

Code-Switching and Gendered Conversational Styles in *the American Granddaughter*: A Sociolinguistics Analysis

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doi: <https://doi.org/10.37745/ijellr.13/vol14n22435>

Published October 04, 2026

Citation: Saeed S.A. (2026) Code-Switching and Gendered Conversational Styles in the American Granddaughter: A Sociolinguistics Analysis, *International Journal of English Language and Linguistics Research*, 14, (2) 24-35

Abstract: This study investigated the functions of code-switching and gendered conversational styles in Inaam Kachachi's novel *The American Granddaughter*. It explored how linguistic features reflected cultural identity and shaped social relationships among the characters. A mixed methods approach was adopted to analyze twenty selected excerpts from the novel. The first ten excerpts were analyzed according to Gumperz's framework to identify the functions of code-switching, while the remaining ten excerpts were examined in light of Tannen's work on gender difference in conversational styles. The analysis revealed how the characters' linguistics choices contributed to the expression of cultural identity and the construction of social relationships within the novel.

Keywords: code-switching, gendered conversational styles, American granddaughter, sociolinguistics analysis

INTRODUCTION

Sociolinguistics is the study of the relationship between language and society. It examines how language use is shaped by social factors and how linguistic choices contribute to the construction and maintenance of social relationships. (Spolsky, 1998). Language, therefore, functions not only as a means of communication but also as a tool for maintaining social relationships. Within this field, code-switching and gender conversational styles are significant phenomena through which social and cultural meanings can be conveyed. Accordingly, this study examines these two phenomena in the Iraqi Novel, *The American Granddaughter*, focusing on the functions of code-switching and the differences in conversational styles between male and female characters.

Research Questions

The study is guided by the following questions:

1. What functions of code-switching appear in the novel?
2. Which function of code-switching occurs most frequently?
3. What is the difference between rapport and report talk, and how do male and female characters differ in their conversational styles according to Tannen's theory?
4. Which of the conversational styles identified through Tannen's framework occurs most frequently in the selected excerpts?

Aims

This research aims to:

1. Identify the functions of code-switching in *The American Granddaughter* based on Gumperz's framework of the conversational functions of code-switching.
2. Examine the variation in conversational styles between male and female characters using Tannen's theory of gender.

Limits of the Study

This study is limited to sociolinguistic analysis of code-switching and gendered conversational styles in *The American Granddaughter*. The analysis is restricted to twenty selected excerpts from the novel. With ten experts examined according to Gumperz's theory of code-switching and ten analyzed according to Tanne's theory of gender differences in conversation styles. The findings are limited to the selected textual data and are not intended to be generalized to other Iraqi novels or to Arab-American literature.

Code- Switching

Code-switching, also known as code alternation, is a common practice among bilingual and multilingual speakers who switch between languages in conversation. This phenomenon can occur at different linguistic levels, including entire sentences, sentence fragments, or even individual words and phrases. In longer speeches, sections may be expressed in different languages, with some sentences beginning in one language and ending in another. Scholars like Haugen (1953) and Weinreich (1953) have been some of the pioneers who defined code-switching in relation to bilingualism and the way speakers view and practice it.

From the onset, code-switching was considered a type of linguistic interference by Weinreich, who maintained that an ideal bilingual should only code-switch when it is necessary, for example, when he or she wants to address a different interlocutor or discuss different subjects, but not in the same unchanged situation of speech. Therefore, from the outset, it was assumed that a person who code-switched within a sentence did not have adequate linguistic skills and could not express himself/herself using one language. Code-switching, as explained by Weinreich, was referred to as interference due to one's acquaintance with more than one language. (Nguyen, 2014)

But since the 1970s, studies have begun to dispute this notion, showing that code-switching is actually an extremely complex linguistic behavior that needs to be performed with great proficiency in both languages. There is evidence from grammatical restrictions that code-switching is not a random phenomenon, but it is governed by linguistic rules. Usually, one language forms the basis of code-switching in which elements from other languages are systematically incorporated. Moreover, it is possible for code-switching to take place between languages of very different typological structures.

