

## Indigenous and Immigrant Lebanese Code-Switching within OT

Code-switching (CS) has long been a common practice in language contact situations. In the past decades multiple code-switching models have been proposed in order to analyze the conversational and social functions of CS (Auer 1998, De Fina 2007, Myers-Scotton 1993, Myers-Scotton and Bolonyai 2001). Previous studies of CS involving Arabic have focused on CS patterns in language shift (Eid 1992) and morpho-syntactic structures (Bentahila & Davies 1983, Owens 2007, Ziamari 2007) but little is known about socio-cognitive functions of CS between Arabic and French/English. This study compares patterns of CS in an indigenous trilingual community in Lebanon (IL) and a Lebanese diaspora community in the Research Triangle (RTL), NC. The goal of this study is to examine the ways these trilingual communities use CS in constructing their Lebanese identity. To address this issue, I apply Bhatt and Bolonyai's (2011) Optimality Theoretic framework of CS and its five meta-principles/constraints (Interpretive Faithfulness, Face Management, Social Domination, Social Concurrence, and Perspective Taking) and explain community-specific variation in optimal bilingual grammars in terms of socio-cognitive functions of CS.

The data come from fourteen sociolinguistic interviews averaging 45 minutes in length with a total of 30 participants. 200 tokens of CS from each community were coded and analyzed according to the five OT principles (Faith, Power, Solid, Perspective, Face). The analysis reveals variation in the constraint hierarchy rankings of the two communities: {FAITH, FACE} >>PERSPECTIVE >>{POWER, SOLIDARITY} in RTL, vs. SOLIDARITY>>FAITH>> {FACE, PERSPECTIVE, POWER} in IL. Example (1) from the RTL community shows constraint interaction and resolution between Faith and Power in English-Lebanese Arabic CS (bold); translations in italics.

(1)

A: Uh this as far as I know that's what he said.

→B: This was his uh **amo w la khelou**?

*[Father's brother or Mother's brother?]*

A: **Amo**. *[Father's brother.]*

B: **Amo** *[Father's brother.]*so his paternal uncle.

A: Yes, **amo** *[Father's brother.]*would be his father, his father's brother.

Candidates	FAITH	FACE	PERSPECTIVE	POWER	SOLIDARITY
→1. A: This was his uh <b>amo w la khelou</b> ? <i>(‘This was his father’s brother or mother’s brother?’)</i>	-	-	-	*	-
2. A: This was his father’s brother or mother’s brother?	*!	-	-	-	-
3. A: This was le frère de père ou frère de la mère ? <i>(‘This was his father’s brother or mother’s brother?’)</i>	*!	-	-	*	-

In (1), A's CS from English to Lebanese Arabic kinship term satisfies FAITH. This CS indicates that Faith outranks Power, as English is the language of power in the RTL community. The paper argues that variation in constraint ranking of community-specific optimal grammars reflects socio-cognitive effects of migration upon language use, including the changing symbolic meanings of English (gaining Solidarity function amongst the younger generation) and French (losing its IL Solidarity function), and immigrants' effort to maintain Lebanese Arabic as a symbol of their ethnic identity.

Subfield: Sociolinguistics