Linguistic Projection and the Ownership of English: Solidarity and Power with the English Language in Egypt

A Thesis Submitted to
The Department of
Teaching English to Speakers of Other Languages

In Partial Fulfillment of the Requirements
For the Degree of Master of Arts

By
Alexander M. Lewko

May 2012
The American University in Cairo

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ABSTRACT

The American University in Cairo

Linguistic Projection of Solidarity and Power with the English Language in Egypt

Alexander M. Lewko

Under the Supervision of Dr. Phyllis Wachob

This thesis investigates aspects of English usage in Egypt, including any possible linguistic projection of solidarity or power with other Egyptians, and the degree, if any, of linguistic ownership of English. As in many other Expanding Circle contexts, English realizes its role in Egypt as lingua franca in order to fulfill educational and business transactions. English is used to such a degree in the Egyptian context that it could at some point become its own variety of World English. Yet, it is possible that a speaker could produce either English or Arabic in different situations in reaction to perceived social cleavages between him- or herself and the interlocutor. The research presented here is interested in the possible degrees of linguistic projection, the effect a speaker intends language choice to have on the hearer, and linguistic ownership, the degree to which a speaker of a language believes that he or she owns the language, that Egyptians may possess as they use English. The data was collected in an English-medium university environment in the greater Cairo area. Undergraduate participants completed a questionnaire, and a limited number also participated in a follow-up interview. Data suggest that participants use English to project solidarity with other English-speaking Egyptians. Participants are aware of how others may use English to project power, yet no one admitted to projecting power. In line with other research, participants also demonstrated a weak sense of ownership of the language at best, however through the use of English mixed with Arabic, Egyptians do use an endonormative form of English that may demonstrate ownership. Finally, there is little evidence to demonstrate a relationship between linguistic projection and ownership, but the investigator speculates that a linguistic projection of solidarity, which implies mixing of Arabic and English, would encourage a greater sense of ownership of English. Classroom implications are also discussed, including encouraging greater use of Arabic in the classroom, supporting Egyptian influences in English speech, and managing relations between English speakers of different perceived proficiencies.
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Chapter I - Introduction

Introduction

The English language holds a place of particular importance as a language used for global communication, and currently there are more non-native than native speakers of the language (Jenkins, 2006). As English continues to evolve as a contact language between those with mother tongues other than English, scholars continue to study the points-of-view of these speakers as they use the language in non-native contexts (Matsuda, 2003; Jenkins, 2005; Li, 2009). Egypt presents an example of a local context where English is not the native language, but is an important means of communication. Research already conducted regarding the contexts of English usage and identities of those using the language can assist in exploring these attitudes among Egyptian users of English.

Context of the Problem

English as a Lingua Franca and World Englishes

The use of English in international contexts is generally referred to as *English as a Lingua Franca* (ELF). According to some scholars (Kirkpatrick, 2011), ELF should not be defined simply as English used internationally, but rather English as used between speakers who do not share cultural contexts. This construct does not imply a strict need to adhere to native norms of English. *World Englishes* (WE) is a construct that refers to the localized Englishes used by those who share a common cultural context (Jenkins, 2006). This view deemphasizes the dichotomy between native and nonnative speakers and accepts English plurality (Bhatt, 2001). From this standpoint, all varieties of English should occupy the same sociolinguistic and grammatical footing. It is also conceptually possible that English speakers from different countries or regions would use ELF with
each other, but then their own WE variety at home. Users of WE may never have to use ELF if they only use English in their local context.

**Language Circles and the Dynamics of English**

*Circles* of English (Kachru, 1985) are a means to present the geographic spread of English. These also indicate where different contemporary WEs may be found. Each circle represents a group of countries that can be said to have a similar experience with English. The *Inner Circle* is made up of those countries in which “native” English is used, such as the United Kingdom, the United States, or Australia. The *Outer Circle* consists of countries that officially use English due to historical colonialism. Finally, expanding circle countries are those that traditionally use English as a foreign language (McKay, 2003).

There have been charges made that inner circle countries intentionally encourage the growth of English internationally (Phillipson, 1992). However, the *circles* model does not assume that the Inner Circle is the principal engine of international English growth. Rather, English grows due to the perceived needs of those who use it, including emotional, communicative, and instrumental needs (Kachru, 1991). In fact, perceived instrumental reasons to acquire English may only be increasing, because English is the predominant language for non-governmental organizations, financial institutions, scientific publishing, and the Internet (Graddol, 1997). Simple inertia, along with characteristics of the English language that eases its acquisition vis-à-vis other languages, such as its alphabetic writing system, negligible inflectional morphology, and non tonal phonology may allow English to maintain a dominant position for years to come (Bruthiaux, 2002).
Linguistic Identity and Ownership

Researchers are concerned with how second language users in the different contexts of English use identify themselves as speakers of English as well as how they view themselves vis-à-vis native speakers of English (Norton, 1997). For instance, Norton (1997) highlighted two important ideas regarding this identity. First, language and identity are inherently linked and made up of each other. Second, perceptions of power are also important in the makeup of one’s identity. Djité (2006), emphasized that identity is constantly evolving and changing, and that speakers may be changing identities depending on what is needed at specific moments. It is also important to note that there can be a variety of relationships with which a non-native speaker (NNS) of English needs to grapple. For instance, the speaker may be dealing with the power exhibited by the ideal native speaker, a perceived optimal model of native speech to which learners may aspire, or other speakers using English as a second language with differing degrees of proficiency. Another important aspect of identity to discuss is that of ownership. Ownership of a language, to be defined in more detail later in this chapter, may taken for granted by its native speakers but is something that language learners may never feel is attained.

This picture of language, identity, and ownership is complicated, and studies that have attempted to deal with these issues generally concluded with mixed results. Jenkins (2005) surveyed teachers from different L1 backgrounds about their accents and identification with their native language. The teachers identified strongly with their native language, but found their accent when speaking English problematic when comparing them to native English accents. Li (2009) surveyed the attitudes of Chinese
students and professionals regarding their views of native versus Chinese accents of English. Most participants favored the native accent over that of a nonnative accent, and very few preferred the accent of a proficient local speaker of English. The study indicated that while the participants appreciated identifying with the speaker, they were most concerned with intelligibility.

Matsuda (2003) studied English ownership of Japanese high school students. This study determined that while they viewed English as a legitimate international language, they perceived English to be owned by its native speakers; or at the very least the subjects did not indicate they owned it. Bokhorst-Heng, Alsagoff, McKay, and Rubdy (2007) investigated Singaporean ownership by examining their reactions to grammatically correct or incorrect sentences. They focused on whether participants judged a sentence by exonormative standards (rule governed standards imposed by native speech norms) or by endonormative standards (how the language is used among the local population). Participants across age groups generally used rule governed standards to judge sentences, but younger participants were more likely to issue judgments based on usage and intuition.

Problem Statements and Research Question

From the standpoint of this researcher, there are three important gaps in the literature. First, except for rare exceptions (Warschauer, Said & Zohry, 2002), there is little regarding attitudes towards English from the standpoint of Egyptian speakers of English. Second, although there are studies that investigate the attitudes of non-native teachers of English (Llurda & Huguet, 2003; Petric, 2009; Sifakis & Sougari, 2005), there is need for more research regarding how non NNSs may view themselves via other
local interlocutors who are either NNSs of English or do not speak any English. Finally, while there is research regarding Middle Eastern attitudes toward English learning and use (see Malallah, 2000), there are few examples of scholarship that attempts to deal with issues of identity and ownership in the region (McLaren (2009), to be discussed later, serves as an exception). The research here was conducted at a time of historical political change in the region and that serves an opportune moment for researchers to collect data in order for comparison to data collected in the future. This is a rare moment to analyze the effects of political change on language use and identity, with a specific focus here on Egyptian undergraduate students at a specific elite university.

Statements of the Problem

The concepts of ELF and WE recognize that varieties of English are used for communication in international or local contexts, apart from spheres dominated by native speakers. Because WE are deemed appropriate for local contexts, it is important users of WE shape them as appropriate for that context (Seidlhofer, 2001). However, although there are more non-native than native speakers of English world wide, NNSs continue to favor English as used by the ideal native speaker (Bokhorst-Heng et al., 2007; Jenkins, 2005). This problematizes NNSs’ ability to claim ownership of English as well as their potential self-view as a legitimate speaker and controller of the second language (Norton, 1997). Also, as identity is always shifting (Djité, 2006), an English learner’s identity cannot be exclusively grounded vis-à-vis the native speaker, but also by other persons, English-speaking or not, in his or her context.

Research Questions

The following research questions are posed by this study:
1. When Egyptian undergraduate students speak English to other Egyptians, is there evidence that English is used to either project power onto interlocutors, solidarity with them, or both?

2. What perceptions of English ownership, if any, do Egyptian undergraduate speakers of English have?

3. For these Egyptian undergraduate students, what is the nature of the relationship, if one exists, between ownership of English and one’s linguistic projection when using English?

**Rationale of the Study**

There are a number of reasons why this study on English usage in Egypt is important, particularly within the Egyptian English classroom. First, discussion of the ownership of the English language has uncovered data as to how Egyptians use English. In particular, participants’ discussions on codeswitching and the impact of English on their linguistic identities question classroom practices that promote specific accents or require the use of English-only instruction because they represent behaviors that do not reflect the realities Egyptians face when speaking English. Second, this may inform practitioners who believe it important that Egyptians demonstrate more ownership of the English they are learning. This study confirmed that Egyptians do not necessarily perceive they “own” English, yet there are signs that some Egyptians do own English through the way they mix English and Arabic.

Data uncovered regarding linguistic projection, not so much regarding how students use English to project power but how hearers react to the English spoken, can inform teachers of dynamics between students in the classroom. Instructors teach
English in order to empower their students with linguistic knowledge; however, there are social consequences of using English in the classroom. Specifically, peers single-out English speaking students either because these speakers are perceived as having advanced knowledge of English or because Egyptian influences are detected in that speaker’s speech.

Finally, although the research may have expected to find a relationship between linguistic ownership and a linguistic projection of power, data was not uncovered to confirm this hypothesis. Such was the case because it was difficult to discover any one-to-one relationship in the data collected. Yet, because there was a tendency for participants who used English outside of the class to use it with peers, it is possible that a higher degree of ownership could encourage a greater use of English to promote solidarity.

Construct Definitions of Importance to the Study

**English as a Lingua Franca (ELF)** – English used in international contexts between English speakers who do not share a cultural background (Kirkpatrick, 2011).

**World English (WE)** – Any English variety used in local contexts by those who share a common local background (Bhatt, 2001, Jenkins 2006).

**Expanding Circle of English** – A grouping of countries where English is traditionally used as a foreign language. The Inner Circle consists of countries that use English as a native language. The Outer Circle consists of countries that have an institutional use of English due to a colonial history with the United Kingdom. The Expanding Circle consists of countries that have begun to use English at some point after the end of the colonial era (McKay, 2003).
Ideal Native Speaker (of English) – An “abstracted notion” of native speakers that is not inclusive of minorities (Leung, Harris, & Rampton, 1997, p. 546).


Linguistic Ownership - The belief one has to be able to control and have authority over a language that he or she uses (Higgins, 2003).

Linguistic Projection – What a speaker intends language usage to tell hearers about him or herself (Cavallaro & Chin, 2009).

Operational Definitions of Importance to the Study

Linguistic Projection – As an aspect of the construct of linguistic identity, the effect a speaker intends language choice to have on his or her interlocutor. In a society with a high degree of class-consciousness, choosing between the use of a local language (Egyptian colloquial Arabic) or a foreign language (English) can be respectively a means of establishing solidarity with or power over the interlocutor. For instance, a situation where the speaker using English knows that the other speaker does not know English is an example of when the English user is attempting to establish power over the other speaker. This can change from situation to situation depending on the interlocutors involved.

Linguistic Ownership – The degree to which a language user places more importance on the local norms of a language rather than its formal rules set by a perceived foreign authority. In the case of Egypt or other EFL contexts, this is whether the speaker of English is concerned with native norms or what is perceived as correct usage at a more local level.
Delimitations of Research

The project uncovers language attitudes in Egypt, however important delimitations must be highlighted. First, the researcher exclusively utilized Egyptian undergraduate students. This in itself is not rare among the studies cited in the research presented here; for instance, two (see Kirkpatrick & Xu, 2002; Timmis, 2002) worked exclusively with college level populations. Li (2009) used tertiary-level students and some working adults, yet the adults made up a minority of the sample. Yet, the participants at the time this study attended a particularly elite Egyptian university. While it is believed that this work can inform other similar research in the Egyptian context, the results of this cannot be generalized to the greater Egyptian population.

Second, the study took only a “snapshot” of participant’s attitudes. Because it was not longitudinal, this research was unable to measure how certain external factors may change respondents’ attitudes toward language over time. Third, this study did not employ such research devices as acceptability judgment tasks or match-guise techniques that admittedly have the potential to uncover additional information. The results of this study could aid future research of Egyptian participants that would employ such means.
Chapter II – Literature Review

Introduction

The literature review below is divided into six sections. The first section serves as a general overview of literature pertinent to the major constructs of the study, including global varieties of English, the ideal native speaker, identity, and ownership. A brief discussion follows regarding English in Egypt and some studies undertaken in the Middle Eastern context. The following two sections review literature pertinent to the second language learner and the native speaker as well as uses of English in local contexts. These studies are reviewed in order to show data collected regarding the identities of the second language users of English. The following section reviews literature devoted to linguistic ownership of English, with much of it specific to the Singaporean context. The final section explains research gaps in the literature that this study will endeavor to fill.

In order to locate literature pertinent to this study, the researcher employed such terms as “English ownership”, “linguistic identity”, “English as a Lingua Franca”, “World Englishes”, and “English circles”. Faculty members as well as fellow colleagues at the TESOL department at the American University in Cairo were also very helpful in suggesting possible sources of interest.

Overviews of Global English Use, Identity, and Ownership

Introduction

The following section discusses an overview presented in the literature of several operational terms of importance to the research presented here. First, the rise of “circles” of English is discussed in light of the global spread of English due to colonialism. That is
followed with a summary of debates regarding the rise of different Englishes throughout the different circles of English as well as whether this spread of English was taking place either due to political or pedagogical reasons. Next is a discussion of English as a Lingua Franca and World Englishes, two types of English that have resulted from its proliferation across the different circles of English usage. Not only are these defined and elucidated, but also the relationship between the two is discussed. A discussion of ownership follows that defines ownership and also talks about how fixation on the ideal native speaker may be impeding ownership of English by its NNSs. This section concludes with a discussion on the linguistic identity of NNSs. This defines and describes linguistic identity in terms of Poststructuralism.

**Contexts of Global Use of English**

We currently live in the age of “Global English”. The language is being used at an international level, and it now presents us with linguistic and cultural questions as to how it is being used (Graddol, 2006). The rise of English as it is seen today is due to dynamics during and after the era of British colonialism. English was the means by which British colonial officials communicated with their subjects, yet the colonized also used English with each other (Canagarajah 2006a). Once the colonizers left, English did not leave with them. New states that rose from the colonial territories adopted English as an official language, and English continued to spread to other countries not directly affected by British colonialism as the economic and political power of the United States increased (Crystal, 2003). As the US assumed its role as a key player in international politics after the end of the Second World War, English became a dominant language in the United Nations (UN), financial institutions such as the International Monetary Fund
Attempts have been made to classify this growth of global English use. In 1985, Braj Kachru detailed the expansion of English using the concept of circles. “Inner Circle” countries, such as the United States and the United Kingdom, use English as a native language. “Outer Circle” countries, such as Singapore and India, use English in an official manner due to their colonial histories with the United Kingdom. Finally, the “Expanding Circle” includes countries in which English is a foreign language (McKay, 2003). Egypt falls under this final categorization (Bhatt 2001). These classifications have not fallen out of use, although the continued growth of English challenges the notions of these circles because the ‘native’ English once seen only in the Inner Circle is now used in the other two circles, and more Expanding Circle students are being taught the English norms found in the Outer Circle that differ from Inner Circle norms (Lowenberg, 2002). Graddol (1997) asserts that these circles will cease to serve as accurate descriptions for English usage in the 21st century as the number of multilingual users of English continue grow and have more say in the future directions of the language.

Quirk (1989) and Kachru (1991) opened the 1990s with a debate regarding the benefits of the different varieties of English being used. Quirk worried that the pluralities of English may cause difficulties in teaching and believed that non-native teachers should be interacting with native speakers regularly as a step toward preventing “institutionalized” non-native varieties (Kachru, 1991). However, Kachru (1991) cautioned against the focus on a native versus non-native dichotomy because second
language users of English are not learning English only to communicate with native speakers.

Moreover, when conceptualizing the three circles of English, Kachru did not see English as necessarily inflicted upon those in the Outer or Expanding circles. Rather, English may be adopted due to emotional attachments to the language, its usefulness in code mixing and switching among multilingual users of English, that it is used in communication in non-Judeo-Christian contexts, or because it is used between people within a country where English is not considered a native language (Kachru, 1991). More recent scholarship mirrors this perspective with a focus on “local values and identities” (Canagarajah, 2006b, 198). The study asserted that English may be used against democratizing norms for the benefit of elites, however language can be used by locals and made their own through linguistic tools such as codeswitching.

This view of English growth outside the Inner Circle differs with that posed within the construct of “linguistic imperialism” (Phillipson 1992). This posited that English proliferated across the Outer and Expanding Circles due to the encouragement and policy of the Inner Circle in order to protect its global economic and cultural dominance (McKay, 2003). This has been a particularly powerful framework to critique English as a Second Language (ESL) pedagogy by exposing how English teaching has focused on Inner Circle cultures at the exclusion of the Outer or Expanding circles (Nault, 2006), or by setting an unrealistic goal for students to speak like native speakers, although never quite obtaining membership in the native speaker community (Rajagopalan, 2005). However, critiques of linguistic imperialism have taken several forms, such as Bhatt (2005), who argued that linguistic imperialism ignores the new local
Engishes that create new alliances between its speakers, or Vaish (2005), who demonstrated how English is used in developing countries as linguistic capital for the benefit of those in dire need of it.

**Diversity in English: the English as a Lingua Franca and World English Paradigms**

With the realization of the pluralities of English, scholars focused more attention on how NNSs use these Engishes; English as a Lingua Franca (ELF) and World Engishes (WE) became two dominant paradigms for discussion. There was some work in ELF or English as an International Language in the later 20th century, although much more interest has been seen in the first decade of the 21st century (Jenkins, 2007). ELF is defined as English used between speakers who do not share a mother tongue. Due to the nature of the communication, ELF speech requires adjustments among all parties involved in the conversation, including that of native speakers (Jenkins 2006).

Scholars take a nuanced approach regarding the balance between diversity and standardization in ELF. Seidlhofer (2001) laments that the lack of research into ELF makes it difficult to conceive of it as equal to that of standard Engishes and discusses forthcoming corpus work to give more definition to this speech. Close to a decade later, Seidlhofer’s Vienna-Oxford Corpus of International English was released along with the English as a Lingua Franca in Academic Settings (ELFA) corpus (Seidlhofer, 1999). Deterding’s (2011) and Zoghbor’s (2011) studies, among Chinese and Arabic speakers respectively, are examples of studies that discussed findings regarding teaching the Lingua Franca speech investigated by such corpus projects. However, Jenkins (2006) warns that ELF should not replace native English as a new ‘monolithic English’ but
instead scholars should study how speakers accommodate each other when using ELF speech.

The World Englishes (WE) paradigm offers a more local view of languages. Where ELF represents English as used between people from different linguistic backgrounds, WE refers to the local varieties of English, regardless of the circle from which they come (Jenkins, 2009). Bhatt (2001) discussed how colonizers assured the prominence of English during colonial rule, however when the English departed, the former colonial subjects continued to uphold the importance of the use and teaching of English. The Englishes that arose fit local needs, and they eventually contested the use of native English as a model for the global English-speaking community. WE reflect a ‘pluralcentric’ view of English with diverse histories, identities, norms, and contexts.

Interest in WEs spawned different kinds of research. Scholars undertook studies of linguistic characteristics of different local Englishes similar to the intent of ELF corpus studies. (Kirkpatrick & Xu, 2002; Deterding 2010). Bolton (2010) highlighted literature utilizing WEs in their text. Schell (2008) asked the question of how often those in contexts where English is not a native language use English with each other. He coined the term “colinguals” to describe those who speak to each other in a non-native language in a non-native context in order to begin more serious study of who in fact uses English regularly and how these Englishes originate and evolve.

There was evidence of scholarly tension between the ELF and WE paradigms. Berns (2008) discussed a technical schism between the two paradigms because WE base intelligibility on cross-cultural communication while ELF is more concerned with linguistic aspects. Others reject the importance of such rifts; for instance, Kirkpatrick
(2011) notes that there are differences between pronunciation and vocabulary between ELF and WE, yet the speaker can alter his or her speech as necessary depending on context. In such places as the EU where English is dominant but language policy prizes local languages, ELF can even be a means of promoting multiculturalism because it does not promote native-like speech (Dombi, 2011; Niżegorodec, 2011).

Research undertaken here will take a cue from Alastair Pennycook, and look at English as a purely ‘local’ social practice in which English works with other languages as a “hybrid urban multilingualism” (Pennycook, 2010, p. 682). ELF and WE are important terms in the field to discuss how people are using English today in different contexts, however users of either ELF or WE are not necessarily thinking during the speech act about what kind of English is being used but instead seek intelligible communication. This study will attempt to uncover personal “language ideologies”, or how people understand the local uses of their English usage (Pennycook, 2010, p. 675).

**English Ownership**

Bruthiaux (2002) exhibited a common sentiment that for those who learn English, preferences for what is considered ‘native’ speech norms remain. Work has gauged whether those who are considered second language users of English also considered themselves as owners of English. Bokhorst Heng, Alsagoff, McKay, and Rubdy (2007) defined language ownership as when speakers “project themselves as legitimate speakers with authority over the language” (p. 426). Widdowson (1994) described the use of standard or native English as a means of creating a community; being part or outside of this community depends upon whether or not the individual uses this variety of English. However, he also emphasized that modern English is constantly
changing; as an international language there are no “custodians” who are able to say what is correct or incorrect. If one uses English as he or she sees fit instead of exclusively following exonormative rules, it follows that person ‘owns’ English. According to these perspectives, no group of English speakers is able to grant ownership to another group; instead speakers of English decide to own a language. The reification of their version of English depends on them alone.

Part of what may be impeding language ownership among second language users of English may come from the notion of the idealized native speaker, a concept of the best kind of English a NNS should attain; however, these speakers would never be granted the label of “native” (Leung, Harris, & Rampton, 1997). Rubdy, McKay, Alsagoff, and Bokhorst Heng (2008) cited how the continued view of the native speaker is perpetuating an ‘Us versus Them’ dynamic of legitimate native English speakers in the Inner Circle versus illegitimate non-native, Outer Circle English speakers. Pedagogical methods, including more focus on conversation among non-native students of English (Morrison & White, 2005), or proposals to have more intensive training of teachers in WEs and postcolonial English literature and culture (Derbel & Richards, 2007) discuss work done in the classroom to attempt to define solutions to these problems, although research continues to show preferences toward native norms.

**Linguistic Identity and Non-Native Speakers**

The preceding discussion on language ownership touched upon a problematic relationship between the native speaker and the NNS. Asking the question of who owns a language requires bringing into account the “important relationship among language, identity, and the ownership of English” (Norton, 1997, p. 422). It is appropriate at this
point to introduce the concept of *linguistic identity*. For the purposes of this study, linguistic identity is defined as a constantly evolving and changing view of oneself during the course of using languages. This definition results from a rise in the poststructuralist view of identity in applied linguistics since the 1990s. Poststructuralism attempts to look at humans as more complex, fluid beings not governed by absolute laws (Block, 2007). This entails an emphasis away from behaviorist views of the language learner. Firth and Wagner (1996, 2007) challenged the fixation Second Language Acquisition (SLA) research traditionally had with the identity of a NNS as a permanent “learner” of English; this includes the focus on the errors rather than successes, fossilation, and the dichotomy seen between the native speaker and NNS. The researchers advocated for more focus on contexts when language is used as well as interactions of the language user, recognizing that language is not only cognitive, but also social. This point of view not only opens up room to study the speaker vis-à-vis other speakers, but also to allow for linguistic flexibility, including the use of varieties of English like ELF or WE.

The poststructuralist view of identity displayed in Pierce (1995) directly inspires the point of view assumed in the research presented here. This view assumes a number of traits of second language users. First, there is a power relationship between those who learn or use a second language and the native speakers of that target language. Second, language learners have complicated and fluid identities that need to be understood against power structures that potentially create inequalities. In other words, no one has a static, unchangeable identity. In fact, a speaker may have multiple national, global, and linguistic identities at once, for example “Arabic-speaking and Israeli” (Shohamy, 2006, p. 161). However, someone who is a member of a linguistic minority learning English
may find him or herself in unequal power relationships in society. Finally, language itself is an important aspect of identity. The use of a specific language may signal a specific identity of the speaker.

Much focus in literature regards the second language user of English vis-à-vis the ideal native speaker of English. This is certainly important, especially regarding the question of ownership. At the same time, this study is interested in how Egyptian speakers of English use English with each other as well as how they identify with each other as they use English. One theme in identity literature identified in Block regards “communities of practice,” in which one’s identity is influenced by membership in that community (Block, 2007, p. 24). Block further emphasized that to be part of a community, an individual must be accepted into that community by means of having appropriate cultural capital. These assets can include “behavioral patterns”, connections to institutions, and qualifications. This study investigated in part how English may function as an aspect of cultural capital in Egypt to include or exclude Egyptians from certain groups.

Conclusion

This section laid out a global context in which Egyptians currently use English. ELF and WE are both language paradigms that describe how English is being used; ELF for intercultural purposes and WE for intracultural purposes. Whether an Egyptian or other NNS user of English feels that they “own” this English may be in part due to the speaker’s view of himself or herself vis-à-vis the ideal native speaker. While no one can tell an Egyptian that they cannot own English, the English user may always consider him or herself as unable to own the language because he or she cannot be called “native”. At
the same time, the language they use is still an important aspect of their own linguistic identity, and use of English may allow Egyptians to place themselves within a community of other Egyptian speakers of English.

**Egypt and English**

**Introduction**

This section discusses a historical overview of English within Egypt, emphasizing its instrumental importance. Work presented afterwards demonstrates the importance of English to Egyptians in different kinds of interactions, ranging from oral communication, Internet communication, or even in protests.

**Historical Overview of English in Egypt**

Compared to other locales, there is little research on English in the Egyptian context. However, there is some information that confirms an importance of English in the country. Historically, English became more influential in Egypt through its British colonial experience. In the mid-19th century, English was not as influential as other European languages, particularly French. However after British occupation began in the 1880s, English slowly grew to be more prominent. Between the two World Wars, colonial policy attempted to subvert the status of Arabic under that of English. During the Nasser years, there was an interest in learning Russian, although there was a growth in interest in learning English throughout the years Sadat was in power that continues to the present day (Schaub, 2000).

Schaub indicated that English, while certainly important in the tourist trade, also holds particular importance in obtaining a professional job. English is often seen as the primary credential, before other seemingly more important skills. This is not necessarily
unique to Egypt in the Middle Eastern context, as Hamdan and Hatab (2009) posited a similar situation in Jordan through an analysis of job newspaper advertisements. Due to the foreign language skills well-paying jobs require, the education of these professional classes tends to be in a foreign, European language. However, regardless of the place of English professionally, the spoken Arabic dialect remains the primary means for Egyptians to speak to each other.

**Use of English in Interactions Between Egyptians**

Warschauer, Said, and Zohry (2002) explored language use of young Egyptian members of the professional class on the Internet. Close to 50 people completed a survey, followed by four participants who continued with an interview. For formal or informal email communication as well as Internet chats, respondents predominantly used English. However, while the Arabic language with Arabic script was not used (especially with formal emails), around 50% of respondents utilized Arabic with a Romanized script for informal email as well as online chats. These results may stem from a combination of English dominance in the professional sphere combined with problematic Arabic support on the computer. Respondents reported that they used English because they had to professionally, not because they wanted to favor an outside culture or language.

Although through a technological medium, this study supported the observation in Schaub (2000) regarding the importance of spoken Arabic, even among professionals.

However, English may have a more noticeable role alongside spoken Arabic in Egypt. In a student publication at an English-medium university in Cairo, El-Hariri (2011) complained that Egyptian university students, in mixing their Arabic with their English, are not speaking acceptable Arabic. The article quoted a student who sees the
mixing as a way for the students to feel “superior” to other residents of Cairo, although he also admits that his own written and spoken Arabic are not fluent. A foreign student noted that there might be a “gap” between the students and the residents of Cairo at large, however the January 25, 2011 revolution that overthrew President Hosni Mubarak may change that. The recent revolution may have reaffirmed a positive role for English in Egypt going forward as a means of empowerment. Wachob (2011) explained that Egyptians used English in their signs in Tahrir Square to allow them to penetrate global media in order to transmit their message to receptive audiences worldwide, and thus communicate as global citizens. Changes in Egypt may continue to have untold consequences on the use of English in this context.

Conclusion

This overall picture can leave one with an ambiguous place of English in Egypt. It is grounded in colonialist history and allows for an exclusive identity for professionals, students, and others of means; however it can also be a tool used by anyone to communicate to the world. Yet, what is presented here does not tell us much about how Egyptians use English. Warschauer, Said, and Zohry (2002) at this point is dated, and it is entirely possible that how Egyptians use English (or Arabic) online has changed. El-Hariri (2011) sheds some light on perceptions of English usage, although its generally pessimistic stance leaves out reasons for using English other than as a way to distinguish one Egyptian from another. Finally, Wachob (2011) demonstrated the importance of English to transmit a message, although it still leaves questions over how Egyptians use English with each other.
The English User and the Native Speaker

Introduction

The studies below reflect the standing of the native speaker in comparison with NNS of English, but reflected through the attitudes of both students and teachers in order to understand what kinds of attitudes there are among different people in the classroom environment. Issues discussed include different preferences for accents, and how important to hearer an accent is versus comprehension of speech regardless of accent.

Student Attitudes

Studies of English users’ views of the native speaker take such forms as reaction to accents, whether one wants to assume native speaker norms when using English, and teachers’ views of themselves or their students against these norms. Dalton-Puffer, Kaltenböck, and Smit (1997) investigated if attitudes toward different English accents can affect desired accent attainment. Austrian English language students listened to different accents of English, including different Austrian, American, and British accents. An attitudinal survey collected reactions to the accents. While the Austrian accents received the most negative reactions, the British accent received the most positive ones, possibly because the Austrian respondents are most accustomed to it from their English education. The researchers found no evidence that positive attitudes toward the accent assisted attainability of the accent.

Li (2009) investigated if Outer and Expanding Circle users of English thought NS varieties are forced on them, if accents are a form of identity, and if having localized Engishes validated are a proper goal. Using a survey of over 100 respondents that included workers and university students from both Hong Kong and China, the
researchers discovered that most respondents wanted to sound like and be identified as native speakers of English. In focus group sessions, respondents articulated a belief that native speech is more intelligible, so being labeled and understood as a native speaker labeled them as intelligible. Perhaps because of their pragmatic motives toward their language learning, respondents did not believe that they were being forced to adapt to a specific kind of English. Yet, they did not express an aversion to speaking to those with a Chinese accent in English as long as it was intelligible.

Timmis (2002) studied accent issues among students and teachers. The researchers administered questionnaires to 400 students who represented 14 countries and 180 teachers representing 45 different countries. Students overwhelmingly preferred a student with a native sounding accent as well as students who had native sounding grammar. Teachers indicated more of a preference for the student with a non-native accent. They indicated that they believed this because having a non-native accent is more realistic, although many did prefer in principle a native speaker accent. Their end concern is fostering intelligibility, rather than identity with native speakers, in their students. In the same year, Lasagabaster and Sierra (2002) studied the student perceptions of native versus non-native English teachers. The researchers had 76 undergraduates in the Basque region of Spain complete a Likert scale questionnaire. Responses demonstrated that respondents preferred native English teachers. The preference was greater the more advanced the student, and for teaching pronunciation, speaking, vocabulary, and culture. However, non-native teachers were preferred for listening, reading, and learning strategies.
Teacher Attitudes

Teacher attitudes towards these topics convey interesting information about views of the native speaker, particularly because the classroom may foster attitudes or practices that can affect the language learner’s own attitudes. Sifakis and Sougari (2005) focused on beliefs around pronunciation and how these views affect teaching. The researchers distributed a questionnaire to 650 teachers of English in the Greek school system with open and closed, 5-point Likert scale questions. Regarding accents, teachers in the primary levels were more concerned with teaching native accents than those at the secondary levels, who were more interested in fostering intelligibility. The primary school teachers were also more concerned with teaching accuracy. Llurda and Huguet (2003) reflected similar differences between primary and secondary school teachers. Using an oral questionnaire with a five-point Likert scale, secondary school teachers indicated more positive attitudes regarding their English proficiency than primary school teachers. About 73% of secondary teachers believed that being an NNS can serve as an advantage to teaching, while only around 47% of primary school teachers concurred. The authors attributed some of this to the more theoretical training that secondary school teachers receive.

Jenkins (2005) uncovered norm-bound attitudes using in-depth interviews of eight non-native female teachers of English from five different countries with varying knowledge of ELF. Jenkins investigated their attitudes toward teaching pronunciation norms found within the ELF corpus. Most teachers themselves seemed supportive of the idea, however most did not believe their colleagues would support such a goal. Some
teachers agreed that if their colleagues travelled and had more exposure to different English varieties, they would be more amenable to the idea.

Finally, Petrić (2009) investigated English teachers who were neither native speakers of English nor of the language of their students in Hungary. The researchers were interested to see how these teachers worked both as non-Hungarian, NNSs as well as to see how their own language or culture had a role in teaching. Two teachers were open to their students about being NNSs. One who did not reveal her background had a native sounding accent that the school found valuable to attract students. However, students who found out about her background generally showed curiosity rather than any outward negative reaction. The two teachers who were open about their backgrounds used cultural and factual aspects about their home countries as part of their lessons, and one even codeswitched between English and her native language in the classroom. The two who were less open about their backgrounds used their origins as “background resources” to try to guess at why mistakes were being made as well as to simply sympathize with the issues their students may have been going through.

**Conclusion**

The studies above demonstrate a continued preference for native English norms pervasive among students and teachers alike. However, attitudes toward native speaker norms are complicated. Some look to native norms due to perceived intelligibility. Some believe the attainment of native accents is the ideal goal for learners; however they may be realistic in knowing that they cannot be achieved for many learners. While many would like the label of “native speaker”, not being native can also be seen as an advantage. Regarding students, it is interesting that even though there is a preference for
native norms, they claimed that in their day-to-day encounters inside or outside the classroom that they would work with NNSs and teachers. Regarding teachers, the experience or training of a respondent is a major influence. Teachers with more theoretical training tended to focus less on native norms and in general are more realistic regarding the goals of their students vis-à-vis native norms. Therefore, there is reason to believe that people can look at English use in a more complex way than simply native versus non-native.