Code-switching has been understood to be a highly intricate way of communicating for people who are bilingual in the modern-day society as opposed to being considered as a mistake. This process entails a highly structured and socially determined system whereby there is a patterned occurrence of language switching based on various factors such as context, psychology and interaction. Inter-sentential switching, which happens between sentences, and intra-sentential switching, which takes place within one sentence and is otherwise called code-mixing, are some examples of how code-switching takes place. Other forms include tag-switching by Poplack (1980), which entails the use of small segments of speech such as discourse markers ("you know", "right"). (Bell, 2014)

Code-switching is not indicative of any sort of inadequacy but instead demonstrates the linguistic agility and mental capability of bilingual/multilingual individuals. As more research into code-switching is conducted, it will continue to be an important topic in the study of sociolinguistics.

Myers-Scotton Theory

The work of Myers-Scotton (1993) provides an elaboration of Gumperz's theory of code-switching being a strategic activity by employing her "Markedness Model". According to Myers-Scotton, bilinguals understand the social effect that their choice of language has irrespective of the fact that they use only one language or several languages. In any given situation, one language is typically unmarked (expected), while the other is marked (less common and noticeable). Speakers intuitively recognize these distinctions and adjust their language use accordingly.

For example, in post-colonial multilingual societies, discussing family matters in the local ethnic language is considered unmarked (normal). However, using the same language in a formal public speech would be marked, leading the audience to question the speaker's intent. Myers-Scotton highlights that speakers often switch to a marked language to assert authority, express frustration, or convey strong emotions.

Myers-Scotton (1993, p.241) defines the phenomenon of code-switching in more general way by describing it as the "alternation of linguistics varieties within the same conversation"

Gumperz

In his early work, Gumperz categorized code-switching as situational or metaphorical, later introducing conversational code-switching (Gumperz, 1982). Situational switching occurs when a shift in participants or communication strategies prompts a language change, while metaphorical switching reflects a shift in topical emphasis (Gumperz & Hymes, 1972). These types of switching are influenced by external factors.

Gumperz (1982) expanded on his framework by identifying six primary functions of **conversational code-switching**:

- (a) **Quotation** – Using a code-switch to introduce direct speech. For example, Hindi–English bilinguals may switch to Hindi when quoting someone: "*I went to Agra, to maine apne bhaiko bola ki [then I said to my brother that], if you come to Delhi you must buy some lunch*" (p. 76).
- (b) **Addressee specification** – Switching languages to signal a shift in the intended recipient within a conversation.
- (c) **Interjection** – Inserting discourse markers or fillers, such as *ándale pues* in English or you know in Spanish
- (d) **Reiteration** – Repeating a message in the alternate language for clarification or emphasis.
- (e) **Message qualification** – Expanding or refining a message with additional detail in the second language, as in: "*The oldest one, la grande la de once años [the big one who is eleven]*."
- (f) **Personification vs. objectification** – Differentiating between human agency and impersonal forces through code-switching.

Valdés (1981) later added two additional functions:

- (g) **Mitigating the illocutionary effect of speech acts** – Softening the impact of a statement through code-switching.
- (h) **Aggravating the illocutionary effect of speech acts** – Strengthening or intensifying a statement using a language shift.

Hill and Hill (1986) found that Gumperz's (1982) and Valdés's (1981) classifications useful in analyzing the social aspects of Spanish–Nahuatl code-switching in Puebla-Tlaxcala. They observed frequent switching in discussions on religion, money, counting, and mathematics.

Gumperz defined conversational code-switching as language mixing "within the same speech exchange" (Gumperz, 1982, p. 59) and used a micro-level sociolinguistic approach, relying on naturally occurring small-group interactions as data. His work remains foundational in understanding the functions and motivations of code-switching in bilingual discourse.

Tanne

Difference approach by Deborah Tannen studies gender-based communication, highlighting the fact that both men and women have unique forms of conversation. In *You Just Don't Understand! Men and Women in Conversation* (1990), According to Tannen, these distinctions are often the causes of misunderstandings and conflicts (Tannen, 1990). Men relate to the world as autonomous beings in an authoritarian social hierarchy, regarding life as a struggle for autonomy and success, while women see life in terms of community, in which it is essential to preserve intimacy and avoid alienation. Even though both genders prize independence and intimacy, men consider one aspect more important than the other, thus creating their distinctive methods of communication.

