ? | 1 | 4 | 95 |
| To your relatives ? | 6 | 11 | 83 |
| At family meetings? | 6 | 12 | 82 |

Similarly, the results in Table (2.b) show that the majority of female respondents use their original Jordanian Bedouin dialect at home. They predominantly use Jordanian Bedouin with their parents, grandparents, relatives, and at family meetings with the high percentages of 92%, 91%, 95%, 83%, 82% respectively. However, female respondents 'Bedouin' percentages are generally lower than their male counterparts. Females also seem to use CS to Jordanian Urban to some extent 11% and 12% with relatives and at family meetings, respectively.

Table (3.a) below shows the response percentages of male respondents of Jordanian Bedouin when asked about the use of their dialect while talking to friends in the neighborhood, neighbors, in the market, and with friends from the other gender.

**Table (3.a): The response percentages of CS to Jordanian Urban in the neighborhood and with friends, significant percentages are underlined (male respondents)**

| Questions<br><br>What dialect do you use | Urban<br><br>% | Bedouin<br>&Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| When you meet friends in the neighborhood? | 9 | 31 | <u>60</u> |
| With your neighbors? | 4 | 21 | <u>75</u> |
| When you buy things in the market? | 7 | 26 | <u>67</u> |
| When you talk to friends from the other gender ? | 8 | <u>47</u> | 45 |

Results in Table (3.a) show that the majority of male respondents use their original Jordanian Bedouin dialect when they meet friends, in the neighborhood, and in the market with 60%, 75%, and, 67% respectively. However, they all use CS in these domains to almost the third of the percentages in 31%, 21% and 26%, respectively. Interestingly, CS to Jordanian Urban is only dominant (47%), when male respondents talk to friends from the other gender, but still 45% of male respondents claimed that even when they talk to female friends they use their original Jordanian Bedouin dialect.

Table (3.b) below shows the response percentages of female respondents of Jordanian Bedouin when asked about the use of their dialect while talking to friends in the neighborhood, neighbors, in the market, and with friends from the other gender.

**Table (3.b): The response percentages of CS to Jordanian Urban in the neighborhood and with friends, significant percentages are underlined (female respondents)**

| Questions<br><br>What dialect do you use | Urban<br><br>% | Bedouin &Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| When you meet friends in the neighborhood? | 27 | <u>63</u> | 10 |
| With your neighbors? | 14 | 41 | <u>45</u> |
| When you buy things in the market ? | 28 | <u>57</u> | 15 |
| When you talk to friends from another gender ? | 34 | <u>59</u> | 7 |

Results in Table (3.b) show that the majority of female respondents use CS when they meet friends, in the market, and when they talk to friends from the other gender in 63%, 57%, and, 59% of the cases, respectively. The rest of the cases they tend to use the Jordanian Urban dialect more than their original Jordanian Bedouin dialect in 27%, 28%, and 34% of the cases respectively. Only when talking to neighbors, do female respondents tend to use their original Jordanian Bedouin dialect in 45% of the cases, but they also use CS in the same domain to a 41% of the cases.

Table (4.a) represents the response percentages of male respondents of Jordanian Bedouin when asked about the use of their dialect while talking to their colleagues, boss at work, teacher, doctor, and when they discuss general topics such as the weather and sports.

**Table (4.a): The response percentages of CS to Jordanian Urban in the work/study place, significant percentages are underlined (male respondents)**

| Questions<br><br>What dialect do you use when you talk | Urban<br><br>% | Bedouin<br>&Urban<br>% | Bedouin<br><br>% |
|---|---|---|---|
| With your colleagues | 1 | 38 | <u>61</u> |
| With your( boss , doctor ,teacher …etc ) | 4 | 29 | <u>67</u> |
| When you discuss general topiCS with your colleagues at work ( weather, sports …etc,) | 5 | 36 | <u>59</u> |

Results in Table (4.a) above show that male respondents predominantly use their original Jordanian Bedouin dialect when they talk to colleagues, boos-teacher, and when discussing general topics such as the weather/sports with 61%, 67%, and, 59% respectively. However, CS to the Jordanian Urban dialect was up to or more than the third in the same domains in 38%. 29%, and 36% of cases, respectively.

Table (4.a) represents the response percentages of female respondents of Jordanian Bedouin when asked about the use of their dialect while talking to their colleagues, boss at work, teacher, doctor, and when they discuss general topics such as the weather and sports.

**Table (4.b): The response percentages of CS to Jordanian Urban in the work/study place, significant percentages are underlined (female respondents)**

| Questions<br><br>What dialect do you use | Urban<br><br>% | Bedouin and Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| With your colleagues | 20 | <u>57</u> | 23 |
| With your( boss , doctor ,teacher …etc ) | 28 | <u>55</u> | 17 |
| When you discuss general topiCS with your colleagues at work ( weather, sports …etc,) | 19 | <u>56</u> | 25 |

Table (4.b) shows that the majority of female respondents use CS when they talk to colleagues, boss-teacher, and when discussing general topiCS

such as the weather/sports with 57%, 55%, and, 56% respectively.

Interestingly, the rest of the percentages of dialect use seem to be divided

almost equally between the original Jordanian Bedouin dialect and the

Jordanian Urban dialect.

Table (5.a) represents the response percentages of male respondents

of Jordanian Bedouin when asked about the use of their dialect in

emotional expressions. Questions asked respondents about their dialect

use in happiness, anger, and in confusion and stress.

**Table (5.a): The response percentages of CS to Jordanian Urban in emotional expressions, significant percentages are underlined (male respondents)**

| Questions<br><br>What dialect do you use | Urban<br><br>% | Bedouin &Urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| When you express happiness? | 0 | 6 | <u>94</u> |
| When you express anger? | 1 | 3 | <u>96</u> |
| When you are confused or stressed? | 0 | 3 | <u>97</u> |

Results in Table (5.a) show that male respondents predominantly

use their original Jordanian Bedouin dialect in emotional expressions of

happiness, anger, and confusion/stress in 94%, 96%, and 97% of the

cases, respectively. CS is reduced to the minimum and use of Jordanian

Urban dialect is almost non- existent.