While it may be interesting for students or teachers in the Egyptian context to rate accent, it may not serve as the most compelling starting point for research regarding linguistic projection or ownership. For one, preferences for native accents have been seen in many different contexts, so it may not be a surprise to see the same trend in Egypt. Second, while teacher attitudes toward accent can be an important determiner of student attitudes and of pedagogy, it may be difficult to uncover what their attitudes are as teachers versus what their attitudes are as members of Egyptian society. Petrić (2009), though, touches on the reality that NNSs are interacting with each other in English, and that their non-native backgrounds can actually enhance the conversation. How Egyptians use English with each other, rather than seeing how Egyptians compare themselves to native speakers, can tell us more about the realities of English usage in Egypt.

**English as a Local Social Marker**

**Introduction**

This next group of studies reviewed how English is used between second language users of the language as a means of local identity. Several studies below reviewed either accent or register of English in terms of what impact that may have on
relations between interlocutors. English in Singapore figures heavily here due to the
diverse English landscape in that country. The concluding two studies center on how
English is used, either in the classroom or in society in general, to see how it marks its
user.

**Views of Accents and Social Status**

Rindall (2010) studied Norwegian learners of English to determine what
pronunciation they wanted and the social implications of the pronunciation. Using a
matched-guise technique, a British and American speaker read in both British and
American accents, and the respondents evaluated the speakers on ‘status and
competence”, “social attractiveness”, and “linguistic quality” (Rindall, 2010, p. 246).
Respondents also completed questionnaires about themselves and their English usage.
ANOVA analysis demonstrated that the accent the respondents strove for determined
how favorably they viewed the accents they heard. Overall, the respondents perceived
the British accent most favorably, and those who favored the American accent found the
British accent as too formal. While some respondents indicated that they use the
pronunciation that they find easier to pronounce, others indicated that they make
concerted attempts to use both varieties, by using British English in more formal
situations and American English among friends. Use of English for these respondents is
part of a code as to with whom and in which context a person is speaking.

**Registers of English and Social Status**

Singapore presents an interesting situation for researchers due to a common use of
a low register Singapore Colloquial English (SCE), which is often called ‘Singlish’
secondary school children in Singapore in light of attempts by the Singapore government toward standardizing English away from this dialect. The students listened to Singaporean and American accents in a matched guise technique in order to rate speakers in terms of such traits as intelligence or friendliness and well as effective teachers of English and Mathematics on 5-point Likert scales. One passage used Singlish exclusively; a second passage used American English, however using both Singaporean and American accents. Students in the sample could distinguish successfully between the standard English and Singaporean accents as well as between American and Singlish varieties of English. They reacted most favorably to American-style English in the Singaporean accent; the researchers posited that it had to do with the recognition of the higher style of English combined with the recognizable accent. Interestingly, while the Singlish speech was not judged as appropriate for the English teacher who is expected to adhere to norms, respondents did not rate it negatively for a mathematics teacher and also noted that it is used with friends. The study indicated that the difference between Singlish and norm-bound English might have had less to do with perceived competency of the interlocutor but rather the perceived social distance between the interlocutors.

Cavallaro and Chin (2009) studied how higher or lower registers of English may be used as a marker of solidarity between Singaporeans. Utilizing a matched-guise technique, 75 Singaporeans and 19 non-Singaporean respondents listened to a female speaker use examples of both registers of Singapore English and asked the speech to be rated on a set of status or solidarity traits. To the surprise of the authors of this study, both male and female Singaporean respondents rated the higher register of English higher in both status and solidarity ratings; the non-Singaporeans rated both varieties higher and
did not seem to overly stigmatize SCE. However, in follow-up interviews of the Singaporean respondents, they claim to favor SCE over other registers. The authors noted this discrepancy between the matched-guise technique and the interviews could be due to the influence of the government’s campaigns to promote higher registers of English at the expense of Singlish.

The studies above demonstrate ambivalence around the place of Singlish in society. While it is understood by its users to be appropriate in certain situations, it must compete with a higher register English in other contexts. Stroud and Wee (2007) studied how bilingualism in Singapore can be a means of student resistance in the classroom. Many respondents did what they could to avoid the use of standard English at all cost. Students indicated that they used standard English only with the teacher, and only reluctantly out of fear of ridicule from their peers. Respondents preferred to use either their mother tongue with friends, such as Malay or Chinese, or to codeswitch between the two. The teachers observed may have referred to the mother tongues or even codeswitched themselves, however they often referred to the mother tongues disparagingly. However, a teacher noted in the study used Singlish in order to help students with standard English as well as to mark less serious portions of the class. The authors supported the use in the classroom of language other than standard English to validate the students’ identities as well as to support their development in English.

**English as an Enhancer of Identity**

In studying underprivileged students in northeast Delhi who only recently gained access to English language education, Vaish (2005) demonstrated a different positioning of English in the classroom. With the growth of outsourcing in India, English is an
important example of linguistic capital, leading to more English teaching in under-
resourced schools. The author observed English learning mainly through rote and
translation, and teachers used the mother tongue throughout much of their teaching. The
author, knowing that this pedagogy is far from perfect, recognized that it gives students
access to English skills they did not previously have to be built upon later in job training.
It is also interesting to note here that although students are taking English in order to
improve their lives, they are not required to check their linguistic identities at the door in
the classroom. The mother tongue continues to be important during the lessons. English
for this group in India represents a more pragmatic function in society that does not
challenge their identity outside of the classroom.

Research above posits how language used is important for linguistic identity with
friends, in formal situations, and in the classroom. However, English may more radically
affect one’s identity. Gordon (2004) focused on two female immigrants in the United
States in order to investigate how “linguistic resources” affect gender identity. The study
noted how immigration from Laos to the United States affects gender roles; English can
specifically broaden women’s empowerment and identity vis-à-vis Laotian males. For
one wage-earning woman, knowledge of English granted her the ability to know
workplace rights as well as to ask for equipment when needed. Other immigrants with
few English skills, including the men, did not have these advantages. The other principal
participant, who managed the home, displayed even more dramatic empowerment
through English. Her husband had few English skills, so she had to deal with the issues
‘outside’ the home that affected her family, such as legal issues regarding her son or
selling the family car. These required her to transcend the boundaries of the home and
use English to interface with different members of society, which then also allowed her to
develop more complex English skills. This specific experience mirrors a respondent in
Pierce (1995), whose identity as a mother broadened the areas where she would use
English as an immigrant in Canada.

Conclusion

This research demonstrates that English does have social functions that can
benefit learners and users situated in different contexts. A variety of English, regardless
of in which language circle, can be used to mark someone’s identity against others in the
conversation; a standard, or exornormative variety may mark formal conversations
between student or teacher or professional colleagues; more local forms of English may
mark solidarity between friends, or as a means to resistance of an exornormative English
forced on speakers. English may also signal empowerment. Overall, this is evidence that
English can and is used on the local level for local ends.

While these studies uncover findings that are important in Egypt, some of this is
of limited use regarding the Egyptian context. It is possible that Egyptians may favor a
particular accent due to context as in Rindall (2010). Yet, the studies from Singapore
have limited carry-over to Egypt because there are not analogous “registers” of English.
Egyptians may have a particular accent or proficiency, but these do not necessarily equate
a more formal “high” English versus a less formal English used among peers. This may
make it more difficult for an Egyptian to differentiate how he or she uses English with
different types of people. Gordon (2004) shows empowerment of immigrant women
using English; English may empower Egyptians as linguistic capital, but it would be in
different ways due to the fact that Arabic serves as the dominant language in Egypt while
English is a minority language. Finally, Vaish (2005) discussed a classroom environment with strained resources and time; the majority of the participants in the current study come from an educational background quite different than that of the Indian students; there may be linguistic identity issues regarding the use of English in the classroom, they may be of a completely different nature.

However salient English can be on the local level, literature has demonstrated ambivalent attitudes regarding learners’ views of native versus NNSs, which leads into the final section of this review: whether speakers believe they own the English that they use.

**English Ownership**

**Introduction**

The following studies on ownership attempted to measure the construct of ownership through different means. The first two studies used questionnaires and interviews with either students or teachers of English. The following group of studies observed students as they read aloud and reacted verbally to different sentences. The final study investigated how English may impact the identities of different Saudi Arabian students.

**Ownership Attitudes of Students and Teachers**

The following studies included questionnaires and interviews in their research designs. Matsuda (2003) studied the ownership of Japanese students in the 12th grade, most of whom had lived or traveled abroad because they belonged to wealthy families. The researcher conducted 10 in-depth individual or pair interviews. They were generally aware of English as being a Lingua Franca, with 35% indicating that they would speak to
Americans using it and 23% saying they would speak to other Asians with it. However, they did not indicate that English belonged either to them or to speakers internationally but rather saw “English speakers” as those who are North Americans or the British. They also had little awareness of different varieties of English. Sifakis and Sougari (2005), discussed above, also asked teachers in the Greek school system specifically about language ownership. The teachers, both primary and secondary, indicated that ownership belonged not to them but to native speakers. Just as the students in Matsuda (2003), these teachers did not have much awareness of the growing work on varieties of English, and the researchers posited that more knowledge of this could change their views on ownership.

Ownership Through Studies of Dyads

The next group of studies measure ownership by analyzing reactions to different grammatically correct or incorrect sentences. Higgins (2003) was the first study to employ this method. These studies created dyads, or groups of listeners who share demographic characteristics, to listen to groups of sentences, some of which were grammatically correct and some of which were made incorrect. The researcher audio-recorded the respondents in the dyads as they judged whether the sentences were correct or not, focusing specifically on how the participants referenced their own use of English, how they used pronouns, and the use of modals. The researchers believed that if words such as the pronoun “I” and the modal “can” are used by the respondents, and if they refer to their own use of English, they are exhibiting ownership due to the fact that these refer to personal uses and judgments of English rather than exonormative ones. Respondents from the Outer Circle countries of India, Malaysia, and Singapore who were
in the United States for less than a year and enrolled in an ESL course participated in
Higgins’ (2003) research. The researchers used dyads based on country. Two dyads of
native speakers also participated. Respondents listened to 10 grammatical sentences and
10 ungrammatical sentences. Although the Outer Circle dyads demonstrated more
ownership than expected through their discussions, it was overall to a lesser degree than
the two native-speaker dyads. In general, the Outer Circle dyads betrayed much more
doubt about the English sentences than did the Inner Circle speakers.

Bokhorst-Heng, Alsagoff, McKay, and Rubdy (2007) modeled their study after
Higgins (2003), however they focused specifically on Malay Singaporeans. These
participants were divided into dyads based on age and class, which included old and
young upper middle class, and old and young lower middle class. Overall, all dyads
displayed the same uncertainty around judgments similar to what Higgins (2003)
recorded, but this was especially the case for the older, upper middle class dyads.
Younger dyads were more likely to rely on intuition. The authors believed that there was
evidence of growing ownership among younger users of English in this population of
Singaporeans. Another study discussed in Rubdy, McKay, Alsagoff, and Borkhorst-
Heng (2008) focused on the Indian community in Singapore with similar dyads of
younger and older participants divided between upper middle and lower middle classes.
Similar to findings in Borkhorst-Heng, et al. (2007), while there was uncertainty
expressed, the younger members of the study exhibited more ownership regarding their
judgment of the English sentences than the older participants, who relied more on
exonormative standards.
Ownership in Saudi Arabia

Finally, there has been research conducted in the Middle East related to English ownership. McLaren (2009) was interested in the motivations of male university students in Saudi Arabia who were taking English classes. Some students who participated in the study displayed hostility toward the language with worries that it may threaten their Arabic language. However, many students, especially high achievers, were able to learn English and incorporated it as an aspect of their identity without feeling any threat to their own language or culture. They were instrumentally motivated to learn English in order to do such things as discuss business and science, or to travel, however they would always use Arabic for personal aspects of life. For them, both languages comfortably “live” together within the learners’ individual identities.

Conclusion

The ownership research presented presents findings that may perhaps be found in the Egyptian context. First, NNS speakers of English generally confer ownership of English to the native speaker. Yet, there is evidence that at least some second-language users of English may be able to manipulate the language as though it was their own, especially among younger respondents who are growing up in a different era of English use than generations before them. Also, English may carry its own “division of labor” so that it does not compete with the speaker’s mother tongue and fits comfortably within his or her identity. This may also indicate a slow change in the way native speakers and other speakers of English are viewed over time.

Yet, the studies focus on participants in different quite different from Egypt. The studies that employed dyads were conducted in the United States and Singapore, two
countries that host different nationalities located in the Outer Circle that need to use English in a context where English is a, if not *the*, majority language. This presents a wholly different experience with English than the Egyptians in this study, who may use English in a society in which it is not a majority language. English is arguably also more entrenched for these Outer Circle countries than for Egypt, which is in the Expanding Circle. Egyptian participants may not have enough experience using both “standard” English along with a lower register such as is the case in Singapore in order for this kind of experiment to be successfully carried out. The Egyptian case may more resemble the experiences of the Saudi Arabian participants in McLaren (2009). That study used journal writing as the primary means of data collection to focus on motivation, but the interview questions for this study also give the participants room to talk about motivations and other related topics regarding English use.

**Research Gaps Addressed by the Study**

Work cited above shows a complex evolution in the use of English globally that currently continues. In different contexts, English serves important instrumental and social purposes. However, there is still a problematic relationship between non-native users of English with their English use that impedes a sense of ownership of the language. Yet, it is possible that with younger generations, this could be changing. This research attempted to uncover if these trends found in different contexts can also be found in Egypt.

First, regarding linguistic projection, the studies discussed how variations in English might demonstrate the standing of an interlocutor. Rindal (2010) discussed this in terms of different native accents of English. Studies in the Singaporean context
demonstrated how use of Singlish versus a more formal register of English might show “social distance” between speakers (Tan & Tan, 2008; Cavallaro & Chin, 2009). These different registers of English do not exist as such in Egypt, but work here attempts to uncover if use of English indicated this sense of distance in Egypt. Depending on the interlocutors involved, perhaps English closes or widens social distance.

Regarding English ownership, in the Singaporean context, Bokhorst-Heng, Alsagoff, McKay, and Rubdy (2007, 2008) and Rubdy, McKay, Alsagoff, and Borkhorst-Heng (2008) noted that younger respondents surveyed exhibited a higher degree of ownership of the English language than their older counterparts. While the present study does not specifically compare age groups, it does investigates if university-age respondents in the Egyptian context exhibit a similar trend. Also, this research attempts to uncover if Egyptians respondents are able to incorporate English into their identity. Saudi Arabian respondents in McLaren (2009) demonstrated a comfort with English due to its instrumental advantages. However, this study attempts to determine if Egyptians are able to exhibit ownership of the language in a more personal way, and thus more definitely “own” it. If Egyptians are comfortable sounding "Egyptian" while using English and/or using Arabic vocabulary throughout their English, this could display a degree of ownership of the English language in a way different from how it was revealed in other studies reviewed here.

Finally, while this study does not intend to ask Egyptian students specifically about their views of their use of English vis-à-vis native speakers of the language, perceptions of native speech are still an important aspect of the operational definitions studied here. The studies reviewed demonstrated an overall preference for native speaker
norms, although with caveats. For instance, students realized the practicality of maintaining a non-native rather than native accent while using English (Timmis, 2002). Teachers, depending on training, may even see an advantage at being an NNS when teaching English (Llurda & Huguet, 2003; Petrić, 2009). While it can possibly be assumed that Egyptian speakers of English would want to sound “native” based on studies in other contexts, it cannot be taken for granted that they would not want to identify as Egyptian when using English. This may be related to the degree of ownership a speaker may have. If one’s sense of ownership of the English language is high, it may also be the case that English is very important with his or her Egyptian or Arab identity. This could have long-term implications for how the English language is used, including whether or not exonormative, native-like language norms continue to serve as an important goal for Egyptian speakers of English.

**Justifications for Research Questions**

Research questions employed for this study are used to analyze specific issues with English in Egypt. Although English is used as a lingua franca within Egypt, as it is globally, Egypt does not have, or perhaps does not yet have, a defined English that it can call its own variety of World English. As seen in the literature review, ELF and particular world Englishes have the definition around them in order to conduct corpus studies or other kinds of analyses, yet “Egyptian” English as such does not yet exist to warrant such work. Yet, it is clear from the investigator’s own observations that English usage fulfills important roles for local purposes in Egypt. Therefore, the research questions themselves do not directly address Egyptian use of English as a possible variety of World English. In addressing linguistic power as well as ownership, it addresses two
constructs that may be important toward the fostering of Egyptian English that could be recognized as a variety of WE at some point.

The first research question explores the linguistic projection of English on a local level. Studies reviewed such as Rindall (2010), Tan and Tan (2008), and Cavallaro and Chin (2009) were concerned with how a particular accent or register of English may be perceived by a hearer in terms social distance. These and others having established that native-sounding accents or more formal registers of English may demonstrate greater social distance, and local accents or lower registers may lessen that distance, this research question goes from there to see how linguistic projection may be determined by how someone uses English. The concern this study starts from is if Egyptians use English as a means to foster relations with one another, a means of power or even empowerment (Gordon, 2004), or a means to widen social distance between interlocutors (Tan & Tan, 2008; Cavallaro & Chin, 2009). “Registers” of English is not applicable to Egypt at the time of this research. The study also does not specifically focus on accent as a means of linguistic projection, although participants in the study do bring up the importance of accent.

The second research question explores whether there is a sense of ownership, and if there is, what that may look like. The focus of this research question is not whether Egyptians own English in comparison to native speakers of English, but instead attempts to focus on their ownership of the language through their own perceived uses of the language. As in McLaren (2009), the question attempts to see how English is incorporated into their daily lives. As will be discussed, questionnaire responses indicate, similar as Matsuda (2003) and Sifakis and Sougari (2005), that participants confer
ownership on native speakers rather than themselves. It should be noted, though, that four questions in the questionnaire did reference the native speaker, but in the interviews, participants referred to “native speakers” rarely.

The final research question looks at the relationship between ownership and linguistic projection. Studies within the literature review do not specifically discuss the relationships between linguistic projection and linguistic ownership, however this relationship may be an important way to think about the continued evolution of the use of English in Egypt. The possibility that the existence of a linguistic projection of English could foster a sense of ownership, or vice-versa, is compelling, if admittedly somewhat circular. If such a relationship exists, which data collected indicates, this could uncover how English could have a “life of its own” in Egypt through how it is used. It could also imply that English is spread through the wants and needs of its users rather than through a sense of linguistic imperialism (Kachru, 1991; Phillipson, 1992).
Chapter III – Methodology

Research Design

Method Description

This project employed both quantitative and qualitative data collection methods. This study is descriptive. This is appropriate because it is an exploratory study of specific attitudes toward English with no proposed hypotheses.

Sample Characteristics and Recruitment

The sample utilized was a convenience sample selected from the undergraduate student body of the American University in Cairo (AUC). Because AUC is an English-medium institution, students have varying proficiency in English. Candidates for admission who have not already attended an English-medium university must receive at least a score of 83 on the Internet-based Test of English as a Foreign Language (TOEFL) or a 6.5 (including a 7 on the writing test) on the International English Language Testing System (IELTS) band score for full admission (“TOEFL Cut-Off Scores,” 2010). Close to half of the sample contained a sizeable number of students from AUC’s English Language Institute (ELI) and the other half from the greater student body. Students taking classes in ELI scored sufficiently high enough to enter AUC, however not high enough for full admission to the university (48-82 on TOEFL Internet Based Test [iBT], with a writing sub-score of less than 22, or 5-6 on IELTS, with a writing sub-score of less than 7). ELI provides English language training to these students (“English Language Institute,” 2011). Because the students are still developing English skills, their views of English may differ from those of students more confident in their abilities. Finally, most participants were Egyptians who primarily grew up in Egypt. This characteristic was not
a challenge to obtain since the overwhelming majority of students at the university are Egyptian (“Quick Facts,” 2011).

For this study, the investigator obtained close to 90 usable questionnaires. This questionnaire was distributed to the undergraduate student body. In order to collect the array of viewpoints that might exist regarding the research questions, the investigator publicized the questionnaire in ELI classes, and the chair of the Department of Rhetoric and Composition also publicized it to instructors in that department. A random selection of those who provided contact information was approached for a follow-up interview. Seven volunteered their time. This proved to be a manageable number regarding the transcription and analysis (including coding) that had to be undertaken.

AUC Institutional Review Board (IRB) approval was granted to allow this project to be conducted. The application described the use of anonymous questionnaires as the primary means of data communication along with audio-recorded interviews. Because the questionnaire was collected electronically, the consent form was also submitted online as mentioned in the application. The treatment and eventual destruction of the raw data collected was also discussed. This application was submitted and approved in November 2011 (see Appendix C for the consent form).

**Instruments and Procedures**

The researcher collected attitudinal data via a questionnaire and follow-up interview. The questionnaire was distributed via email to the undergraduate student body of the institution where the study was conducted. Over 103 participants responded to the questionnaire; however the responses from a number of these participants were discarded either because the participant did not respond to the questions beyond the biographical
data, or the participant answered that he or she did not primarily grow up in Egypt. Therefore, questionnaires were used from 88 participants. It contained 31 closed-form items and two open-form items.

The questionnaire began with a series of biographic data questions. The specific questions in this section were selected based on suggestions from a faculty member who advised the investigator on the questionnaire items for both the piloting and final data collection phases. The following questions were divided into three major sections. The first set of questions regarded attitudinal questions toward using the English language. These questions came from a questionnaire investigating Kuwaiti attitudes toward English in Malallah (2000) judged to be appropriate for this study. The second section was comprised of questions that dealt with the issue of the projection of solidarity and power while using the English language. The investigator wanted to write items to measure linguistic projection as discussed in Cavallaro and Chin (2009), although that study used a matched guise technique instead of a questionnaire. The first question, “Overall, I feel confident when I speak English with other Egyptians”, was adapted from Glass (2009), a study that reviewed how Thais feel about writing to other Thais in English. Additional questions were inspired both from the discussion in Cavallaro and Chin (2009) as well as a discussion with a coordinator in the intensive English program at the English Language Institute. The third section included questions about English language ownership. The question, “When I speak English, I want people to know through the way I use English that I am Egyptian” was inspired from Kirkpatric and Xu’s (2002) study of attitudes toward Chinese English. The item, “When I use English, I intentionally use Arabic words throughout my speech” was inspired from a similar
question about using English loanwords in Japanese in Matsuda (2003). The item, “I want to sound like a native speaker of English” was inspired from questions asked about accent in Sifakis and Sougari (2005). Finally, the item, “I want to speak grammatically correct English like a native speaker” was inspired by the acceptability judgment tasks in Bokhorst-Heng, Alsagoff, McKay, and Rubdy (2007). All other questions in this section are the result of discussions between the investigator and a faculty member in his department.

All Likert-scale items were designed as five-point Likert-scale items that range from Strongly “Agree” (1) to “Strongly Disagree” (5), including “Neutral” (3). The latter two sections each concluded with an open-ended question designed to obtain more detail around how the students thought about the issues. A first draft of questions was piloted and analyzed with a Cronbach’s alpha and an item-total correlation. The second draft of questions (see Appendix A) served as the final questionnaire.

The questionnaire requested an email address or mobile phone number for any participants who would be interested in being part of a follow-up interview. Interviewees were randomly selected from the pool of questionnaire participants who entered this information. Out of the 10 participants who were contacted, seven responded. Of the participants who were contacted and were interviewed, two indicated that they did not grow up primarily in Egypt. This group is not measured in the demographic or questionnaire results, but it was deemed important that they be included in a qualitative section because they do interact with other Egyptians, and thus may have insights important to this study. Interviews were conducted in a meeting room in the researcher’s department. This was determined to be the best place because it was quiet and also being
a neutral space in order to maximize the participants’ comfort. Interviews generally lasted for 20 minutes, although two lasted for over 40 minutes.

The semi-structured interviews consisted of questions based upon an analysis of answers to the questionnaire. The interview questions were designed in part based on pre-determined questions and also based on data collected in the questionnaire. Issues discussed were reasons behind using English with certain Egyptians and not others, emotions or feelings behind using English, aspirations to speak like a native speaker, and following prescribed rules of English (see Appendix D). Most interviews lasted around 20 minutes, although two lasted for 40 minutes. The interviews were conducted in a quiet meeting room in the investigator’s department and were audio-recorded.

Data Analysis

Descriptive statistics were utilized to analyze data and were computed using SPSS for Windows version 20. Mean (average) scores of Likert scale questions were computed. T-tests were run to measure differences according to gender and whether participants were enrolled in ELI, where intensive English may be taken before full university enrollment.

Open-ended questionnaire answers and interview data was classified according to patterns determined by the answers given. The final coding scheme used for the interviews is included in Appendix D. Of course, it is important to note that qualitative data are sensitive to possible researcher effects. This researcher was particularly concerned about creating interview questions and collecting data in a way that may have artificially inflated a possible conclusion or pattern noted in the survey data. While all data collected and conclusions was the sole responsibility of the researcher, he elicited
advice to avoid this and, as discussed in more detail below, utilized a peer reviewer to review any possible issues.

**Collection and Coding of Qualitative Data**

**Questionnaire**

Some qualitative data was collected from the open-form items on the questionnaire. Most of the answers to the open-form question at the end of the linguistic projection section generally dealt with the prestige attached to English. These responses were divided between those that realized it was prestigious and had no specific opinion around that except that it “is what it is”, that prestige around English is linked (or not) to social class, and that the prestige around the language is not a positive thing. The ownership section of the questionnaire ended with an open-form question asking to elucidate their response to the final Likert-scale question, “It is okay if Egyptians use a version of English different from that used by native speakers”. Most responses were simply divided between agreement and disagreement with the statement, although responses regarding accent comprised an important subcategory regarding this data.

**Interview**

There were several steps for the collection and coding of the interview data, the result of which is detailed in Appendix D. First, throughout the three-week period that interviews were conducted and recorded, the investigator would transcribe the interviews as soon as possible after the interview was conducted. This was done using ExpressScribe transcription software for the Macintosh. Once all interviews were transcribed, the investigator read over all of them again in order to re-familiarize himself with the data and to note any patterns.
Next, the investigator read the transcriptions again, but this time in order to better define the coding he would use to classify the data. He started with anticipated coding he created before he conducted the interviews. Upon reading the transcriptions, he found that he needed to change much of the coding he anticipated as well as include more codes. By the time this re-read was complete, the investigator had divided the coding into five sections: a section for demographic information, a section for each research question, and a fifth section for information regarding English and the recent Egyptian revolution. In order to make similarities or differences between the different participants as transparent as possible, he created codes that would show dual or multiple sides to a topic (i.e. “Used English with friends outside of class” and “Did not use English with friends outside of class”; “English users as elitist” and English users as not elitist”). Of course, not all coding had a binary nature, but coding was designed to highlight this when seen to make comparisons easier.

Once the investigator was comfortable with his coding scheme, he created a document in which he listed for each code the utterances that applied along with the person who said it. Some utterances were categorized under more than one code. For instance, the following utterance was categorized under NFOC (Did not use English with friends outside of class) as well as IE (Went to school, used English, Arabic inside Egypt): “Yeah, that was like, that was the education I got here, but we mostly spoke in Arabic unless in classes, so, so only in classes. So like between each other, we spoke in Arabic as well normally”. Wherever utterances were coded under two different categories, that investigator noted that in the coding document. While compiling this final document, the investigator made some changes to the coding scheme, albeit minor.
With this final document, the investigator was able to compare the utterances in order to write about them in the results and discussion chapters.

Once these were written, the investigator then employed the help of a peer reviewer. The use of a peer reviewer with experience in the Egyptian context was seen as necessary because the investigator himself is not Egyptian and is new to the culture. Howaida Omar, a colleague in the MA TESOL program at AUC who served as this reviewer, is an Egyptian with a considerable degree of experience teaching English to tertiary-level students in Alexandria, Egypt. The motivation behind this process was in order to add rigor to the qualitative data given for this research, particularly because it serves an important role for both the results and discussion chapters. Misinterpretation of the data due to lack of familiarity with the culture could have severe negative impact on the implications for the research, and using the expertise of someone with more familiarity with the culture could be a way to minimize this possibility.

The investigator and the peer reviewer met twice to discuss the research. First, before the results and discussion chapters were written, the investigator showed the coding and some corresponding examples from the interview data to the reviewer. The reviewer asked some questions about the coding and data and then was given the coding as displayed in Appendix D in order to review it at home and become more familiar with it. For the second meeting, the investigator discussed the results and discussion chapters with the reviewer. First, he grounded them with his general findings from the questionnaire, and then talked about how the interview data elucidated or conflicted with questionnaire results. Finally, he spoke with the reviewer in detail about the major discussion points per research question, his main concern being that he did not
misinterpret the data to mean something that would not be reasonable for the Egyptian context. The reviewer did not believe there were any findings or interpretations that seemed implausible. She did, however, add details from her own experience that elucidated what was written and discussed the overall educational conditions in which Egyptian students may learn English. The investigator made some updates to the discussion chapter as a result.
Chapter 4: Results

Introduction

This chapter details the results collected from the instruments utilized for this study. The first major section of this chapter discusses different aspects of data collected from the questionnaire as well as reliability testing performed on this data. The second major section details the themes of interview data gathered after collection of the questionnaire results.

Questionnaire Results

Introduction

This section details data collected from the questionnaire. Questionnaire results are displayed according to the different sections of the questionnaire, which include demographic data, attitudes toward English, projection of solidarity or power while using English, and English ownership. Descriptive statistics, calculated using SPSS for Windows version 20, as well as qualitative data from open-ended questions, are discussed. This section also discusses questions that had statistically significant differences based on gender, school background, and enrollment in a university-level intensive English program. The discussion concludes with the results of reliability testing performed on the questionnaire data.

Demographic Data

The questionnaire began with a brief series of biographical questions to get a sense of the general makeup of the participant population. First, it is clear that the number of female participants exceeded the number of males.
Table 1

*Gender Characteristics of Participants*

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number (N = 88)</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>27</td>
<td>31</td>
</tr>
<tr>
<td>Female</td>
<td>61</td>
<td>69</td>
</tr>
</tbody>
</table>

This does not represent the proportion of male to female undergraduates as a whole at the university, which in 2011 was respectively 46.7% and 53.3% according to the university’s website (“Quick Facts,” 2011).

As can be seen in Figure 1, over 50% of the participants were in their first year of study. As for those who have attended the English Language Institute, the section of the university devoted to intensive English preparation for provisionally admitted students who are required to improve their skills based on their TOEFL or IELTS scores, 47% responded that they attended, and 52% stated that they did not.1 The participants were also asked if they went to private or public schools; 81% stated that they went to private school, and 17% stated that they went to public school. It must be noted that there was no way for a participant to indicate if they went to both private and public schools before becoming a university student. In order to gauge the participants’ exposure to native speech, the questionnaire asked if they were ever taught by native speakers of English before going to university; 61% stated that they did, and 39% said that they did not.

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1 A coordinator in the English Language Institute noted that between 40% and 50% of students who are admitted to the university take classes at ELI.
Participants were then asked to rate their own proficiency in English, either as superior, advanced, intermediate, or beginner. Figure 2 shows how the majority of them, close to 70%, rated themselves as advanced. Figure 3 displays the results of the question, “Please choose the most important reason to you for learning English,” with the given choices of education, get a job, Internet, or other. The majority, with 68%, chose the instrumental reason of “Education”, while no one chose Internet.

Participants who chose “other” were given the opportunity to explain what they meant by the answer. Out of these participants, fifteen answered; five responses referred to the “universal” or “global” nature of English use, four responses indicated either communication in general or with foreigners, and other responses included, “I love English,” and even “Why not?”
Therefore, it can be kept in mind that the participant population is primarily female, privately educated, generally confident in self-judgment of English level, and instrumentally motivated in learning English. Half of the participant population went
though some sort of intensive English training before becoming fully admitted undergraduates, indicating that the participant population includes those with stronger and perhaps weaker degrees of comfort with English, even if most are at an advanced proficiency level.

**Attitudes Toward English**

Mean responses to “I find the English language interesting,” and “I find the English language easy,” both scored at high agreement, with over 1.8 and 1.7 respectively. The statements “I do not like speaking English,” and “I do not like watching channels dominated by English-language programing” scored with lower agreement. Participants were ambivalent when answering that they found speaking English prestigious, with a more neutral mean of 2.68. There was rather strong agreement with the statement that participants would want to put their children in English school, but less strong with a mean score of 2.76 to the statement “When I speak English, I feel that I am more educated”. Participants appeared to like English and want their children to learn it, but mean scores also indicate some ambivalence in terms of the language’s supposed prestige.
Table 2

*Descriptive Statistics for Attitudes Toward English*

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find the English language interesting.</td>
<td>1.82</td>
<td>0.795</td>
</tr>
<tr>
<td>I do not like speaking English.*</td>
<td>1.9</td>
<td>0.952</td>
</tr>
<tr>
<td>I do not like watching channels dominated by English-language</td>
<td>1.78</td>
<td>0.999</td>
</tr>
<tr>
<td>programming.*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I find the English language easy.</td>
<td>1.70</td>
<td>0.749</td>
</tr>
<tr>
<td>I prefer the English language to the Arabic language.</td>
<td>3.16</td>
<td>1.38</td>
</tr>
<tr>
<td>I find speaking English prestigious.</td>
<td>2.68</td>
<td>1.08</td>
</tr>
<tr>
<td>I would rather read in English instead of Arabic.</td>
<td>2.44</td>
<td>1.06</td>
</tr>
<tr>
<td>When I speak English, I feel that I am more educated.</td>
<td>2.76</td>
<td>1.22</td>
</tr>
<tr>
<td>I hope to put my children in a private English school so that they</td>
<td>1.81</td>
<td>1.05</td>
</tr>
<tr>
<td>speak English fluently.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Reverse-scored items.*

Linguistic Projection While Using English

Overall, the mean scores of the responses to this section indicate that participants generally do not consciously utilize English to project a sense of linguistic power among other Egyptians. There is general disagreement with the statements, “I start conversations with other Egyptians in English even if I do not know they speak English” and “I start conversations with other Egyptians in English even if I know they do not speak English”. There is a similar degree of disagreement with responses to the question, “I often do not use English because I am afraid that it will not be good as my peers’
English,” and slighter disagreement with the question, “My use of English in the classroom intimidates my classmates,” with a mean score of 3.73. There is general disagreement around the use of English as a means of power projection.