Tannen proposes the notion that communication is performed at two different levels, i.e., the message and the metamessage. The message refers to the literal meaning, while the metamessage refers to the relational meaning. For example, offering help involves a literal meaning as well as a relational one. This can be interpreted as either a symmetrical act of generosity or an asymmetrical assertion of hierarchy. Women tend to focus on connection and similarity in these metamessages, while men are more attuned to hierarchy and status. This difference influences their approach to interactions, such as "troubles talk," where women seek empathy and understanding, while men adopt a problem-solving role.

Unlike scholars such as Lakoff and Spender, who attribute gendered communication differences to power imbalances, Tannen argues that dominance in conversation is not always intentional. She maintains that men and women have "different but equally valid styles". Drawing on Maltz and Borker's (1982) anthropological work, Tannen suggests that boys and girls acquire distinct linguistic styles through socialization, growing up in "different worlds of words" (p.43). Consequently, male-female communication mirrors cross-cultural interactions, where linguistic differences can cause misunderstandings (Tannen, 1990). Rather than viewing these differences as hierarchical, Tannen's framework encourages understanding them as complementary. Her work underscores the importance of recognizing these variations to foster more effective and harmonious communication between men and women. (Speer, 2005)

Rapport vs Report

Deborah Tannen characterizing gendered ways of speaking in terms of rapport talk (highlighting connection) and report talk (highlighting impersonal information). (Monaghan et al., 2012)

Tanne distinguishes between Rapport and Report talk, she says that for women most conversation is about rapport, they are about establishing friendship, consolidation relationships. A lot of energy in women's talk goes into emphasizing what they have in common. Interaction is non-hierarchical; they are striving for solidarity. for men according to Tanne conversation can be rather different, they can

be highly competitive. Men tend to use conversation as arenas for negotiating and maintaining status, so that they tend to involve exhibition of knowledge and skill. Performances intended to get attention and keep it. Jokes, storytelling and the imparting of the information are important. Men are focused on report rather than rapport. Conversation is about imparting information, talking for a purpose, demonstrating expertise. (Talbot, 2010)

Methodology

Research Design and Data Collection

The researcher adopted a mixed-method approach combining qualitative textual analysis with quantitative analysis to achieve the aims of the study. The primary source of data is *The American Granddaughter* by Inaam Kachachi (2008), a novel that tells the story of Zeina, an Iraqi woman who lived in the United States and later returned to Iraq as an interpreter for American soldiers during the 2003 Iraq War.

This novel was selected because it provides valuable insights into how Zeina navigates two different cultures, and how code-switching and gender differences manifested in the characters' conversations.

After carefully reading the novel, the researcher selected twenty excerpts that best illustrate the features under investigation. The first ten excerpts were selected for the analysis of code-switching because they contain clear shifts between English and Iraqi Arabic dialect. The remaining ten excerpts were selected for the analysis of gender differences, particularly in the conversations between Zeina and Muhaymen, the main male Iraqi character.

Data Analysis

Regarding the analysis of code switching, the study utilizes John Gumperz's (1982) approach of the conversational functions of code switching. Gumperz identifies six functions of code-switching: quotation, addressee specification, reiteration, message qualification, personalization-objectivization, and interjection. The selected excerpts were analyzed according to these functions to determine how code-switching operates in the characters' conversations.

For the analysis of gender differences, the study adopts Deborah Tannen's framework, including the distinction between report talk and rapport talk and the following four conversational contrasts:

1. Status vs. Support
2. Independence vs. Intimacy
3. Advice vs. Understanding
4. Information vs. Feelings

These frameworks were used to identify patterns in the characters' conversational styles and to examine how differences in conversational preferences affect communication in the novel.

Analytical Procedures

The selected excerpts were analyzed using two theoretical frameworks relevant to the objectives of the study. The first ten excerpts, which contain instances of code-switching between English and Iraqi Arabic dialect, were analyzed according to Gumperz's framework of the conversational functions of code-switching. Each instance was examined and classified according to one of the six functions identified by Gumperz. The remaining ten excerpts were analyzed according to Tanne's framework

of gender and conversational style. The analysis focus on the distinction between report and rapport talk and the four conversational contrasts.