Table (5.b) represents the response percentages of female

respondents of Jordanian Bedouin when asked about the use of their

dialect in emotional expressions. Questions asked respondents about their

dialect use in happiness, anger, and in confusion and stress.

**Table (5.b): The response percentages of CS to Jordanian Urban in emotional expressions, significant percentages are underlined (female respondents)**

| Questions<br><br>What dialect do you use | Urban<br><br>% | Bedouin and urban<br><br>% | Bedouin<br><br>% |
|---|---|---|---|
| When you express happiness? | 15 | 19 | <u>66</u> |
| When you express anger? | 3 | 16 | <u>81</u> |
| When you are confused or stressed? | 14 | 21 | <u>65</u> |

Similarly, results in Table (5.b) show that female respondents

predominantly use their original Jordanian Bedouin dialect in emotional

expressions of happiness, anger, and confusion/stress in 66%, 81%, and

65% of cases respectively. However, contrary to male respondents,

female respondents use CS to a good extent in the same emotional

expressions in 19%, 16%, and 21% of cases respectively. Also, use of the

Jordanian Urban dialect is evident but to a lesser extent.

## 4.2 Findings of the second question

The second question is *"What are the **attitudes** of speakers of Jordanian Bedouin towards CS to the Jordanian Urban dialect?"*

This question investigates the respondents' attitudes and feelings of male and female informants towards CS from a Jordanian Bedouin dialect to the Jordanian Urban dialect. In order to obtain the results of this question two types of tables are devised. Tables (6.a) and (6.b) elicit the results of attitudes towards the original dialect (Jordanian Bedouin). Tables (7.a) and (7.b) elicit the results of attitudes towards CS from the original dialect (Jordanian Bedouin) to the Jordanian Urban dialect.

It should be noted that in the Tables of this section, the two options 'Strongly Agree' and 'Agree' have been merged as 'Agree' and the two options 'Strongly Disagree' and 'Disagree' have been merged as 'Disagree' for ease of reference and comparison of results.

Table (6.a) below represents the response percentages of male respondents of Jordanian Bedouin when they were asked about attitudes towards their original dialect.

**Table (6.a): The response percentages of attitudes towards the original Jordanian Bedouin dialect, significant percentages are underlined (male respondents)**

| Statements<br><br>**Attitudes towards the original dialect** | **Disagree**<br><br>**%** | **Uncertain**<br><br>**%** | **Agree**<br><br>**%** |
|---|---|---|---|
| The Jordan Bedouin dialect is the symbol of my identity. | 2 | 4 | <u>94</u> |
| I am emotionally attached to my dialect. | 7 | 3 | <u>90</u> |
| My dialect is easier to be used than other dialects. | 29 | 9 | <u>62</u> |
| Speakers of Jordanian dialects should use the same dialect in all domains. | 25 | 8 | <u>67</u> |

Results in Table (6.a) above illustrate that the majority of male respondents feel strongly towards their Jordanian Bedouin dialect. 94 % believe that their Jordanian Bedouin dialect is the symbol of their identity and 90% feel emotionally attached to their dialect. Also, the majority of male respondents believe that their original dialect is easier than other dialects (62%) and that speaker of Jordanian dialects should use their original dialect in all social domains (67%).

Table (6.b) below represents the response percentages of female respondents of Jordanian Bedouin when they were asked about attitudes towards their original dialect.

**Table (6.b): The response percentages of attitudes towards the original Jordanian Bedouin dialect, significant percentages are underlined (female respondents)**

| Statements<br><br>**Attitudes towards the original dialect** | **Disagree**<br><br>**%** | **Uncertain**<br><br>**%** | **Agree**<br><br>**%** |
|---|---|---|---|
| The Jordan Bedouin dialect is the symbol of my identity. | 5 | 2 | <u>92</u> |
| I am emotionally attached to my dialect. | 11 | 1 | <u>88</u> |
| My dialect is easier to be used than other dialects. | 39 | 21 | <u>40</u> |
| Speakers of Jordanian dialects should use the same dialect in all domains. | 28 | 18 | <u>54</u> |

Results in Table (6.b) above illustrate that the majority of female respondents feel strongly towards their Jordanian Bedouin dialect. 92 % believe that their Jordanian Bedouin dialect is the symbol of their identity and 88% feel emotionally attached to their dialect. However, the female respondents are divided in opinion over the ease of using the original dialect; 40% agree that their dialect is easier to be used than other dialects and 39% disagree. While 54% agree that speakers should use their own dialect in all social domains, 28% disagree.

Table (7.a) represents the response percentages of the attitudes of male respondents towards CS to the Jordanian Urban dialect. Table (7.a) shows the responses percentages for nine statements in relation to CS.

**Table (7.a): The response percentages of attitudes towards CS to the Jordanian Urban dialect, significant percentages are underlined (male respondents)**

| Statement Number | Items<br><br>Attitudes towards CS to the Jordanian Urban dialect | disagree<br><br>% | Uncertain<br><br>% | Agree<br><br>% |
|---|---|---|---|---|
| 1. | It is important to code-witch your dialect to another in Amman. | 21 | 17 | <u>**62**</u> |
| 2. | It is negative if you code-witch your dialect to another in Amman. | 3 | 18 | <u>**79**</u> |
| 3. | It is positive if you code-witch your dialect to another in Amman | <u>**76**</u> | 16 | 8 |
| 4. | It is a prestigious habit if you code-witch your dialect to another in Amman. | 12 | 19 | <u>**69**</u> |
| 5. | CS to the Urban dialect shows that the speaker is educated. | <u>**89**</u> | 7 | 4 |
| 6. | Speakers disassociate themselves from their society when they switch their Bedouin dialect to the Urban dialect. | 28 | 31 | <u>**41**</u> |
| 7. | CS is rejected in the Jordanian society. | <u>**78**</u> | 10 | 12 |
| 8. | CS helps the speaker to communicate easily with speakers of other dialects. | 9 | 4 | <u>**87**</u> |
| 9. | Females code-switch more than males to the urban dialect. | 3 | 14 | <u>**83**</u> |

Results in Table (7.a) show that 62% of the male respondents believe that CS from Bedouin to Urban is important in Amman. 79% of male respondents believe that it is negative to CS from Bedouin to Urban. Similarly, 76% do not believe that such a switch is positive. The majority of respondents (69%) believe that it is a prestigious to use CS in Amman.