There also appeared to be ambivalence with using English as a means of solidarity with friends. There were mean scores of 3.16 and 3.01, respectively, to the questions, “Overall, I regularly speak to other Egyptians in English,” as well as, “If I know another Egyptian speaks English, I usually speak English with that person”. There was general disagreement with the statement, “I would rather be a friend with an Egyptian who speaks English instead of an Egyptian who speaks only Arabic or other languages,” as well as the statement, “I would rather speak with an Egyptian who speaks English than an Egyptian who speaks only Arabic or other languages”. The statement, “When I speak English with other English-speaking Egyptians, I feel closer to that person than if we spoke Arabic” received a mean score of 3.39, so there was at least slight disagreement with this statement. Finally, “Overall, I feel confident when I speak English with other Egyptians” received a mean score of 2.35.
Table 3

*Descriptive Statistics for Projection of Solidarity or Power Using English*

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall, I feel confident when I speak English with other Egyptians.</td>
<td>2.35</td>
<td>1.16</td>
</tr>
<tr>
<td>I regularly speak to other Egyptians in English.</td>
<td>3.16</td>
<td>1.17</td>
</tr>
<tr>
<td>If I know another Egyptian speaks English, I usually speak English with that person.</td>
<td>3.01</td>
<td>1.10</td>
</tr>
<tr>
<td>When I speak English with other English-speaking Egyptians, I feel closer to that person than if we spoke Arabic.</td>
<td>3.39</td>
<td>1.31</td>
</tr>
<tr>
<td>I would rather speak with an Egyptian who speaks English than an Egyptian who speaks only Arabic or other languages.</td>
<td>3.86</td>
<td>1.12</td>
</tr>
<tr>
<td>I would rather be a friend with an Egyptian who speaks English instead of an Egyptian who speaks only Arabic or other languages.</td>
<td>4.03</td>
<td>1.04</td>
</tr>
<tr>
<td>I start conversations with other Egyptians in English even if I do not know they speak English.</td>
<td>4.01</td>
<td>1.10</td>
</tr>
<tr>
<td>I start conversations with other Egyptians in English even if I know they do not speak English.</td>
<td>4.50</td>
<td>.78</td>
</tr>
<tr>
<td>I often do not use English because I am afraid that it will not be as good as my peers’ English.*</td>
<td>2.13</td>
<td>1.17</td>
</tr>
<tr>
<td>My use of English in the classroom intimidates my classmates.</td>
<td>3.74</td>
<td>.94</td>
</tr>
</tbody>
</table>

* Reverse-scored item.
The section ended with a general open-ended question, “Is there anything you want to add about how English affects your relationships with other Egyptians, whether at AUC or elsewhere in Egypt?” Out of these participants, 25 recorded a response. Regarding English’s prestige, six responses indicated that it exists and that is simply the reality of the situation; six responses indicated that there is a prestige attached to the language, although this is not a positive thing. Regarding the fact that English’s place is the “reality of the situation”, one participant, focusing on the campus environment, noted, “When other people feel that my English language is perfect they tend to respect me more as a student especially the professors”. Another participant repeated this statement, but also indicated a link with social class: “use of English in classrooms led to the use of the English language among Egyptians, especially high class category in order to differentiate themselves from others.” Interestingly, a participant problematized focusing too much on class: “Not everything can be attributed to class issues, etc. Sometimes, it is merely more effective from a utilitarian point of view to convey things in two languages rather than one. Therefore, it is understandable that other individuals who speak the same languages as I do are the people with whom I get along with best because they speak both English and Arabic regardless of nationality”.

Other participants noted that there is a degree of prestige to speaking the language, but they indicated that this is not a positive thing and needs to change. One participant indicated, “That the use of English words, even among non-speakers of the language is evident everywhere in Egypt. I think there is a certain air of prestige attached to it by some when there probably shouldn't be, we need to start learning to have pride in our language.” There were degrees of negativity indicated about these people perceived
to use it as a marker of prestige, for instance, “in most cases i consider egyptians who know arabic well but always speak in english to be less humble and more of a snob or snotty or a classic case of rich person or not very egyptian or plain trivial.” Another participant indicated that it is “demeaning to our culture” to speak English to people who are native Arabic speakers and used very strong language to describe anyone who fit that category.

One participant noted, “I hope that the education in Egypt could give better concern to English”. Finally, one participant highlighted the type of negative personal issues that can arise when knowing or using English that may seem to be at the expense of Arabic: “There are people in my family who I can no longer have a relationship with because I find it very uncomfortable speaking in Arabic. Sometimes people think I am uneducated because when I try to speak Arabic I often translate my thoughts from English to Arabic so therefore it sounds odd and sometimes does not make sense.”

This section indicates that there is ambivalence regarding linguistic projections of power or solidarity when using English. Participants do not appear to “require” English for their relationships, nor does English use necessarily mark close relationships. Participants also generally disagree that their English intimidates others as well as that they are intimidated by others’ English use. They also seem aware of negative perceptions of English use and want to avoid it, although using English can be advantageous.

**English Ownership**

There was also mixed results between questions in this section. First, there was rather strong agreement with questions that dealt with exonormative English norms with
the questions, “I want to sound like a native speaker of English,” and “I want to speak grammatically correct English like a native speaker”. However, with a mean score of 2.38, there was more agreement than not with the question, “In general, nonnative speakers of English should be able to determine standards and rules in the English language”.

Regarding identity, with a mean score of 3.62, there was stronger disagreement with the question, “When I speak English, I want people to know through the way I use English that I am Egyptian.” On the other hand, participants generally agreed with the question, “My use of English does not threaten my Arab identity”. With a 2.60, participants expressed slight agreement with the statement, “I am as comfortable speaking English as Arabic;” yet, there was also some disagreement with the statement, “My spoken English is better than my spoken Arabic” with a score of 3.54. There was also slight disagreement with the statement, “When I use English, I intentionally use Arabic words throughout my speech”.
Table 4

Descriptive Statistics for English Ownership Questions

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am as comfortable speaking English as Arabic.</td>
<td>2.60</td>
<td>1.12</td>
</tr>
<tr>
<td>My spoken English is better than my spoken Arabic.</td>
<td>3.54</td>
<td>1.150</td>
</tr>
<tr>
<td>When I speak English, I want people to know through the way I use</td>
<td>3.63</td>
<td>.88</td>
</tr>
<tr>
<td>English that I am Egyptian.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When I use English, I intentionally use Arabic words throughout my</td>
<td>3.51</td>
<td>1.00</td>
</tr>
<tr>
<td>speech.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I want to sound like a native speaker of English.</td>
<td>2.04</td>
<td>1.11</td>
</tr>
<tr>
<td>I want to speak grammatically correct English like a native speaker.</td>
<td>1.56</td>
<td>.77</td>
</tr>
<tr>
<td>My use of English does not threaten my Arab identity.</td>
<td>2.11</td>
<td>1.07</td>
</tr>
<tr>
<td>In general, nonnative speakers of English should be able to determine</td>
<td>2.38</td>
<td>1.05</td>
</tr>
<tr>
<td>standards and rules in the English language.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>If listeners think my English is different from that of native</td>
<td>2.57</td>
<td>1.11</td>
</tr>
<tr>
<td>speakers, I do not care.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I have the right to use English as is most comfortable to me, even</td>
<td>3.29</td>
<td>1.07</td>
</tr>
<tr>
<td>if that means breaking rules of the language.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I own English just like I own Arabic.</td>
<td>2.86</td>
<td>1.07</td>
</tr>
<tr>
<td>It is okay if Egyptians use a version of English different from that</td>
<td>2.96</td>
<td>1.11</td>
</tr>
<tr>
<td>used by native speakers.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
This section of the questionnaire ended with questions that explicitly asked about issues related to English language ownership. The mean scores for the statement, “I have the right to use English as is most comfortable to me, even if that means breaking the rules of the language”, indicated slight disagreement with a 3.29. “It is okay if Egyptians use a version of English different from the used by native speakers”, on the other hand, indicated slight agreement with a mean score of 2.86. The statement, “I own English just like I own Arabic”, indicated slight agreement with a score of 2.86.

This section also concluded with an open-ended question asking to explain responses given to the statement, “It is okay if Egyptians use a version of English different than that used by native speakers." There were 36 responses. Out of these responses, 13 disagreed with this statement. For instance, one participant indicated, “I disagree the egyptians should stick to the rules of the english language just like they are”. However, 16 of the participants were more open to the idea to some degree. Four participants seemed to conflate, or at the very least associate, following English rules with accent; through that focus, they indicated comfort with Egyptian English speech not matching that of native speakers. An example of this is: “It is perfectly fine to have an accent. There are so many native speakers of English who do not use grammar correctly and are not always able to read or spell so many words. On the other hand, I know so many Egyptians who can speak and write in English perfectly, yet, they do have an accent.” Another participant responded: “Arabic is the first language for Egyptians and that means that if their accent while using English is different than those who have English as their first language, natives, that is totally fine. However, it is a big problem if they have weak Arabic while it is their first language.”
Some participants felt uncomfortable with the idea of a specific Egyptian English, but gave room for it nonetheless. One participant stated, “If they're making up their own 'English' then it's not acceptable to me, however, if it's like an inside joke or parody then I don't mind. To me, its more like a 'if you're gonna learn the language then you might as well do it right' stance.” Another participant indicated that this was okay as long as a standard English was used for educational purposes, and one other participant indicated it was okay for purposes of understanding. A final interesting response even noted that learners of Arabic would have their own versions of Arabic, so learners of English would have their own.

Finally, two responses indicated that change or adaptation is likely to happen regardless as people use a language. One participant noted, “Therefore, it is not a matter of whether I think it is okay or not because it will happen in an organic way whether I like it or not, making my opinion irrelevant”. In a related statement, one other speaker conflated accent and grammar when saying, “But I believe that non native speakers should not imitate an accent and speak grammatically correct English.” This participant wanted to ensure that speakers speak correctly but try not force themselves in “faking being native speakers”. So, while, some participants believe in trying to achieve a native norm, others do not believe the natural course of language learning would necessitate this.

**Gender Differences**

Possible gender differences were explored for two main reasons. First, several colleagues, including a writing instructor and two participants in the study, expressed their belief that women tend to use English more than men. Second, the majority of
participants in the study were women, and women made up six out of the seven interviewees.

Table 5

*Questionnaire Items of Significant Difference Between Male and Female Participants*

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean of Male Participants</th>
<th>Mean of Female Participants</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>I prefer the English language to the Arabic language.</td>
<td>3.77</td>
<td>2.9</td>
<td>.009</td>
</tr>
<tr>
<td>I would rather read in English instead of Arabic.</td>
<td>2.85</td>
<td>2.26</td>
<td>.012</td>
</tr>
<tr>
<td>When I speak English, I feel that I am more educated.</td>
<td>2.33</td>
<td>2.95</td>
<td>.031</td>
</tr>
<tr>
<td>Overall, I feel confident when I speak English with other Egyptians.</td>
<td>2.78</td>
<td>2.18</td>
<td>.053</td>
</tr>
<tr>
<td>I regularly speak to other Egyptians in English.</td>
<td>3.74</td>
<td>2.93</td>
<td>.002</td>
</tr>
<tr>
<td>I want to speak grammatically correct English like a native speaker.</td>
<td>1.29</td>
<td>1.67</td>
<td>.055</td>
</tr>
</tbody>
</table>

A t-test was run for all of the Likert-scale items, against the variable of gender. There was a significant difference between three responses in the attitudinal section. The first, “I prefer the English language to the Arabic language” had a mean of 3.77 for male participants and 2.89 for female participants, with a significant difference at $p = .007$. “I would rather read in English instead of Arabic” had a mean of 2.85 of males and 2.2 for female participants and was significant at $p = .015$. Finally, for “When I speak English, I feel that I am more educated,” male participants scored at a mean of 2.33 and female
participants had a mean of 2.95 with a significant difference at $p = .028$. Female participants indicated that they agreed more with preferring English to Arabic as well as to read in English instead of Arabic, but males agreed more with the statement that they felt more educated when using English.

In the linguistic power section of the questionnaire, there were two questions with significant differences. First, “Overall, I feel confident when I speak English with other Egyptians” had a mean score of 2.78 for males and 2.18 for females and was significance at $p = .034$. “I regularly speak to other Egyptians in English” was significant at $p = .004$ with a mean of 3.74 for males and 2.92 for females; this indicates that female participants may use English more than their male counterparts.

In the ownership section of the questionnaire, only one statement approached a significant difference. “I want to speak grammatically correct English like a native speaker”, at $p = .055$, with male participants’ mean score at 1.29 and female participants at 1.67. The female participants tend to agree more that they are more confident with English and use the language more, yet they agreed less than men, albeit slightly, that they wanted to speak grammatically correct English.

**Differences By English Language Institute Attendance**

Similar testing was run based on whether participants entered the English Language Institute or not in order to see any differences that might occur between those who entered the university with full admission versus those who needed more English training before starting full-time university coursework. Only item 22, “My spoken English is better than my spoken Arabic” was significantly different. Both those who attended English courses and those who did not indicated disagreement with this
question, but those who did attend disagreed more so with a mean score of 3.91 versus a mean score of 3.26 for those who never took the intensive English classes.

**Relationship Between Identity and Ownership**

The third research question was concerned with whether there was a relationship between identity and ownership. In order to see if this is the case, a Pearson correlation was run for the item totals between the linguistic projection and ownership sections. With $r^2 = .07$, there is not a measurable relationship that can be established via the responses to the questionnaire. Interview data does suggest a possible linkage between the two as will be discussed.

**Questionnaire Reliability Testing**

Because the data was collected using Likert scales, a Cronbach’s Alpha was performed which measured at $\alpha = .816$, with 22 cases being excluded because not all Likert-scale questions were answered. This is a high reliability measurement, which also seemed to confirm that reverse scoring was conducted appropriately.

A Pearson correlation was also run with all of the questions and demonstrated reliability within the questionnaire. Only item 29, “If listeners think my English is different from that of native speakers, I do not care”, resulted with a negative correlation against the total average. Finally, each section total was correlated with the item total. No negative correlations were found with either section against the item total, suggesting that no section needed to be discarded.
Interview Data

Introduction

Interviews were semi-structured in nature and covered how participants use English or witness English use on campus versus off-campus in order to deal with power or solidarity while using English, Egyptian ownership of English, and the role of English during and after the January 2011 Egyptian Revolution. Interviews were audio-recorded and then transcribed for coding. Codes are available in Appendix C. Complete transcriptions for the participants are included in Appendix D. Note that where there are quotations from the interview below, the most pertinent part was taken. The bracketed lines allow the reader to read from the entire section of the interview that related to the ideas discussed.

Out of the participants, six were female and one was male. The two participants who lived outside of Egypt for much of their lives had some schooling in Egypt; so all participants had experience with Egyptian education to some degree. Only one participant went to a public school, and only for a portion of pre-secondary education; all other participants went to private schools before reaching the university level. One participant studied abroad in the United States for a year during high school; none of the other participants had any significant experience living in a country where English could be considered a native language.
Table 6

Backgrounds of Interview Participants

<table>
<thead>
<tr>
<th>Name</th>
<th>Primary Country or Countries of Residence</th>
<th>Public or Private School Background</th>
<th>Primary Language Used with Immediate Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amira</td>
<td>Egypt, Kuwait</td>
<td>Private</td>
<td>English</td>
</tr>
<tr>
<td>Nour</td>
<td>Egypt</td>
<td>Public and Private</td>
<td>Arabic</td>
</tr>
<tr>
<td>Nada</td>
<td>Egypt</td>
<td>Private</td>
<td>English</td>
</tr>
<tr>
<td>Nagwa</td>
<td>Egypt</td>
<td>Private</td>
<td>Arabic and English</td>
</tr>
<tr>
<td>Amal</td>
<td>Egypt</td>
<td>Private</td>
<td>Arabic</td>
</tr>
<tr>
<td>Heba</td>
<td>Egypt, Saudi Arabia, United Arab Emirates</td>
<td>Private</td>
<td>Arabic</td>
</tr>
<tr>
<td>Ahmed</td>
<td>Egypt</td>
<td>Private</td>
<td>Arabic</td>
</tr>
</tbody>
</table>

Before reviewing the questionnaire data, there are several things that the reader should be aware. First, as previously mentioned, while the questionnaire analysis only included data from participants that answered “Yes” to the question, “I am an Egyptian who grew up primarily in Egypt,” there were two interviews with participants who answered “No” to this question. Second, while this study has focused on English, its relationship with Arabic came up repeatedly, both due to the participants’ answers as well as some questions that probed Arabic use and learning vis-à-vis English. Fourth, all names used are pseudonyms.

Finally, the investigator realized that on the surface, the relationship of English to the recent Egyptian Revolution does not appear to answer the research questions and may be seen as taking advantage of a recent event of importance to global affairs. However, due to sometimes lively discussion of this topic with Egyptian colleagues that did seem to relate to the topics studied here, the investigator decided that this would be a topic that could enrich the data collected toward answering the research questions.
**Childhood Use of English**

Regardless of whether the participant went to school in or outside of Egypt, or whether that school was public or private, all participants, even if not exclusively, had to use English within the classroom environment before they reached the university level. Heba, who went to school in Arabian Gulf countries, indicated intense focus on English in school:

I grew up, I went to Saudi Arabia, where I attended an American school, where all our teachers were Americans, and actually, I was like, since Kindergarten, since grade G I was there. And, if we spoke any words in Arabic, we had to pay one riyal [laughs]. (Interview Six, 7 – 13).

She indicated that this was in part due to the dominance of English in Gulf society. Participants who went to schools in Egypt indicated that there was a focus on English, however with varying intensity. Nada went to a private British school in Egypt and made a similar observation of punishment for using Arabic in class. However, Amira, who went to school in Egypt after attending school in the Gulf, made the following observation: “And even though my school taught things like math and social studies and stuff in English it still wasn't as strong because there were all like it wasn't an international or big school so all teachers were Egyptian” (Interview One, 15-20). Nour, who went to an Egyptian public school after going to private school, suggested that English instruction was even less emphasized in the public school system, although reading and writing in English were considered important in the Egyptian public curriculum.
The majority of participants indicated that Arabic was the language of use at home. Amira’s family did use English in part due to the importance of using English with other expatriates: “so when I said when I was growing up they speak to me in English, I guess it was stronger back then because of the international community that they were put in” (Interview One, 207-209). Yet, this was not the case for most. For instance, Heba’s family used Arabic at home while living in a Gulf country: “So, I think, that's like, for me personally, because my parents, like, stressed on the fact that we have to speak in Arabic at home and stuff” (Interview Six, 32-34). Amal and Heba indicated having to use Arabic at home because their parents had low English skills, or not at all. Amal said, “It was a bit different because most people my age have parents who speak English. My parents do not know how to speak English, so yeah, it was all about school, only school” (Interview Five, 5-7). Amira indicated that Arabic was spoken in the home since she became a university student because her English was advanced enough for her not to have to practice it at home anymore.

Participants who addressed the issue of what language they used with friends growing up noted they mainly used Arabic. Heba said, “Yeah, that was like, that was the education I got here, but we mostly spoke in Arabic unless in classes, so, so only in classes” (Interview Six, 55-57). Amira mentioned that she only used Arabic with the friends she is still in contact with from Egyptian school.

Participants generally indicated that use of English is a classroom affair. Two of the participants used English with family or for interaction with others in their society; however, Arabic was by and large stated to be the language of choice in non-educational
interactions. As will be seen, it seems the way participants used English changed as they moved to the environment of an English-medium university.

**Use of English Within the University Environment**

In terms of use of English in the campus environment, participants seemed quite aware of who they used English with versus who they did not. First, participants with Gulf backgrounds indicated that English use was often an indicator of friendship. For instance, Amira stated:

> but I honestly clicked with the people who had sort of similar backgrounds like me. They all lived in the Gulf or lived abroad. They're all Egyptians or Arabs but they have the same, they used to live in an international community kind of thing. (Interview One, 39-45).

Yet, as time went on, they employed more Arabic or a mixture of Arabic and English. Heba said, “My friends, my close friends, we usually speak in Arabic. Sometimes, we have some sentences in English, like, they're just phrases that we cannot translate or something, or we're used to” (Interview Six, 201-205).

Participants who have lived in Egypt for most of their lives implied that Arabic or a mixture of Arabic and English is still the language of choice for interaction with friends. Nagwa emphasized this when she said, “And people who don't like talking in English and they don't even mention anything using anything in English, so I don’t” (Interview Four, 37-41). However, most participants indicated that English could be heard in their speech. Ahmed indicated this mix of English within his Arabic: “But, um, I think that is kind of, the main language and you inter-like, uh, different expressions, or, in English, kind of the main structure is always in Arabic for all of us, like how we think”
Nagwa stated that students who are more proficient in other European languages other than English may choose to speak English anyway because they are still stronger in it than their spoken Arabic.

Using either Arabic or English also often depended on knowledge of the interlocutor’s profession on campus. The investigator would generally give the example of an Egyptian professor outside of class or a staff member of the registrar’s office, and responses were that English would be primarily used in these interactions. For instance, Nour said that her general interactions with staff, including places like the Registrar’s office, were completed in English. On the other hand, participants indicated that any conversations with people such as food workers, custodial staff, or security guards would be in Arabic. Yet, not all participants try to follow this code of speaking with higher-level staff in English and laborers in Arabic strictly. Amal stated, “I use Arabic but they sometimes they insist there; they respond by English. So I have to make the next response in English” (Interview Five, 39-44). Ahmed had tried to force Arabic in his conversations with staff: “when I’m in the administration, and I talk to them in Arabic, they talk to you in English, which I don't like very much. I always try to kind of make it Arabic again” (Interview Seven, 73-76). Nagwa made the point that she does not feel the need to use English with those in the university administration because it is in Egypt, regardless of its “American” distinction.

In terms of the classroom environment, the participants were asked about reactions to English use in the class between those of lower skilled English versus higher skilled English. First, there were reports that some students may feel intimidated by the English usage of others at first, although this changed the longer they were at university.
Nour stated, “Yeah, at the beginning, yes, it was. I didn't understand why they would do it, why do they do it” (Interview Two, 33-38). Ahmed did not indicate that it was a problem for him when he entered, but he saw it among others: “I think after three years, they tend to see past that. Even though they themselves are not very comfortable using the language, they'll tolerate it” (Interview Seven, 48-52).

In explicitly asking if participants felt that others were intimidated by their use of English in class, there were mixed responses. Nour and Ahmed reported never having experienced that, although other participants did pick up on negative reactions from peers, particularly early in their university education. Amira said, “when I speak it is always in English so sometimes I get that weird vibe like we're having a conversation in Arabic or are you speaking in English kind of thing” (Interview One, 75-86). Amal said she would switch languages based on the interlocutors around her: “Assuming that I know they are uncomfortable, I try to speak in Arabic so that they don't feel that” (Interview Five, 72-75). Nada noticed this tension between Egyptian and foreign, study abroad students rather than between Egyptians of different proficiency levels.

Participants also discussed how or even if the use of English defines or adds to their general identity as students at that institution. The participants who studied for a time in the Gulf answered in the affirmative. Amira stated, “Uh, so I think that is part of the identity because here you'll find people who are just speaking in English. We're talking university-wise” (Interview One, 125-129). Heba confirmed this with, “No, I think "English speaker" is important. As an AUCian, its how people identify us. Or, we identify ourselves as well” (Interview Six, 301-302). Participants who studied predominantly in Egypt demonstrated more ambivalence toward this issue. For instance,
Nagwa saw the level of English and extent of using English, not just knowing English, as the marker of a member of the university:

Well, it is the case that in AUC, English is thought umm, or they make sure that you know English, at a level that is higher than anywhere else. At other universities English of course is a must, but you reaching a certain level, or you knowing a certain, um, knowing English as, to a certain level or to a certain extent is essential here for studying. (Interview Four, 98-114).

Amal agreed with the idea that English is an important aspect of the university identity, but she noted that different students use English to different degrees, with some trying to project themselves as belonging to a different culture (albeit unsuccessfully):

I know so many people who know how to speak English perfectly, but they don't use it when they don't need it. But there are others who are, it shows from the way they speak that you're not, that's not your culture. (Interview Five, 113-119).

There were several participants who did not believe English was a major aspect of their identity as students at this institution. Nour states that English marks an elite identity, but not necessarily from the university: “Not AUCian, but like you think that you are at the top or you're from an elite, inference from the other people” (Interview Two, 127-131). Nada believed there was too much diversity in students’ English proficiency levels for English usage to be an important aspect of identity: “No. You have all of the levels of English being spoken here, from the, you know, grammatically, you know, very correct and what not, and then until you know the...not so good” (Interview Three, 143-145). Finally, Nagwa pointed out the problematic issue of English
as a part of the identity due to the fact that in reality, many people spoke English without any connection to that university.

A popular portrayal of the university is that as a haven for the children of elites. It was already noted that Nour referred to the idea that English can be used as a marker of belonging to the elite. Yet, other participants specifically linked the aspect of university identity, English use, and elitism. Amal indicated that some students may “force” their English in order to belong to the identity: “She's all Arabic and then say, "Oh, its like" [in a high-pitched voice in English]. I'm like, "Why are you doing that?" Its like they push themselves to fit in, as an AUCian” (Interview Five, 113-119). Nada may not have been fully convinced that English was a vital aspect of the identity, but believed there was a view of the students as elitist that may have some sort of connection to English usage: “I think that there is more connotation to it than just English-speaking Egyptians, its more like English-speaking snobby people that don't even know, you know” (Interview Three, 148-153). Finally, Ahmed did not directly address elitism while answering this question; however he did indicate that English within the campus environment creates a “culture” of English use that certain students would not be able to tap into, particularly for those who did not grow up in urban environments in Egypt where English is more accessible.

The interview data above indicates that there are social cleavages that may develop on campus when focusing on English language usage. For some, the use of English marks friendship, although others use Arabic with perhaps some English elements with friends. In terms of English with administration and staff, or Arabic use with campus laborers, language use can be predetermined by job. Finally, English may
indicate elitism, or perhaps better put, hearers assume elitism. Some of these trends can also be seen in how the participants use, or witness the use, of English off campus.

**The Use of English Off-Campus in Egypt and Perceptions of English**

The use of English (or Arabic) off campus could be the result of social or instrumental reasons. Amal and Heba stated that they would only use English with friends; Amira noted that she would only use English with those off campus that she would use English with on campus, unless she was at a job interview or other similar function that required a demonstrated use of English. Ahmed mentioned the idea of off-campus spaces where English may be used or where social circles would be expected to use it:

I mean, if you are in this circle, then it’s the norm to say certain things in English. Well not the norm, but this is how they would say it, and it is also what you would also say it. If the statement was in Arabic, people would ask "Why are you using it?" (Interview Seven, 180-188).

Participants also indicated that English would be used in case it was easier to express something in English instead of Arabic, as Nada indicated:

Like, umm, I'll speak in Arabic and if there is a word that I can't seem to get into Arabic I'll say it [in English] and the person in front of me normally like they have some sort of background in English. (Interview Three, 117-122).

Nagwa used English to a greater extent with friends because of deficits in their ability to express themselves in Arabic:

Yes, I have some friends who, they're Egyptian but their Arabic is very, um, isn't very developed because they either lived abroad or they lived in Egypt but in
German school or in French school. So their Arabic, they can talk in Arabic, but they can't really communicate, express themselves in Arabic, so they usually talk in English. (Interview Four, 61-67).

In this example above, English may mark friendship, although English is also necessary for a deficit of expression in Arabic.

Otherwise, participants choose to use Arabic in their daily interactions off campus. Amira highlighted the importance of Arabic with her continuing friendships with people she met while in school in Egypt when she said, “So I've never really tried to sort of change the switch in English when I am talking to them because I for some reason I get this feeling of, like, I'm being snobby. So I maintain my Arabic” (Interview One, 103-114). Amal specifically pointed out that a random person’s likelihood of being an Arabic speaker is great if walking the streets of Cairo. Heba made a point of using Arabic off campus in order to practice it for instrumental purposes: “I try to use Arabic as...because I have to use it anyway when I start working here. Um, like, I'll have to know actually good Arabic” (Interview Six, 263-266). One other participant also highlighted the importance of knowing both written and spoken Arabic for future job opportunities.

As previously alluded, a reason for not using English off-campus may be a perception that English use exhibits elitism from the speaker. The theme of English as a marker of social status came up relatively often whether in discussing English use on or off campus. Participants referenced this in response to the question if the use of English plays an important part in the identity as students at their institution. Nour did not believe that English was a vital aspect of the identity, but indicated that English use did
influence others perceptions of that person: “Not AUCian, but like you think that you are at the top of you’re from an elite, inference from the other people” (Interview Two, 127-131). Although she categorized herself as one of the students who would be intimidated by others’ English use, as time went on, she seemed less intimidated by these speakers and instead adjusted her speech behaviors into this on-campus norm: “Uh, maybe because all the people speaking in English and like people who are speaking in Arabic like me are very uh, very small number, so its like maybe, um, like the Romans... [meaning, “when in Rome, do as the Romans do”] (laughing), Yeah...” (Interview Two, 49-52). This reflects Ahmed’s observation of how other students acclimate themselves to the English environment in the university.

Other participants simply noted how the use of English denoted some sort of superior standing among others, or at least a more positive view of that person by others in the university community. Nada did not want to sound “snobby” by using English: “And so umm, its considered snobby if you're speaking, if you’re constantly speaking English it's considered really snobby. Yeah, so with certain people I'll try, I'll try, I will make sure that I speak in Arabic” (Interview Three, 108-113). Nagwa reiterated how she did not want the sense of superiority with English to make others feel uncomfortable: “It does send the message that I'm superior or I'm trying to be superior. So, I don't try talk English outside AUC a lot unless someone tries to talk in English” (Interview Four, 148-157). Even more directly, two participants indicated that language choice is tied directly to the social class that the person is in. Heba uses English with people who she thinks these classifications are important: “Some people classify it as which class you are in, you speak that language. So, some people see it that way. Um, so these are the people I
would speak English to” (Interview Six, 195-205). Ahmed discussed how use of English can denote your class and create benefits for the speaker when he said:

Um, so if you're in a restaurant or a club, as you said, and maybe you can't convince you to let you in, if they hear you talking in a different language, they'll probably perceive you better. They'll probably think, oh you know, you belong here because you belong to this social class. (Interview Seven, 197-207).

Participants also addressed how English may affect their friendships. Nour, who stated that she usually uses Arabic with her friends, did not believe that it affected her friendships. Heba pointed out that it could depend on the nature of the friendship, implying that English may denote closer relationships:

But some people, but my close friends, because of the expressions I have to use sometimes, they have to know some English, you know. So, that's, yanni, Its just comments, by the environment I lived in, the place, the place I go to school in, so these are usually my close friends. (Interview Six, 362-367).

Nagwa thought that English could impact relationships due to differing proficiencies between two friends:

…if I'm talking English with people that are not on the same level of the language, they might feel awkward or they might not, they might think I'm superior, so, so that would affect the relationship, that would affect the friendship. (Interview Four, 166-176).

While Amal did not see this in the university setting, she did witness how classmates in school before university would be made fun of by peers if their English seemed more advanced. However, Heba said that people would make fun of others’ English not due to
this view of being advanced speakers, but instead due to the Egyptian influences that hearers may pick up in a speaker’s English output, such as an Egyptian accent or Arabic grammatical forms in English speech.

**Ownership of English**

The investigator chose to introduce the concept of language “ownership” to the participants in order to help them understand why the following questions were being asked. While the investigator was initially worried that this could determine answers, it in fact did not seem to, due to the plurality of responses given during this part of the interview.

Participants were asked if when speaking with other Egyptians, there is attention given to making sure they follow the rules of English as they understand them from a “textbook” sense, or if simply being understood is all that is important. Half of the participants indicated that following the rules, or at least their notion of the rules, was important. Nour and Nagwa stated it is necessary in order to continually improve English skills. Nagwa went on to defend the need to adhere to English rules because of a lack of opportunity to use English in the Egyptian context: “I've been abroad and having people talking in English all around is just makes you remember the, all the vocab, remember all the ways, the grammar, punctuation, I don't know, even the writing punctuation, and pronunciation” (Interview Four, 236-244). Ahmed discussed the need to follow rules in writing because of how others would view a writer using incorrect English: “If you write um, you know, if you're not writing, you know, proper punctuation, without proper, you know, not using language properly, I think you're perceived as being less educated” (Interview Seven, 241-246).
Participants seemed open to adjusting English, or changing English in some way so that others of lesser proficiencies could understand. Although the investigator was primarily thinking of grammar when asking about this topic, two participants mentioned pronunciation as an important aspect of adjustment. Amira, who indicated that she tries to follow standard English as much as possible, would adjust words with Egyptians as necessary. She gave this example:

Sometimes if I say "a hamburger" really fast someone who is not really good at English would be like, "What, excuse me?" so I have to say like "hamburger" [she then uttered an Arabic-influenced pronunciation of the word]; how they'd say it in Egyptian Arabic, you know?" (Interview One, 183-196).

Nagwa, who wanted to adhere to standard English rules, also expressed acceptance with flexibility of pronunciation as long as understanding between the Egyptian speakers of English is preserved.

Some responses on the topic of adjustment would perhaps match the response of a native speaker of English. After Nada stated that she would simplify vocabulary with another Egyptian when using English, she then went on to describe her ignorance of English grammar: “I don't really pay attention to grammar because I wasn't really taught it. Like I wasn't taught like an infinitive verb” Interview Three, 222-226). Heba linked American slang as an important inspiration for an “Egyptian English” that she uses with her friends:

Because we happen to watch a lot of, eh, movies and TV shows, and all in English, so its usually the more the slang language, and um, as I told you, a lot like with my close friends we use the Egyptian English version which is usually,
has a lot of grammar mistakes, but we don't really concentrate on that at all (Interview Six, 430-438).

Heba then went on to say that comprehension was more important in her speech than precision.

Participants were also asked if they corrected others’ English or knew of instances when this would happen. For those who indicated that they do correct others’ English, they would only do so with their friends. Amira and Nour would be careful of who they would do this with in order not to come across as superior to anyone, and Nour emphasized that she would never correct her siblings. Heba, who noted that she and her friends do not worry about speaking correct English, did mention that at the most they would poke fun at each other if any incorrect English was uttered; she noted otherwise that it would be very offensive to correct someone’s English.

Participants noted that they often had to use English to express things that they found difficult, or even not possible, to express in Arabic. Nour, who stated that she used Arabic in her general interactions, indicated the need to use English for certain feelings, even very personal ones when she said, “Eh, I think yeah, like personal level, like, um, for example like if I'm sad or I have a problem or something, maybe I start, like... Maybe because the English vocabulary are more expressive” (Interview Two, 134-138). Heba, referring back to their use of English for humorous speech, pointed out how friends would use English with an Egyptian accent for humor. She also talked about the need to use English to express English words that have become more commonly used among Egyptians: “Pepsi means the fizzy drink; Pepsi doesn't not mean the Pepsi itself, or the coke. So you categorize Miranda, anything under the Pepsi. Even within the English
language, we have our own language” (Interview Six, 287-293). These participants displayed how they perceived the need to use English for personal issues or for rather mundane, day-to-day, tasks.

English was also employed for instrumental reasons of importance to the participants when Arabic could not be. Heba and Ahmed specifically talked about how they need to use English to talk about subjects in their field of Political Science. Heba said, “when speaking about politics or something and I'm trying to use things I, I got to learn in class, it’s very hard to translate in Arabic” (Interview Six, 377-393). Ahmed also noted the need to use English to discuss topics in his field, but he thought it was necessary to use English to talk in general about politics and specifically issues in a student’s own education: “like if you're going to talk about, um, more, um, anything to do with usually your education, uh, not just you're education, but like, you know, politics, or, you know, you then switch to English” (Interview Seven, 112-116). Whether someone would speak in English or Arabic could depend on expression of ideas or feelings.