After identifying and classifying the instances according to the relevant analytical frameworks, the researcher counted the occurrences of each category and calculated their frequencies and percentages. The quantitative results were used to determine the most frequently occurring functions of code-switching and the most prominent conversational contrast in the selected excerpts. The findings were then interpreted qualitatively with reference to the linguistic, cultural, and conversational context in which the selected instances occurred.

This chapter presents the analysis and discussion of selected excerpts from the Iraqi novel *The American Granddaughter*. The analysis examines the functions of code-switching based on Gumperz's framework and the differences in conversational styles associated with gender based on Tannen's framework. The chapter also presents the frequencies and percentages of the identified code-switching functions and the conversational contrast observed in the selected excerpts.

Code-Switching

1. "I wanted to jump off the truck, shout something like 'Allah yesa'edhum',"

The saying "Allah yesa'edhum" is in Arabic – Iraqi dialect and translates to English as "God help them." This particular case of code-switching can be categorized as quotation, as per Gumperz. The speaker is an Iraqi-born girl who imagines herself making a cultural statement in her mind, a statement that signifies an emotional connection with her people. Using Arabic in the imagined statement emphasizes her empathy for their suffering and her connection with her culture.

2. "Forgive me, father. Yaabaa, forgive me."

Example for Personalization vs. Objectivation

In the above example, the speaker chooses to use the native language word "yaabaa". The use of the word is more personal in nature as it helps the speaker convey a lot of emotions. It shows that speakers often use their mother tongue in situations where they want to convey strong emotions because they cannot express it in any other language.

3. "One shabkha there and one shabkha back,"

The speaker uses the Iraqi dialect to refer to the swift move that Calvin made to get a beer out of the refrigerator. The term "shabkha" means something close to "quick walk" or "short travel" in English. Through the mixture of the two languages, the speaker tries to add some humor and cultural aspects to her story. As per Gumperz's perspective, this can be viewed as an example of message qualification, whereby a foreign word is used to add extra dimensions to the story.

4. "Doesn't surprise me at all, you lazy tanbal,"

The word "tanbal" is defined as "lazy" and it is frequently employed in the Iraqi dialect in order to make fun of somebody who sleeps a lot or fails to do something meaningful. It is important to note that, in this particular case, the speaker employs the code switching technique while moving from English to Arabic in order to characterize somebody. It is possible to suggest that this code switching is related to the fact that she has a close relationship with her native culture. Moreover, in the words of Gumperz, this phenomenon is related to the technique of message qualification as it brings more emotional intensity to the message.

5. "We won't leave her to her ill manners... tarbiya siz."

This is an example of the Reiteration strategy of code-switching, according to Gumperz. The speaker emphasizes the notion of misbehavior, which has already been expressed in English, through the use of "tarbiya siz." The expression is derived from Turkish, which is translated into English as

"without upbringing." While this technique reinforces the message, it is also culturally rich since bilingual individuals utilize different languages to express social notions. Specifically, when speaking about culturally important concepts like upbringing and manners, code-switching enables individuals to express culturally relevant messages.

6. "My khannas possessed me when I heard my grandmother's voice on the phone."

The word "Khannas" is an Arabic word that stands for the "whispering devil" in Islam. This is an example of the Message Qualification type of code-switching because it adds a culturally and religiously specific meaning to the surrounding English utterance. The speaker makes use of an emotionally loaded term in order to make his/her sense of remorse, guilt, and psychological distress even stronger.

7. "so what, to me you're still my sister." "Go fuck yourself then" "shnou?"

The term "shnou" is a phrase that is commonly used in Iraqi Arabic to express confusion, shock, or disbelief. In this case, it is an interjection and reflects an emotional outburst at the receipt of an obscene name-calling. The fact that the individual chooses to switch to Arabic shows the use of culturally familiar terms in expressing an emotional experience.

8. "He gave me one half and murmured 'Bismillah'."