However, the majority (89%) disagree that CS to the Jordanian Urban dialect shows that the speaker is educated. Only 41% of the respondents see that speakers disassociate themselves from their society when they use CS to the Jordanian Urban dialect, while 28% disagree and 31% are uncertain. The majority of the male respondents (78%) do not believe that CS is rejected in the Jordanian society. The majority (87%) also view that CS helps speakers understand each other. Finally, 82% of male respondents believe that females use CS to the Jordanian Urban dialect more than males.

Table (7.b) represents the response percentages of the attitudes of female respondents towards CS to the Jordanian Urban dialect. Table (7.b) shows the responses percentages for nine statements in relation to CS.

Results in Table (7.b) show that the majority (76%) of the female respondents believe that CS to Jordanian Urban is important. However, 78% of female respondents believe that it is negative to CS to Jordanian Urban. Similarly, 80% do not believe such a switch is positive. The majority (75%) also view CS as prestigious. None the less, the majority (91%) do not believe that CS to Jordanian Urban shows that the speaker is educated. Although, the majority (49%) of female respondents, believe that CS to Jordanian Urban disassociate speakers from their societies,

36% do not believe this to be true. The majority of female respondents (81%) do not believe that CS is rejected in the Jordanian society. The majority (89%) also, view that CS helps speakers understand each other. Finally, 65% of female respondents believe that females use CS to the Jordanian Urban dialect more than males.

**Table (7.b): The response percentages of attitudes towards CS to the Jordanian Urban dialect, significant percentages are underlined (female respondents)**

| Statement Number | Items<br><br>**Attitudes towards CS to the Jordanian Urban dialect** | disagree<br><br>% | Uncertain<br><br>% | Agree<br><br>% |
|---|---|---|---|---|
| 1. | It is important to code-witch your dialect to another in Amman. | 13 | 11 | **76** |
| 2. | It is negative if you code-witch your dialect to another in Amman. | 6 | 16 | **78** |
| 3. | It is positive if you code-witch your dialect to another in Amman | **80** | 13 | 7 |
| 4. | It is a prestigious habit if you code-witch your dialect to another in Amman. | 4 | 21 | **75** |
| 5. | CS to the Urban dialect shows that the speaker is educated. | **91** | 5 | 4 |
| 6. | Speakers disassociate themselves from their society when they switch their Bedouin dialect to the Urban dialect. | **49** | 15 | 36 |
| 7. | CS is rejected in the Jordanian society. | **81** | 10 | 9 |
| 8. | CS helps the speaker to communicate easily with speakers of other dialects. | 2 | 9 | **89** |
| 9. | Females code-switch more than males to the urban dialect. | 17 | 18 | **65** |

## 4.3 Findings of the third question

The third question of the study is "*For what **reasons** do speakers of Jordanian Bedouin code-switch to the Jordanian Urban dialect?*"

In order to investigate this question, the responses of eleven suggested factors which may result in CS to the Jordanian Urban dialect, have been tabulated. Five choices are presented to the respondents; Strongly Agree, Agree, Uncertain, Strongly Disagree, and Disagree.

It should be noted that in the Tables of this section, the two options 'Strongly Agree' and 'Agree' have been merged as 'Agree' and the two options 'Strongly Disagree' and 'Disagree' have been merged as 'Disagree' for ease of reference and comparison of results.

Table (8.a) below illustrates the response percentages of male respondents regarding the eleven suggested factors for CS to the Jordanian Urban dialect.

**Table (8.a): The response percentages of eleven suggested reasons for CS to the Jordanian Urban dialect, significant percentages are underlined (male respondents)**

| Number | Items | Disagree % | Uncertain % | Agree % |
|---|---|---|---|---|
| 1. | The close relationship between Urban and Bedouin speakers. | 17 | 13 | <u>**70**</u> |
| 2. | Marriage leads to CS to other dialects when the bride and the groom speak different dialects. | 12 | 22 | <u>**66**</u> |
| 3. | Affection leads to CS between dialects (when the speaker is being affected to another dialect speaker.) | 8 | 9 | <u>**83**</u> |
| 4. | Social status(sometimes speakers code-switch their dialect to get higher social status) | 11 | 23 | <u>**66**</u> |
| 5. | If the mother speaks a different dialect, it helps the speaker code-switch to his mother's dialect. | 4 | 42 | <u>**54**</u> |
| 6. | The topic is an important factor of CS between dialects. | 31 | 7 | <u>**62**</u> |
| 7. | CS depends on the addressee's gender. | 1 | 21 | <u>**78**</u> |
| 8. | The flexibility of the Urban dialect forces the speakers of Bedouin dialect to code-switch to it. | 13 | 21 | <u>**66**</u> |
| 9. | Some speakers of Urban dialect code-switch their dialect to Bedouin in mockery. | 11 | 21 | <u>**68**</u> |
| 10. | Urban male speakers code-switch their dialect to Bedouin because it is more masculine and rough. | 2 | 17 | <u>**81**</u> |
| 11. | Recurrent migrations into Jordan helped in CS. | 1 | 39 | <u>**60**</u> |

Results in Table (8.a) illustrate that 70% of the male respondents

believe that the close relationship between the speakers of different

dialects leads to CS. Also, 66% agree that marriage is a reason for CS especially when the bride and the groom speak different dialects. 83% of the male respondents believe that affection towards the speaker of a certain dialect is a reason that may cause CS from Bedouin to Urban. Moreover, 66% agree that speakers code-switch their dialect to another in order to get a higher social status; however, 23% are uncertain about that. More than half of male respondents (54%) believe that the mother's dialect is a factor which leads to CS, while 42 % are uncertain about that. Results also show that the majority (62%) of male respondent agree that the topic is an important factor for CS; however, 31% disagree. 78% believe that the addressee's gender is an important factor for CS between dialects. 68% believe that some speakers use CS to Jordanian Bedouin for the sake of mockery. However, 81% of the male respondents believe that urban male speakers tend to code-switch to the Jordanian Bedouin dialect because it is masculine and rough. The majority (60%) believe that recurring migrations into Jordan have helped in CS to Jordanian Urban, while 39% are uncertain about this.