Finally, Nada indicated that she was more comfortable overall in using English, because friends made fun of the way she spoke Arabic.

A final issue explored related to ownership of English was how English or Arabic affected the participants’ Arab or Egyptian identity. Many of these responses regarding identity were given in response to a question if the participants tried to improve their Arabic because of or in reaction to their constant use of English. Heba indicated that knowing English gave her the linguistic capital to tell others about her experiences as an Arab or Egyptian. She was in the United States during the 2011 Egyptian Revolution, and knowing English in that situation proved to be an advantage: “So, speaking English,
makes me, like, makes it more possible for me to tell the people about our own culture, especially since the revolution was happening at the same time” (Interview Six, 181-186). At the very least, English did not serve as a negative impact on her identity: “So I don't think English has any, like, English has any affect on my identity as an Egyptian” (Interview Six, 178-188). Ahmed went further and indicated that English could be an aspect of Egyptian culture:

But, it’s strange because it [the English language] is Egyptian culture, I suppose if the people, uh, who created it are Egyptian, but because it is in English, I feel like its like its a strange subculture of Egyptian culture that is like Egyptian culture, but in English” (Interview Seven, 254-258).

Yet, being “Egyptian” with English as part of that identity would indicate an Egyptian identity that is different from the one assumed by most other Egyptians: “Like, I can, you know, be an Egyptian in whatever language I choose, but it does create a divide between you and whatever mainstream is” (Interview Seven, 283-285).

There were participants who expressed an opposing opinion. Nour indicated that she continued to develop her Arabic skills in order not to lose her “identity as an Arabic speaker”. Heba believed her parents’ motivations for using Arabic at home had to do, at least in part, to make sure she maintained this sense of her identity: “So, our parents has always like, ‘OK, you go out, have fun, have all types of friends you want to do, but always keep in mind that you have limitations given your religion and culture’” (Interview Six, 154-160). Although Ahmed indicated that one might have an Egyptian identity while being an English user, he did express a “crisis” of identity that can occur growing up as a student who uses English:
“I mean if you, if you, kind of acquire the language when you're an adult it doesn't affect you, but I think growing up it can be, you know, kind of confuse you at least” (Interview 7, 312-316).

Nagwa believed that using English did not admit her, or any other Egyptian, into a Western culture, but at the same time it could subvert Arabic, one of her own cultural identifiers: “I am not American, or British, or whatever, I can't um, I can't say that I am or I can't pretend that I am, and I can't want to be one because this is who I am, I guess. I don't like people who try to be something they're not” (Interview Four, 335-341). She further identified knowing English as a “luxury” based on her background, she also seems to lament how English can be the “main language” for students like her, while in countries like the United States, the main focus is on the English language even if other languages are learned.

The picture painted by this sampling of responses is complex. In general, speakers want to maintain rules of the language, but at least some adjustment of English may be deemed necessary depending on the proficiency of the interlocutor; however, one participant felt very comfortable using Egyptian elements and American slang with her friends to create their own kind of English. And while English might have hindered Egyptian or Arabic identity, the opposite view was also expressed.

**English and the Recent Egyptian Revolution**

Due to the nature of English use among many protestors during the January 2011 uprising against President Hosni Mubarak’s rule, two questions were asked of the participants. First, they were asked why so many protest signs had English. Second, they
were asked what might happen, if at all, to the role or use of English over the long term
due to the revolution.

Regarding the use of the English in the signs used by protestors, many
participants confirmed that this was in order to communicate with audiences outside of
Egypt. Nour stated that English was used to communicate specifically with American
media, although Amal and Ahmed identified more generally “foreign” or “global” media.
Heba, echoing Jenkins (2006), noted that English was used there are more nonnative than
native speakers of English, so using English would allow them to send their message to
many different people. Nada, who previously stated that English use could be seen as
“snobby”, echoed Heba’s comments regarding English identity that English was being
used to project “the actual voice of the Egyptians going out to the rest of the world”
(Interview Three, 260-265).

However, there were reasons given other than communication with foreign media.
Nagwa took a more pessimistic view, although a logical one in context with her previous
responses. She was concerned that it had to do with a connection and identification with
American culture that was not bringing true dividends to Egyptians:

Well, I'm going to be honest, I think a lot of Egyptians are very influenced with
America in general, especially America. I'm not talking about Britain or Australia
or whatever, they're very uh, influenced by the American lifestyle. So, I think
they wanted to be a part of that America, even if it's not really, if you're not really,
that's not being a part of it, but they're still aiming for it. They want people to see
that they are, they can be that (Interview Four, 350-361).
Ahmed, reiterating the idea that English is needed to express certain concepts, said: “I mean, I think that's the most, but also because a lot of people, when they talk and they're discussing these ideals that they've heard about in, usually in English, you know ‘democracy’, ‘equality’, whatnot” (Interview Seven, 351-368). These two views may be more pessimistic, but there is perhaps reason to believe that this use of English does indicate ownership as to be discussed in the next chapter.

Finally, regarding the question of the relationship between the revolution and English, if any, only Nour saw no connection; English in her opinion would continue to be used more in Egypt regardless of political events. Most other participants did see a relationship. Amal noted that a politician advocated banning English from Egyptians schools, although the reactions she saw on social networks to this were very negative. Nada, Nagwa, and Ahmed saw a reduction of the use of English on the Internet. Nagwa, Heba, and Ahmed noted how Arabic is “connecting” Egyptians with each other in a post-revolution Egypt. Ahmed said, “So you're trying to reach a wider audience, so you're going to more, um, kind of use terms and concepts, and even topics that we're not used to talking about in Arabic, to talking about them in Arabic” (Interview Seven, 407-416). Yet, both Nagwa and Heba did not think that this would remove English from Egypt; in fact, it would be the contrary. Nagwa emphasized how the educated would still go to English schools and use English, however Arabic will be more important to their discourse. Heba indicated that students would use English more regardless of the quality of their education: “The uneducated people would try to use English to get their message through, and they would still be using Arabic because that would be what they're comfortable with. It will remain the same” (Interview Six, 551-560). The overall view
presented here is that English will continue to be an important linguistic tool, but Arabic will take a greater role in public discourse.
Chapter 5: Discussion

Introduction

This chapter presents analysis of the data collected from the questionnaires and interviews presented by each research question. Second, implications of the data, based on the analysis will be presented. While the discussion is geared to teachers within the primary/secondary teaching environments in Egypt as well as in higher education, it is possible that teachers in other similar Expanding Circle contexts could find it useful. After discussing limitations of the research, two ideas for further research centered on linguistic projection and ownership in the Egyptian context are offered.

It is important to note before the discussion that the investigator is not a citizen of Egypt, and has limited experience with the culture. Because of this, he asked an Egyptian colleague to serve as a peer reviewer. She is an experienced teacher of English to Egyptians as well as a MA student in Teaching English to Speakers of Other Languages, She reviewed the investigator’s coding scheme and analysis (as discussed in a previous chapter) to add rigor to the study. Of course, the final analysis is the responsibility of the investigator and the investigator alone.

Research Question One: When Egyptians speak English to other Egyptians, is there evidence that English is used to project power onto interlocutors, solidarity with them, or either?

The data collected overall suggests that participants are likely to use English as a means of the linguistic projection of solidarity with friends. While some may exclusively use English with certain friends, there is little to suggest that English is necessary for friendship. Second, while there is less evidence that English is actively used to project power, participants are sensitive to a perceived power dynamic that may be associated
with those who use English. They seem to be aware of societal benefits that come with being an English speaker, but they are also aware of the problems that might arise when using English with others and are thus try to avoid those situations. Finally, data suggests that those who study English for instrumental purposes could project linguistic power onto those who study English for more cultural reasons if the appropriate situation arose.

First, data suggest that a primary use of English for participants outside the classroom is in some form among friends. This is not immediately clear in the questionnaire data, partly because use of English with friends is not explicitly asked. Yet, there is slightly stronger agreement to the question, “If I know another Egyptian speaks English, I usually speak English with that person,” than the more general question, “I regularly speak to other Egyptians in English”. It is clearer from the questionnaire that English is not generally a necessity for friendships through the general disagreement with questions such as “I would rather be a friend with an Egyptian who speaks English instead of an Egyptian who speaks only Arabic or other languages”.

The interviews clarified the role of English in friendships. When participants discussed language use among friends during childhood, most indicated that Arabic was used. Yet, this changed once they went to college. Either due to the English-rich environment of the university environment, recognition of similarities with others regarding English proficiencies, or in order to speak to others who are not as good at expressing themselves in Arabic, most participants interviewed indicated that English became more important to them within their friendships at this point in their lives. They represent the colinguals discussed in Schell (2008) who are able to speak to each other in a nonnative language in a nonnative country. This, however, did not mean that Arabic
lost its importance as a social marker. On the contrary, no participant indicated that
English is used exclusively in place of Arabic, and one participant specifically noted how
she started by using mostly English with her friends, but as she made friendships with
people from more diverse backgrounds, she used Arabic more. Participants recognized
either in their own speech or that of others the mixing of languages that occur in
conversations. These Egyptian speakers use English with Arabic as a completely local
communicative practice as part of a trend discussed in Pennycook (2010).

For many of the participants interviewed, enrollment in the university marked a
major turning point in using English among friends. Except for participants from Gulf
backgrounds, most used very little English outside of the classroom before they entered
the university. In the university environment, students were presented with a space
where English was more dominant. As discussed in Block (2007), the university
represented a community of practice in which knowing and using English represents an
important cultural capital needed to belong to the environment. Amira, coming from a
strong English background in the Gulf, expected to encounter more Arabic and was
surprised at the degree of English usage she encountered; Nour, who came from a
background with less English, was intimidated but grew more comfortable over time.
Although participants stated that there were spaces or opportunities for English elsewhere
in Egypt, it is clear that the university environment presents a unique linguistic sphere.

Yet, while English is used among those as a means of bonding, Arabic does not
lose its role in friendships. As a means to conforming to the environment, students may
choose to use English more than previously; however, it is not likely, or even reasonable,
that students would cease their use of Arabic. These participants confirmed the finding in
Schaub (2000) that spoken Arabic is still very important to function. What this demonstrates is that there is not necessarily a zero-sum conflict taking place between English and Arabic for the participants in this study. For some, Arabic continued to dominate in day-to-day interactions with friends, while English did so for at least particular friends. Yet, most find room for both languages in conversations to some extent. Just as Cavallaro and Chin (2009) noted that respondents found English as a means of solidarity among Singaporean users of English, Egyptians in this university context could claim the same.

The picture painted by the participants regarding English as a means of projection of power is more opaque. Cavallaro and Chin (2009) also noted that Singaporean participants found English use, particularly high register English, to mark status. Egyptians indicated that same reality for Egypt. Participants noted that knowledge of English might grant a sense of power to that person; however, if participants actively used that power for their own benefit, they did not admit it. Questionnaire items generally demonstrated that participants did not want to impress others with their knowledge of English, and those who preferred to use English were described with derogatory terms, such as ‘snobbish’. The interviews generally reflected these sentiments; there was recognition that use of English can bring benefits. Yet, several participants stated that they were careful in how they used English in order to not appear to be elitist to others. Stroud and Wee (2007) noted that English was avoided in Singaporean classrooms in order to conform to others’ expectations around language choice; participants appear to be doing this in greater Egyptian society as well.
It is interesting that participants generally recognized that there are other Egyptians who use English to project power, although the participants themselves never admit to doing so. This is indicative of a “straw man” effect in which “everyone” knows that there are people who use English to project an elevated image, although no one admits they themselves do this. While participants may be as careful as they claim in order not to make others feel uncomfortable, it is possible that others misinterpret these participants and their peers as projecting power with English. If this is the case, it may imply that the idea of the elitist English speaker is more myth than real, although more evidence would be needed to support such a claim.

Finally, although studies such as Dalton-Puffer, Kaltenböckm and Smit (1997) and Timmis (2002) affirmed positive reactions to standard accents among English students, participants did not specifically link using a native accent as a way that Egyptian speakers of English may attempt to project power. An Egyptian accent may play a clearer role in speaking to other Egyptians as well be discussed in more detail (regarding ownership), but participants in this study reflected those Chinese participants in Li (2009), in which an Egyptian accent is fine as long as speech is intelligible. It should be noted, though, that the peer reviewer indicated that knowledge of English (or other European languages) as well as a native sounding accent while using English is associated in Egyptian society with that of high social class. So, whether or not people in fact project power using English, the perception of English and status in Egypt is a powerful one.

An important finding was how Arabic may serve as a means to thwart English’s dominance within the university. While most participants seemed to simply use English
as seemed appropriate since they went to an English-medium university, others tried to use Arabic because they thought it was more appropriate in certain interactions, mainly with staff members. Nagwa noted that she did not feel the need to use English with staff members although they seem to want to. Ahmed would answer back in Arabic to staff members who spoke in English. Yet, students would not attempt to be subversive of English use with everyone on campus. Students indicated that they either spoke English or codeswitched with professors; but no one indicated that they tried to force an Egyptian professor to speak Arabic in any one-to-one conversations with them. Instead of using a form of English with their friends and then another form with staff members as in Rindall (2010), these participants decided to use Arabic with staff, but not professors, to subvert English as could be seen in the classroom studied by Stroud and Wee (2007). Students may be unwilling to challenge professors due to the social distance of the professor. On the other hand, a staff member probably does not wield power over students as does a professor and thus can be challenged. Participants may want to use Arabic with these staff members because they see themselves as less different from staff than they are from their professors; the peer reviewer noted that professors hold a high social standing in Egypt. This perhaps reflects how social distance may influence linguistic choices as discussed in Tan and Tan (2008).

Finally, some responses related to motivation for using English may indicate different ways in which linguistic power or solidarity may be realized. Due to the fact that the population of this study is university students, it could be inferred that a primary motivation for learning English is instrumental. Questionnaire responses also indicated that this could be the case; close to 70% indicated that Education was the most important
reason to learn English. Those who answered “Other” usually mentioned that the global importance of English as a reason to learn, but the need to connect to a foreign culture with English as a native language was never mentioned. There was disagreement with the question, “I do not like watching channels dominated by English-language programming”, which indicated that there is some affinity for foreign media, but this cannot be construed to indicate that the participant population was fixated with a foreign, English-speaking culture. In the interviews, only Nagwa focused at length on the relationship of culture and English. She described other students as using English to disassociate from their own culture and to link with another one, such as American or British culture, and she shared the idea reported in Leung, Harris, and Rampton (1997), that nonnative speakers never really attain membership in a “native” community. The “us versus them” dynamic between Inner Circle native speakers and Outer (or Expanding) Circle nonnative speakers discussed in Rubdy, McKay, Alsagoff, and Bokhorst Heng (2008) may also be realized between those who learn English for differing, if not competing, reasons, and interesting power dynamics could be explored based on these differences.

**Research Question Two: What perceptions, if any, of English Ownership do Egyptian speakers of English have?**

The questionnaire and interviews indicate that Egyptians possess some degree of English ownership. This ownership is best demonstrated through a use of English that includes Arabic used with their peers as already discussed; it is a form of English useful for their communication. Yet, it is true that participants still indicate a preference for exonormative, rule-governed standards for English as well as that English is still perceived by many more as an impediment to Arab or Egyptian identity rather than as an
enhancement, and these could be serving as hindrances toward a greater degree of English ownership. A particularly salient point to be made, though, is that ownership of English in the Egyptian context should not be assumed to be wholly positive, especially in terms of its implications for the Arabic language. While Egyptian participants may be comfortable in using English to express ideas, this may be the case because they are unable to do so in Arabic; this could be problematic for those who may need to use Arabic professionally at a later stage in life and because of political events in Egypt that are making use of Arabic all the more important.

To start, the questionnaire demonstrated some interesting inconsistencies in the ownership section. Participants indicated disagreement with the statements that they want to come across as Egyptian in their speech, that they intentionally use Arabic words in their speech, and that they have a right to use English as they please. On the other hand, there was more agreement with questions that asked if nonnative speakers could determine rules of English and that they felt that they owned English. There was relative agreement that English usage did not threaten their Arab identities. It was interesting to see how different participants in the interviews confirmed these different ideas. Some of the interviewees expressed the need to adhere as closely to English norms as possible when using English, including not mixing English and Arabic; this reflects attitudes demonstrated in Timmis (2002) and Lasagabaster and Sierra (2002).

Participants, though, may not have expected adherence to native English norms from their interlocutors, perhaps due to the reality that different speakers of English have different proficiencies. Other participants offered more flexible views of English usage. While some interviewees focused on the idea of Egyptian accent, others realized that
their English speech with friends included a mixture of Arabic or English, or even foreign slang, that made the language their own. Regardless of their own personal thoughts toward their own usage of English, virtually all participants demonstrated willingness toward some sort of “adjustment” of their English, including pronunciation or simplification. Although these participants are not necessarily using ELF, they reflect the adjustment that Jenkins (2006) believes is necessary between all parties in speaking English. Overall, this demonstrates previously explored tensions between an “ideal”, native-norm English versus an English that non-native users are grasping more fully on their own.

The effect of English on the participants’ linguistic identities also indicates ownership among some of the participants. For instance, some reflected findings in McLaren (2009) in that those who stated that English did not conflict with, or even enhanced their Arab or Egyptian identity, use English to transmit ideas about Egypt. Supporting the idea in Pierce (1995) that these identities are always changing, participants also noted that they grew accustomed to, if not embracing, of the English environment within the university. Yet, most participants had a more pessimistic view of English vis-à-vis their own Arab or Egyptian identities. Not surprisingly, maintaining Arabic is seen as a necessary thing to maintain this identity, particularly in light of how much they use English in a day-to-day basis. Also, Nagwa reiterated the issue identified in Leung, Harris, and Rampton (1997) that she as an Egyptian would not be granted admittance into a native culture; that made it important for her to maintain her Arabic as an important aspect of her identity. Therefore, regardless of the importance of English to
these Egyptian students, Arabic still seems to be the most important linguistic identity marker.

Yet, Arabic as this marker may prove to be quite important in the long-term for English ownership. This perhaps demonstrates that any future discussions of linguistic ownership should center less on “belief” and instead take into greater account “action” around the use of a language; in looking at this action there may be more ownership of English than the participants may have realized. This is perhaps evidenced in how participants needed to use English to express themselves in certain ways. Nour, for instance, needed English in order to say certain things or to express particular emotions. Heba and Ahmed needed to use English to talk about academic concepts. Yet, these participants also indicated that Arabic may be important within these conversations. To a certain extent, this demonstrates a sense of English ownership in that, as Widdowson (1994) discussed, they are using English as they see fit. Moreover, having the freedom to choose to use English with exo- or endonormative standards may indicate ownership in the sense that speakers are using English as they choose while being fully aware of different options. Yet, it seems likely that if Egyptians speak English with “authority” over the language as Rubdy (2007) posits, it will include some Arabic within it.

Participants, though, may have expressed a sense of negative ownership in that the participants may feel in control of the English they are using in order to have certain conversations, but at the same time, they may not really have a choice but to use English to converse about certain topics. This is particularly the case regarding those who use English to discuss academic concepts. The participants who are political science students have heard these concepts only in English, to the point where it is very difficult for them
to use Arabic to talk about these subjects. If the increased use of Arabic online greater than the extent seen in Warschauer, Said, and Zohry (2002) and in other mediums to talk about concepts related to political issues continues, this could be an opportunity for speakers to be more comfortable using either language in these discussions. The peer reviewer stated that the growth of the Internet in Egypt has had a major impact on the spread of spoken English in the country; the increased use of Arabic may have a very interesting impact on spoken language in general in Egypt.

**Research Question Three: What is the nature of the relationship, if one exists, between ownership of English and one's linguistic projection when using English?**

Based on the data collected, it may be possible to establish a relationship between the linguistic projection of solidarity and English ownership. This is due to the fact that projections based on solidarity imply linguistic exchanges in which the interlocutors are more flexible with the language that they use with their friends. Yet, there is no cause to say that ownership required a particular sense of linguistic projection, or vice-versa. In fact, aspects of ownership, particularly negative ownership as discussed above, are based more on practical realities of language use rather than on any linguistic projection.

As previously discussed, the questionnaire sections dedicated to ownership and linguistic projection were compared using a Person Product Moment correlation, the results of which did not demonstrate any relationship between the two sections. The interviews also proved difficult in establishing such a relationship, if only because linguistic projection and ownership are not clear-cut issues. Yet, it did appear that a projection of solidarity while using English could lead to a degree of English ownership. One sense of this could be seen with how participants may adjust their use of English with other Egyptians in order to facilitate understanding, especially in terms of
pronunciation, but also through simplified grammar if necessary. This demonstrates an instance when participants used English as they saw necessary in order to facilitate comprehension.

Within friendships, some participants found a space where they could use English more freely. Some participants noted not worrying about grammar among friends. Heba and her friends mixed American slang and Egyptian Arabic into a form of English that works for communication within their circle. Not all who used English with their friends exhibited this kind of flexibility, but it does show how a space like this can foster diversities in English without concern for how others outside their group would react. This speech perhaps mirrored the lower-register Singapore Colloquial English that interviewed participants in Cavallaro and Chin (2009) equally preferred to a higher register of English as a marker of solidarity. Widdowson (1994) recognized a community of practice formed through the use of standard English; it is clear that usage of nonstandard English also creates such groups.

It does not appear, though, that a particular linguistic projection is required for a sense of ownership. This was suggested in how English may be used to express things that participants could do more easily in English than in Arabic. While this may represent expressions or feelings that would come out in discussions with friends, it was also evident in the use of English for academic or political discussions. It is certainly possible that use of English for such discussions could involve linguistic projections of some sort, but participants did not necessarily link these discussions to an attitude or situation that would imply a linguistic projection. Linguistic projection may not be as
important to the participants than the practical use of English as linguistic capital that can help them have conversations regarding their academics, if not their future careers.

**Implications**

The participants at the time this study were advanced users of English, but not so long before were in high schools learning how to be competent users of English for academic and professional purposes. They needed to learn English, just as current and future students in Egypt will be tasked with learning English. They will be taking English in an environment where Arabic is of significant importance; in fact, to a number of them, Arabic may be of equal, if not more importance, than English in their future.

There are a number of things that English teachers, or teachers who teach subject matter primarily in English, should keep in mind when teaching and interacting with their students. Not surprisingly, these ideas are often wrapped up in how Arabic is also used in the classroom.

**Fostering Linguistic Identity and Ownership Within the Classroom**

First, teachers, particularly those who are bilingual Egyptians proficient in both Arabic and English, may need to reconsider the concept of the English-only classroom in Egypt, not only in primary school grades, but also in intensive English programs in university settings. One reason has to do with the identity of using English. Nada, who went to an Egyptian international school, mentioned that Egyptians would get detentions for using Arabic; those who spoke other non-English languages may have been scolded, but not formally punished. Interestingly, participants did not discuss using Arabic as a means of resistance in the English classroom as studied in Stroud and Wee (2007), but one participant did note the “identity crisis” that can result from the intensive use of
English in school. Students do need to be encouraged to use English as much as possible to learn, but there may be psychological impact on students who are not allowed to use Arabic to any extent.

Student use of Arabic is an issue of great importance to intensive English programs in university settings, where the investigator has experienced situations in which he interpreted the use of Arabic among his students as a means of resistance. This may have been due to multiple factors, including fatigue from long hours in class, a lack of comfort using English to express oneself, or a deeper issue of identity crisis due to using a language that did not comfortably fit with the students’ linguistic identities. A teacher, regardless of level, may need to identify brief spaces where Arabic could be used within class. Antón and DiCamilla (1999) noted that the L1 might be used between students in collaborative activities as a means to assist each other in producing the content required for a specific task. Through studying adult learners of English, Huerta-Macias and Kephart (2009) noted that those grappling with hard-to-understand concepts or ideas may need to use their L1 for clarification. The Egyptian English instructor could keep these ideas or others in mind when thinking of how to successfully use Arabic without allowing it to subvert the use of English in the classroom.

The nonnative teachers of English in Petrić (2009) who also did not speak the native language of their students could also serve as role models for both Egyptian, native Arabic speakers and non-Egyptian, native English speakers who take the time to learn Arabic. An Egyptian teacher of English who is also a fluent Arabic speaker may find occasional codeswitching in class to be a benefit. A native speaker of English teaching these students who knows or is in the process of learning Arabic may also utilize
occasional codeswitching in order to show his or her students not only the knowledge that Arabic is important, but also to indicate that he or she may be going through the same general issues as an Arabic learner that students are going through as English learners. De La Campa and Nassaji (2009) demonstrated how instructors of German in Canada utilized the L1 for different reasons, including translation, administration, or for codeswitching. Although students in these studies were of low proficiency in German, instructors of advanced users of English in Egypt could use Arabic for similar or different purposes. In allowing these “spaces” for Arabic, a teacher may be creating opportunities for students to make room for English within their own linguistic identities rather than seeing English as an attack on their perceived identity.

While creating space for Arabic can be a means to facilitate the students’ changing linguistic identities, there is also the practical issue stated by the interviewees that regardless of English’s current important status; Arabic can still serve a very important role in the professional lives of Egyptians. Of the two participants that specifically talked about this, one felt that her Arabic skills were not yet at the level needed for professional life. Participants felt that Arabic did not provide them with the tools to express certain things or discuss particular topics. Finally, the recent Egyptian revolution has encouraged more dialogue regarding pertinent issues in Arabic on television and the Internet. This affirms important instrumental uses of Arabic for these participants, as well as other English speaking Egyptians. Teachers need to remember that while they are tasked with teaching English to their students, they need to ensure their students understand that English cannot serve as a replacement in these respects.
This is an issue, though, that may require more attention on the attitude projected from an entire curriculum rather than just a teacher alone.

A teacher may successfully create an environment in an English class that reaffirms the importance of Arabic and allows it to have some space in the classroom, but it is also important to encourage students to use English to talk about cultural and political topics of importance to the Egyptian context as has been noted in other contexts (Canagarajah, 2006b; Nault, 2006). Kachru (1991) recognized the trend of NNSs using English to communicate in the Expanding and Outer Circles; if students take this a step further to talk about things that they may have used Arabic to discuss, this could further facilitate linking the language to one’s existing and ever-changing linguistic identity.

At first glance, giving more room to Arabic in Egyptian education appears to negate English learning; however as the research here has hopefully demonstrated, the relationship between Arabic and English is far from a zero-sum game, and one may in fact support the other. First, evidence showed that Arabic facilitated English ownership through the mixing of English with Arabic. This may not reflect the rule-governed English that a teacher is expected to teach students, however if students are mixing the languages, it could help the student become more comfortable with English in general while using more “standard” English in the classroom. Second, this could encourage greater use of English outside of the classroom at an earlier age. Participants who went to school in Egypt seemed to agree that little to no English was used outside of the classroom with friends. If the classroom invites a more flexible use of English, students may feel encouraged to use it with each other in more environments. While it would be likely of the mixed English-Arabic variety, it would allow for more usage of English
outside of the classroom, which for many participants was little before going to university. This kind of conversation would also more accurately reflect the speech that Egyptians would encounter in day-to-day life when using English.

Finally, fostering ownership may be as simple as raising awareness among students about the ELF and WE issues currently discussed in more scholarly circles. Jenkins (2006) suggested that teachers be made more aware of ELF pronunciation as evidenced in corpus work; perhaps talking directly to students about these issues will instill more confidence in the local Englishes they may be using with friends and others. Part of this message would not be a hard sell to students; through the questionnaire and interviews, participants demonstrated their awareness of the global importance of English. Making them more sensitive to, and accepting of, Englishes that diverge from native norms, including ELF and WE may be more of a challenge.

**Managing Linguistic Projection in the Classroom**

A teacher has to keep in mind the power differentials that may be exhibiting themselves in an English classroom. Just as with other power relationships among students in the classroom, there is a limit to what the teacher can do about asymmetries between students, assuming he or she is even aware of them. From the interviews, there are two possible power plays in the classroom that teachers may be able to easily recognize. First, students who recognize advanced English in a peer may poke fun at that student; second, students may ridicule a student whose English exhibits different kinds of Egyptian influences. In both situations, the class focuses on the student in order to force conformity to a specific type of speech or to simply humiliate; the consequence could be that this student uses less English, and thus does not develop necessary language skills.
This is a difficult situation for a teacher to control. The second situation may reflect the findings of Timmis (2002) in which students preferred native sounding accents and grammar as opposed to non-native, thus students react the way they do to the non-native influences. This is when teachers could take a cue form the secondary school teachers surveyed in Llurda and Huguet (2003) and Sifakis and Sougari (2005) and emphasize the importance of intelligibility over native-like precision. This will not immediately solve any social pressures that arise from perceived accent or other Egyptian influences, but the awareness raising may help.

Similar power issues could be seen in an intensive English class in a higher educational institution. However, having to be in such a program may create a completely new us versus them dynamic in which the “us” equals those in the intensive English program and the “them” equals everyone who did not have to go through the program. The questionnaire item with significant difference between those who have been enrolled in an intensive English program versus those who were not was the question, “My spoken English is better than my spoken Arabic”; both groups disagreed, but the intensive English group disagreed more. These students may feel linguistically vulnerable vis-à-vis their counterparts who did not have to undergo extra language training; and the investigator has heard different accounts that highlight the stigma that may fall on students enrolled in the program at his institution. Yet, there is reason to believe that there could be less of a difference between the students than may seem in that several participants, none of which had an IEP background, expressed surprise at the English usage in the university and had to adjust their speech behavior in some way to cope. Teachers in such programs may want to express to students this possibility and
emphasize that there is no need to assume that other students have no issues in using their English. This could also encourage students to think more about how others use English in order to avoid “straw man” situations in which other Egyptian speakers of English are assumed to be using English for “elitist” purposes.

Conclusions

In all, allowing some Arabic into the English class may have positive effects for English regarding ownership as well as linguistic identity. It also would also reflect their reality while using English because it is likely that the students will use both English and Arabic while conversing with Egyptian speakers of English. While it is difficult for teachers to influence linguistic projections one way or the other, it may help students if they are aware that there is nothing inherently wrong or worth making fun of regarding English with L1 influences; it is in fact likely and should be accepted by the student and teacher. Finally, English teachers may be able to subvert to a small extent the idea of English proficiency as a marker of prestige by promoting the idea that most Egyptian users of English have challenges to face as they speak English, including when they go through new experiences like entering an English-medium university. These methods may especially be useful for male students, who may differ significantly from females in terms of their frequency of use, confidence, and ownership while using English.

For Egypt as a whole, this data gives reason to have a very positive view of the nature of English in Egypt going forward. Users of English appear to be very sensitive to how they are perceived when using it. If this is a trend among English users throughout the country, the “perception” of English’s prestige may deflate, at least to a certain extent. English could be more recognized as a linguistic capital rather than a marker of
social class. The more English spreads as an instrumental language in Egypt, the more opportunities it thus has to be not only a language of Egypt (as it arguably already is), but also to become an “Egyptianized” language. The more it is assumed as an aspect of Egyptians’ linguistic identities, the fewer the tensions that may exist in the English classroom, and well as in greater Egyptian society, around English use.

It is possible that the renewed use of Arabic after the Egyptian revolution, particularly online, may influence English in this way. English may find renewed competition in Arabic as Arabic is used to include as many Egyptians as possible to new political dialogue and social movements. While it is unlikely that this will cause English to be unimportant, it may cause Egyptians to question why English is important, and what role should English play in a post-revolution Egypt. This could lead to a revision in English’s perceived relationship with social class. Of course, politics in Egypt may have very surprising consequences to come for both languages.

A Note About Public and Private Students

Items geared toward primary and secondary-age students in the implications section has been written with both private and public students in mind. Yet, the investigator is well aware that there are differences between the experiences of students from these different backgrounds. Based on previous discussions, it was not such a surprise to the investigator that the interviewed participant who went to both private and public schools said that English was not as intensive at the public school compared to private.

The investigator has also heard of differences between public and private schools, but everything he heard was simply by word of mouth. He has no experience directly
with public or private schools in Egypt, and so refrained from making any recommendations between the two. It should be noted, as the peer reviewer discussed, that public schools themselves have few resources compared to private schools. Also, there is a very large gap between the pay of public school teachers and private school teachers. There are also differences between different private schools, such as the higher reputation of so-called “international schools” versus “language schools”. Ahmed referred to these differences as he described his own private school background: “I was in a very regular school, not like, you know, the more, um, like, the high-end, you know” (Interview Seven, 10-17). The peer reviewer also noted that teacher pay between the different private schools, as well as between Egyptian and foreign private school teachers can be very different. This indicates that the educational infrastructure in Egypt is quite complex and with various inequalities. The investigator hopes that implications would be of assistance to a teacher in any educational setting, although would have to be tailored to the specific needs of his or her context.

**Research Limitations**

First, the primary limitation regarding this study was the means of data collection. In using a questionnaire, the investigator relied on the self-reporting of the participants rather than a study of participants’ behavioral patterns or reactions. It is likely that the participants answered as truly as they thought possible. Yet, as Cavallaro and Chin (2009) pointed out in their study regarding perceptions of English registers in Singapore, participants may note a preference or opinion in a questionnaire, but investigations that look at these through other means can reveal the opposite conclusion.
Second, there are three research questions that may have been problematic for the study. Number 27 asked the participants if English threatened their Arab identity. It would have been better if the question asked about “Egyptian” identity rather than Arab identity. One thing many colleagues, as well as the investigator, have noted is that many Egyptians consider themselves as Egyptian before they consider themselves as Arab. Question 31, which asked whether participants own English as they own Arabic, may have proven to be a thorny question in that participants may not really think of themselves as an owner of their own native language, let alone that of another language. Speakers of English, Arabic, and other languages learn rules in school that they are supposed to follow when using their native language; these rules could possibly seem as alien to them as the rules of a foreign language. Also, as noted in the interviews, some Arabic speakers may be deficient in that language to the point where it would be difficult to conclude that they could consider ownership of it. Question 32, which asked participants if it would be acceptable for Egyptians to have a different version of English than that of native speakers, may have also posed a problem to participants to answer. Egyptian English speakers tend to learn either British or American English in school, so it may have been difficult for them to conceptualize what a version of English different from that to be used in Egypt would be.

Also, as concerned as the study was regarding Egyptians in general, the participants, who attended an elite English-medium university in Egypt, do not represent most of the Egyptians who use English in their day-to-day interactions with other Egyptian interlocutors. This study certainly helps us grasp some of the issues around
English ownership and identity which Egyptians deal with, but it must be clear that there are a multitude of experiences that this study does not include.

**Future Research Directions**

In order to more fully address the issues of linguistic projection and ownership in the Egyptian context, in addition to any additional questionnaires and interviews, participants might need to be observed completing some sort of task. In order to discuss ownership, the method pioneered in Higgins (2003) that had dyads react to different grammatically correct and incorrect sentences may be of use in the Egyptian context. For a study among Egyptians, while age would be an important variable, it may be interesting to specifically to study gender differences, since the data in this study suggested that women might have a higher degree of English ownership than men.