- "Bismillah" translates to "*In the name of God*" in English and is commonly used before eating as a form of religious invocation in Islamic culture. In this instance, the use of "*Bismillah*" reflects the Quotation function of code-switching, as the speaker directly repeats a culturally significant phrase. This example illustrates how bilingual speakers often rely on their first language to express religious or culturally rooted concepts, preserving the original meaning and emotional weight in everyday interactions.

9. "What's wrong with food stamps, Sitt Zeina?"

The kind of code-switching present in the sample is tag-switching since the speaker uses the honorific title from another language. The word "Sitt", which means "Madam" in English, is a term that is used in order to show respect in a traditional sense. However, in this particular case, the use of this word is accompanied by a sarcastic or mocking tone, which is typical of the Iraqi Arabic culture. The speaker uses this word to make a comment about the way Zeina behaves regarding the food stamps. It performs the function of an interjection because this particular word shows emotional tone and makes a social comment.

10. The American soldiers had learned these words having heard them so many times and started to use them among themselves. they spread their palms, turn down their lips, shake their head and say in laughable Arabic, "Wallah I don't know. Don't know anything"

"Wallah" is an Arabic expression meaning "I swear," and in this context, it functions as an emotional expression. According to Gumperz's framework, it serves the interjection function, as it is used to convey emphasis and emotion. The American soldiers imitate local speech as a form of humor among themselves, borrowing commonly heard expressions from Arabic. This reflects how speakers may adopt emotionally charged phrases from another language to express particular emotional patterns or to create group solidarity, even when used inaccurately or playfully.

Gender

In this section, the researcher analyzes the texts in light of conversational style as mentioned by Deborah Tann.

1. "Is this real money?" I asked.

"Of course."

"Aren't you worried that they might get stolen?"

This excerpt reflects report talk, as the speaker's questions focus mainly on obtaining information. The questions "Is this real money?" and "Aren't you worried that they might get stolen?" are concerned with the authenticity and safety of the money. thus, the exchange can be associated with information dimension in Tanne's framework rather than with emotional connection.

2. "I want to find a husband here and live like a tame cat at his feet."

"You? A tame cat?"

"Even if it's only a temporary 'pleasure marriage'."

"These things are not done, Zeina. Where did you learn such talk?"

"Isn't that what men here do? Don't other women accept it?"

- In this exchange, Zeina begins the conversation by expressing her desire to be a quiet and obedient wife, using the phrase "tame cat" ironically to reflect how women are expected to behave in traditional society. Her tone is playful and sarcastic, highlighting her awareness of these gender roles. This reflects what Deborah Tannen describes as rapport talk—a style of communication often used by women to share emotions and build connection.

In contrast, the other speaker responds seriously with "These things are not done," demonstrating report talks, a style typically associated with men, where language is used to give information, assert authority, or correct others. This exchange illustrates how men and women often speak differently and pursue different conversational goals, as Tannen explains in her gender and language framework.

3. "You foreigners like to smoke the nargila because it's exotic."

"I'm not a foreigner."

"Your name is Zeina but you're American."

"And your name is Muhaymen but you speak Farsi."

This conversation reflects a struggle over identity between Zeina and Muhaymen. It begins with Muhaymen's assertive and judgmental tone, as he labels Zeina a foreigner due to her American background and use of English. In response, Zeina defends herself, insisting, "*I'm not a foreigner*," and then delivers a sharp, ironic comeback: "*And your name is Muhaymen but you speak Farsi*." Referring to language of Iran.

According to Deborah Tannen's model, Muhaymen's speech reflects report talk, as he communicates in a direct, critical, and authority-seeking manner. In contrast, Zeina's speech represents rapport talk, as she is emotionally affected and tries to connect and justify her identity. This speech reflects the affirmation of social identity as Iraqis, where male language tends to be dominant, whereas female language tends to be more emotional and oriented toward self-expression.

4. "I said to him, in an attempt at sympathy, 'But your core must have stayed the same.'"

"The one thing that stayed the same was my hatred for Americans."

In this text, Zeina uses gentle and understanding language, attempting to connect emotionally with the listener. According to Deborah Tannen, this reflects the typical female communication style, known as rapport talk, which focuses on building relationships and expressing empathy. In contrast, Muhaymen's response is harsh and aggressive, reflecting the male style of communication that Tannen refers to as report talk. This style is more focused on asserting opinions or facts, often without concern for emotional connection or closeness.