Table (8.b) below illustrates the response percentages of female respondents regarding the eleven suggested factors for CS to the Jordanian Urban dialect.

**Table (8.b): The response percentages of eleven suggested reasons for CS to the Jordanian Urban dialect, significant percentages are underlined (female respondents)**

| Number | Items | Disagree % | Uncertain % | Agree % |
|---|---|---|---|---|
| 1. | The close relationship between Urban and Bedouin speakers. | 20 | 11 | <u>**69**</u> |
| 2. | Marriage leads to CS to other dialects when the bride and the groom speak different dialects. | 13 | 17 | <u>**70**</u> |
| 3. | Affection leads to CS between dialects (when the speaker is being affected to another dialect speaker.) | 19 | 27 | <u>**54**</u> |
| 4. | Social status(sometimes speakers code-switch their dialect to get higher social status) | 7 | 22 | <u>**71**</u> |
| 5. | If the mother speaks a different dialect, it helps the speaker code-switch to his mother's dialect. | 7 | 12 | <u>**81**</u> |
| 6. | The topic is an important factor of CS between dialects. | 14 | 8 | <u>**78**</u> |
| 7. | CS depends on the addressee's gender. | 8 | 19 | <u>**73**</u> |
| 8. | The flexibility of the Urban dialect forces the speakers of Bedouin dialect to code-switch to it. | 6 | 7 | <u>**87**</u> |
| 9. | Some speakers of Urban dialect code-switch their dialect to Bedouin in mockery. | 3 | 27 | <u>**70**</u> |
| 10. | Urban male speakers code-switch their dialect to Bedouin because it is more masculine and rough. | 11 | 28 | <u>**61**</u> |
| 11. | Recurrent migrations into Jordan helped in CS. | 5 | 32 | <u>**63**</u> |

Results in Table (8.b) illustrate that the majority (69%) of the

female respondents believe that the close relationship between the

speakers of different dialects leads to CS. Also, 70% see that marriage results in CS, especially when the bride and the groom speak different dialects. 54% of the female respondents believe that affection towards the speaker of a certain dialect is a reason that may cause CS from Bedouin to Urban. The majority (71%) also agree that speakers code-switch their dialect to another in order to get a higher social status; however, 23 % are uncertain about that. The majority of female respondents (81%) agree that the mother's dialect is a factor which leads to CS. Results also show that female respondents (78%) believe the topic to be an important factor for CS. 73% agree that the addressee's gender is an important factor which may help in CS between dialects. 87% believe that some speakers use CS from Urban to Bedouin for the sake of mockery. Also, 61% of female respondents believe that urban male speakers tend to code-switch to the Bedouin dialect as it is masculine and rough. The majority (63%) believe that recurring migrations into Jordan have helped in CS to Jordanian Urban, while 32% are uncertain about this.

# Chapter five

# Discussion, Conclusions and Recommendations

## 5.0 Introduction

This chapter renders a brief summary and a short discussion of the findings of the three research questions. It also attempts to explain and interpret the results in the light of the reviewed literature. The chapter concludes with a summary of the findings of the study and recommendations for future research.

## 5.1 Discussion of the Findings Related to the Domains of CS to Jordanian Urban

Results related to the domains of CS between the Jordanian Bedouin and Jordanian Urban dialects prove that male informants use the Jordanian Bedouin dialect in almost all domains and the majority of them do not code-switch to the Jordanian Urban dialect. The male informants results reported in Table (2.a) concerning dialect use at home show that the majority of male informants use the Jordanian Bedouin dialect with parents, siblings, grandparents, and relatives; they do not code-switch to other dialects. However, Table (2.b) shows that the female informants use

their original Jordanian Bedouin dialect but a minority code-switch to the Jordanian Urban in some social domains.

Results in Tables (2.a) and (2.b) indicate that informants whose original dialect is Jordanian Bedouin predominantly use their dialect in one of the most important domains of language use; 'the home'. Male informants seem to hold on to their original dialect at home more than the female informants.

This result could be analyzed in the light of Gumperz (1982) who indicates that CS is not a uniform phenomenon that norms vary from group to group, even within what might be regarded as a single community suggesting that "each communicating subgroup tends to establish its own conventions with respect to both borrowing and CS,"(p.69).

Results in Table (3.a) and (3.b) indicate that the majority of informants use both Jordanian Bedouin and Jordanian Urban together in the neighborhood, with friends, neighbors, and in market. It is clear that when the contact is between speakers who are not part of the family members; informants try to use both dialects. Results also show that females code-switch more than males in the neighborhood.

Results reported in Tables (4.a) and (4.b) show that the majority of informants use both dialects in the workplace when talking to different people and while discussing several types of topics. This indicates that

CS to Jordanian Urban occurs more when the conversation is not with a family member. Although male informants use both dialects at the workplace when talking to different people, the majority use the Jordanian Bedouin dialect.

The results in Tables (5.a) and (5.b) prove that informants maintain using their original dialect when they express their emotions. Both males and females use their original Jordanian Bedouin dialect when they express happiness, anger, or confusion and stress. However, females appear to use CS to a certain extent in emotional context.

Results prove that CS from the Jordanian Bedouin dialect to the Jordanian Urban dialect occurs in most domains of dialect use. It is less noticed at home compared to other domains. These results support the findings of Blom and Gumperz (1972), Al-Wer (2007), and AL-Omosh and Matarneh (2010) who reported that CS occurs in different social domains. The findings of this study regarding the influence of domains on the occurrence of CS are also in line with Afizah and Al-Hourani (2013) who revealed that familiarity among respondents and the settings are crucial circumstances.