A task-based learning environment, which requires students to accomplish a task using English in the classroom, may be a more appropriate way to gauge Egyptian English learners’ linguistic projection when using English. A study using this method could be exploratory. However, data collected here suggested that those with an instrumental reasons for learning English could conflict with someone who is learning English more due to an interest in English-speaking cultures. If it were possible to place learners who represent both motivations in a dyad to work on a task-based activity, this could allow one to test the hypothesis that one who studies English for instrumental reasons would project power over those who study English for cultural reasons. Of course, each member of the dyad would have to have some background knowledge on his or her teammates for the possibility of this to work.
Finally, while this study focused on students who attended a prestigious university in Egypt, this may mirror the circumstances and experiences of the English-speaking children of elites in other Arabic-speaking Expanding Circle countries. It would be interesting to see if similar studies using similar populations in other Expanding Circle countries, particularly in the Middle East, demonstrated similar results. Work could particularly focus on the relationship of Arabic and English in Middle Eastern countries in the midst of political change such as in Egypt. This may help us understand how English is used among students who have the potential to assume influential roles in their respective countries at a later time, and thus have an important say in what English means to their contexts.

Research projects such as these would be ways to see how Egyptians use English at what may prove to be a formative time in the use of English in Egypt. There is not yet an “Egyptian” English that is found throughout Egypt; at the same time, exonormative, native-like English is still seen by many as the English to aspire to learn. Yet, the participants in this study demonstrated how there is an English, mixed with Arabic, which Egyptians can call their own. This may be an English currently used predominantly at the university level, but this may change. The participants as well as their peers may spread this kind of English outside the walls of the university. It is also possible that the political events of a post-revolution Egypt will have an impact on the linguistic makeup of Egypt. It may encourage greater use of Arabic in political and social dialogue, particularly on the Internet; however, that does not preclude English’s growing influence in Egyptian society. Only time will tell.
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Appendix A

Final Questionnaire

Section I – Biographical Data

Thank you for participating in this survey. Before you begin with the questions, please complete some questions about yourself. All information will be kept confidential.

1. Are you an Egyptian who grew up primarily in Egypt?

2. What is your Gender? Male Female

3. Please circle your current year of study at the American University of Cairo (AUC):
   1 2 3 4 5 6

4. Have you in past or do you currently take classes at the English Language Institute (ELI)?
   Yes No

5. Did you attend private or public schools prior to enrolling in the American University in Cairo (AUC)? (Circle One)
   Private Public

6. Before enrolling in AUC, were you ever taught by a native speaker of the English language?
   Yes No

7. I would rate my English proficiency as…
   Superior Advanced Intermediate Beginner

8. Please circle the most important reason to you for learning English:
9. If you are willing to be contacted for additional questions regarding this survey, please fill in the blank with your mobile phone number or e-mail address.

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**Part I: Attitudes Toward Using English**

<table>
<thead>
<tr>
<th></th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I find the English language interesting.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2. I do not like speaking English.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3. I do not like watching channels dominated by English-language programming.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4. I find the English language easy.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5. I prefer the English language to the Arabic language.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6. I find speaking English prestigious.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>7. I would rather read in English instead of Arabic.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>8. When I speak English, I feel that I am more educated.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>9. I hope to put my children in a private English school so that they speak English fluently.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

**Part II – Using English with other Egyptians**

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<th>SD</th>
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</thead>
<tbody>
<tr>
<td>10. Overall, I feel confident when I speak English with other Egyptians.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>11. I regularly speak to other Egyptians in English.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>12. If I know another Egyptian speaks English, I usually speak English with that person.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>
13. When I speak English with other English-speaking Egyptians, I feel closer to that person than if we spoke Arabic.  

14. I would rather speak with an Egyptian who speaks English than an Egyptian who speaks only Arabic or other languages.  

15. I would rather be a friend with an Egyptian who speaks English instead of an Egyptian who speaks only Arabic or other languages.  

16. I start conversations with other Egyptians in English even if I do not know they speak English.  

17. I start conversations with other Egyptians in English even if I know they do not speak English.  

18. I often do not use English because I am afraid that it will not be as good as my peers’ English.  

19. My use of English in the classroom intimidates my classmates.  

20. Is there anything you want to add about how English affects your relationships with other Egyptians, whether at AUC or elsewhere in Egypt?  

21. I am as comfortable speaking English as Arabic.  

22. My spoken English is better than my spoken Arabic.  

23. When I speak English, I want people to know through the way I use English that I am Egyptian.  

24. When I use English, I intentionally use Arabic.
words throughout my speech.  

<p>| | | | | | |</p>
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</thead>
<tbody>
<tr>
<td>25. I want to sound like a native speaker of English.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. I want to speak grammatically correct English like a native speaker.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. My use of English does not threaten my Arab identity.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. In general, nonnative speakers of English should be able to determine standards and rules in the English language.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. If listeners think my English is different from that of native speakers, I do not care.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. I have the right to use English as is most comfortable to me, even if that means breaking rules of the language.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. I own English just like I own Arabic.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. It is okay if Egyptians use a version of English different than that used by native speakers.</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

33. Please explain your answer to the final question.

Thank you for participating in this survey!
Appendix B

Interview Questions – Linguistic Projection and Ownership with English

1. Talk about how you learned English growing up? Was it used in your family, or mainly school? Which language are you more comfortable with?

2. When on campus, are there certain people that you use Arabic or English with specifically? If so, have you ever thought why that is the case? On campus, are you confident of using English, or are you reluctant to do so? Do you think your English is as good or better than that of your peers, or do you feel self-conscious? How does your use of English in the classroom affect your relationships with your classmates outside of class?

3. Does use of English constitute an important aspect of the university identity? Have you tried to learn Arabic better as a consequence of your English use?

4. Are there places or situations where you use English off campus, or does Arabic dominate your speech?

5. As you speak with other Egyptians in English, do you try to follow the rules of English that you learned, or are you simply concerned with being understood? Is comprehension among your peers more important than following standards that would be used and understood by natives?

6. Regarding the Revolution of January 25, 2011, why were so many of the protest signs in English? What will the long-term role of English be in Egypt after the revolution?
Appendix C

Consent Form

Documentation of Informed Consent for Participation in Research Study

Project Title: Linguistic Projection of Solidarity and Power with the English Language in Egypt

Principal Investigator: Phyllis Wachob, 2615-1923

*You are being asked to participate in a research study. The purpose of the research is to explore social aspects of English use in Egypt as well as the degree of ownership Egyptian users of English have toward the language. The findings may be published, presented, or both. You will be asked to complete a questionnaire of 30 questions that should take about 15 minutes. The questions include biographical information, questions about attitudes toward English, and questions about usage of English with peers. In case you are invited for an interview, you will be asked about similar topics for about 30 minutes.

*The data will be saved on a password-protected computer to be only seen by the researcher. Your name or any other personal identification will not be kept with the data.

*There will not be certain risks or discomforts associated with this research.

*There will be no benefits to you from this research.

*The information you provide for purposes of this research is anonymous and confidential.

*Questions about the research, your rights, or research-related injuries should be directed to Phyllis Wachob at 2615-1923.

*Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits to which you are otherwise entitled. You may discontinue participation at any time without penalty or the loss of benefits to which you are otherwise entitled.

Signature

Printed Name

Date
Appendix D

Coding Scheme for Interview Responses

Table 1

Demographic Section Answers and Coding

<table>
<thead>
<tr>
<th>Anticipated Answer(s)</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Went to school; learned English, Arabic outside of Egypt</td>
<td>OE</td>
</tr>
<tr>
<td>Went to school; used English, Arabic inside of Egypt</td>
<td>IE</td>
</tr>
<tr>
<td>Used English with immediate family</td>
<td>IF</td>
</tr>
<tr>
<td>Did not use English with immediate family</td>
<td>NIF</td>
</tr>
<tr>
<td>Used English with friends outside of class</td>
<td>FOC</td>
</tr>
<tr>
<td>Did not use English with friends outside of class</td>
<td>NFOC</td>
</tr>
</tbody>
</table>

Table 2

Question 1 Answers and Coding - When Egyptian undergraduate students speak English to other Egyptians, is there evidence that English is used to either project power onto interlocutors, solidarity with them, or both?

<table>
<thead>
<tr>
<th>Anticipated Answer(s)</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>I speak English with friends who I already know speak English</td>
<td>FE</td>
</tr>
<tr>
<td>I speak Arabic or mixture with my friends</td>
<td>FA</td>
</tr>
<tr>
<td>English because they are in my major and my major uses English</td>
<td>EM</td>
</tr>
<tr>
<td>I assume the person knows English or Arabic based on his or her job.</td>
<td>JE</td>
</tr>
<tr>
<td>I assume the person knows English or Arabic based on my knowledge of his or her income/class</td>
<td>IE</td>
</tr>
<tr>
<td>AUCian/staff starts to speak it with me.</td>
<td>AUCS</td>
</tr>
<tr>
<td>I speak English with people off-campus</td>
<td>OCE</td>
</tr>
<tr>
<td>I speak Arabic with people off-campus</td>
<td>OCA</td>
</tr>
</tbody>
</table>
Table 3

Question 2 Answers and Coding - What perceptions of Egyptian ownership, if any, do Egyptian undergraduate speakers of English have?

<table>
<thead>
<tr>
<th>Anticipated Answer(s)</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>Confident/OK When Using English</td>
<td>CE</td>
</tr>
<tr>
<td>Self-Conscious with English</td>
<td>RE</td>
</tr>
<tr>
<td>Strange feelings from others</td>
<td>SF</td>
</tr>
<tr>
<td>No strange feelings from others</td>
<td>NSF</td>
</tr>
<tr>
<td>Intimidated by other’s English Use</td>
<td>INTE</td>
</tr>
<tr>
<td>Not intimidated by others English use</td>
<td>NINTE</td>
</tr>
<tr>
<td>English users as elitist</td>
<td>EE</td>
</tr>
<tr>
<td>English users not as elitist</td>
<td>NEE</td>
</tr>
<tr>
<td>English as part of AUC Identity</td>
<td>AUCEI</td>
</tr>
<tr>
<td>English not part of AUC identity</td>
<td>AUCNEI</td>
</tr>
<tr>
<td>Additional Arabic Learning</td>
<td>AL</td>
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<tr>
<td>No additional Arabic Learning</td>
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<tr>
<td>English has effect on relationships</td>
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<tr>
<td>English does not have effect on relationships</td>
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Table 4

For these Egyptian undergraduate students, what is the nature of the relationship, if one exists, between ownership of English and one’s linguistic projection when using English?

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</tr>
<tr>
<td>Care only to be understood</td>
<td>UI</td>
</tr>
<tr>
<td>I correct others’ English</td>
<td>CORRE</td>
</tr>
<tr>
<td>I do not correct others’ English</td>
<td>NCORRE</td>
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<tr>
<td>I have to use English to express things</td>
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<td>More comfortable in English</td>
<td>CEG</td>
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<tr>
<td>More comfortable in Arabic</td>
<td>CAG</td>
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<td>English for Arab/Egyptian Identity</td>
<td>EAID</td>
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<tr>
<td>English Against Arab/Egyptian Identity</td>
<td>NEAID</td>
</tr>
<tr>
<td>Adjust English for others</td>
<td>AE</td>
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<tr>
<td>Don’t adjust English for others</td>
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<td>Others incorrect or “Egyptian” English bothers me</td>
<td>IEB</td>
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<td>Others incorrect or “Egyptian” English does not bother me</td>
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<tr>
<td>English = American Culture</td>
<td>EAC</td>
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Table 5

*Questions about Egyptian Revolution*

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<tr>
<td>Signs in English because of comfort with Language</td>
<td>TC</td>
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<tr>
<td>Sings in English because of American Culture</td>
<td>TAC</td>
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<td>Relationship between English and Revolution</td>
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<td>No relationship between English and the Revolution</td>
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Appendix E
Interview Transcriptions

Interview One - Amira

Investigator:  Any questions you are not comfortable answering, it's fine, nothing should be too personal, but, umm, anyways, I guess let's start the conversation, and using English growing up before now just so I can get an idea of it.

Amira:  Uh, well, learning English growing up first I was uh, like born in Egypt but I was raised in Kuwait. Uh my parents put me in a British school, the British school of Kuwait. Its uh, its mostly, uh like we learned to learn English like even before we learned Arabic uh and uh like obviously we learned both languages hand-in-hand but like the English language was very important in my school especially in Kuwait and like countries in the Gulf. Umm, I was in Kuwait in that school for about umm I think 7 years and then I came back to Egypt for elementary. I stayed in Egypt in a language school in Maadi. I don't remember the name of the school...

Investigator:  Doesn't matter...

Amira:   I was in Egypt for another seven years until uh about 2006. I think that sort of strengthened my Arabic. And even though my school taught things like math and social studies and stuff in English it still wasn't as strong because there were all like it wasn't an international or big school so all teachers were Egyptian except the English teachers and everyone in the school used to speak Arabic. And then, umm, 10th grade I went back to Kuwait and I went to the American International School of Kuwait. So, that's where I took IB, the International Baccalaureate, and that's again my English was strengthened again thanks to the program and things like that then I graduated and went to the AUC.

Amira:  So, you have you grew up with a lot of use of English. Did you use, before coming, uh, growing up and learning English did you use English a lot of English with your family or was that still an Arabic transaction?

Amira:  As far as I remember, like obviously I don't remember as a child I remember in my teens my parents used to show me like these little recording tapes of when I used to learn English and my parents at home used to speak to me in English a lot just to teach me and sort of enhance my language. But now, let's say for the past 10 years, I speak with my family strictly in Arabic. I am assuming that happened because when we moved back to Egypt, that sort of English phase kind of faded away.

Investigator:  And your English is very strong, so why practice?

Amira:  Yeah, they wouldn't do that anymore.

Investigator:  So on campus, when you are here on campus with your peers, what do you primarily speak?

Amira:  Umm, well it really depends with who I'm speaking to. If I am talking to my close friends, which are, they are Egyptians, but I honestly clicked
with the people who had sort of similar backgrounds like me. They all lived in the Gulf or lived abroad. They're all Egyptians or Arabs but they have the same, they used to live in an international community kind of thing, so we'd speak in English, just say, with a little bit of Arabic like yanni or things like that but we usually always strictly speak in English but again when I widened my social circles or when I made friends with other people or, you know, I'll be on campus a lot, I speak in Arabic. With a little bit of English.

Investigator: With a little bit of English, reverse. So when you widened your social sphere of friends, most of those that you're speaking Arabic most of the time are people who grew up primarily in Egypt?

Amira: Primarily in Egypt. And when I think their English like I mean their English is pretty good, it is pretty fine. They went to good schools, but they like they grew up in Egypt so they had, I guess, no purpose to interact in English.

Investigator: Right. Did any of them ever ask to speak English with you just for more practice or anything like that?

Amira: Uh, no.

Investigator: OK. How about off campus, does English ever get, except for maybe again your close friends or family, does English get, do you use English at all off campus?

Amira: Except for interacting with people that I do with on campus, no, not at all actually. The only times I think I would if I am in an interview at a company or something trying to get a job or for internships or things like that. Or, um, no, or unless a foreigner asks me on the streets, for example, for directions. But if I am interacting with Egyptians, no.

Investigator: OK. So, you're using English primarily with people who have the same level or English, who have the same background using English. Do you feel like when you're in a class, so of course we are in an English medium university, so you are in a class and a professor calls on you, you answer in English. Do you feel that students, do you ever get the idea that certain students who do not have the strong English skills are intimidated or there might be some weird feelings from them based on your use of English?

Amira: I wouldn't go as far to say intimidated but I do sometimes get the weird feeling part, like I um, I don't get it now because I mean obviously I have been at AUC now for like four years so I am back to the whole Arabic-English integration kind of thing but like it seemed my freshman year, ah I would speak English all the time in all my classes so whenever a professor would ask a question and I answered strictly in English or someone would asked something in English that they did not understand they say, "I don't understand", not on what I said, but what the professor is saying, they'd be like, "I don't understand" I don't understand in Arabic, you know? And the professor would kind of explain it in Arabic but then so the class is sort of an Arabic interaction and then I like when I speak it is always in English so sometimes I get that weird vibe like we're having a conversation in Arabic or are you speaking in English kind of thing?
Investigators: Ah, ok, so the class becomes for a little while its like an Arabic and then you're going back in with the English.

Amira: Yeah, but I never notice this anymore I guess because I don't know because I guess I am used to it. Sometimes when I contribute to the class in asking questions sometimes it is in English and sometimes it is in Arabic depending on the, how the conversation is going in the class. So I sort of let's say altered my use of the language.

Investigator: Have you noticed, just a side-note, have you noticed if you have a faculty member is foreign, do students ever try to use Arabic or is there, is it no, no, just English.

Amira: Not with the professor, but asking each other in all the time in Arabic.

Investigator: Of course, of course. In again probably a more personal question, you don't have to answer if you don't wish to, but with your friends who do not have the stronger English skills, who have a bit of a different background, do they have an awareness of your English skills that they know that you might be stronger than them and does that, does that have any impact?

Amira: When you mention that I think of the friends that I made when I was in, like, the period here when I was in Egypt between the ages of eight and like fifteen. So those friends that I still know them until today and everything and I don't see them as much, but when I do actually I am not sure if they have that awareness of how strong my English is or whatever because when I'm with them I never speak in English. They actually do have like they do speak English sometimes but, um, in the sense of when they say when they are all speaking in Arabic and the see something and they say, "Oh I love that," kind of thing but they don't hold an entire conversation in English. So I've never really tried to sort of change the switch in English when I am talking to them because I for some reason I get this feeling of, like, I'm being snobby. So I maintain my Arabic.

Investigator: Ok, and actually with some of the questions on the questionnaire that I asked for people to type in, I have that theme coming in. It's some people like you that recognize that that could be the way. Some people, it was interesting, some responses were very as a matter a fact about it, it is what it is. Umm, so do you equate the ability to ability to speak English as a very important aspect of the AUC identity as an undergraduate? Does that make AUCians very different from the people outside the walls of this campus?

Amira: I think so. I mean, uh, I have only been to other campuses, like the only other campus I have been to was GUC, and I was just there because I was visiting a friend. I'm like people there like would social wise or whatever they talk to each other in Arabic and stuff; again with little bits of English words but not a lot. Uh, so I think that is part of the identity because here you'll find people who are just speaking in English. We're talking university-wise.

Investigator: Yes.
Amira: Yeah. But in high school, for example, at CAC, AIS, MES, all of these schools. I mean that's where students who speak English in the AUC come from.

Investigator: So they're just bringing with them what they have already been doing.

Amira: Right.

Investigator: OK, How about in one thing, one thing that I was also interested in is when using has using English, or have you been motivated to learn Arabic... did your use of English ever motivate you to go back and learn Arabic more, umm, in terms of written Arabic, anything to get better skills in that? Did you ever feel like there was a backlash, "I'm really good at English but I really need to increase my Arabic skills"?

Amira: Umm, I actually I have never made that connection. Uhh, like actually because I came from IB I took IB Arabic in Kuwait, so I was actually exempted from Arabic here. But the funny thing is about how the connection you would say. Normally, I would get that, like "OK, language is very good now I would like to improve my Arabic", but I don't think a lot of people would get that vibe, let's say speaking of myself I would not get that because learning Arabic is not fun, I mean usually I don't know if you have taken Arabic courses or not but it is usually about the grammar, and the grammar is really not something that is fun to learn. And I'm not saying that for me to learn something it has to be fun, but I mean growing up learning English, what do we do we read books, we read novels, sometimes write essays. We kind of branched out after learning you know the verbs and things like that. In Arabic, usually most of the time, it's just concentrating on the grammar. You know, I mean I only took this one class. Uhh, I mean sorry what strengthened my Arabic when I was in Kuwait was that we actually went past the whole grammar thing so we had to read novels, and the learning technique was that we would get a book, like, let's say like Jane Eyre, it was one page in English and one page in Arabic. And then we'd read that and then our professor would make us, like she was actually the one who introduced us to SparkNotes, where we would go to the website we'd read the like the analogy in English and then we would translate it in Arabic. And then we'd kept going like that all the way until we got to Arabic books, like Naguib Mahfouz or something and like you know and anthologies of that book are not online do we had to do a lot of our own but we learned that from when we did it in the English. So in that sense, I would be really motivated to improve my Arabic but I know that doesn't really exist here.

Investigator: Especially with, and for you this question will not apply as much but I'll ask it anyway. The other question that you may have gotten a sense from the questionnaire I have is this idea of this sense of ownership of English where because English is being used in so many contexts now, people are starting to come up with new rules of the language that might be different from how a British or an American person speaks it. A big example would be Singlish in Singapore, which is, its getting to the point where a native speaker would find it difficult to understand even though it is
English. Um, when you speak English, er, with other Egyptians, do you have, have a conscious effort and again this might not apply to you but a conscious effort to follow rules, to follow grammar so you have this native-like speech or do you see when you speak English with other Egyptians that you might be using it in a way where if you were speaking to a native speaker it might be different?

Amira: Umm, it really depends on whom I am speaking to. I mean, most of the time, my answer would be, like, no I speak English instead to everyone that I speak to unless I am speaking to someone who's English is very little, so I would have to sort of change the way I, umm, pronounce words just so they can understand what I'm saying. Not in the sense of, uh, so they feel like I'm not superior, it would strictly be for understanding, like if I can't think of anything but let's say words like, I don't know words like, I don't know, a "hamburger". Sometimes if I say "a hamburger" really fast someone who is not really good at English would be like, "What, excuse me?" so I have to say like "hamburger" [Arabic pronunciation of hamburger]; how they'd say it in Egyptian Arabic, you know? So, it's, that's something that would only change if someone's English is very little and for understanding purposes. Otherwise, my English is standard.

Investigator: Because, really, in your situation if it's somebody whose English is very weak you might just be using Arabic with that person anyways. Interesting thing, I was just wondering, do people in your accent with Egyptian Arabic, do people realize, how you talk, that you grew up outside of Egypt or because of your schooling, is it pretty native?

Amira: Yeah, a lot of people used to get the impression that I either grew up outside of Egypt or I'm not Egyptian. But, it yeah, it happens. But then I correct them, like "No I'm Egyptian, I just had stronger English". That's the thing, for a class last semester we had to videologue with students from Stanford University so I, you know, said things, and uh, after the, like, it was a class versus class kind of thing, so we were all sitting and afterwards, they asked if some students would be willing to, like, interview the person like conducting the videologue. And when I did he was really surprised at my English and he said lie, "Wow your English is very good" and I was like "Yeah, its, you know, I learned English" and they asked "Are you full Egyptian?" and I said, "Yes". That came up in the conversation.

Investigator: Um, okay. And when you're speaking English with other Egyptians, have you ever been in a situation where you have even corrected somebody's way of saying something?

Amira: I only do it with my friends. Because people could get offended or something like that.

Investigator: Ah, so you would with your friends maybe rephrase what they're saying if that's necessary.
Amira: Yeah, but uh, like I would correct my friends because of I don't know, I don't know, I guess that's who I am but with other strangers I wouldn't because they would, I think, get offended.

Investigator: And would your friends appreciate that just to help their English?

Amira: Yeah, they would appreciate it again sometimes, they would, you know, take it as a funny thing like, ha ha, or whatever, but like if something is wrong and I'm like, "It's this" and they're like "Oh, whatever" and they continue talking.

Investigator: Oh, okay.

Amira: Like, we're just going to blow past the fact that I said something wrong, but still. Like I think that they do appreciate it.

Investigator: Oh, good, good. Going back to just your family, your parents, I, they speak English...

Amira: Yeah, but not actually like, they don't speak English as well as I do. I mean my Dad, both of my parents graduated from Cairo University, umm yeah. And uhh like my Dad's English is ok because my Dad travels a lot and he works and everything but my Mom is actually a stay-at-home Mom. So she, uh, her English is uhh it's like much weaker so when I said when I was growing up they speak to me in English, I guess it was stronger back then because of the international community that they were put in. I mean Kuwait is like 50 % expat. So, again with time, I guess that was the strength that they had. But with time, it got weaker. Here I interact with people in English and things like that but they don't really do that as much at home.

Investigator: So Kuwait would be the type of place where if you go to the grocery store you might be very well using English with somebody there?

Amira: Yeah, grocery stores, malls, supermarkets, because most of the working class is actually either Indian and Philippino and they speak English.

Investigator: Right, right. I find it interesting that the immigrants coming into Kuwait are using English and not learning Arabic. It’s interesting from my point of view because coming from the United States where it is so monolingual, or so English, which is unfortunate. With your extended family, would you use Arabic with them?

Amira: Yeah, yeah. Even with my extended family, I'm not even sure if they do speak English but I use Arabic with them the whole time.

Investigator: Okay, so English is not really an issue, you just use Arabic and that's it. So the good thing is that you answered a lot of my questions without me asking....

Amira: Yeah, I do talk a lot.

Investigator: Uh, that's fine. The interesting thing is that the questionnaire told me is that, you know, I think the students here think about English very intensively; think about how it is being used. Anyway, it is really great, you have given me a lot of information here, umm, and I appreciate your time.
Interview Two - Nour

Investigator: Just to start off before I get in some of these other questions, can you tell me just a little bit about how you learned English growing up, and we’ll just go from there.

Nour: Okay. So I started learning English because I was in the private school was private, so I started learning English when I was like little. Then I moved to governmental schools which the English was taught there but not so intense. And then I spent a year in the US for exchange student. And then I came back, holding the Thanawia Amma and then to AUC.

Investigator: Thanawia Amma, they do have English on there, do they?

Nour: Yeah. Just the grammar and stuff, not yanni, speaking and listening, just grammar, writing.

Investigator: So when you were, you said you started in a private school,

Nour: Uh huh.

Investigator: Was that an English-only school, do you remember?

Nour: Yes.

Investigator: And so then you went to public schools after that, and so they just had a little bit of English?

Nour: Yeah.

Investigator: Okay, okay. So, umm, to think about how you use English at AUC, when you're with any friends or anything like that, are there people who you primarily use English with when you're talking?

Nour: Ah, maybe, like classmates and professors. But like my close friends around the campus, I don't speak English with them often.

Investigator: No, it would be Arabic only, ok... Why, with certain classmates, why do you think you might use English with them and not with other people?

Nour: Actually because they start speaking in English, not me. Like when I was here first with FYE, that first week, I was impressed by how many people speak English with each other and why not Arabic, but then I figured out that almost all the people speak English with each other (ends with a laugh).

Investigator: Did you find that intimidating, like the way people spoke English with each other; was that hard on you?

Nour: Yeah, at the beginning, yes, it was. I didn't understand why they would do it, why do they do it. Em, I thought maybe it was kind of cultural thing that we are at the AUC, and it’s an American, English speaking language. But...now I think it is going just fine.

Investigator: Ok, so you're comfortable with it.

Nour: Yeah.

Investigator: Do you, so When you hear classmates speaking English, you are talking about Egyptian classmates who are using English. Do you, umm, so did you think from your point of view that there was kind of like an elitist, they were being elitist in using English or would you say that or is that too strong?
Nour: At the beginning, yeah, uh huh. It's like they are the top, uh, maybe and they had to speak the language as foreigners.

Investigator: But again, not so much now...

Nour: Now, no.

Investigator: Why do you think your opinions have changed on that?

Nour: Uh, maybe because all the people speaking in English and like people who are speaking in Arabic like me are very uh, very small number, so its like maybe, um, like the Romans... [meaning, when in Rome, do as the Romans do...] (laughing), Yeah...

Investigator: Yeah, its interesting when to think when you're in a country that's an Arabic country, why do you have these pockets of English, its interesting... Um, an inter---one thing that I was curious about was you run into another AUCian who you don't know, do you start by speaking in Arabic or would you use English if you did not know this person?

Nour: Arabic, yeah. Unless...[stops]

Investigator: And still now, if you do not know somebody, Arabic?

Nour: Yeah.

Investigator: And, umm, with staff members here, what language do you primarily use?

Nour: English.

Investigator: So even if you are at the Registrar's office? Do you use English with them?

Nour: Yes, uh-huh.

Investigator: Really? Interesting. Umm. Final question, like, is it easier for you to express yourself in Arabic than English, or?

Nour: Umm, OK like, when, because I have been to the US, maybe the culture exchange thing gives me like some feeling of how, like, of what the American feelings, so sometimes I can say a word in English that it express myself more in Arabic, but like originally or "La" ["No" in Arabic] I speak in Arabic, I think more.

Investigator: Ok, so naturally speak from Arabic. Did you feel that year in the US was beneficial for your language?

Nour: Yes

Investigator: OK, what part of the US did you live in?

Nour: Iowa?

Investigator: Iowa, wow! There is actually a big Arab population out there? Yeah, the first time a Palestinian American friend of mine grew up in Kenosha, Wisconsin, so the first time I went to Wisconsin was with him.

Investigator: Umm, Ok, so in terms of class, where in this English-medium university, um, when you use English in class, do you have any particular feelings about using English, like do you worry about how you look to others?

Nour: Yeah.

Investigator: Talk to me about that.

Nour: Yeah, I think I worry about that very much because I am sure I am not speaking English as many other students here, because, like, yes, I was in private school but then I moved to the public one, so I kind of, like, worried about my accent and like my grammar mistakes.
Investigator: Do you think other Egyptian speakers of English; do you think they really can pick up on your accent and grammar mistakes?
Nour: I think, maybe not grammar but accent.
Investigator: Okay, so they do hear that.
Nour: I think.
Investigator: Are there people who, so you seem to be a little on the side where you might be among the students who might be a but more intimidated in using English but did you ever run into the situation where when you used English, there are other Egyptians who might be intimidated by you? Like, maybe they, have you ever felt that other Egyptians have been, have reacted negatively because they have lesser skills than you?
Nour: Uh, I don't think so.
Investigator: OK, um, and with your classes, like so, your doing political science, very intense speaking... When the professor's talking, is it pretty clear to you what the professor is saying?
Nour: Yeah. Uh-huh.
Investigator: Are most of them Egyptian or foreign?
Nour: Uh, I think foreign. Until now, foreign.
Investigator: Do you, in terms of using your English do you notice either your strong ability compared to others or not as strong ability toward others, does English affect your relationships with classmates here, the knowledge of the language, the use of it?
Nour: No, I don't think so. Not...
Investigator: So, its not an issue. Um, do you, so, thinking about out of AUC, do you ever use English on the street in Egypt?
Nour: Mm, maybe, sometimes.
Investigator: And what would those situations be like, why would you use English outside of AUC?
Nour: Uh, just like if I feel something, uh, like I express more in English, I so, like, I speak in English more than Arabic.
Investigator: Oh, Ok.
Nour: But, maybe sometimes some people are saying that I am AUCian, like my friends for example like outside the AUC, they think that because I am going to the AUC I am talking in English. So, it’s...
Investigator: Oh, so simply because you're at AUC, you're speaking English. So, in Egypt, if not here, is English a major, id--, aspect of your AUCian identity?
Nour: Not AUCian, but like you think that you are at the top or you're from an elite, inference from the other people.
Investigator: Do you feel that difference yourself? Do you think that you are different from other Egyptians?
Nour: No. [Laughs]
Investigator: Just, and maybe you can't think of it, what would something be easier for you to express in English? Is there is a certain kind of topic or...?
Nour: Eh, I think yeah, like personal level, like, um, for example like if I'm sad or I have a problem or something, maybe I start, like... Maybe because the English vocabulary are more expressive...

Investigator: Really?

Nour: ...for me than the Arabic one. And like ordinary topics I don't use English.

Investigator: Has it happened where you were speaking with somebody who you usually speak Arabic with and you said something in English and it was very, very shocking to that person?

Nour: Not shocking, but like they looked at me like they think that because I am going to the AUC, so I am like raising myself.

Investigator: And so this would be somebody not at the AUC?

Nour: Yeah.

Investigator: But if it was somebody here, would it matter?

Nour: No, No.

Investigator: Has your increased use of English, as you have used more English and improved in it, did it ever make you think, "Well, I should learn Arabic better, reading, writing, whatever, did it ever make you go back and learn more Arabic."

Nour: Yeah, maybe I think that like learning or like learning in English a lot is making me like forget my Arabic. So, I started like writing in The Independent [College Newspaper] here at the AUC and maybe like reading books in Arabic.

Investigator: So you write in Arabic? Good, good.

Nour: Yeah, kind of I mind losing my identity as an Arabic speaker. I have this question in my mind.

Investigator: So English does maybe make you feel like that English might make you lose your identity a little bit. So Arabic speech is very important.

Nour: Yeah. I think so.

Investigator: So, one of the things that I am also interested in is this idea of ownership with English. More people who are not native speakers of English use English than there are native speakers of English. So it has a life of its own separate from people like me. So one of the thing I mention is the idea of nonnative speakers of English owning English the way I think I own English. So, some of these questions... When you speak with other Egyptians in English, are you, and this is specifically with other Egyptians, do you feel like you are trying to stick very closely to the rules of English; the grammar and the pronunciation? Do you, are you concerned with that?

Nour: To me, yes. Maybe because I am working on improving my English, so I want to do it all of the time, not only with the people who know English.

Investigator: Do you or your friends or do you correct your friends' English or do they correct your English? Do you help each other out with your English?

Nour: Like my friends who want to talk with English, yeah I can correct them. But others I don't because I think that maybe they would think like I am correcting them because I think I am better than them. So I don't do it. But, my sisters, for example, no we correct each other.
Investigator: So do your sisters go to AUC?

Nour: No.

Investigator: So your friends, so these would be friends who would primarily be at AUC or outside?

Nour: Outside

Investigator: Oh, outside AUC. And when you talk to your friends in English, would you...

Nour: La [Arabic], I don't.... [Laughs]

Investigator: You would not say anything. OK. Do you believe, though, that, so you're speaking to me and five minutes after you leave you speak to an Egyptian friend of yours in English. Do you think how you're in that kind of situation, do you think the way you're speaking to me might be different than the way you would speak English to the other Egyptian?

Nour: No, for me, no.

Investigator: Ok, for you, "no", okay. So, what if, if you had an Egyptian who came up to you, and said: "You're an AUCian so I'm going to speak English because I never see a foreigner'. If that English was broken and wasn't really correct, but you understood what that person was getting at, what he was trying to say, is that OK for you or would that bother you?

Nour: That he is not speaking correctly?

Investigator: Yeah.

Nour: It doesn't bother me, but the only thing that bothers me that he is saying, like they, some people pronounce the Z, but that's it. Not other things.

Investigator: So you're worried, the pronunciation is an issue.

Nour: Yes.

Investigator: And, so if you were to hear other Egyptians who were not really good at English and they were speaking and it was not really grammatically correct, again in that, and you're not involved, would that bother you or would have any reactions to that?

Nour: No.

Investigator: Just, "They're speaking, and that's it".

Nour: Yeah.

Investigator: I don't have any other major questions here. Is there anything else, any other thoughts from the survey or anything that you thought of when, um, you took the survey or just now anything else that you think I should know about?

Nour: Maybe like here in the AUC community, I think that people who speak in English, they attach themselves so much to the American, like, uh, culture and values and stuff more than the Arabic one. I do not know why; I do not know if it is the language that makes them, like the culture thing, or the culture thing affects the language. You understand?

Investigator: Yes, I understand what you mean.

Nour: I do not know what really affects the other, but I feel that like they are attached to more the American community more than the...