5. "Is your name Zeina or Chameleon? I only know the motherland, and I can't imagine having a stepmother land. I find the idea of a second homeland ridiculous"

"But the whole world can be your homeland. Haven't you heard the expression 'citizen of the world?'"

In the conversation, Muhaymen's tone of speech is firm, and he clearly expresses his view of the identity of Zeina, saying that she is "a chameleon," implying easy adaptation, while he considers

it ridiculous for someone to have two homelands. The tone of speech used by Muhaymen is consistent with the description given by Deborah Tannen of report talk, which is characteristic of male speech style. On the other hand, Zeina's speech style is emotional and tolerant; she tries to see things from the point of view of others.

6. "But the bronze-colored face became gloomy when I started talking about Calvin, my American boyfriend that my mother absolutely despised. "Your mother might be right." "Why are you saying that when you don't even know him?" "Do you love him?" "I don't know. We have been together for four years now" "What do you mean together?"

Zeina uses the idiom "*I don't know*" to convey her feeling of not knowing. Zeina's use of the language conveys the concept of rapport talk described by Deborah Tannen since it is based on emotions and personal experience. However, Muhaymen uses language that is judgmental in nature and is based on personal authority in his attempt to challenge her thoughts. This type of language is an example of report talk.

7. "Believe me, nobody's clean in Iraq today. the only difference is how much dirt each of us has swallowed." "Wrong. There's still the faction of Grandma Rahma and her ilk"

The writer has used metaphorical language in order to express his opinion about the state of society in Iraq. He has clearly stated his opinion through social criticism. As an answer to that, Zeina has adopted a more gentle way of talking and she has tried to disapprove Muhaymen's view without actually confronting him. She has defended the innocence of people, especially her grandmother Rahma, in order to tell him that there is no corruption in everyone. This situation depicts the differences between male and female conversations that Deborah Tannen has explained in her theory of report and rapport talk.

8. "I was very worried about you these past weeks" I finally said
"Oh, don't worry, you've done your best. You plucked the ripe along with the withered, and the blood you spilled has reached our knees"

In the dialogue, Zeina's language exhibits characteristics of rapport talk since she tries to speak what she truly feels. The use of the word "finally" indicates that it was not easy for her to share her feelings because of the emotional separation created by Muhaymen. However, Muhaymen's language uses metaphors and dramatic language, implying that there is an analysis of the events and consequences of those events. His tone is judgmental and emotionally cold as he blames Zeina for her actions.

9. Zeina:"listen, my contract will end in two months." Muhaymen:"But you should wait until the end. Didn't you say that you enjoy watching movies?" Zeina:"This is no time for jokes."
Muhaymen:"Now you can't leave this place without completing the movie scene on your exit from the country." Zeina:"I do not like your attitude."

Zeina is able to express herself when she says that she is leaving soon, indicating that she may feel love for the speaker as well as sadness at her imminent departure. Nevertheless, Muhaymen reacts sharply, criticizing her as if she belongs to an American army invading his nation to annihilate it. His sharp criticism, together with his choice of emotionally-laden words such as his demand that she stay to watch her leave, indicates a hostile stance on his part.

10. Muhaymen " why did you come?" Zeina " we rid you of Saddam." Muhaymen " you drove King Kong out of the city and claimed the whole of Iraq in return"

The use of questions by Muhaymen to ask for justification makes Zeina feel that she has to justify herself. In response, Zeina tries to create an atmosphere of intimacy in an attempt to defend her group, stating why they are there. On his part, Muhaymen retorts using sarcasm and metaphors. The language used by Muhaymen shows features of report talk while the language used by Zeina shows rapport talk.

DISCUSSION

Code- Switching

The researcher analyzes code- switching using Gumperz's functions.