It is clear that the gender of the informant is an influential factor in the occurrence of CS. The results differ according to the gender of the speaker and the domain of the communication. The female respondents

code-switch to the Jordanian Urban dialect more than the male informants in almost all social domains.

## 5.2 Discussion of the Findings Related to Attitudes towards CS to Jordanian Urban

Results in Tables (6.a) and (6.b) show attitudes towards the original Jordanian Bedouin dialect. The majority of male informants believe that their dialect is a symbol of identity and they feel emotionally attached to it. Although most of males believe that their dialect is easier to use than other dialects, one third of them believe the opposite to be true. On the other hand, percentages for the same question are divided almost equally in agreement and disagreement for female responses. Generally, male informants feel more attached towards using their own Jordanian Bedouin dialect and they tend to preserve using it more than female informants.

Results shown in Tables (7.a) and (7.b) indicate that both male and female respondents believe that it is important sometimes to code-switch to the Jordanian Urban dialect. Interestingly, the majority of respondents feel that CS to Jordanian Urban is negative but they do not deny its importance. Also, most respondents confirm that CS can be prestigious where speakers code-switch their dialect to the more prestigious one.

The majority of respondents do not believe that CS to the Jordanian Urban dialect makes the speaker sound more educated. Similarly, the majority of male respondents disagree that speakers who CS to the Jordanian Urban dialect disassociate themselves from their Bedouin origins. Most respondents do not believe that SC is rejected in the Jordanian society. Results in Tables (7.a) and (7.b) also confirm that CS to Jordanian Urban helps the speakers to communicate easily with each other. Respondents also unanimously believe that CS to the Jordanian Urban dialect happens more frequently than CS to the Jordanian Bedouin dialect. Again, the majority of both male and female respondents believe that females code-switch to the Jordanian Urban dialect more than males.

The results of this study agree with Albirini (2014) who suggest that Jordanian Bedouin speakers use their multi-dialectal package mainly to manage their self-representation in relation to other speakers, enhance their ability to access different forms of social capital, and maximize their benefit from social interactions with different speakers. The results of this study are in contrast with Fasold's (1997) who claimed that speakers code-switch because they want to disassociate themselves from their group.

## 5.3 Discussion of Findings Related to the Reasons that helps in CS the Jordanian Urban dialect

Results in Tables (8.a) and (8.b) indicate that the close relationships among speakers of different dialects may lead to CS between these varieties. In case of marriage, both male and female respondents agree that when the bride and the groom speak different varieties of the same language, both will likely use CS to communicate more effectively. In the same way, informants believe that when the conversation occurs between two speakers where one is affected by the other, the affected speaker will code-switch his/her dialect to the other speaker's dialect.

The social status according to the respondents is an important factor that may lead to CS between speakers. Some may code-switch to a more prestigious dialect than their own in order to gain a higher social status. Another reason for CS that informants deem important is the dialect of the mother, where children usually code-switch to their mother's dialect if she has a different dialect from theirs.

The majority of speakers agree on the importance of the topic in the occurrence of CS. The majority of the respondents believe that the addressee's gender is also an important reason for CS.

The results of the study show that the major reasons that lead to CS according to both male and female informants are:

1. The gender of the addressee

2. Migration from nearby countries

3. The desire to gain a higher social status

4. Marriage especially between couples who have different dialects

5. Affection towards the addressee

6. The close relationship between speakers of different dialects

These reasons are also found to be evident in Herin(2010), Blom and Gumperz (1972), Al-Wer (2007) and AL-Omosh and Matarneh (2010). However,Wardhaugh (2010), Sert(2005) and Myers-Scotton (1993) do not share same the same reasons of CS as in this study.

## 5.4 Conclusions

An overall analysis of the questionnaire, interviews, and community profile indicates that the Jordanian Bedouin and the Jordanian Urban dialect speakers code-switch their dialect in daily conversation in most social domains.

The informants whose dialect is Jordanian Bedouin use CS to the Jordanian Urban dialect in almost most domains. However, results suggest that most male informants try to maintain their own dialect unlike female informants.

Although informants show negative attitudes toward CS to the Jordanian Urban dialect, they however do not deny the importance of using the Jordanian Urban dialect in certain contexts.

CS to the Jordanian Urban dialect occurs for several important reasons particularly the addressee's gender, affection towards a person and hence towards their dialect, the strong relationship between interlocutors, and gaining higher social status by using a prestigious dialect.

## 5.5 Recommendations for Future Research

The current study investigates the domains, attitudes towards, and reasons that cause CS from the Jordanian Bedouin dialect to the Jordanian Urban dialect. The study covered the responses of 76 informants both male and female. It is hoped that other researches would build on the results in this study and investigate CS not only in Amman, but also in different parts of Jordan. Furthermore, there is also the question of CS in the other direction; from the Jordanian Urban dialect to

the Jordanian Bedouin dialect, which can also be investigated in terms of domains, attitudes, and reasons.

It should be noted that the current study investigated CS by distributing a questionnaire to get people's views and beliefs regarding the domains, attitudes, and reasons of CS to Jordanian Urban dialect. However, the actual phenomenon of CS, its various forms in syntax, phonetics, and semantics, and the other aspects that it takes .i.e. within sentences or across words, has not been carried out. This is an important study that needs to be further conducted. Furthermore, the social aspect of CS is of relevant importance, since the current study suggests (only from informants' responses) that females use CS more often than males then this aspect should be further investigated to validate the results suggested here. Finally, it is also interesting to investigate CS in and across different age groups. It is hoped that this study has participated in the scarce studies on Jordanian Arabic dialectology and that future relevant studies will fill the gap in the field.

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# Appendix (A)

## English Pilot Questionnaire

## Community Profile Questions

Dear respondents,

I am Abdullah Almhairat, an MA student at the Middle East University in Amman – Jordan, Department of English, conducting a sociolinguistic study as a partial requirement for obtaining the Master's degree in English.

I would like to express my gratitude in advance for your taking the time in answering the following questions about users of Bedouin and urban dialects in Jordan .

1 . What are the most spoken dialects in Amman ?

……………………………………………………………

2 . Where do Jordanian Bedouins live in Amman ?