Investigator: Oh, okay. Have a lot of those that you know of, like visited the United States like you have, or?
Interview Three – Nada

Investigator: To start, could you just tell a little bit about how you learned English growing up?
Nada: Umm, I was born into an Egyptian family. Um, but uh but in the preschool that I was in, they taught English and Arabic simultaneously, uh, and so my parents were both they were both educated in like English schools, bas, not this was in Egypt, not, yeah. So I grew up like, yeah, just learning both simultaneously. But when I entered into like school and stuff, I went to a British school and uh, so I grew up in an international community. Actually, we had detention for speaking Arabic, because they would exclude the international uh, children so ah, yeah. So, that is why. Like most people would say that my English is better than my Arabic. Uh, I would agree because I do everything in English, like, um, like written. Like my written Arabic is really bad.

Investigator: Oh, okay, I hear that from many students.
Nada: At AUC?
Investigator: Yes
Nada: Its, um, the thing with international schools here in Egypt. They don't focus so much on the Arabic because they're an international school. And plus it is the way, um, the curriculum in Arabic, the Arabic curriculum, it's more you just memorize it and put it in, you know.

Investigator: So you went to private schools growing up. Were you as an Egyptian and other Egyptians students segregated from other international students, so it was as if you were in class and you used Arabic, you would...

Nada: I would get a detention.

Investigator: But, so it's like a special punishment for Egyptians.

Nada: But, like, if we had a couple of Indian kids, they were speaking together, they wouldn't be given a detention, because I guess, I don't know why [laughs]. They would get warnings but not a detention.

Investigator: So of course the starting point here in terms of using English here at AUC. I'll start with AUC specifically; are there people here that when you speak you use English with a certain student or certain type of person here but you use Arabic with other people.

Nada: Yeah, definitely. If I know that the student is a foreigner, that's my first, uh, thing I would do. I would automatically speak in English. Uh, professors, I'd speak in English, and with the administration I would speak in English. Just because it is the American university and therefore it should be..., that was what I was taught at school, Egypt. It is a British school so you speak in English; you don't speak in Arabic. And the level of professional, you know.

Investigator: So when, it's a professor, administrator who's is Egyptian, it is still an English conversation?

Nada: If they're with a certain status. But if I am talking to the security guards, no, no, no, I will speak in Arabic.

Investigator: Ok. And so the social status is an issue in terms of AUC. With your friends, what is, what language do you speak with your friends?

Nada: We speak a mixture of both. Uh, I, uh, one of the questions was "Do you make sure you put in English and Arabic". But no, but with friends, it is whatever comes out first. It's just the way you're saying...

Investigator: So you're not even thinking about it.

Nada: I never actually thought about it until I did the questionnaire, and then I'm like, "wait, uh", so yeah.

Investigator: And it's sometimes hard to think about that when you are just asked.

Nada: Yeah.

Investigator: Um, what are you most comfortable with when you're just speaking, you did indicate that you mix when you're with your friends, but when you think of the language that you are most comfortable using with people in general would that be Arabic or English when you are communicating?

Nada: I am not sure but if I had to pick one I would pick English because people make fun of me, make fun of my Arabic, so uh, yeah.

Investigator: Oh, really? Who would be making fun of you?
Nada: My friends, but they are different friends, they were my friends from outside school, so they would be brought up in more Arabic oriented environment.

Investigator: And maybe they went to public schools?

Nada: No, no, no.

Investigator: No, they also went to private schools?

Nada: They went to private schools, but it is just there are different levels of private schools.

Investigator: Ok, ok. This can be an uncomfortable question, but, um, so you don't have to answer but would you consider those friends of yours to have better, or have used Arabic more, would you consider them a lower or different at least social class, or the same.

Nada: No.

Investigator: All right. When you, so again going back to the idea at using English at AUC, umm, how confident, when you use your English in a classroom environment, the professor calls on you and you answer, are you perfectly confident in your English in front of your peers who may or may not have strong English, so you don't have weird feelings about using it?

Nada: No, no.

Investigator: Conversely, do you feel like your English is so good that you might feel self-conscious around other students?

Nada: Yes, who don't have, yeah, who don't speak...Like if I know the kids in front of me doesn't have a very good background, I will make sure that the vocabulary that I use is not a high-level sophistication, even if it is something that required that kind of vocabulary, I'll find some other words.

Investigator: Even in larger class discussions, maybe? Or are you talking about...

Nada: No, it's like more one-on-one or it's a group, but if it's in a class and the professor is using the vocabulary, I assume that the other people do understand it.

Investigator: OK, so do you get, do you ever feel that you are getting weird feelings from... I know this is not very tangible, but do you ever feel like that in a classroom environment that people might be reacting to you because they feel that your English is more advanced than theirs, like they may be reacting more negatively to you...

Nada: In the class I have noticed that, I feel with the foreign students more, because they like they know words that we don't even know what they mean or context or whatever so its like, I can see it but it hasn't happened with me personally, but I've seen that happen.

Investigator: Ok, so you have seen it but you haven't felt it.

Nada: No.

Investigator: Do you believe that your use of English, your strength in English, affects, so a little bit of the same question, but does it affect any of your relationships, any of your friendships, maybe your English is better or not than other people and it has an effect on how you are with others?

Nada: The way people perceive me, you mean?
Investigator: Yes.

Nada: OK, yeah. Like I said before, my friends, they were actually, they were really my friends, they still are, but they made fun of my Arabic. And so, umm, it’s considered snobby if you're speaking, if you’re constantly speaking English it's considered really snobby. Yeah, so with certain people I'll try, I'll try, I will make sure that I speak in Arabic. I'll put the effort into it.

Investigator: OK, so when you're on the street downtown or wherever it is, do you ever find yourself using English outside with people who you do not really know?

Nada: No, I don't. Like, umm, I'll speak in Arabic and if there is a word that I can't seem to get into Arabic I'll say it [IN ENGLISH] and the person in front of me normally like they have some sort of background in English, even if their not, you know, very high in level of education, they do understand a lot, or what you mean by the context or what not, but no, but Arabic on the streets definitely.

Investigator: Ok. And I guess going back to how your friends make fun of your Arabic growing up, do you still get that sense from people on the street that they...

Nada: And like if we're walking on the street and even not even the street but a mall, ah, we're just like walking, umm, the moment people hear English they just look back, like, to see you to see what you look like and "She looks like and Egyptian, why is she is talking in English?" you know? And that could go for speaking in English or mixing, right? If they hear you mixing?

Nada: And if I do see them look and starting to stare like, no, I'd be like, we do speak Arabic, like, you know? I'll put in some Arabic, or if you're in a tourist place they'll automatically think that you speak English and I'll be like, "Ana Misryia," "I'm an Egyptian." So that you go, you know...

Investigator: That is interesting, so at tourist places they might just assume that you are not Egyptian.

Nada: Yeah.

Investigator: I haven't heard that before; I am glad that you mentioned that. Um, in terms, the ident... of how you see the AUC identity as well as maybe how others who aren't as proficient in English here see, does being an AUCian equal speaking English?

Nada: No. You have all of the levels of English being spoken here, from the, you know, grammatically, you know, very correct and what not, and then until you know the...not so good.

Investigator: Do you think that people outside the walls of AUC know that too, or do they just lump all the students together as English speaking Egyptians?

Nada: I think that there is more connotation to it than just English-speaking Egyptians, its more like English-speaking snobby people that don't even know, you know...But it is part of the American, like, the American name, its like they don't even live with us, they don't understand what we're
going through and they're always in their own little bubble; that come before the English speaking part.

Investigator: Does AUC, if you're OK, thinking of the population in general, does AUC mean being in American culture, being more part of American culture?

Nada: Like, umm, when you do your ID, your identification card, umm, they're supposed to write, like if you're in the American University they write "Tallaba... Gamma Amreekiya", "AUC Student". My Mom was like, no, my Mom specifically asked that they don't do that because they treat you differently.

Investigator: In a bad way?

Nada: Yeah, it depends on where you are. Sometimes, you know, they'll do it in a good way, but other times where they look at your ID, it's something police related or whatnot, it's like...

Investigator: Oh, okay, so that can be a bad thing. OK, umm, so another issue that you may have seen in the survey was this idea of ownership of English, how people who are not "native speakers" own it. But the interesting thing in Egypt and I could consider you as one of these is that you are pretty much a native speaker in many ways. I mean we have this traditional thing where if you were born in the US or Europe, or Britain, but... So these questions may not apply to you so much but try to see what you can do with them, and you'll remember some of this from the questionnaire, but when you speak with Egyptians, specifically, don't think of me thing of Egyptians, um, is there a conscious effort to follow grammatical rules as was prescribed in school?

Nada: Eh, no.

Investigator: No. So with Egyptians, there could be, not a breakdown, but a change with the way you use English.

Nada: Yes, because there's a complexity of the vocabulary that the person in front of you might not understand. So if I am speaking English, I will do my best to simplify it.

Investigator: OK, so simplify vocabulary?

Nada: Yeah.

Investigator: Do you think that maybe you change your grammar a little bit when you are around people weaker?

Nada: No

Investigator: No. So grammar you stick to.

Nada: Yeah.

Investigator: What about pronunciation?

Nada: Umm, well I can, like, I was, 'cause I was brought up in a British school, so I can put on a British accent, but I don't because you know I just don't want to. And umm, then again I can put on an Egyptian one, a full Egyptian one, I just use whatever is normal. But I guess I won't, I don't know, because being labeled "snobby" to me is a big thing. I don't like it. So I’ll try my best to keep it as simple and to the point, and not...but pronunciation stays the same.

Investigator: Do you think that the, um do you think that the "snobby" label is fair?
Nada: Um, I don't know, I really don't know, ah, I understand why, though, because, like one of the things is that if I'm speaking to someone who doesn't understand very well, or not even, not even that, but umm, its just second nature, lots of times I can't make the words. I'll be like, umm, well I can't think of anything right now; I'll use the word and I'll try to translate immediately. Ah, and, they'll be like I understand what you're talking about and you don't have to translate everything. I don't need to do it that way, and other times, I do it a lot because they don't. It depends a lot on who I am talking to, and that's it...

Investigator: So you're... you're in this role where you are kind of constantly looking around...

Nada: Yeah, I guess so, yeah.

Investigator: Would you consider that, to be self-, if I were to say that you were self-conscious in these situations outside the walls of here is that a true...

Nada: Outside of AUC, yes, definitely.

Investigator: OK, ok.

Nada: But AUC in itself is different.

Investigator: Different world, right, right. Umm, so I guess, going back to the idea of how you might be different, how your English could be different somehow with Egyptians, umm, does in those situations could it, is being understood by them more important to you than following rules of language?

Nada: Yeah, yeah.

Investigator: Ok, so understanding is most important. But, of course when you're with a native speaker, somebody who you know, that is not as much an issue?

Nada: I don't really pay attention to grammar because I wasn't really taught it. Like I wasn't taught like an infinitive verb... So sometimes when they, like, if I'm taking Arabic and they're saying, "This is the infinitive verb"; "What is the infinitive verb?" you know? I don't, like, know these names and like, just like, nouns, pronouns, verbs, adverbs..."

Investigator: Yeah, well that's actually the way natives are. I took this grammar class last year for my degree and it was all new to me. I don't remember any of it. So, another question is did your use of English, whether the intent of use we used it here or being outside and realizing how you could be perceived as different from everybody else, did it ever make you think, oh, "I really need to re-learn my Arabic."

Nada: Oh yeah, definitely. Umm, I once, a lot of people during the situation of the revolution or whatnot like, they want to leave. Um, quite the opposite I want to stay, and I'm very interested in development and things like that and I am actually going to have an internship with an NGO, and uh, I'm finding it quite hard to keep all of my work in Arabic. And, its just, yeah, I'm like, I have to learn how to read and write and everything properly because if I want to make it here, they look at me more or less as a foreigner. But I have the culture but not the language, yanni, I've the spoken language yes, spoken I'm fine, but uh, the written and the reading takes me time, like I can do it but it takes me time.

Investigator: So in doing NGO work, the written is also important.
Investigator: All the documentation in Arabic and everything?
Nada: Yeah.
Investigator: That's actually good to hear; I just assumed everything was English.
Nada: They need people with both, with like, very strong bilingual skills because they take, like, they do the proposals in English because their funding comes from abroad or whatever umm, and then the people you work with are Egyptians, so you, they're the ones that come up with the idea and the ones who have to write them down, like that.
Investigator: Oh, ok, the bilingual thing there, good.
Investigator: You brought up the revolution, why do you think that all of those signs in Tahrir in January and February 2011, why were all of them, well, not all of them, but why were many of them in English?
Nada: Media.
Investigator: Media?
Nada: Yeah. Um, when we were there we did a couple of signs and they were double; they were both, double-sided. We did one in Arabic, one in English so whatever, you know, so whatever side we were holding it on, people were able to see it, but if there was any cameras around, we'd put the English side on because our, its a representation of our view rather than what the people are saying, or the media that's being, you know, its the actual voice of the Egyptians going out to the rest of the world.
Investigator: In a language [the world] they understand?
Nada: Exactly.
Investigator: How much time did you spend in Tahrir, during that time?
Nada: Not a lot like, because uh, my parents were very umm, concerned with safety issues. Ah, but when it was known that it would be a peaceful uh, you know demonstration, that I would go.
Investigator: What do you, do you think that the revolution, I mean, its still growing, I mean this is something 30 years from now we can maybe talk better about, um, but what changes, if any, could the revolution have on the way people use English here? Do you have any idea about that?
Nada: They way they use English?
Investigator: Yeah.
Nada: I don't know, umm, I haven't really thought of it. Um, but actually I see a lot of people in the AUC community striving to, to have better Arabic. Umm, and like, Twitter feeds and Facebook are starting, there is an increase in the Arabic language on Facebook and Twitter, which is a statistic which I have heard but I kind of wonder the percentage maybe. So, I think the Arabic part is, yanni, people are willing to grow towards that more than the English. From my perspective, at least.
Investigator: And when you say Arabic, you mean the real alphabet, not the English letters?
Nada: Yeah, yeah, they use the written Arabic.
Investigator: Ok, so you've answered a lot. So we're, actually this is longer than the other two I have done, you've been great. One more question I just want
to get back to is you obviously went to a British school and you saw a lot of English there. What was it like within your family? Umm, did you use English there, or...

Nada: It was a mix as well...uh, yeah. But going back to my grandfather because my grandfather was, um, when he was in school it was the time of British, uh, were, colonized, um, Egypt, so the educational system was influenced by that, and so my grandfather put his children, through, you know, more the same, where English, um... British school.

Investigator: So, with the good chunk, it seems like with your greater family you could use English.

Nada: Yeah...

Investigator: Are there any people who you're in touch with a lot that do not know English?  

Nada: It is normally do know English, but um, like, ah, I don't want to, especially because they are older than I, I don't want them to make them feel like, umm, I know more whatever...So I just stick to Arabic.

Investigator: Ok, very good, very good. Great, umm, unless you have, you've been great, if you have anything else you want to add, you can do so otherwise you're free to go, so...

Nada: If you have anything else you can send an email.

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**Interview Four – Nagwa**

Investigator: So, um, I'd like to start, just to start the interview, can you tell me a little but about your growing up and learning English, what your experience was in learning English?

Nagwa: Ok, well, I was um, I was in international school and it, I went to the Egyptian system, I was in the Egyptian system when I first, primary school generally but I was taught English starting, I don't know, first grade. And the school I was in had the foreign teachers at the time, so I had a good base I guess. And then I grew up, English was the main, I guess they focus on English more than the Arabic. The Arabic was just, just, um, equivalent, something that was not really stressed on because everyone knows Arabic. And even if they did stress on Arabic, uh, it was the grammar, Arabic grammar, writing, lots, lots, how to talk, how to pronounce, fusha [modern standard Arabic, primarily for writing], is in Arabic. So English, English was focused on and then, I went to, uh, I went to, I, sorry... I went to the IGCSE British system, in secondary. And umm, so high school was IGCSE, but I had pre-IGCSE before, and, um, of course everything was in English, and I stopped taking Arabic. So I took Arabic just past the, um, the grammar until exams, just to pass. We don't have to get good grades, just pass or fail.

Investigator: Are you referring to "Thanayyya Amma"? Or is that a different...

Nagwa: Yeah, and umm, "Ada Daya", its, it’s the low...yeah.

Investigator: Oh, okay.
And with Thanaiyya Amma you just have to pass, 50 again, 15, its 15 sorry, 15 points, 5 to pass. So they focus on English look, all subjects in English, and English was writing and, um, reading, and listening. That was the English test. And I guess that's it.

Okay, when you said you went through the Egyptian system, does that imply that you did any public school or was it...

No, no, sorry.

So, it was all private school.

Yeah...

International school...Okay. So, coming, within AUC, within the walls of here, um, are there certain people who you use English with regularly and certain people who you never or very little use English with?

In the AUC community?

Yes.

Umm, I guess so. Um, some friends of mine, usually communicate in English, it’s how they joke, they joke in English they talk in English, so I guess I talk to them in English. And people who don't like talking in English and they don't even mention anything using anything in English, so I don't.

Okay.

So it depends on the person in front of me, how he communicates.

Sometimes, he, some people mix the two languages, so I guess some point to come, but someone makes sure not to talk in English, I don't talk in English. Maybe it’s not comfortable talking in English.

So, if you do not know somebody, you might wait to see how they talk to you first?

Yeah, I don't talk to English, because after all we're in Egypt, and Arabic is the main language, so, I don't find the necessity to talk in English, even if we are in the American University, its still Egypt.

So that would go with Egyptian professors and administration, staff would you start in Eng-- excuse me in Arabic with them as well?

Well, class is in English. Even if it is an Egyptian professor, but, um, outside the classroom, is um, I usually talk to them in Arabic unless they want me to start in English first. I don't see why, to talk, I don't see the necessity to talk in..., we're in Egypt, use Arabic first. [Laughs]

(Laughing) Did, with are there friends of yours at AUC who you, all Egyptian friends who you always speak English to? Or would they be Arabic that you would be speaking with them?

Yes, I have some friends who, they're Egyptian but their Arabic is very, um, isn't very developed because they either lived abroad or they lived in Egypt but in German school or in French school. So their Arabic, they can talk in Arabic, but they can't really communicate, express themselves in Arabic, so they usually talk in English. Even, I don't know any other languages so I cannot talk in French or German. So we usually communicate in English.
Investigator: Okay, so English as a common tongue to use, okay. Umm, and I guess thinking of outside AUC, when you're beyond the walls of AUC and of course in a majority Egyptian dialect society, um, would there be any situations in which you would speak English to somebody, or is that virtually unheard of in your personal communication with people?

Nagwa: No, no. Uh, I use English, um, with everyone. Not everyone, but even at home, with my parents, I'm sure Egyptians parents are Egyptian, but sometimes I talk in English because, um, I don't know I'm used to, especially in the schools I've been to I'm used to talk in English, um, or, link my, the way I link my connotations and the way I speak with what I am thinking of, I guess. Does that make a lot of sense? But in, because I think, because all of my studies are in English, and because I take English in, in university, so even when we're browsing for ideas for writing or vocab I can, I can relate, I can express with English, but Arabic, um, like I said I didn't take it in high school, Arabic, I just took… but I needed to talk for the exam, so sometimes I expressed myself in English better.

Investigator: Okay. So, if you're on the street in downtown Cairo or anything, would you, do you ever like, how you're saying here you might see how people are speaking first and then you react in a specific language, Arabic or English, do you do that out---do you do that as well on the street or do you just assume that it's Arabic you are going to be using with people?

Nagwa: No, I use Arabic.

Investigator: Yeah, so.

Nagwa: Yeah.

Investigator: That's the assumption, that's the assumption, okay. Um, do you think that, um, in terms of English here at AUC, do you, if there's an identity of being an AUCian, with other people that might pick up on that in what they've been talking about, does English seem to be a vital part of that identity, of, "I am an AUCian, therefore I am an English user," or is that too easy, is that not really the case?

Nagwa: Well, it is the case that in any AUC, English is thought umm, or they make sure that you know English, at a level that is higher than anywhere else. At other universities English of course is a must, but you reaching a certain level, or you knowing a certain, um, knowing English as, to a certain level or to a certain extent is essential here for studying. And, um, I guess they also focus, because in AUC the extracurricular activities are, there are extracurricular activities that depend on English. I mean, there are many newspapers where you focus on writing in English. So it is becoming needed, and most people, a lot of people not most, a lot of people who study at AUC, um, want to work abroad after, or do Masters abroad or live abroad for a while, or, so they also focus on um, talking or learning English. But outside of AUC and other universities they CAN talk in English and they DO talk in English, and, and, so they know English like many AUCians, their level is not lower than AUCian, but um, their priorities might be different, or they might not use it, or they might
not need it, or they might need it for common knowledge. But not work or
a specific...but it varies. Different people have different things.

Investigator: When um, so another issue I'm interested in is using English in class. Um,
with, obviously as you were saying this English-medium university, so in
class your using English. Um, do you, just in general, I mean from my
perspective you have native like English, it is very strong. Do you feel
confident using English when you're in a group of a lot of other Egyptians
or do you feel self-conscious about your English? Do you think about that
at all when you speak?

Nagwa: Yeah, I do. Um, especially, uh, I know I have good English, but its varied
because generally I'm uh, especially here, it's, people are, I mean, someone
will be confident if it is a society that you are considered the best. But, in
this society, no one really is the best because like some people have strong
English, but they have strong pronunciation, but they have ok
pronunciation or they can pronounce English and they go away, but they
can't write for instance, they can't write very well, so it differs. And a
person that has, that can talk in English in a native way or can speak
English like foreigners, for instance, this won't be help him in a writing
course, or a cap. So it's really different.

Investigator: From your point of view when you're using English, you don't seem
concerned about how other people...

Nagwa: No, yeah, of course I do. I do, because generally, personally I am not the
kind of person who thinks I'm good at every... I'm a self-conscious person;
my personality, I don't, I have low self-esteem, so I don't assume that I
have good, I don't do that. So I guess I try even if I do know that I have
OK English, I try to read, I try to watch English movies, I don't know. I
try to improve English, but I don't just go, "I have good English".

Investigator: OK. So you're always trying to improve.

Nagwa: Yeah.

Investigator: Conversely, have ever picked up on strange feelings from people who you
think may have had less skill in Arab--, excuse me, less skill in English
than you and you're speaking in class or even outside of class, do you ever
get negative feelings um, because they, they, detect that you might have
better English than them, and it might cause some sort of weird, intangible
feelings. Have you ever felt that before?

Nagwa: Yes, but at that same time, it also varies, because a person might not have
good English, but he must have a good field he's good at. He might speak
French, and he might speak German, he might be good, be a prodigy for
all I know, I don't know. So everyone has a thing, and uh, but I don't try
any...if I'm outside the classroom and the people around me don't really
speak English that well or they don't know English very well, I don't talk
in English because it does feel awkward. It does send the message that I'm
superior or I'm trying to be superior. So, I don't try talk English outside
AUC a lot unless someone tries to talk in English, because I don't know,
like, I don't like to make someone feel uncomfortable.
Investigator: Did, so that this is very interesting. So, you're very conscious not to try to send a message of superiority with English, you're very self-conscious about doing that. Um, final question just related to this is do you, in a more specific way with your relationships with others, do you feel that use of English, and for you, you might have already answered this, but I'll say this anyway, does your use of English affect any of your specific friendships or anything, so has that been a dynamic that has affected relationships or no?

Nagwa: Well, yes, um, I guess it does affect them uh, like if I'm talking English with people that are not on the same level of the language, they might feel awkward or they might not, they might think I'm superior, so, so that would affect the relationship, that would affect the friendship, or, so that would give the impression that I am trying to show off for instance. Um, it does not really happen with me because I did, I try to make sure not to do something that would make someone feel uncomfortable, but I guess that would send the message that I'm, I don't know I'm showing off or I'm giving the impression that for instance that my parents put me into international school, so I am better than you. But that is not really the case because they might be good at a lot of other stuff that I'm not.

Investigator: Have you ever, do self-consciously mix English and Arabic in a way that maybe if you know somebody isn't as good in English but you're in a situation that you are needing to use English, like maybe if you switch it can help a little or if you mix that can help their understanding so they don't feel so put off in that situation?

Nagwa: Yeah, I do that, once.

Investigator: Yes, so very consciously?

Nagwa: Yeah, it's something I can't express in Arabic, or I can't express in English than I use both.

Investigator: Okay, good. Um, actually, going back to, before I forget to ask, with your family, did your parents have a similar upbringing where in terms of English that they learned in an International school or did they have a different kind of background?

Nagwa: My parents um, my parents know English. They, growing up they, they have, they were taught English in school. But not, of course, not at the same level as I was. They were taught very simple, very um, very uh, I don't know, very basic level. But uh, when they went to college, my Mom took English courses. Um, actually the AUC from AUC, but she was, in Tahrir at the time. So she took English courses and my Dad too. Because they needed it for, for work, for degrees, for Masters and PhDs. So um, they did take courses, um, now they do talk in English, of course not very fluently. They can write very good English, they can read English very well, very fast. The can do it, but pronunciation itself is not very native, not very...you can tell that they, they, they can, I don't know, they had the surrounding when they were children. It’s different.

Investigator: Right...So a final thing, topic that my research explores is ownership of English by Egyptians which, uh, is a bigger field, uh, the idea people who
may not be considered native speakers of the language might feel
ownership of it a similar to the way to the way a native speaker would, so
uh, some of the questions are just around this. The interesting thing of
course is people who grew up in international schools is that you are in
this foreign, here in Egypt it's a foreign language, speak English, but
people do have almost a native, you're almost as much a native speaker of
the language as somebody who is in Britain or the United States which is
interesting too. But, when you speak English with your friends, so you're
with friends who you know are pretty much the same kind of English level
that you have, um, do you, uh, this can be a very hard question to answer,
uh, because you might not think about it, but do you self-consciously stick
to grammatical rules and proper use of English? Is that important to you
when you're using English with other Egyptians, to have this precise
English that you would learn in a textbook?

Nagwa: Actually, yes.

Investigator: Okay.

Nagwa: Even online, on Facebook, or all of the other websites people usually use
short English abbreviations, words, and, they usually don't stick to the
right grammar. They tend to use very simple um, vocab, but I try not to
because if you use abbreviated words or abbreviated sentences that usually
just makes you get used to that.

Investigator: Yes, right.

Nagwa: And, and at the same time I'm not a native uh, speaker of, of the language.
I mean, I just, my main language is Arabic, so I'm still getting, I'm still
learning English. So even even its, its an advanced level, but still I'm
learning. And if I get used to using uh, abbreviation of words, I might
stick to it, and, and uh, I guess that would stick. Just, wreck all of the
pieces, the progress I've done, with having good English. So I try not to,
to use short words or short, um, sentences because it, sometimes I'm trying
to learn a lot; I'm not trying to...I don't know (ends).

Investigator: OK, so proper English to help your skills stay where they are, if not go
up...

Nagwa: Yes. Um, I guess, uh, typically because in Egypt not everyone talks in
English, and having a society, or having people around you, um, to talk in
English isn't really available, in general, outside AUC. So you have to
actually stick to the, because, outside, I've been abroad and having people
talking in English all around is just makes you remember the, all the
vocab, remember all the ways, the grammar, punctuation, I don't know,
even the writing punctuation, and pronunciation. But here, its still class,
and you don't go to class all of the time, its generally... So you don't get to
have, I don't know, like, because, yeah... [ends].

Investigator: So, absolutely and it is interesting in the United States, the internet speak
is very controversial because people express similar um, statements about,
"Will this change our English so we don't even know what we're saying to
each other?" You know, 'cause it is interesting, um, uh... When you, so
among your friends, when you're at an equal level of English, the precise,
good English is what you strive for. Have you ever been in a situation
where, hmm. Have you ever been in a situation where there's an Egyptian
who is trying to learn English, and he or she found out you're good at
English and decided to practice with you and talk with you. Do you get
into those situations at all?

Nagwa: Yeah, at school.
Investigator: Here?
Nagwa: Here?
Investigator: OK.
Nagwa: No, here?
Investigator: Oh, no not here? Before here?
Nagwa: Not here, at school...
Investigator: OK, OK...
Nagwa: At school, uh, I had some employees in mind that if they have, they
wanted me to pronounce words like, like foreigners do; I think they
wanted to develop the pronunciation. I'm not an expert but I guess they
thought that I can talk in a relaxed manner. I can express without trusting
on the words, trusting on the letters, I guess they, some of them, I don't
know, they were really flexible the way to pronounce, so some of them
actually asked me to talk to them in English so they can improve but that
did not really last long because people usually forget about things. But,
yes. I guess they, they, its as if they tried too hard to talk in English, so
they stressed on the letters, and they were not really flexible with talking
and just expressing, not actually trying to pronounce words by words,
so....
Investigator: Ok, um, if you, because they're learning, um [whispers under breath]. If
you, if when you hear people who might be um, speaking or learning and
their English, you might be hearing Arabic influences in how they say
English like maybe more uses of definite articles and things like that. Do
you feel bothered by it at all or if they're saying at least English that is
understandable is that ok with you or do you get this feeling that you
really want to try to correct them so that they have a precise English?
Really in the end understandability imp...., being understood important, or
is precision more important to you when you're listening to other
Egyptians speak English?
Nagwa: Understanding of course is more important. But sometimes, um, if
someone is reading for instance and is reading very slow to pronounce
every word, that does annoy me. It doesn't annoy me and I don't get
annoyed at the person, but sometimes I would just try to help him or her,
but understand of course that I don't, if he can't express himself in a way
that I can understand him, I don't care how he pronounced the words; its
more important for him because it that....
Investigator: So, if more people in Egypt, because this is happening elsewhere too, if
more people in Egypt were really starting toward English, if they were
able to get more resources to go to classes and they got a certain amount
and people were starting to learn English but it became more influenced
by Arabic, it became kind of standardized in Egypt, so there is this kind of
like English that was very Egyptian-Arabic influenced, which is
happening in other places, would that be something that you would
consider to be okay, or would you be of the opinion that really should be
more of a precise standard-based English?

Nagwa: Well, I think that every language has it, I mean, you have to respect every
language the way it is. And I'm not talking about old English and old
Arabic because they're very different. But Arabic should be, I should
respect the way Arabic, should not try to influence it by any means and the
same goes for English. It is a language and um, I don't know I guess I
think of it, and I don't have the right to change it. It is not mine. And, um,
I am generally not the person, I don't like change. So I like things the way
they are.

Investigator: Oh wow, you're the longest interview so far. We're about done. I
appreciate all of this so... Actually, just a few more questions and that's it.
Um, have, has your, especially now, you're probably, you might be using
English more now at AUC than you ever have, maybe. Right? Well, you
use English at international schools, so that's not quite right, but do you
feel like when you use English a lot, or as you have been learning English
does that make you feel like "I really have to reinforce my Arabic
learning," "I, because I'm doing all of this English I need to go back and
be a better writer or a better speaker", or...

Nagwa: Yes. Because, somewhat ironic that I am an Egyptian, I mean, when I
read an Arabic book, I cannot really pronounce the words very well, so its
kind of weird. But, yeah, I, I definitely do that. I try to read Arabic as
much as I read English, because after all, it is my language, it is my main
language. And, um, so I guess once you've spoken from both, and, and
people focus on English because it will open doors, so I don't know, even
French, I don't know, all the languages open doors. But still Arabic is a
very important language. Its also can open doors. It can open actually a
lot of doors, if you use it very well. If you learn it, precisely and you
know what to do with it. So, at the same time, you have to be good at
both. I'm still not really there, but I'm working on this, I'm working on
this.

Investigator: Do you, so, keeping up with this Arabic, is that important for an Egyptian
or Arab identity in general, or conversely, using English a lot perhaps a
little, um, could it perhaps ah, negate your identity as an Egyptian, and
that's why you might want to learn Arabic? Is that too strong a statement
or is there some truth to it?

Nagwa: No, actually, it is because Arabic does define who I am in a way. Because
I am not American, or British, or whatever, I can't um, I can't say that I am
or I can't pretend that I am, and I can't want to be one because this is who I am, I guess. I don't like people who try to be something they're not. And I
am Egyptian, I talk in Arabic, and I try to focus on Arabic, but learning
English is kind of a thought point, its kind of a, its kind of uh, and
advantage of having luxury, to be in an international school. So, it is not
my main field, its not my main language, its not, even though I do talk in Arab..in English, and do take English, uh, I read English, I my books are in English, my classes are in English, but so, Arabic is still very important.

Investigator: Now, just because everything is about the revolution these days, um, just a couple of questions. What was your opinion looking on being at Tahrir, or seeing pictures um, all of the signs a year ago that were in English, that protestors were using. Why do you think that so many signs were in English at that point?

Nagwa: Well, I'm going to be honest, I think a lot of Egyptians are very influenced with America in general, especially America. I'm not talking about Britain or Australia or whatever, they're very uh, influenced by the American lifestyle. So, I think they wanted to be a part of that America, even if it's not really, if you're not really, that's not being a part of it, but they're still aiming for it. They want people to see that they are, they can be that. Or they have the, the, I don't know, the resources or the knowledge to be part of the society that is not really connected to them in any way other than politics. I mean, so, I mean American society isn't really connect to Egyptian society the way that they both think aren't really connected; it is connected by transactions, politics, something that, but they are really different. I mean Egyptian society in general is extremely different from American society. But it's so, some people still want to live in Kansas, they want to live the American Dream in Egypt, which is, I don't know, I would call not right, but it is just different. So, its different I mean from how all the generations, I mean, my parents weren't raised like that, but generation, this generation, is trying to, uh, make you think and to build its own life, own society. So, I guess before the revolution, they weren't really patriotic, not a lot of them were really patriotic, and they wanted, and that, the fact that they depended on English, media, I don't know, it signifies that they weren't really proud of Arabic. Yanni, after the revolution, a lot of, a lot of internet, even on the internet, a lot of people started to use Arabic instead of English, because I don't know, they started to feel the connection to Egypt that this is their country, this is not just a country where you were born and you were living in until you actually travelled abroad and lived a more curious life or a more, a life with purpose; this actually you can have here in and can have a life with purpose here in Egypt, too. So, it kind of it's kind of gave them a wake-up call.

Investigator: So, I guess my section question which you have started to answer this is of course, with the political events of the revolution, we need decades to see what the effects are, but what would you predict the political events might hap -- if there would be an effect on English, what do you think the effect on English in this country would be, in, based off of the political events we witnessed over the past year?

Nagwa: Well, I won't really think that the relationship between the United States and Egypt are, really political wise, I mean, their relations aren't very good. I think though, but English has, I mean, it has been in our society
for a long time. I mean, from the invasion of Britain, and it has been here for a very long time, so it's not very easy to shake off the language. On the contrary the language will still exist, and it will still--the people will still teach the children, and they will still let them go to English schools, and even more, because they want them to learn. But at the same time, Arabic, will take a part, will take a role in their lives because growing up, my parents focused on English more than they focused on Arabic. But I think after the revolution, people should focus on both. So, they both will remain. But, its a matter of "Are you going to put this, a bit of sense of, a sense of ah, I don't know, Egypt in it. Cause, people, often they don't, they don't really signify Egypt. They give it, it is underrated, I think, that Egypt is not really appreciated.