Text	Function	Quote
1	quotation	"Allah yesa'edhum
2	Personalization vs. Objectification	Yaabaa,
3	message qualification,	"shabkha",
4	message qualification	"tanbal
5	Reiteration function	"tarbiya siz."
6	Message Qualification function	"Khannas"
7	interjection	"shnou
8	Quotation	"Bismillah"
9	interjection	Sitt Zeina
10	emotional expression.	Wallah

Function	Frequency	Percentages
Quotation	2	20%
Personalization vs. Objectification	1	10%
message qualification,	3	30%
Reiteration function	1	10%
Interjection	2	20%
emotional expression.	1	10%

Analysis of the texts taken from The American Granddaughter is done with regard to Gumperz's functions of code-switching. The findings indicate that the function of message qualification is the most common type used in this novel. This is because speakers use code-switching to express cultural identity, to emphasize emotionality of the message and to make it clearer.

Gender

Text	speaker	Talks type	Relevant conversational contrast
1	Zeina	Rapport talk	Feeling, understanding
	Officer	Report talk	Information, status
2	Zeina	Rapport talk	Intimacy, feeling, support
	Muhaymen	Report talk	Independence, information, status
3	Zeina	Rapport talk	Support, Feelings, Connection
	Muhaymen	Report talk	Status, Information, Independence
4	Zeina	Rapport talk	Intimacy, feeling
	Muhaymen	Report talk	Independence, information
5	Zeina	Rapport talk	Support, intimacy, feeling
	Muhaymen	Report talk	Status, Independence, information
6	Zeina	Rapport talk	Support, feeling.

Text	speaker	Talks type	Relevant conversational contrast
	Muhaymen	Report talk	Status, information.
7	Zeina	Rapport talk	Support, feeling
	Muhaymen	Report talk	Status, information
8	Zeina	Rapport talk	Intimacy, feeling
	Muhaymen	Report talk	Independence, information
9	Zeina	Rapport talk	Intimacy, feeling, support
	Muhaymen	Report talk	Independence, information, status
10	Zeina	Rapport talk	, feeling, support
	Muhaymen	Report talk	information, status

Contrast series	Male style Frequences	Percentages	Female style frequences	Percentages
Independence	6	60%	-----	
information	10	100%	-----	
Feeling	-----		10	100%
Support	-----		7	70%
Intimacy	-----		5	50%
Status	8	80%	-----	
Understanding	-----		1	10%
Advice	-----		0	

From the above table, one can notice that the “Feelings and support” is the most common aspect of the female conversational style, as depicted by Zeina. This is evident in the way she always tries to show emotions, give support, and connect when talking. However, the male conversational style, as demonstrated by Muhaymen, is mainly focused on “Status and Information.” This style of speaking depicts authority as well as a tone that includes facts, truths, and sarcasm instead of emotions and connections. From the results, one may also note that “Understanding and advice” are relatively uncommon in the selected excerpts. This maybe attributed to the tension and challenges that characterize several of the conversations between Zeina and Muhaymen.

CONCLUSION

To conclude, after examining 20 passages from the novel *The American Granddaughter*, with the first 10 focusing on code-switching and the remaining ten examining gender and conversational style, it can be seen that both code-switching and gender play an important role in the character's interactions.

The analysis of code switching revealed several functions of Gumperz in the selected excerpts. Among these, message qualification was the most frequently occurring function. This may be attributed to the characters' use of Arabic expressions to add culturally specific meaningful, emotional nuances, and contextual details to their English speech. Thus, code-switching does not occur randomly; rather, it can serve as a social and cultural bridge between Arabic and English languages, particularly when certain meanings or experiences are closely connected to the speakers' cultural background.

With respect to Tannen's framework of gender and conversational style. The selected excerpts reveal noticeable differences difference between the conversational pattern of men and women. The male characters in the novel exhibit the features of report talk by giving more importance to information and independence. On the other hand, the female characters are seen exhibiting the features of rapport talk. Particularly through her use of feelings, support, and intimacy.

The results further show that feeling and support are the most frequently identified features in female speech. Whereas information and status are prominent in male speech. This suggests that Zenia's conversations in the selected excerpts place greater emphasis on emotional expressions and interpersonal connection, while Muhaymen's speech tends to focus more on factual information, status, and independence. However, these findings should be understood as conversational pattern observed in the selected excerpts rather than as fixed characteristic of male and female speech in general.

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