……………………………………………………………….

3 . Do Bedouins who live in Amman dress traditional dress ?

……………………………………………………………………

4 .What are the origins of Jordanian Bedouin speakers who live in Amman ?

……………………………………………………………………………..

**5 .** What are the origins of Jordanian  urban speakers who live in Amman ?....................................................................................

6 . Which dialect do Jordanian speakers in Amman use more ?

……………………………………………………..

7 . Do Bedouin and urban Jordanians live in specific neighborhood in Amman ?

……………………………………………………..

8 . Where else in Jordan do Bedouins live ?

……………………………………………………………

 9 . Where else in Jordan do urban people   live ?

……………………………………………………………….

10. What is the mostly well known dialect as a Jordanian dialect ?

………………………………………………………….

11. How strong the relationship between Jordanian urban and Jordanian Bedouin in Amman ?

……………………………………………………………………….

**Respondents' Demographic Background**

1. How old are you? …………………………… .

2. What is your gender? ………………………….

3. Where were you born? …………………….………………………….

4. What is your educational level? …………………………….

5. What is your occupation? ……………………………………………

6. What is your marital status? ……………………………………………

    7. When did your grandparents come to Amman?.................................

# Appendix (B)

## Arabic Pilot Questionnaire

<div dir="rtl">

أسئلة عن مجتمع الدراسة

أعزائي،

أنا الطالب عبدالله المهيرات، أحد طلاب الماجستير في جامعة الشرق الأوسط في عمان الأردن، قسم اللغة الانجليزية وآدابها. أقوم بدراسة لغوية اجتماعية وذلك كمتطلب لنيل درجة الماجستير في اللغة الانجليزية.

أود التعبير مسبقا عن شكري وامتناني لمساعدتكم إياي في الإجابة عن الأسئلة التالية المتعلقة

بالمتكلمين باللهجتين البدوي والمدنيه .

1. ما هي اللهجات المتكلم يها في الأردن ؟

.............................................................

2. اين يقطن البدو الأردنيين  ؟

.............................................................

3.هل يلبس البدو الأردنيين اللباس التقليدي ؟

.............................................................

4. ما هي أصول البدو الاردنيين المقيمين في عمان ؟

.............................................................

5. ما هي أصول الحضر الاردنيين المقيمين في عمان ؟

.............................................................

6. ما هي اللهجه الأكثر استخداما  من قبل الاردنيين في عمان ؟

.............................................................

7 . هل يعيش البدو والحضر الاردنيين في اماكن محدده في عمان ؟

.............................................................

</div>

8. ما هي الأماكن الأخرى اللتي يعيش بها الاردنيين البدو ؟

.................................................................

9. ما هي الاماكن الاخرى اللتي يعيش بها الاردنيين الحضر ؟

.................................................................

10. ما هي اللهجه المعروفه كلهجه اردنيه ؟

.................................................................

11. ما هو مدى قوه العلاقه الاجتماعيه بين البدو والحضر في عمان ؟

.................................................................

**بيانات المشاركين في تعبئة هذا النموذج**

1. العمر: .............................

2. الجنس: .............................

1. مكان الولادة: .............................

8. التحصيل العلمي: .............................

6. العمل: .............................

5. الحالة الاجتماعية: .............................

**Appendix (C)**

جامعة الشرق الأوسط
MIDDLE EAST UNIVERSITY

**A Sociolinguistic Questionnaire**

Dear participants,
I am, *Abdullah Almhairat*, a student at Middle East University, Dept. of English language and literature, doing my MA thesis as per the degree requirements .I am carrying out a survey on ***CS from the Jordanian Bedouin dialect to the urban dialect in Amman: a sociolinguistic study.*** You are kindly requested to take part in completing the attached questionnaire.

The questionnaire includes four sections. Section one aims to gain information about your social and linguistic background. The second section contains questions about the domains of dialect use such as home , work place etc . The third section contains questions related to attitudes of Jordanian people towards cod-switching between the Bedouin and urban dialects in Amman .Finally the fourth section contains questions about the reasons behind CS between the two dialects .

The data will be kept confidential and the used solely for the purpose of academic research.

In case you are uncomfortable with any question you can move on to answer the next.
Thank you so much for your cooperation.

Best regards,

Abdullah Al-mhairat

# Part One: Demographic Data: Personal Information and Social Background

Please, choose the suitable answer by putting (√ ) inside the **brackets**

1. Gender

Male (   )                                     female (   )

. **2. Age:……………………………**

**3. 3. Marital Status**

Single (    )                            Married  (    )

**4. Education**

Elementary ( )              Secondary ( )                     Intermediate ( )
Diploma ( )              Bachelor degree ( )    Master ( )      Ph. D ( )

**6. your own dialect**

**Urban (   )           Bedouin (   )**

**7 . place of living …………………………………..**

**8 . place of birth …………………………………..**

## Part Two: Domains of dialect Use

The following questions are related to the dialect that you use when you speak to different people in various places about various topics . Please choose, the suitable answer by putting (√) in the proper box.

| Questions | Mostly urban | Only Urban | Urban and Bedouin | Only Bedouin | **Mostly Bedouin** |
|---|---|---|---|---|---|
| **I. Dialect use at home and among the family members** | | | | | |
| What dialect do you use when you talk * | | | | | |
| To your parents ? | | | | | |
| To your brothers and sisters? | | | | | |
| To your grandparents? | | | | | |
| To your relatives? | | | | | |
| At family meetings? | | | | | |
| What dialect do you use when you talk* | | | | | |
| When you meet friends in the neighborhood? | | | | | |
| With your neighbors? | | | | | |
| When you buy things in the market? | | | | | |
| When you talk to friends from another gender? | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| When you meet friends in the neighborhood? | | | | | |
| With your neighbors? | | | | | |
| **what dialect do you use** | | | | | |
| With your colleagues | | | | | |
| With your (boss , doctor ,teacher, etc. ) | | | | | |
| When you discuss general topics with your colleagues at work (weather, sports, etc) | | | | | |
| **what dialect do you use** | | | | | |
| When you express happiness? | | | | | |
| When you express anger? | | | | | |
| When you are confused or stressed? | | | | | |