Investigator: By the Egyptians?
Nagwa: Yes.

Investigator: Okay, Okay.
Nagwa: And the language, it is not really appreciated and its, its very sad to see a foreigner appreciating Egypt more than an Egyptian does.

Investigator: Do you see this a lot?
Nagwa: Yeah, I do. Like a foreigner comes in, he brags, well he doesn't really brag he just says how, he believes that Egypt is very beautiful and has lots of resources, and he sees the positive, the positive side of Egypt, or the advantages, or is just optimistic, I don't know, but Egyptians are constantly pessimistic and they don't believe in the country. So, I think that blending both languages would make the children, I guess, more patriotic, I don't know. It's very important because how, you can have someone living in Egypt and he's and Egyptian person, but he's not connected to it, to it anyway,

Investigator: So, so when you say, "blending" languages, I take it you mean that people have an equal focus and not a lop-sided English focus?
Nagwa: Yeah...

Investigator: Okay, very good, great! OK, unless you had any other comments or things to say you've given me a lot of information so is there anything, based on what we talked about, or...?
Nagwa: Yeah, I just want to say that about the last point, I wouldn't really know, but, I think that in English, um, country or generally where people speak English, first in the states, they tend to learn Spanish, I guess, I think so. They learn other subjects, but they focus on English? They focus on English completely. I'm not really sure but I know people from the states and English is their main language, even if they do know another language, English is their main language. So, its very sad to see the Egypt, Arabic, is not the main language. That's it.

Investigator: Um, we in the United States are very monolingual, very monolingual, and umm, from my point of view, my own opinion, that's not what I am supposed to be doing, your opinion is what matters, but it is interesting as an American coming to Egypt is that I am very impressed with the linguistic abilities that people have here and to have conversations with
cab drivers with very good English. And we just don't have that in the
United States and that's too bad, it's very unfortunate. So I think, maybe
Egypt from your point of view, the way things are in Egypt and then from
my point of view the way we are in the United States with language, we
need to find like a nice central thing...

Nagwa: Yeah, in Egypt, even for the touristic thing. So, people should or they try
to talk in English because, I don't know, this is they way they live. Its not,
they say it in Arabic, I can't really express it right, but its, its, um, its two
words of it is where they, they, is, is a thing that makes them eat. So I am
just trying to say it from Arabic but I can't express it in English very well.
So, tourism will, will give their income, a lot of people income will come
from tourism, even cab drivers. Cab drivers transport a lot of tourists from
the airport, to the airports to hotels, so, so English is really important
because it is the universal language, it is considered a universal language.
So, they tried, I don't, to pick up some, some, even if they do not know,
English, they try to pick up two words so they can, I don't know, so they
can... I'm trying to translate it from Arabic, so they can work out their
business, work out...work out their the, I don't know.

Investigator: What's the word in Arabic, I am not a great Arabic speaker, but what's the
word that you're thinking?
Nagwa: *Yaadu Halhoum*. It means, that they can support, as if a poor guy just
wants, he can do anything, so he can, can just get, get money so he can he
can just cope. So he can cope.

Investigator: Yes. Okay, good, good. Well, um, I thank you very much for all of this
information. This is very good. Oh, actually just one last, and this will be
it, when you're speaking English with other AUC students here, do you
ever find yourself correcting people's English?

Nagwa: No.

Investigator: No.

Nagwa: No, I don't like that.

Investigator: No, okay, okay. Otherwise, I think you've been very generous with this,
this is over 40 minutes, so you get the award for the longest one and
you've been very generous.
Interview Five – Amal

Investigator: Just, some of these questions will seem familiar based off the questionnaire you filled out, but just to start with, if you don't mind to talk about how you were learning English as you grew up, what was the situation for you as a learner?

Amal: It was a bit different because most people my age have parents who speak English. My parents do not know how to speak English, so yeah, it was all about school, only school.

Investigator: Did you go to, uh, international school, or did you go...

Amal: Yeah, from grade 9, I went to an international school.

Investigator: Did you go to a public school before that?

Amal: No.

Investigator: No. But you went to schools throughout, in Egypt?

Amal: Yeah, since grade one, yanni, the English language is the main language of instruction (inaudible).

Investigator: Okay, would um, would you ever have gone to these language schools?

Amal: Yeah, from grade one.

Investigator: Okay, okay, good, thank you. Um, so you're parents don't speak English. Um, anybody else in your family speak English?

Amal: Not anyone who I interact with a lot. Maybe some uncles, something...

Investigator: Okay. So thinking of how you use English on campus, um, are there particular people, whether its friends or administrators, whoever, who you use English with regularly, and others who you don't use English with regularly?

Amal: According to the relationship, um, most professors, I speak English with them, because they speak in English, so that's the way. And um, but with students, uh, I normally speak in Arabic as long as they understand it, like if they're not comfortable with the Arabic --sorry, use English.

Investigator: If you don't know who the student is, but you assume that that person is Egyptian, would you just use Arabic with them?

Amal: Normally, I start with something that is not English, not Arabic, like "Eh?" [laughing] and they would speak so I would know what to do.

Investigator: Okay, so, okay. So, primarily when you are speaking English, it’s because somebody has the job of professor, and so you just speak English. And during, with some friends, maybe some expressions or some, eh, its just about some joke or something about a show that's in English, we would speak in English, but mainly in Arabic.

Investigator: How about um, people who are on staff here, like people who are at the registrar, what would you normally use with them?

Amal: I use Arabic but they sometimes they insist there; they respond by English. So I have to make the next response in English.

Investigator: Even Egyptians will respond in English?
Amal: Yeah. I don't know why is that. No, seriously, when my Dad came with me, uh, vacation, uh, she started speaking English, so I told her "Arabic please".

Investigator: Wow, yeah, its, this English world here. So you usually speak Arabic with your peers. Um, are you in general, are you more comfortable using Arabic than English when you are speaking?

Amal: Well, it's kind of the same, if I had the choice I would use Arabic, but I like English okay.

Investigator: Okay, okay. Good. So, using, so still talking about using, um, English at AUC, do, when you're using, of course we're at an English medium university so the expectation is English in class. Um, but there is the situation where some people in a classroom have, you know, counting study abroads from America or Europe or somewhere, some will have better English some will not have good English. When you speak English in class in response to a question or group work, do you feel subconscious about your English vis-à-vis other Egyptian students?

Amal: I might feel that if its outside of class, but as long as it is inside class, I feel like I'm here to learn so it is okay.

Investigator: Okay, so what is more important is to get your language out so you can learn.

Amal: Yeah, and to practice.

Investigator: How about in class, or outside of class, um, do you ever think that perhaps because... do you ever think that maybe you're in the situation where your language skills are better and you're using English and somebody who might not have your skills as well developed as yours might some give off some sort of weird vibe to you? Some sort of weird feeling because of your use of the English that they might not be able to have?

Amal: [Shrugs, does not understand the question]

Investigator: Like, um, like there is some sort of, I don't want to say jealousy or something, but something, like, some sort of weird feeling.

Amal: Assuming that I know they are uncomfortable, I try to speak in Arabic so that they don't feel that.

Investigator: Okay. So, if you sense that, you switch to Arabic.

Amal: Yeah.

Investigator: Um, do you think that um, with your friends that you usually speak English, or, in Arabic, or some English with, do you ever think, whether it is on campus or off campus that your knowledge of English has ever affected friendships; does it matter to any of your friends?

Amal: The problem here in Egypt is that so many people view English as, um, they would view the speaker as (inaudible). I don't know why is that..

Investigator: So it is a negative, to know English, really?

Amal: Yeah.

Amal: I remember in class, um, here in, we're encouraged to speak in English, but I remember that there were several students that the teacher should say, "You have to speak in English" but they would speak in Arabic because they were afraid, peer pressure, because the others would mock
them and say, "Auntie", "Mommy and Daddy". They make fun of them. So, they don't practice, so they end up really bad.

Investigator: So these are AUC students making fun of other, AUC?
Amal: No, at AUC its not like that. But at school, its more, at school people mock each other because they spoke English, I mean, usually, better than you, what are you talking about?

Investigator: So, perhaps, the mocking was because their English... the people mocking were not as good as English as the other person.
Amal: It could be.

Investigator: Okay, it could be.
Investigator: So, and you alluded to outside the walls of AUC. So when you're outside, um, you uh, indicated that with your family, it's Arabic because they don't really speak English. Are there people outside, uh, that you do normally, outside the AUC, that when you're on the street in Cairo that you might use English? Are there any situations where that might come up?
Amal: Only with friends.

Investigator: Okay, okay. So you would never use English to somebody who you don't know if you're walking around downtown?
Amal: Yeah.

Investigator: You would use Arabic?
Amal: Yeah, because, the probability is that their Arabic is much more...

Investigator: Yes, obviously... Um, then going back to the idea of AUC, does, in your opinion, is the ability of English a very important, if not central aspect of being an AUCian, or having the identity of an AUCian? Is English very important to that identity?
Amal: It is, but that's absurd on many... It's, I know so many people who know how to speak English perfectly, but they don't use it when they don't need it. But there are others who are, it shows from the way they speak that you're not, that's not your culture. That's not how you're raised. You're trying to show off. She's all Arabic and then say, "Oh, its like" [in a high-pitched voice]. I'm like, "Why are you doing that?". Its like they push themselves to fit in, as an AUCian...

Investigator: Okay, so some people are forcing the issue?
Amal: Yeah.

Investigator: Okay, okay...and these could be people who might be...I mean from my point of view I see people who have traveled a lot, others haven't...
Amal: That's okay, it shows that's the way they are, its okay. But some people force themselves to be somebody who they're not.

Investigator: Okay, okay. All right. So, I'll get to my next section here. Um, a concept that I also talk about that you would have seen in the questionnaire is the idea of the ownership of English, whether people who are considered nonnative speakers of English feel like they have the ownership or control of the language the way somebody who is a native has. So, when you speak English, with other Egyptians, don't think of people like me, but just other Egyptians. Um, are you concerned, ideally, with following the rules of English that you would have learned in a textbook, that this is the
grammar of English, etc., etc., or are you just mainly concerned with that,
with everybody understanding what you're saying in English?
Amal: Um, if I get to use grammar correctly, I'll do it. [Laughs]
Investigator: Okay, okay, if you know the grammar, you'll use it. Um, so if, do you
ever find yourself in a situation where you might be using English with
somebody... So normally from previous statements if somebody's English
wasn't so good, you'd probably switch into Arabic.
Amal: Yeah.
Investigator: But, what if, has there been a situation where either somebody wants
practice with you or you were in class so you had to use English and you
might have changed your English a little bit so the other Egyptian could
understand or whatever?
Amal: Maybe, um, simple vocabulary and speak slowly, I don't know. We'd try
to practice...
Investigator: Oh, okay. Um, and how about mixing the languages. So you intentionally
try to do that when you speak?
Amal: No. But, so many people do. Yeah...
Investigator: Okay. Do you think they're thinking about it, or do they just do it
naturally?
Amal: Some, some people it happens spontaneously, and it shows. And its okay,
and I'm fine with those people. But some people, I feel that inside their
mind, "I'm now going to use English"; "Well, in relation to what?
English".
Investigator: Okay. Did you, do you specifically try to keep the, when you speak
English, you only use English when you use Arabic, you just stick to the
Arabic vocabulary?
Amal: Yeah.
Investigator: This is a more, um, abstract idea, but say in Egypt there were to be more
resources available for language study, so more and more Egyptians could
get more English to either work with tourists or work with people who are
coming in, um, and say that the more people here have learned English,
the more that... Ok, so enough people learn English, but their English
reflects the Arabic or the Egyptian characteristics. Say that happened,
would that be something that would bother you, you'd day, "Well, they
ought to really speak the more grammatically proper English", or, or if
there was an Egyptian version of English, would that be okay with you as
long as people were able to understand each other?
Amal: I'm okay with accents, but not "Egyptian English"; I mean, English is
English. But if you have an accent, its okay because, for example, some
people, because we don't have the "p" in Arabic, so, it not like they're
(inaudible). Well, actually its okay, but creating an Egyptian grammar is
not okay.
Investigator: Okay. When you mentioned the "p" it makes me think of when I try to
say the "Ein" [Arabic letter], so we also have our problems. So, um,
another thing, with all of the emphasis you have here on English as well as
before in high school, um, in growing up, uh, did you ever focus so much
on English, that you thought, you know, "I really need to make sure that
either my written or my reading in Arabic or etc., that I need to really go
back and keep that going so I don't have, uh, so my English doesn't ruin
my Arabic." Do you think that?

Amal: Yes, because it's really pathetic how so many people here in Egypt, they
don't know how to speak proper Arabic, neither proper English. They
think something, "You don't have a language", "You don't even have
proper Arabic or proper English".

Investigator: And that's the kind of language that is mixed?

Amal: Yeah.

Investigator: Right. Um, do you consider yourself to have that kind of proper Arabic
speaking it at least...

Amal: Yeah.

Investigator: Of course, growing up with parents who didn't speak English....

Amal: Yeah...

Investigator: And just another way of asking you the same question, which I have
already asked, if you're speaking to a native speaker of English such as
myself, do you ever feel that you are saying your English differently or is
it the same as you would use with anyone? Like, have you, do you notice
that when you speak to native speaker that you might change how you're
saying your English or you might be more concerned about your grammar
or anything like that? Does that come up?

Amal: No, but it, when I speak to you I feel more comfortable to make mistakes
than when I speak to another Egyptian like, maybe his English is better.
Here, you are proficient, but with you comparatively it is not so bad
because you're an English speaker, so it’s okay for you to make mistakes.

Investigator: That's interesting, glad you mentioned that.

Investigator: Okay, another thing is, to, just to finish up, because we were a year away
from the revolution now and everything, I just have been asking a couple
of these questions. First, why do you think so many of the signs, not all of
them of course, but why so many of the signs in Tahrir Square during the
revolution had English only or English and Arabic, um, even if the English
wasn't perfect, but it was English. Why do you think people were using
English on those signs?

Amal: Well I guess they try to do that for the press. For, the media. So it’s
because the news went global so everyone needs some English, yeah.

Investigator: So it was a way to speak to people all over the world? Because Egyptians
knowing the way English is there they probably know that everywhere
there is a lot of English?

Amal: Yeah.

Investigator: Do you think that, of course, we probably couldn't answer this until twenty
to thirty years from now, but do you have any predictions, if any, of how
the political events in this country may effect the role of English or the
place of English?
Amal: Right now, uh, like yesterday uh, I don't know what his name was, but a person in the parliament, what's his name, someone. He said that uh, English should be banned from school for now on because uh, its outside, [laughs] foreign, conservative thing. So I'm not sure what will happen. I think that if its the Muslim Brotherhood who took over, I don't know what will happen.

Investigator: Oh, okay. Did he get any reactions from the parliament, did you hear anybody respond to that?

Amal: No, so many people they go up and say anything and they sit down. But the comments, yanni, on Facebook and other social networks, they're all negative. They're all like, "What? What are you saying?"

Investigator: Okay. If, from my point of view, um, I'm coming from the United States where we are monolingual, very English focused. I am quite envious of how many Egyptians, even cab drivers have very good English, and I wish we wished that we emphasized these skills. We have a big Spanish-speaking neighbor to the south and we don't really learn Spanish when we should. But anyway, hopefully that can change. And, um, I think that's about it...Yeah, I think that is pretty much everything. Do you have any from, the questionnaire or what you were saying just now, do you have any final comments or things that you want to mention about English, how your attitudes or anything or, nothing else, that's fine too.

Amal: Um, no. I feel that people, most of them speak English in order to appear more cool, I'm not cool [referring to herself] but it is just trying to practice, they're doing it for self-improvement, then that's fine. The problem is that so many people are doing it out of...and they think their accent is so good but their grammar is really bad.

Investigator: Okay.

Amal: Yeah, they sound like American, but when they write or they read, they cannot read the lectures or words or something.

Investigator: Okay. So maybe the people doing that don't need English for a job, or something. They're just doing it...

Amal: They want to appear, a higher stature.

Investigator: When, um, when you're, was your motivation behind English, like, for work, or for education, um, well you had to learn English for education, right?

Amal: Yeah.

Investigator: So that was your major motivation, or did you have any other ideas for it?

Amal: I don't know, maybe that's why my parents made sure I go to English school, maybe they knew how they'd, not to have another language, maybe. So that's why they're like, "Learn and do well and go to the AUC." [She laughs].

Investigator: Sometimes, parental pressure, you know, some of the things they didn't do they wanted me to do it, not successfully. Like, playing music and stuff, but... Okay, that's great, um, I really, you covered my major questions...so thank you for your time and that took about 20 minutes. Good, I didn't
want to talk too much of your time, so this is very helpful. Thank you very much.

E-mail Addition: 5 March 2012

Investigator: I was listening over the weekend to our interview, and I was struck by a particular point you made toward the end; you mentioned that you were more comfortable making mistakes in English while speaking to a native English speaker such as myself than with an Egyptian speaker of English. If you have any time in the next few days, would you mind writing a sentence or two as to why you think that may be the case? I do not want you to put much time into this, just a simple explanation if you can.

Amal: Of course! No problem. I feel comfortable making mistakes in front of you because we are not the same. There's no valid comparison. On the other hand, if there is a student who went to the same school I went to (or maybe just similar education system) and goes to the same university and lives in the same city but his/her English is better than me, comparison is valid here. It's like I have no excuse for being less than him/her and so. You cannot say "Which is better, pop/rock music or oriental Arabic music?" It will be just stupid. Maybe compare between two pop/rock bands or oriental Arabian musicians or singers.

When I talk in front of another Egyptian of my same age range, insecurities might show up. I would wonder if I'm "as good as him/her" or "better" or "way below his/her level". I might be concerned about what that person is thinking of my English. There would be peer pressure and a desire to be as good as or even better than that person along with other psychic business going on.

When a foreigner rapes Arabic in front of me, I feel it's alright because he/she's not a native and that's an excuse. And that's what I presume foreigners would think of me when I speak their language, unlike other Egyptians who would rather be judging and evaluating my performance.

If you have any other questions or any other clarifications let me know.

Interview Six – Heba

Investigator: Thank you for your time today. So, I'll be asking questions, that, based on the questionnaire you filled out will probably not be a surprise, but if there's anything that feels a bit too personal, you don't have to answer anything. Um, so, with that being said, if we can just start by, uh, what's your experience growing up and learning English? What was your background in that?

Heba: OK, I actually moved a lot. I grew up, I went to Saudi Arabia, where I attended an American school, where all our teachers were Americans, and actually, I was like, since Kindergarten, since grade G I was there. And, if we spoke any words in Arabic, we had to pay one riyal [laughs]. Even in the breaks. So I got used to speaking in English, as, like whenever I was
outside, especially that in places in the Gulf usually, English is the most
spoken language because there are a lot of nationalities. And I only spoke
Arabic at home. My parents had to like, made us speak Arabic so we
won't forget or something. And I came back here, and it was fine. I lived
here for four years. And then I went to Dubai. I lived in Dubai for nine
years, and this was like, the place I lived in the most. And in Dubai,
English is the first language. And even, and then when I went to
university, I went to the American University in Sharjah, was where I
started studying, and we spoke English. All of our professors or all of our
teachers spoke in English. And, like, we got used to speaking English all
the time, almost all the time as long as we're on campus. And then it
became like more. Like we sort of speaking to each other in English even
though we're all Arabs, but we spoke to each other in English, even if
we're not on campus. You know, if we're just going out or something. I
think part of it is because of the different accents which makes it like...
Especially for Egyptians, the Egyptian accent is usually understood by
everyone in the Arab region, but we don't understand the Gulf region
much because they have a different accent [Note, it seems that she is using
the word "accent" for "dialect". That seems apparent throughout]. Which
makes it easier for us to speak in English, because this is something we all
understand. So, I think, that's like, for me personally, because my parents,
like, stressed on the fact that we have to speak in Arabic at home and stuff.
It's more for me with friends on campus. First of all on campus, only
then, think of ....and when I came to here to the AUC I thought I would be
speaking more in Arabic because most of them are Egyptians, but then
English was the language we used the most. It’s more frequent for us
now. Like even if we start speaking in Arabic we have some English
words in between. So, that's my experience, like, speaking, learning in
English, and like. I, like, the university is different than school because
you spend more hours actually at the university. And, sometimes,
unintentionally I speak in English at home, which makes it frustrating for
my parents because they're like, "You're not all speaking English all the
time. You have to speak in Arabic." I speak to them just like I speak to
my parents. So, it’s Arabic and English in the same language, in the same
sentence.

Investigator: So, uh, the, uh, American curriculum, you had. So in Saudi Arabia when
you were at an American School, that means like, equivalent to American
curriculum.
Heba: Yeah, American curriculum.
Investigator: You said you were in Egypt for four years. Uh, what education were you
getting here?
Heba: I was getting the Egyptian curriculum, but we talked in English.
Investigator: Okay.
Heba: Yeah, that was like, that was the education I got here, but we mostly spoke
in Arabic unless in classes, so, so only in classes. So like between each
other, we spoke in Arabic as well normally.
Investigator: Was it an international school?
Heba: No, it was an Egyptian school actually.
Investigator: Public?
Heba: Not public. It was private; it's a private school, but we got to learn the Egyptian curriculum.
Investigator: Ok.
Heba: Because, initially I was in primary school. Usually, people even here, like, we study, even if it's an international school, it's like, we have some parts of the Egyptians curriculum that we have to take. But the Arabic, the religion and social studies, we have to take, even the Egyptian as well, the Egyptian curriculum one. And then we have the others. And then, we're going to high school, his is, like, either where I go to American, British, the sections, the degree I guess is one of these. I actually got my high school degree in the British part, but I when I started, I started at an American curriculum school.

Investigator: OK. Do you recall, so, so, in Egypt when you were going to school here, it was English in class.
Heba: But outside classes, Arabic.
Investigator: But outside classes, Arabic. So, do you recall students ever trying to use English outside of class with each other?
Heba: Umm, not much, but because I didn't really, like school, for me, was just for going to classes. But I have more friends in the club. Like, in our, it's my swimming team and stuff. So usually, people that try to speak in English we took it in a way that they're trying to look prestigious but its not working. [Laughing] So that's how we usually view that. So we really didn't use English much. But, even now, they, now that's we all went into university now, like, I'm in my fourth year. And all of my friends that I had on my swimming team, as well, it's all unintentional we all went into English universities, so we all speak in English now.

Investigator: Ok, it gets, stuck.
Heba: Yeah [Laughs]
Investigator: So, um, if, do you remember, before we move on to more current things, do you remember when people used English in class when you were in Egyptian school? Um, was there, were there certain students who were better at English and other students who would make fun of their English?
Heba: Yeah. That has always been the case. Actually, um, I think its, its part of the Egyptian culture, that we tend to make fun of everything. So, and we have, even though, when I first, when I lived in Egypt, these four years, we, people kept on making fun of the Egyptian accent they speak in English. They have this like, they say the "Za" and "tha". They have letters they pronounce differently, but when I got to live abroad and I got to interact with lots of different nationalities, it’s almost the case with everyone. It’s not only Egyptians. But, we make it more obvious because we keep making fun of it. That has always been the case, even in school.

Sometime, people make fun of the teachers.

Investigator: Okay
Heba: That has been like, not the normal accent that we were used to.

Investigator: Were there any Egyptians that had a very native sounding accent that would be made fun of for that?

Heba: No, not really.

Investigator: Just, only if people heard Egyptian influences.

Heba: That's interesting. That's very interesting.

Investigator: It is interesting also that, um, no, it's always, you know, native speakers who definitely hear accents. But when non-native speakers hear them too, that's interesting. That means they're very aware...that's good.

Investigator: What were your parents' motivations in speaking, ok, first, do your parents know English? Can they speak English like you can?

Heba: Not like I can. Actually, I, well, I have to select, my Dad has better English than my Mom does. And that's because of the job, I think. Um, plus my Mom is a history teacher. The Egyptian history teacher, so she usually teaches in Arabic. But my Dad is an engineer, and since we lived abroad a lot and he had to be with a lot of multi-national, he had to be working with multi-national companies. So he learned English by practice, I would say. Like, he, and his accent was because it was just like practice. But nowadays, he was asking my help for writing some, like, long emails or something. Like, he, so, they're not, I would not say they're native speakers, because they got their education in Arabic, but they got to learn English by practice. Even my Mom when living in Dubai, had made her have to speak in English, because that's the only way you can get around.

Investigator: Oh, okay. Grocery stores, stuff like that?

Heba: Yeah, stores, any stores, taxi drivers...everything you have to speak in English.

Investigator: They're not, so the people aren't Arab, who would be at the grocery stores?

Heba: No, they're usually actually Asian.

Investigator: Ah, okay.

Heba: Yeah.

Investigator: Was it like that in Saudi Arabia too?

Heba: I don't really recall much in Saudi Arabia, but you don't have, you didn't have the freedom to go out in Saudi Arabia like we do in Dubai. Like my Mom would not really go out alone without my Dad in Saudi Arabic. But in Dubai, it's fine.

Investigator: Okay. Interesting. My wife and I are applying for jobs now, because she's also here. We applied to a few in Saudi Arabia. They make it very clear that there's compounds.

Heba: [Laughing] The compound is different, it's a totally different country.

Investigator: ...totally different? [Laughs]

Heba: Yeah.

Investigator: So what were your, you alluded to this already, but what would you say were your parent's motivations in keeping Arabic at home? Because
sometimes parents might try to use English at home to keep the skills.

Why were your parents insistent on Arabic at home?

Heba: I think that it is partly because, um, see, like, I don't exactly know the reason, but maybe because we have to come back to Egypt every summer vacation. And we have our cousins that we all speak in Arabic to.

Additionally, it is that because of religion. So, our parents has always like, "OK, you go out, have fun, have all types of friends you want to do, but always keep in mind that you have limitations given your religion and culture." So they, they always emphasize that. So even like, people talk about Egyptian nationalism, and its rising only in the revolution, that's is not really true because keeping Arabic at home for example, for us, its what's part of like, us knowing where we actually come from. Knowing our nationality, knowing all of that. Because living abroad, like, and being raised up abroad, it makes it more, um, what I say, like frequent or possible for you to forget about your own country and your own culture. So, yeah. Arabic is part of our culture. It’s not like they, force on us learning fusha, like, the actual Arabic that is written in the Qur'an, for example. No, it’s just our own accent [dialect] as Egyptians, so we use Arabic at home.

Investigator: Okay, okay. So, Egyptian identity is important. Do you, so, this would be a question I would ask a few minutes later but since we're talking about it, I'll just ask now. Do you feel that you're use of English now, or ever, do you feel that infringes on your Egyptian identity?

Heba: No, not at all. I think it’s the opposite. Since I, see, I when I was in university, AUS, University of Sharjah, we, I had to travel with the university to two competitions abroad. One was at the University of Oxford, its a moot court, its like a law competition. So one was at the University of Oxford and one was at Miami. So when we went to the University of Oxford, we were a team of five, and we're like three Egyptians and one Palestinian, so it was fine. But when I was in Miami, I was the only Egyptian, and I was in a team of Indians and Pakistanis, and is the entire competition has no other Egyptians. I was the only Egyptian, I was the only Arab. So, speaking English, makes me, like, makes it more possible for me to tell the people about our own culture, especially since the revolution was happening at the same time that I was in Miami. Like, keeping, knowing English doesn't, like I don't think they're really linked because its given me more, channels of communication to tell people about your culture and your identity. As long as you know you're attached to it, so you can express it to everyone. So I don't think English has any, like, English has any affect on my identity as an Egyptian.

Investigator: Okay. Um, so to get into, the next thing I want to talk about is, um, English use here. Of course, we're at an English medium university. Um, but are there people who you use English, a classification or whoever, a type of people who you use English with all the time here, versus people who you never used English here, that you would use Arabic with only?

Do you, are there dichotomies like that?
Heba: Well, in class, it's usually, we have to all speak in English. There are
certain people as I told you who when I was young, how we viewed
people speaking English as something prestigious. So, these people I have
to speak English to so that they won't go like, "Oh, she doesn't know
English" or "She went to, like, a different..." Some people classify it as
which class you are in, you speak that language. So, some people see it
that way. Um, so these are the people I would speak English to. My
friends, my close friends, we usually speak in Arabic. Sometimes, we
have some sentences in English, like, they're just phrases that we cannot
translate or something, or we're used to. So these are expressions we
would use.

Investigator: OK, so certain ways to express yourself. Um, so you will use English if
you're with somebody who feels the need to use it for their own identity,
or...

Heba: Yeah.

Investigator: OK, but you wouldn't put yourself in that?

Heba: No, I wouldn't put myself in that category.

Investigator: Okay. Um, so would people who work here, the registrar's office, well,
you know, we could say janitors, but most are mainly Arabic only, people
who work here, do you usually try to at least start in Arabic, or...

Heba: It depends, actually. Like, um, because I come from AUS, I saw, like, we
had English was like the language we used with anyone from the
administration, even if they spoke Arabic. But, um, so, I got like used to
it. But, when I got, like, this is my third semester here at AUC. So, when
I started like, some people in the registrar, you would speak to them in
Arabic and they would reply back in Arabic, so that was fine. Some you
would start talking Arabic, they reply back in English, so you have to shift
again to English. When buying food, or something, it's just Arabic.

Because we know these people won't really have the ability to speak in
English all the time. They would understand me if I tell them that I
wanted this sandwich in English. But it confuses, if I know how to speak
Arabic. Even international students, they try to practice their language, by
using it with these people. Because unfortunately, we [AUC students]
don't help them when, if they want to speak to us in Arabic. So they want,
like I, I think this the first international students that I met here, they're
like, "We're trying to speak to people in Arabic to practice our Arabic, but
people usually reply back to in English.

Investigator: And not just on AUC, um, but...

Heba: Yeah, everywhere, downtown. I have a friend, he lives in the dorms in
Zamalek, and just like, the grocery man speaks to us in English. I was like
he's just trying to be friendly. But they are not sure you are trying to learn
Arabic because they don't know you're registered here for an Arabic
course. They're just trying to be helpful. People that live, and work in
such touristic areas, they know a lot of languages. They actually know a
lot of languages, so they do prefer speaking to... they see them as tourists.
They don't see them as people living here studying. So they try to be like
like....

Investigator: Of course, of course. I mean one time, I took fusha a long time ago and
my Arabic is horrible now. Including my Egyptian. I once said "kuvais"
[Egyptian dialect for "good"] to somebody, and they were so impressed,
like wow, you know a word. It’s amazing! I agree with you the
friendliness aspect. OK, very good. Um, let's see, um, when you're, okay.
So we discussed people, so uh, the other thing is on campus here, if you do
not know somebody, um, and you need to instigate or start a conversation,
what language would you start it in if you don't know who that person is?

Heba: I would start in English.

Investigator: Start in English. OK. And maybe that they replied to you in Arabic...

Heba: Yeah, maybe, I think that it's rare to happen that someone would then
reply in Arabic, yeah. I would start in English, because...

Investigator: Yeah, just in case...

Heba: Yes, just in case.

Investigator: Um, when you get out of campus, when you're off campus outside the
walls of this institution, um, are there situations that, a regular kind of
situation that you would find yourself using English outside of here?

Heba: Only with friends maybe. But not, like, not at home. I happened to say
some phrases in English at home or something, but, like, with my cousins,
with my brothers, like, we speak in Arabic.

Investigator: OK.

Heba: Maybe with some friends, but um, not always. I try to use Arabic
as...because I have to use it anyway when I start working here. Um, like,
I'll have to know actually good Arabic. I'll have to write in Arabic. But
um, sometimes, you have to use English...

Investigator: For expressions?

Heba: For expressions, or something, or and yeah. Sometimes, they're actually
using a funny Egyptian language, a funny Egyptian accent, the English
one. Just out having fun, this is for some sort of jokes or something.

Investigator: Do people, if English slips out when you are note here, um, if English
slips out when you are at a restaurant or something, do people respond in
any sort of way, or does it, like, they're shocked, their pleased, they're not
happy?

Heba: Actually, it happened to me one, I was ordering at McDonald's outside
campus, and then when the guy gave me the check, I said "Thank you"
and he was like "Thank you" (okay...). That was the only thing I said; you
usually say "Shoukran" ["Thank you" in Arabic]. So I was "Thank you"; it
just came out of me unintentionally, because I'm used to it. He actually
paused because it's funny.

Investigator: The interesting thing is, with McDonalds, I was with another foreigner
who's got good Egyptian conversational Arabic, not academic Arabic, but
he was even saying when you're in a place where everything is in English,
where do you use the Arabic? It almost seems more logical to say, "Thank
you," in English after you have said you want a hamburger, french
fries...[laughs]

Heba: Actually, its very funny, like, how for example when Egyptians get to, if
we order on the phone, like, and then we go like "I want one sandwich, but
I want a combo, and I want Pepsi, but I want it to be Seven-up." So like,
this is how we say, like, "Pepsi" for us doesn't mean for us "a soda" or "a
fizzy drink". Pepsi means the fizzy drink; Pepsi doesn't not mean the Pepsi
itself, or the coke. So you categorize Miranda, anything under the Pepsi.
Even within the English language, we have our own language.

Investigator: Yes, right. That's a good point. Um, ok, so, a final thing regarding, um,
the AUC and English, does, so you have not spent, you will have
graduated without having been here from freshman year, right? You had
different experiences, so this could be different from your point of view.

Heba: Yes.

Investigator: But in terms of, if there's an identity, AUC identity, what is an AUCian, is
an "English speaker" important, central, not important?
Heba: No, I think "English speaker" is important. As an AUCian, its how people
identify us. Or, we identify ourselves as well.

Investigator: When other people identify you as AUCian, especially focusing in
English-speaking, is that a good or bad connotation? What do you, like
your impression of what other people might think, is that good or bad?
Heba: As "English speaker" I think its good. Yeah. But it, the AUCian, itself
has a lot of other, uh, stereotypes and a lot of other things which
sometimes have negative connotations. But not the English part.

Investigator: It’s something else?
Heba: Yeah, it’s something else.

Investigator: So, okay, when you're in, another thing I am interested in is dynamics of
English use, um, just between people. So when you're in class, again, we
understand "English medium", but when you use English in class, um, are
you, first of all are you compared to your peers, are you confident in your
English, or are you kind of reluctant to use it based on your perceived skill
with the English?

Heba: Personally, um, I'm fine using English in class. And I'm not, like there are
some students here who don't have perfect English or, like, yeah, and I, I
think they don't, don't have any problem with speaking, even with their
accent. After all, they're usually the most people that speak up in class.
But they're usually the ones that came from Egyptians schools that usually
graduated with really high scores. So, I think they already have the
confidence to speak up and say what, uh, they want. Um, and I would
think also people make fun of, in class, you know, we don't at all, like,
make fun of any other colleagues accent or something. They usually say
really good information with regards to the class.

Investigator: Ok, another way to say what you said is "As long as the person's ideas are
important, you're not concerned."

Heba: With accent...
Investigator: Okay, Okay. Did, so you've pretty much already answered this, but I'll ask it anyway. When you, um, you, have you been in situations where you have an advanced skill level compared to the person that you're speaking to, or in class or outside of class. And let's just say you're speaking English. Have you ever been in a situation where you get a kind of weird, uncomfortable vibe, or feeling from that other person, you think maybe it's because my English versus their English.