## Part Three: Attitudes towards CS between Bedouin and urban dialects

The following part contains items related to your attitudes and feeling towards CS between Bedouin and urban dialects. Please choose the suitable answer by putting **(√ )** in the proper box.

| Items | Strongly disagree | Disagree | Uncertain | Agree | Strongly Agree |
|---|---|---|---|---|---|
| **Attitudes towards the original dialect** | | | | | |
| The Jordan Bedouin dialect is the symbol of my identity. | | | | | |
| I am emotionally attached to my dialect. | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| My dialect is easier to be used than other dialects. | | | | | |
| Speakers of Jordanian dialects should use the same dialect in all domains. | | | | | |
| **Attitudes towards CS between Bedouin and Urban dialect** | | | | | |
| It is important to code-witch your dialect to another in Amman. | | | | | |
| It is negative if you code-witch your dialect to another in Amman | | | | | |
| It is positive if you code-witch your dialect to another in Amman | | | | | |
| It is shameful if you code-witch your dialect to another in Amman | | | | | |
| It is a prestigious habit if you code-witch your dialect to another in Amman | | | | | |
| CS to the urban dialect shows that the speaker is educated. | | | | | |
| Speakers disassociate themselves from their society when they switch their Bedouin dialect to the urban dialect. | | | | | |
| It is rejected in the Jordanian society. | | | | | |
| CS helps the speaker to communicate easily with speakers of other dialects. | | | | | |
| Females code-switch more than males to the urban | | | | | |

| | Strongly disagree | Disagree | Uncertain | Agree | Strongly Agree |
|---|---|---|---|---|---|
| dialect. | | | | | |
| CS occurs more from a Bedouin dialect to an urban one | | | | | |
| CS occurs more from an urban dialect to the Bedouin one . | | | | | |

## Part Four: Factors that Support CS between the Bedouin and urban dialects in Amman

Please read the following statements and indicate to what degree you agree with them by putting ( √ ) in the suitable box only.

| Items | Strongly disagree | Disagree | Uncertain | Agree | Strongly Agree |
|---|---|---|---|---|---|
| The close relationship between Urban and Bedouin speakers. | | | | | |
| Marriage leads to CS to other dialects when the bride and the groom speak different dialects. | | | | | |
| Affection leads to CS between dialects (when the speaker is being affected to another dialect speaker.) | | | | | |
| Social status(sometimes speakers code-switch their dialect to get higher social status) | | | | | |
| If the mother speaks a different dialect, it helps the speaker code-switch to his mother's dialect. | | | | | |

| | | | | | |
|---|---|---|---|---|---|
| The topic is an important factor of CS between dialects. | | | | | |
| CS depends on the addressee's gender. | | | | | |
| The flexibility of the Urban dialect forces the speakers of Bedouin dialect to code-switch to it. | | | | | |
| Some speakers of Urban dialect code-switch their dialect to Bedouin in mockery. | | | | | |
| Urban male speakers code-switch their dialect to Bedouin because it is more masculine and rough. | | | | | |
| Recurrent migrations into Jordan helped in CS. | | | | | |

# Appendix (D)

## Arabic Sociolinguistic Questionnaire



أعزائي المشتركين انا الباحث عبدالله المهيرات , احد طلاب الدراسات العليا في جامعه الشرق الأوسط . عمان الاردن . أقوم بأعداد رساله ماجستير بعنوان **التحول اللغوي من اللهجة البدوية الأردنية الى اللهجة المدنية في عمان** . في البداية اود التعبير مسبقا عن شكري لمشاركتكم في تعبئة هذه الاستبانة .

عند الاجابة على هذه الاستبانة ستقوم بتزويدنا ببيانات مختلفة حول خلفيتكم الاجتماعية و اللغوية، ومعلومات حول الاستعمالات اللغوية ، وحول الاتجاهات اللغوية نحو التحول اللغوي بين اللهجتين البدويه والمدنيه في عمان .التوجهات وأهيرا العوامل اللتي تساعد على انتشار هذه الظاهره .

سيتم التعامل مع المعلومات الواردة في هذه الاستبانة بسرية تامة. واشكركم مرة اخرى على حسن

تعاونكم.

واقبلو فائق الاحترام

عبدالله المهيرات

**استبانة لغوية اجتماعية**

**الجزء الأول: المعلومات الشخصية والخلفية الاجتماعية:**

الرجاء وضع اشارة ) √ ( امام الاجابة التي تباسبك

1. الجنس

ذكر ( )                          انثى ( )

2. .**العمر**.....................

3.**الحالة الاجتماعية**

أعزب ( )     متزوج ( )

**4. التحصيل العلمي**

اساسي ( )                ثانوي ( )          دبلوم ( )

بكالوريويس ( )          ماجستير( )          دكتوراه ( )

5**. اللهجه الأصليه**

مدني ( )                بدوي ( )

6 . مكان الولاده ...........................

7 . مكان السكن ..........................

**الجزء الثاني: إستخدام اللهجة**

الأسئلة التالية تتعلق باللهجه/اللهجات التي تستخدمها عند التحدث مع اشخاص مختلفين في اماكن مختلفة وفي مواضيع مختلفة. ارجو تزويدنا بالاجابة التي تناسبك عن طريق وضع اشارة ( √ ) في المكان المناسب.

| اللهجه البدويه فقط | اللهجه البدويه غالبا | اللهجتين البدويه والمدنيه معا " | اللهجه المدنيه غالبا | اللهجه المدنيه فقط | الأسئله |
|---|---|---|---|---|---|
| | | | | | *أستعمال اللهجه في البيت  وبين افراد العائله والمقربين |
| | | | | | ما اللهجه اللتي تتجدث بها |
| | | | | | الى والديك ؟ |
| | | | | | الى اخوتك ؟ |
| | | | | | الى اجدادك ؟ |
| | | | | | الى اقرابك ؟ |
| | | | | | عند اللقائات العائليه ؟ |
| | | | | | استعمال اللهجه في الحي و مع الأصدقاء |
| | | | | | ما هي اللهجه اللتي تستخدمها |
| | | | | | عندما تقابل اصدقاء لك من الحي القريب ؟ |
| | | | | | مع الجيران ؟ |
| | | | | | عندما تذهب الى التسوق (اماكن التسوق ) ؟ |
| | | | | | عندما تتكم مع اصدقاء من الجنس الاخر ؟ |
| | | | | | استخدام اللهجه في مكان العمل أو الدراسه |
| | | | | | ما اللهجه اللتي تستخدمها |
| | | | | | مع زملائك ؟ |

| | | | | | المسئول عنك بالعمل أو الدكتور في الجامعه ؟ |
|---|---|---|---|---|---|
| | | | | | عندما تناقش مواضيع عامه في العمل بشكل عام ؟ |
| أستخدامات اللهجه في التعبير العاطفي عن الذات | | | | | |
| ما اللهجه اللتي تستخدمها | | | | | |
| | | | | | عند التعبير عن السعاده ؟ |
| | | | | | عند التعبير عن الغضب ؟ |
| | | | | | عندما تكون متوترا ؟ |

الجزء الثالث: الاتجاهات اللغوية نحو اللهجتين البدويه ةالمدنيه والتحول بينهما

هذا الجزء يعنى بارائك واتجاهاتك نحو اللغتين السريانية والعربية، الرجاء اختيار الاجابة التي تناسبك بوضع اشارة ( √ ) في المربع المناسب

| اوافق بشدة | اوافق | محايد | لا اوافق | لااوافق بشدة | الأسئله |
|---|---|---|---|---|---|
| الأتجاهات نحو استخدام اللهجه الأصليه | | | | | |
| | | | | | هي رمز لهويتي الشخصيه |
| | | | | | أنا عاطفيا مع استخدام لهجتي الاصليه في جميع المجالات |
| | | | | | لهجتي أسهل للتواصل اكثر من لهجات اخرى |
| | | | | | المتكلمين باللهجات الأردنيه يجب ان يستخدموا لهجتهم الأصليه في جميع مجالات الحياه |
| الأتجاهات حول التحول اللغوي بين اللهجتين البدويه والمدنيه في عمان | | | | | |
| | | | | | انه من المهم ان نخلط لهجتنا بلهجات اخرى في عمان |

| | | | | | انه من السلبي ان تحول لهجتك الأصليه الى لهجه أخرى |
|---|---|---|---|---|---|
| | | | | | انه من الأيجابي ان تحول لهجتك الأصليه الى لهجه أخرى |
| | | | | | أنه من المخجل أن تحول لهجتك الاصلبه الى لهجه اخرى في عمان |
| | | | | | انها عاده تعبر عن التوجه الى محاوله المتكلم على الحصول على مكانه اجتماعيه اعلى |
| | | | | | النحول اللغوي من البدويه الى المدنيه يظهر ان المتكلم مثقف |
| | | | | | اولئك اللذين يحولون لهجنهم يعزلون انفسهم عن مجتمعهم الأصلي |
| | | | | | التحول اللغوي مرفوض في المجتمع الأردني |
| | | | | | التحول اللغوي يساعد المتكلم على التواصل بشكل اسهل مع المتكلمين بلهجات اخرى |
| | | | | | الأناث يحولون لهجتهم أكثر من الذكور من اللهجه البدويه الى المدنيه |
| | | | | | التحول اللغوي يحصل اكثر من الهجه المدنيه الى اللهجه البدويه |
| | | | | | التحول اللغوي يحصل اكثر من الهجه البدويه الى اللهجه المدنيه |

**الجزء الرابع:العوامل التي تساعد على التحول اللغوي بين اللهجتين البدوبه والمدنيه في عمان اقرأ العبارات التالية وضع اشارة (√) عند الاجابة التي تشير الى مدى موافقتك.**

| اوافق بشدة | اوافق | محايد | لا اوافق | لااوافق بشدة | الأسباب |
|---|---|---|---|---|---|
| | | | | | تساعد العلاقه القويه بين المتكلمين باللهجتين على التحول اللغوي بينهما |
| | | | | | الزواج يساعد على التحول اللغوي عندما يكون الزوج والزوجه يتكلمون لهجات مختلفه |
| | | | | | العاطفه تساعد على التحول اللغوي بين اللهجتين خصوصا عندما يكون الشخص متأثر عاطفيا بشخص متكلم يلهجه اخرى |
| | | | | | المكانه الأجتماعيه ( أحيانا يسعى المتكلمين للحصول على مكانه اجتماعيه اعلى عبر تحويل لهجتهم الى لهجات اخرى ) |
| | | | | | أذا كانت الام تتكلم لهجه تختلف عن لهجه الاب يحول الأبناء لهجتهم الى لهجه الام احيانا |
| | | | | | نوع الموضوع عامل مهم يساعد المتكلمين بتحويل لهجاتهم |
| | | | | | التحول اللغوي يعتمد على جنس المتكلم |
| | | | | | مرونه اللهجه المدنيه تساعد المتكلمين باللهجه البدويه بتحويل لهجاتهم الى اللهجه المدنيه |
| | | | | | الذكور المتكلمين باللهجه المدنيه يحولون لهجتهم الى البدويه لأنها اكثر خشونه وتعبر عن الطبيعه القاسيه |
| | | | | | يحول بعض المتكلمين باللهجه المدنيه لهجتهم الى البدويه كنوع من السخريه في عمان |
| | | | | | الهجرات المتكرره الى الأردن ساعدت على ظهور هذه الظاهره . |

# Appendix (H)

## Panel of Experts

| Name | University | Specialization |
| --- | --- | --- |
| | | |
| 1.Dr Ibrahim Abu Shihab | Al Zaitonah university | applied Linguistics |
| 2. Prof . Hsane Yagi | The university of Jordan | applied Linguistics |
| 3.Prof . Ghaleb Rabab'ah | The university of Jordan | applied Linguistics |
| 4.Prof . Murtadha Bakir | The university of Jordan | applied Linguistics |