Heba: No, I have never been in that situation.

Investigator: OK. Um, I guess related to that, that might be a person and disagree with me, its fine, but that might be a person you're speaking Arabic with anyway? Right? So you wouldn't even speak English to that person, or...?

Heba: No, not really. Like whether I wouldn't speak English to that person or if I would speak English?

Investigator: Yeah.

Heba: I've never been in that situation. So, no.

Investigator: Okay.

Heba: I can't, like, recall anything that I would think of as....

Investigator: Okay. And actually, it just came to mind, going back to saying how people would make fun of the Egyptian accent in school, maybe I already asked this...did you ever get the feeling that people were being made fun of, the idea that the person's English was very good...

Heba: Oh, no, that never happened.

Investigator: OK, I think yeah.

Heba: It's just the opposite.

Investigator: Um, and a final thing, and I think I know how you'll answer this, but does your use of English in a classroom or, you know, outside of classroom, do you think that English has an effect on your friendships with other people? The knowledge of it, the use of it. Have you ever thought that before?

Heba: Um, maybe, with some people, but like it depends on the type of friendship you're having. Because some people are just passing, some are just colleagues on campus that I get to, I know we won't have life-long friendships until we die. But I know them on campus, on, um, so if, like, it depends on the person in front of me. I personally wouldn't, um, pick my friends based on who can speak English and who can't. But some people, my close friends, because of the expressions I have to use sometimes, they have to know some English, you know. So, that's, yanni, its just comments, by the environment I lived in, the place, the place I go to school in, so these are usually my close friends. So they happen to speak English, so, um, but I have my cousins, they're not, they don't speak perfect English, and they could, some of them go to Cairo University, and like, they, they... And I have my, my closest cousin, she doesn't speak perfect English at all. And it's fine with me; not just because she is my cousin. If she was just a friend, I would have had her as a friend, not because of her English. It’s not something I judge people on.
Investigator: Okay, okay. Very good. And, actually before we go onto the final section, what kind of things, if just one or two, if you can think of it, seem to be easier for you to express in English than of Arabic?

Heba: Um, I would say, when, when speaking about political science, I am a political science student, when speaking about politics or something and I'm trying to use things I, I got to learn in class, it's very hard to translate in Arabic. So I have to express that English and ask my Dad to translate it. That's like, if we're having a discussion or something. And another thing, let's see, um. I can't think of something else. It's all related to AUC. Because, um, part of ISAAC, which is a youth-run organization. An international one, actually. And we have, part of it at AUC. And, um, I like, I can't translate a lot of things into Arabic. I was just put in a situation where we had to advertise for something in Ein Shams university, and I had to give a presentation to people, and then I started to speaking in English, and everyone was like, yeah, they didn't really say anything; the slides were in English, and I am trying to speak in Arabic, and it was very hard to do. So, but it went well. At the end, like I was able to, to say what I wanted to say, give them the information, but not in the like, there are some terms that you have to use that are, they're probably, they can be translated but I can't do so.

Investigator: Of course. In, um, why would you need to know Arabic after, and I mean, on this face of it a silly question, but why would you need to know to write well in Arabic after you leave here? What would you be doing with Arabic here?

Heba: Because I'm thinking of going to foreign ministry, and if I do so, I have to, I have to go through an exam, and that exam is in Arabic. Like, a very small part of it is in two foreign languages because we have to speak English and something else. And the bulk of the exam, the bulk is in Arabic. So I have to know how to speak and write in Arabic in fusha, not only the Egyptian dialect. And, I've tried practicing that, it was very hard. I was an intern in, um, Arabic newspaper, it's called "Al Mal" its an economics one. And it took me around like a few weeks to write an article, but because its very hard, event to type it because I don't know where the letters are on the keyboard. So, um, that was the hard part. Its hard, but I think because I already have the background of the Arabic language and, I personally use it, its, just needs practice. But, if for other people, because Arabic is a hard language its not an easy language at all. I think English is easier. But, um, for other people to, who don't know after all Arabic, is pretty much hard. Uh, I think I have this on my side that my parents making us speak Arabic all the time, is something good for me in the future.

Investigator: OK, OK. And, um, the, one final thing that just sprang to mind, um. If you're around somebody, well actually, can I do this? OK, I'll actually start here. So the final concept I'm interested in is the ownership of the
English. The idea that a "non-native" speaker owns it, feels like they own it like a native speaker does, which entails a lot of things. Um, and the interesting thing is in Egypt, you see a lot of examples of people who grew up speaking English, so it does challenge the definition of what does nonnative versus native really is, it depends. Um, so when you're speaking with other Egyptians, take me out of the picture, um, people like me out of the picture. Are, is your idea when you're speaking English to, do, are you focusing, you're not focusing, but do you want to be following the rules of grammar, the things that you learn in English textbooks, do you worry about that?

Heba: No, not at all. Because we happen to watch a lot of, eh, movies and TV shows, and all in English, so its usually the more the slang language, and um, as I told you, a lot like with my close friends we use the Egyptian English version which is usually, has a lot of grammar mistakes, but we don't really concentrate on that at all. But sometimes if we're speaking in English, in English, and the one of us like, it slips out of them, that they're speak-- they, they a grammar mistake or something, we just make fun of it. But its just for, between friends and stuff. We don't usually care about grammar, I don't think we do.

Investigator: OK, you mentioned, slang, as in American slang?

Heba: Yes, American slang.

Investigator: So you feel as comfortable using slang? So you would feel as comfortable using slang maybe as a native speaker would, because you have been so exposed to it? Or, do you feel at least as comfortable using it?

Heba: Yeah, it’s fine with me using it. And, um its very, like, its very interesting how you mentioned how, its very hard to categorize yourself as a native speaker because I don't think I have an American accent. But I have English that, like I can understand English very well, I write well in English, and I speak it, like I can understand anyone speaking English. But still I would not categorize myself under a native speaker. So it’s very hard to, even though I understand it. So, it’s very hard to categorize people under it.

Investigator: Absolutely. So, the interesting thing you just mentioned is, you have, when you're speaking with other Egyptians, do you feel that the English you might be using with other Egyptians could be different than what we're speaking right now? Like do you think the mix of American slang and Egyptian influences, it might be different?

Heba: Yeah.

Investigator: OK, OK. So, you do own it...[Laughs] That's what my research would say. Yeah, but, so, and the idea "comprehension", so "precision" versus "comprehension". What would matter most to you?

Heba: Um, I'm not sure, um, probably comprehension.

Investigator: Yeah. So again if somebody make a mistake, it doesn't matter?

Heba: It doesn't matter.

Investigator: Have you ever, you mentioned how you may, you know, you kind of tease somebody if they make a grammatical mistake. Do you ever get to, like,
have you ever had a relationship with somebody, either at your level at
English or somebody below you in English in which you would correct
them, but it was appreciated, or they wanted it, or they didn't like it
because you corrected them?

Heba: Yeah, we would usually make fun or tease the person who had a good
English, and it just slipped out of him, he's just not concentrating or
something. But people who actually, like, who don't have a good English
in the first place, we wouldn't do so because it would be offensive. It
wouldn't really be nice if we make fun of them, especially that this person
probably knows they have some problem with the accent, so it's not nice to
make them even less confident. We wouldn't do that. Some people would
like, I have a friend who's a journalism major. She always, always correct
anyone's grammar mistake; she enjoys it. She is a journalism major, so
she does it, and we have gotten used to it. But its fine with us, but if there
is a newcomer coming into the group, we wouldn't do it and [friend's
name] would try not to do it. But we would just tell him "That's how she
is."

Investigator: But this person's Arabic, you would say her spoken Arabic is fine?
Heba: Yes, her Arabic is really good. She would usually speak Arabic with us,
like, and, if we're out, off campus, out of class we just use Arabic.

Investigator: OK, very good. So I will, let me just see how, oh good. This is good. So,
when, I consider myself very lucky to have been here because I was here
during the revolution and it was great, eh scary at certain times. But,
otherwise it was great to be here and also to do this research, because I
think the revolution will affect everything to a certain extent. The first
question I have is, so you were in Miami when all of this happened?
Heba: Yes, I was in Miami since the 26th of January. Actually, I wasn't in
Egypt, I was from Dubai to Miami. I was in Dubai, and I went from
Dubai to Miami, and then I came to Egypt on the third of February.

Investigator: Okay. So did you participate in Tahrir at all?
Heba: I went to Tahrir once. Before, the day before Mubarak stepped down, the
10th of February. And that's because my Mom wouldn't let me go, it was
very scary. My brother managed to go and not tell her, but I couldn't do
so.

Investigator: So why do you think so many of the signs had either Arabic and English,
if not just English behind them. What was the reason behind that?
Heba: On the signs?

Investigator: Signs, yes, yes.
Heba: See, I would, like, as an AUCian, like being more academic and stuff, I
would say that people that use English strive to, like, reach a larger
audience, and that's probably would be the case because English is the,
like, most spoken, like Chinese is more spoken because of the Chinese
people, but English is spoken by more nonnative speakers. Um, that
probably would be the reason, but, um, maybe because people like
AUCians and AUCians participated in this, and English is the language we
use. We're more comfortable using English. So, maybe that's why...And
Arabic of course, we use Arabic because we're an Arab country, and some people don't speak English or don't ace English to write a sign in English so they would write it in Arabic. And you would actually find, in Arabic, fusha and Egyptian, and then in English. These are the three signs you would find that. It's different, because when you write in the Egyptian Arabic, its different than the fusha.

Investigator: Like writing "mish" or something like that. Heba: Yeah, it's Egyptian. Investigator: Yeah, I saw a sign for a furniture, or some sort of housing development, "Mish bas bayt" ["Not just a home"], or something like that. It's very colloquial, right? Heba: Yeah, lots of billboards are in colloquial. Like in Arabic. We have a very influential, I would say, like living in different places and getting to see a lot of different advertisements used by Egyptians and multinational companies. In Egypt, they really do it well. And that's why they use the Egyptian dialect. Because, let's face it, we are in a location where most people are ignorant, so this is how we can meet them.

Investigator: OK, so that's a very interesting answer, so it’s about getting out to the media but also a comfort level with English. The final thing is, of course, 20 or 30 years from now this would be an easier question to try to answer, but do you have any suspicions as to what the affect of the revolution on how English will be used in Egypt? Any idea, would it have an effect on English, or is, would the political landscape possibly change the way language is used here?

Heba: Um, I'm not sure about that, uh, English would be used, um, because of the revolution? But I see that in the media, Arabic is used more, even um, even with some phrases in English, actually. Some English phrase are used with, eh, interview media, by the interviewer or the interviewee. They use some, like English words or something. Sometimes, they do interview AUC professors or issues or something. And uh, usually the interviewer themselves are, they speak English so they would put some words in English, or... But I, like, it has always been the case, like, its not something new because of the revolution. But, I think that the probably even though I disagree, I completely disagree with people that say that Egyptian nationalism has arrived because of the revolution, it has always been there. But, Arabic, like, its probably increased or something. Maybe, its increased because people came under one thing, like they all wanted one goal. But, um, maybe their use of Arabic would be more because people want to get attached to Egypt, or they feel more attached to Egypt now. But, as well, they want, people still want to, their voices to be heard, especially with now, like people not really liking the government and stuff. They want their voices to be heard so they're using English again. So I think there will still be the same categories, like the educated people would be using English when they can to, to express their message. The uneducated people, actually the educated people will be using English maybe because they are more comfortable with it? The uneducated people
would try to use English to get their message through, and they would still be using Arabic because that would be what they're comfortable with. It will remain the same.

Investigator: Remain the same. Very good. That's great. One question, we're about done here. You've given me a lot of information. The one, one thing is, that I forgot to ask is, did you ever feel... So you've mentioned that you need to improve your written, etc. Um, did you ever feel like you've used so much English that, you reacted to that and said, "If I'm so good at English or if I use it so much, I really need to come back to Arabic, like the written or the reading of the Arabic."? Like, have you ever had that thought?

Heba: Yes, yes, definitely. Actually, I had thought and sort of reading uh, Arabic novels. So, to, make sure, because I used to read, even if its written in Arabic, I would read the translated one. And that, my parents used with me when I was young to make my English stronger. They were trying to make me better in English. And then, it’s kind of far-fetched, because now I need to do the same thing with Arabic, because I want to use Arabic. As well, so I, I started reading Arabic novels.

Investigator: In Arabic?

Heba: In Arabic.

Investigator: Well, its interesting, the translated novels because you get Arabic culture, but you get in in the second language.

Heba: In the second language.

Investigator: That's very good, very good. That's a good idea. That's actually a good idea in terms of, because identity, and culture, that's very important stuff to know. Well, um, I think we're uh, yeah. That's... And I guess related to that too, when you were growing up were you happy with the Arabic, like, where you went to school, did you get any Arabic education you were happy with?

Heba: No, because it’s more complicated than what you use at home. Its fusha, its very hard, its very hard grammar, and it wasn't really easy. So, I wouldn't like it. I usually liked the easy things. But, uh, no, I didn't really enjoy learning Arabic when I was at school.

Investigator: Okay, well as a student trying to learn it, its tough. So I feel that pain. So very good, you're the longest interview, but that's good, that's very good.
biggest, um, when I think of, uh, when I'm going to be using English, it 8  usually has to do with what I'll be studying.
9  Investor: OK. So, you went to international schools?
10 Ahmed: Not, not international, but the, language instruction was, um, uh, I mean 11  you take the sciences... I mean not in a high school [not meaning grades 9 12 - 12, but instead in reputation], I was in a very regular school, not like, you 13  know, the more, um, like, the high-end, you know. But they were still, I 14  mean, but they would still teach you, um, I mean you take history, 15  geography, Arabic, Religion, all these in Arabic. But you take math, 16  science, all of these subjects in English. Which kind of, you know, 17  reinforced the idea that the modern subjects had to be in a modern 18  language. But then, when I went to high school, it was in the British 19  system.
20  Investor: OK, is that the IGSCE, ok? I'm learning more about this. So at home, you 21  never spoke English?
22 Ahmed: No.
23  Investor: Did your parents know any English?
24 Ahmed: Not really. I mean, the basics.
25  Investor: Oh, okay. So, um, on campus, uh, when you're here, um, do you ever give 26  thought to who you might always use English with versus who you never 27  use English with? Who you might you use English with more than others? 28  How would you classify or categorize those people?
29 Ahmed: Um, I think people, um, from the same major as I'm in, the humanities, the 30  social science, I think they tend to use English more, because, um, 31  everything they learn is in English and that the content that they know. 32  Um, but for example, talk to, you know, like engineering students, they 33  rarely use English. And I think that also girls tend to use it more than, um, 34  guys do. I mean, um, and that goes for French as well. I have a lot of 35  friends who attended French school and, um, the guys don't want to, they 36  rarely use French but the girls use French. But, uh, I don't know. I mean I 37  do think a lot of; I mean, a lot of it also has to do with, I say, class, their 38  social background. Some people might think you're, um, being 39  pretentious or your being... I mean not maybe not in AUC specifically, 40  but um a lot of people might think you are showing off if you use a 41  different language. That kind of...
42  Investor: So in Egypt, obviously this is an English language medium university, but 43  within AUC, do you think, you pretty much already answered this, but it 44  does not seem so much as pretentious or showing off if you're using 45  English with your friends or...
46 Ahmed: Not within my major, or, perhaps in other circles. And pretty much 47  except, I think, when you're a freshman its more obvious. But, but then a 48  lot of people who come in here saying, "Oh you know people use English 49  all the time", you know they don't like it. I think after three years, they 50  tend to see past that. Even though they themselves are not very 51  comfortable using the language, they'll tolerate it. Where if I'm on another
campus, people are not as, they'll point it out all the time. But people here
don't, really don't.

Investigator: So, those peop...so its interesting that you mentioned class. So, among
your friends, do you use mainly English-speaking, or do you use Arabic?

Ahmed: I would say Arabic. I mean, obviously its Egyptian Arabic. But, um, I
think that is kind of, the main language and you inter-like, uh, different
expressions, or, in English, kind of the main structure is always in Arabic
for all of us, like how we think. Um, it also depends what you want to
say. I think if you're talking, um, mainly discussing Egyptian politics, its
very awkward in English. But if you're discussing, you know, I don't
know, its very hard to talk about it in Arabic, you know the terms you
don't know. So if you're talking more, you know, intellectual, or more you
know, whatever, it’s mainly in English.

Investigator: Maybe that goes back to the fact that in school you always used English?

Ahmed: Yes, we speak the language with, um, this kind of knowledge.

Investigator: How about with, um, you know, staff and faculty at AUC? What do you,
by in large what language would you use in the registrar's office or with a
professor who's Egyptian?

Ahmed: Um, Arabic, usually.

Investigator: Arabic.

Ahmed: But then again I mean I'm kind of conscious about this issue a little bit. I
mean, I make it a point to use Arabic even when I, like people, um...when
I'm in the administration, and I talk to them in Arabic, they talk to you in
English, which I don't like very much. I always try to kind of make it
Arabic again. But I think, uh, with professors, um, usually I mix, I code-
switch a lot.

Investigator: If you do not know, if you're approaching somebody who you know is an
AUCian, students, but, or, yeah, yeah, let's just say its a student and you're
not quite sure, you, being here long enough you know, you can't take for
granted people's language skills one way or the other. What language
would you usually speak to them, and if you don't know who they are and
am instigating some sort of conversation?

Ahmed: Um, I think it has to do with, well it would have to do with the person. I
mean, I don't, I mean I never want to be, you know judge people based on,
who know, but you do unfortunately. And I feel like, um, if they, just the
way they are, you kind of guess what kind of education they've had. With
experience, when you've been raised here you kind of know which people
are more, will be more tolerant of that. And gender does make a big
difference, I think. I tend to use, um, English, um, I think with like girls
more than guys. If you're like with a bunch of guys they tend to think
you're...

Investigator: So, before you were talking about gender, you were referring again to
class.

Ahmed: Yeah.

Investigator: So, and I don't mean to put words in your mouth here, but maybe if you
perceive someone to be of a higher class, you would use English...?
Ahmed: I might tend to use English more.
Investigator: And then if they're not in that high class, you might use Arabi...
Ahmed: Arabic.
Investigator: And going back to gender, it's interesting. I was sitting on the bus yesterday going back home. And the woman sitting next to me was using French and English, and she was talking with a guy across the aisle, it was very clear she was leading the linguistic, like she was switching and he would follow. I found that to be very interesting, yeah. OK, so, very good. Do you, when it comes to speaking in general, English versus Arabic, is there one you feel more comfortable with speaking in general?
Ahmed: Um, it depends on what I'm saying. I mean, I think, um, it's easier to, um, communicate in Arabic, um, when it comes to everyday things. And um, so, I don't know, like a lot of expressions you just use in everyday life, you use Arabic because obviously of just where we are. But when it comes to, um, as I said before, like if you're going to talk about, um, more, um, anything to do with usually your education, uh, not just you're education, but like, you know, politics, or, you know, you then switch to English. But overall, I think the most comfortable with the Egyptian.
Investigator: So even if you're talking about what happened in January 2011, then you might go back into English?
Ahmed: Yeah.
Investigator: Oh, okay. So, thinking about using, um, English in class, of course, the requirement is English in class here. Um, when you use English in class, um, well, are you, first of all are you confident of using English in class? Of course, again we understand that's what we're supposed to do here, but do you feel confident here, or do you feel reluctant to use it? You know, based on who you're sitting around, with who's in the class. Do you have any thoughts about that?
Ahmed: No, I'm very comfortable using it. I don't really, uh, I don't think it, especially if you're amongst Egyptians. I think the way we're raised here; knowing a foreign language, um, is um, an indicator of class, of status, um, so a lot of people tend to perceive you in a more positive way if you speak better English or better French. Um, better English. Um, so I don't think about it very much. I've actually would be more self-conscious if we had the discussion in Arabic, which is surprising because I'm not used to, to using this language for this particular, in this context. And other, you know situations I'd be more, I can use, if I travel or if I am among people who don't speak Arabic, its very awkward using English in a lot of situations. But in classroom settings, English is, I'm just used to it.
Investigator: OK, so, do you travel outside of Egypt?
Ahmed: Yeah, not a lot, but yeah.
Investigator: So, maybe if you had to use English outside, its sounded like from what you were saying that if you're using it for these everyday kinds of conversations because your out of an Arabic area that you might feel more uncomfortable? Am I correct?
Ahmed: Yeah.
Investigator: OK, good. OK, um, do you, so, vis-à-vis your peers in general, do you feel like you're stronger than them, or the same, or when it comes to your use of English?

Ahmed: Um, I'm kind of equal. My school peers definitely, I mean they, their English isn't very good. But the people that go to AUC, its more equal; its some kind of thing people don't usually go below to go here. Especially, again, in my discipline, because, uh, its very difficult to discuss these things if you don't have the English.

Investigator: Do you ever feel in class that you know that even though you said pretty much your impressions that people have an equal grasp of English? Do you ever, especially when you started and you may have been in more diverse classes, did you ever feel like your English use was intimidating to others in the class? Did you ever get vibes, strange feelings?

Ahmed: Yeah, um, it, I guess um, especially if you're one of the freshman, um, that was more reassuring. I did a summer abroad, and over there you don't have that kind of an advantage, obviously, everyone speaks English, or whatever language, you know everyone whether an American or an international student, so, you don't really have that advantage. But here, when you um, I mean I'd like in an ideal world, it wouldn't be an advantage. But over here I think when you're um, people do tend to perceive you in a more positive way, so it, it does, yes.

Investigator: So I think to segue into leaving the safe walls of AUC and thinking about Egypt more in general, um. OK, um, in Egypt more in general, um, what kind of situation do you use English at that point, uh, or at all when you're outside of AUC, are there general kinds of situations where English is spoken or people who you speak English with, or is that not the case?

Ahmed: I think. Could you be a little bit more specific?

Investigator: Sure, yeah, I mean when you're out downtown or anywhere in general, do you ever find situations that you would regularly use English in?

Ahmed: Um, it depends on who I'm with. Um, I supposed if your in a place that most people look like they would be using English, you would also use it, that kind of thing. Um, another thing is that the person coming to you, he asks you a question in a certain language, its very difficult for you to, uh, answer in another language. So, it's, if I have someone, um, questioning me in Arabic even if they're not very good in Arabic, I tend to answer in Arabic. So, I, I mean I can't think of a specific situation, but maybe if you're in a place where the quote-unquote "elite" go or whatever. I sometimes its there, like people, its just enormous, so people, you say something, and people still use Arabic obviously, but if you say something that's in, I think you'll feel more self-conscious saying things in Arabic, that um, that aren't considered... I mean, if you are in this circle, then its the norm to say certain things in English. Well not the norm, but this is how they would say it, and it is also what you would also say it. If the statement was in Arabic, people would ask "Why are you using it."

Investigator: OK, so that might, so when you say we're the elite, that could be a nice restaurant or a club, or something like that?
Ahmed: Yeah.

Investigator: Do you ever think that your, I mean did you find yourself where you use English outside AUC, and you're saying that there's this perception that it can be good to be an English speaker; has the perception of being an English speaker, being higher or something, has that ever benefited you outside the walls of AUC?

Ahmed: Yeah, I think, I still find it hard to recall something specific, but it helps you with, um, it, people think uh, of you as belonging to a higher class. Um, so if you're in a restaurant or a club, as you said, and maybe you can't convince you to let you in, if they hear you talking in a different language, they'll probably perceive you better. They'll probably think, oh you know, you belong here because you belong to this social class and, you know, maybe you have friends in there, and blah, blah, blah. You know its just a simple, um, it doesn't matter what you're dressed like, or, it makes, I mean it doesn't make all the difference, but sometimes, you know, people, um, they're surprised when they hear you speak a different language. They think, "Oh we misjudged you, you're better".

Investigator: OK, um, finally going back to the idea of AUC, being an AUCian, do you find, if you were to write a paragraph on "What is an AUCian", "What is their identity?", is English a very important, if not central aspect of that? Or, is that not as important?

Ahmed: It is important, I think. I'd like to say that it isn't. I mean I don't know what the "AUC identity" is, I don't think we don't have such strong connections. But, um, yeah, I think it is, um, I think people who um don't speak very good English, or people who don't, you know, they're uh, like the people who uh, they're a lot of students who come from outside Cairo, and, uh, their English is noticeably, I don't know what the word is, less fluent, less whatever. I think they tend to feel a little bit, um, outside. Because, um, the, you know, language kind of creates a culture, so there's no, um, so they can't relate, um, to others, um, in certain aspects because they can't really be, uh, part of, uh, that culture. Um, so it is, I think it is kind of not being all supportive thing, but its pretty much...

Investigator: OK, um, so I guess the final section of my work that I am concerned with is this idea of ownership. There is a section of the questionnaire about ownership of English. Meaning, you know, if a "nonnative" speaker feels like they own it. I think the particularly interesting thing, um, about this is when you ask students here growing up speaking English for school, I do think it challenges what is a "nonnative" versus a "native" speaker.

Ahmed: Because people are almost like native.

Investigator: Yeah, I mean for instance, if I met you in New York City or something, I'd swear that you're Arab American, you grew up here. I would not necessarily think, "Oh, you grew up in Egypt and came here". Um, when you're speaking English with your friends, um, maybe not even so much subconsciously, or consciously, but, are you concerned with following grammatical rules as the textbooks that you grew up with presented to
you? Do you and your friends really follow the standard English that, um, you know, you would see in a book?

Ahmed: Um, I think we actually, the people who we say speak better English follow those rules. So, they're, um, I think they're kind of, we perceive people who, um, especially um, on mediums such as, uh, Twitter, Facebook, and the blogosphere. If you write um, you know, if you're not writing, you know, proper punctuation, without proper, you know, not using language properly, I think you're perceived as being less educated. Or maybe less intelligent, because you know, we know you went school that was very expensive, but whatever, but you're less intelligent if you can't really use the language properly. Um, so not everyone uses language that way, but I think people want to be perceived as being more educated and more, um, intelligent, you know. Uh, they didn't want to be writers and you know, they um, I think either they're, the language they're most comfortable using is English, so they kind of, um, they try to use English as properly as they can. They don't try to, like, add to the language or, I guess, though, we do add to the language because um, we borrow from Arabic a lot and um, we make it, like, Egyptian, and not the purely Egyptian culture. But, its strange because it is Egyptian culture, I suppose if the people, uh, who created it are Egyptian, but because it is in English, I feel like its like its a strange subculture of Egyptian culture that is like Egyptian culture, but in English. Like literature, um, like magazines, and uh, all these things. I mean they're geared towards Egyptians and written by Egyptians, but they're all in in English. So discussing things that are central to Egyptians in newspapers, all these, so they're, they, you know in that respect we do kind of, but I don't feel like, um, I don't know about ownership, I don't know if they, they like change the language. They certainly feel comfortable enough they think of it as their own, they don't think of it as using another person's language.

Investigator: The way you're speaking with me now, I mean when you are with your friends, maybe with code switching, like how, is the way you're speaking English to me the same way you would be using your English with your friends? Does it seem pretty much the same to you?

Ahmed: Um, yeah.

Investigator: Except, maybe you'd be using more Arabic?

Ahmed: Yes, but this is kind of an interview setting, and its more, you know, but yeah, I don't use, you try to follow, for me at least, I try to follow the...but its the same thing in Arabic. Not the Egyptian, there's no standard Egyptian Arabic. But, I don't know. Its more, um, I think its a form of tribute, you know, kind of follow the rules.

Investigator: OK, so if, I mean in a situation where say more resources opened up for more, I mean a lot of Egyptians of course grew up having some English in school of course, but if there were a lot more resources and more Egyptians could take English more seriously, um, but that English, you have more Egyptians, they get a little bit more in English, and say that, if the situation was that the English that was being learned was being
Egyptianized more, maybe some of the grammar would reflect Arabic, spoken Arabic and stuff. It sounds like you might not think that's as a good of a thing to happen, or would it matter to you?

Ahmed: It's not a bad thing or a good thing. I mean, its not, I mean there, I don't think we're, um, at that state. I mean you have, we don't have something, like you have like South African English or Indian English, you don't have that here. So, because the people, there are a lot of people that use English. That's, you know. They're not, I mean they're a minority, but um, there are a lot of them that could be studying, but um, most of them use English because they were are schools who, it hasn't reached yet, I think, it hasn't reached the level, it reached like mainstream, um, so that people actually change the language, so people bend rules. So they don't pick up the language from other, um, you know, like, if they, they learned it in school, so uh, its not like, you know you picking up the language and therefore then forming your own, like how different groups in the US, um, like they, they speak differently than, like the main, like, standard. But that's because, you know, they're immersed in it, unlike here.

Investigator: That's a good point, the idea of immersion creating a new, fluency, a fluency of different, like Ebonics in the United States. It's a very good point. Um, another interesting thing I fund interesting is your, obviously you've had to use English intensively here in a country that's Arabic speaking. Did you ever feel that there's a reaction in your mind, that using so much English, I ought to really go back to my Arabic and learn it and be strong in it, written and spoken, or?

Ahmed: I have written and article about this in Arabic, and um, and papers, and its because its um, and its not just me. I think for a lot of people kind of, um, get to this point where, I think in my sophomore year, where it, you know, you kind of question, you know, which language are you really most comfortable with and what are the implications of using this language versus your own. And why do you feel that you can say this better in English, even though you know the terms in Arabic. So there is this kind of this identity crisis that comes along when you, you um, growing up. I mean if you, if you, kind of acquire the language when you're an adult it doesn't affect you, but I think growing up it can be, you know, kind of confuse you at least. Um, when you're faced with, um, I mean I, most of the people I interact with before I came to AUC, would definitely not speak as much English as they did here. But, um, after a while when you use English for a very long time, you feel like, um, you're just kind of forsaking something. I don't know, you know, it's difficult, there's this kind of cultural, um, like this loss of identity.

Investigator: OK, so English can infringe on, it sounds like you're saying that you're, that English has infringed on your identity or has the ability to if you don't do something about it?

Ahmed: Maybe. I mean, not everyone feels that way. Like, I can, you know, be an Egyptian in whatever language I choose, but it does create a divide between you and whatever mainstream is.
Investigator: OK, good. One more question just around ownership and then we'll get into a couple more, and then we'll be done; in terms of when, maybe if you're speaking English and maybe, you haven't been in this situation, but you're speaking English with someone with skills below you but they want to do this in English, maybe practice or whatever. Do you adjust, how, if at all, how do you adjust your English so they can understand, or does that…

Ahmed: Yeah, I think you use it more, I think more, vocab simplified, uh, or you just talk in Arabic. They will respond in English, but I can make the conversation, if they're Egyptians, but I think if they're not Egyptian, of course you speak English to them. But there are people who, um, their second language is English, you know, maybe they're Portuguese. So they, you know I don't speak their language, I have to speak in English and we use this kind of pidgin, this simplified form. So, yeah, I think you do, have to not use, the same way you would in Arabic also, you know. You talk to people from disparate backgrounds, you know, you are going to use certain words and not others, maybe change the register.

Investigator: Very good. Final thing is because of the revolution and all of the changes, um, just a couple of questions about how English fits in that or doesn't. Um, the first thing is, with all of the signs that were in English or English and Arabic, or English, fusha, and dialect, you know, why do you think English is being used on signs during the, the, a year a go or a little over a year ago?

Ahmed: Um, I think to get the foreign media's attention. I mean, I think that's the most, but also because a lot of people, when they talk and they're discussing these ideals that they've heard about in, usually in English, you know "democracy", "equality", whatnot. Its, um, it depends what, again, what paths they're from, or you know, how their education was, to be more accurate. But, um, I mean, they use um, they use values that you want to, uh, implement in your country, um. I think there's a tradition of using of, um, I don't know how to say this, but they're not, the terms aren't very, um, they're not as effective in Arabic for some reason. You don't have that same, like the wording or the word "secularism", for example. In English, um, they have the same meaning; I mean you can't really, um. In Arabic there is not the same tradition, I think connected to the history, like how Europe was, and how, you know, things here were, and so, the word has a different association. So I find that a lot of Egyptians, like, call for a secular country, and they talk about it and, but in Arabic, they don't really, they never use the word, they never talk a lot, they never... So that's the different, um, I mean, "democracy" comes with perceived kind of with the Western values.

Investigator: So, "democracy", "secularism", these words have, these things happened in the West due to historical reasons within the West, and then it comes here and these are these Western terms and the history is different, right?

Ahmed: Yeah, you're used to hearing about them through, um, through Western culture so that's, that's why, you know, when you say "human rights",

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you'll find a lot of articles written, you know, by, um, like Egyptian
newspapers or, news agencies that cater to Egyptians, um, the language is
different, though. They talk about human rights, they talk about these
kind of things, the word is stronger, you know, there's a stronger, uh,
attribute behind it. When you use hoquq insan ["human rights" in Arabic],
its not as, people, there's no culture, um, you know, it doesn't mean
anything to a lot of people, "What are...'", so they'll talk about in English.

Investigator: When you were saying the "strong", that means when you read it in an
English article, its stronger than if you read it in the Arabic.

Ahmed: Yeah.

Investigator: OK, and the final thing, I mean, this is a question that will take decades to
really know, but do you have, with the political events happening in
Egypt, do you have any opinions, or, that it could affect English, the place
of English in Egypt, the, what's politically happening? Or do you think
its, English, will be what it's going to be here, regardless?

Ahmed: Um, I think we can't yet break the hegemony that you know the elite have,
or whatever, can't really break that. Um, I can't see in the, uh, much sort
term or, I don't know about the definite future but I don't think that will be
happening anytime soon. What I do think is, is happening, and visibly,
um, a year or more after the revolution is that more people, I think, are
using, um, are using Arabic, um, because they have to discuss politics. If
you, my news feed on Facebook is full of the Arabic, you know, and they
actually, they use the Arabic script, they don't use the Latin script. Which
is a big deal because um, I talked about this before the revolution with a
lot of my friends, and, you know, they found it was really alien, foreign,
not to use he internet, to use the Arabic. But now everyone is using that,
because they are following the news, which is primarily in Arabic. So
they're kind of being connected to a culture that is in Arabic, whereas
before you couldn't really, um, get them, this class, I think that you can't
really, no satisfactory way to express yourself, or um, in Arabic because
you're not allowed, the culture doesn't allow it, politically at least. But it
does talk, and also because if we have, um more freedoms, then, uh, but
this is a big "if". Uh, I mean if we have more freedoms and we have more
intellectual debate, um, a lot of it will be in Arabic because, um, where as
before your main audience was, you know, just the educated, or you know,
you wanted to write a book so you come here and give a lecture at AUC,
but now you, you're on TV, they're debating. So you're trying to reach a
wider audience, so you're going to more, um, kind of use terms and
concepts, and even topics that we're not used to talking about in Arabic, to
talking about them in Arabic. I think that's going to have to happen
because you are going to have to reach a wider audience. You're no
longer just stick in that little framework.

Investigator: That sounds like a great development in my opinion.

Ahmed: I know, I hope it continues.

Investigator: Well, you have given a great amount of information here, so thank you
very much.