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Code-Switching and Code-Mixing Among Bilinguals: A Socio-Pragmat Study

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ABSTRACT

The subject research is an exhaustive study of the practice of code-switching and code-mixing among bilinguals in the context of the Pakistan Defense Forces… The frequency of mixing of codes is carried out using the Gumperz' (1982) model of metaphorical and conversational code-switching in which each function of context-based conversational code-switching is mentioned with its respective proportion. The manipulation or purpose of such code-mixing is also discussed using the conversational code-switching model, each function is thoroughly elaborated along with its implications in a social context. The findings of the proportion or frequency do not equally match that of the findings of Gumperz. The data analysis of the subject research shows the proportion of this is a function only 3%, which is less than all other five functions of conversational code-switching due to certain reasons.

| **KEYWORDS** | Bilingualism, Code-Switching, Borrowing, Multilingualism, Socio-Pragmatic |

Introduction

In communication, the term "code" is a process of converting a chunk of information such as a word, sentence, or phrase into another form by a process of encoding(*Code | Definition & Facts | Britannica*, n.d.). It is a process usually used to convey a chunk of information implicitly from a sender to a certain receiver (Mesthrie, 2001). It is a fundamental concept in the study of semiotics, (Bally & Sechehaye, 1990) enumerated that a sign or code only gets meaning when it is incorporated about sender and receiver. He believes in the arbitrary relation between signified and signifier. Hence to interpret signs, a set of familiarity and conventions is required to communicate meaningfully(Salzmann & Trask, 2000). It is a relatively an impartial concept of linguistic diversity, it could be a language, accent, or dialect. According to (Romaine, 1995), it is used in a general sense or as a variety of the same language as she says "I will use the term 'code' here in a general sense to refer not only to a different language but also to varieties of the same language as well as styles within a language." Few pieces of research clarify this term in their definition of 'code'. Ingemann & Crystal (1998) proclaims that in a broad sense, it is "A set of conventions for converting one signaling system into another". Notions such as 'encoding' and 'decoding' from time to time come across in linguistics in phonetics, but the interpretation of language as 'code' cannot be figured out greatly within these subjects. Many linguists and Sociolinguists have given definitions of the term 'code' in a more constrained way. Such as sometimes 'codes' are defined in terms of the reciprocal ability to understand shared meanings as the language of a certain group of professionals. One of the most acknowledged uses of this term propounded in

the theory of 'communication codes' proposed by an English Sociologist (DeCapua & Wintergerst, 2016). His distinction between restricted and elaborated codes was part of a social system theory of nature, especially concerned with the varieties of meanings that people communicate using codes. The term code-mixing is widely talked about and practised in applied linguistics and various sub-disciplines such as sociolinguistics, pragmatics, psycholinguistics, etc. Research on the Linguistics and language behaviour abstracts database shows about 1800 articles and research papers published in 2005 on the topic of code-switching and mixing. However, despite this ubiquity, linguists do not seem to share a definition of the term. It is probably anticipation given by the various concerns of linguists such as psycholinguists, sociolinguists, philosophers, and anthropologists, etc. It is a similar phenomenon to code-switching which is an entire shift of language or style from one language to another. This shift may vary from one language and also the style of a language into another for various reasons. Liu (2006), says that "definitions of codes-mixing vary". Certainly, the definition of code-mixing varies from one to another sociolinguist. It is quite clear that a person who is mixing codes from language to language is a competent bilingual or a multilingual speaker. Heller (1988), defines code-switching as "the use of more than one language in the course of a single communicative episode." CS/CM is a widespread phenomenon and a linguistic feature practiced among bilinguals and multilingual societies. Fishman (1986), sees it as an individual's linguistic choice in cognizance with the appropriateness of conversational context which can be practiced through code-switching and code-mixing. Maschler (1998), states code-mixing as "using two languages so that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern." This hypothesis of code-mixing affirms that when a new code constitutes a result of code-mixing between two or more languages, it has the same surface and deep structural characteristics pertinent to that incorporated languages. Code-mixing, primarily, is the partial mixing of words from the second language (L2) into the mother language (L1). It also includes the mixing of words and varieties of two or more languages in a single discourse. In a general sense, it is the hybridization of languages and language varieties in communication, whereas code-switching is the alternate use or complete shift of one language into another in conversation. It is the sliding from one language to another by keeping the conversational context the same in oral or written text. This phenomenon provides insights into the socio-cultural prestige of language and its usage through the variation of linguistic choices by the people. The mixing or hybridization of languages and their features cannot be termed as a mere linguistic modification; it is, in fact, a socio-cultural phenomenon (Vaid, 2006).

The practice of CS and CM has become an inseparable phenomenon in any society. This phenomenon also helps us illustrate the factor of power and dominance of one language over another. Moreover, identification and exploration of such a phenomenon lead a community to reflect upon its norms and traditions which are to be adjusted and practised accordingly. The subject study helps us identify the extent, purpose, and, act of English code code-switching and mixing in Urdu in the Pakistani context.

Literature Review

For sociolinguists, defining, and describing the term bilingualism has been a challenging issue for many decades of the previous century. Romaine (1989) considers factors such as the application of functions and proficiency to set a view of bilingualism, in terms of scales of differences that are partial versus ideal bilingualism, compound versus coordinate bilingualism, etc. Similarly, defining the proficiency of bilingual

speakers ranges from the variety of one end to another. Many definitions give a glimpse of Bloomfield's definition of bilingualism as "the native-like control of two or more languages". Beardmore (1982), states bilingualism is "the ability of a person to function, without any traces of the language in his use of the other", equally well in the languages in all domains of activity. These ideal characteristics of a bilingual speaker would be of nonlinguistic approach but it may overlook mainstream bilingual speakers who are more proficient in one language than the other one (Huttner., 1997). Similarly, Haugen (1953:10), states that bilingualism is also present "at the point where the speaker of one language can produce complete, meaningful utterances in the other language." But in this case, we can see many monolingual societies that can produce few meaningful words or utterances of another language but as they are not proficient in other languages, so it would be inappropriate to call them bilingual. Huttner. A (s1997), believes that although this characteristic has been taken as "too inclusive", it would be a starting point of the study of second language acquisition (Mackey 1968:555). As stated in Mackey's discussion of bilingualism, it is entirely comparative to each case, as there is such trouble in finding out a clear border of it. His definition of bilingualism and multilingualism is merely the alternation of two or more languages. Grosjean, (2020), defines bilingualism along with the holistic view may serve as appropriate to study the sense that bilinguals have a unique and specific configuration of language by mixing up the properties of two languages and making it adjustable to various communication atmospheres.

Mackey (2000), states that one of the most difficult steps in describing and defining bilingualism is to define the extent or degree of bilingualism as practised by bilinguals. In this regard, it is pertinent to consider when and how a bilingual learns a foreign or second language, what functions does second or foreign language plays in his daily life communication, and how fluent he is in using the second language. Several bilinguals overlook their proficiency and eloquence in using the second language which replicates their monolingual view that only those who acquired the second language as children have learned to a point that no other syntactic or grammatical errors are made, then one can be said to be a "pure" or "perfect" bilingual.

The prominent work on code-mixing and code-switching in sociocultural linguistics was proposed by Blom & Gumperz (1972) in "Social Meaning in linguistic structures". Their work is significantly important for introducing the terms situational and metaphorical code-switching. Although by 1972, the work on code-switching and code-mixing was abundantly available many researchers on sociocultural linguistics figured it out later. BARKER (2021) presented one of the earliest studies in linguistic anthropology to address the issues of code-switching and language choice. He enumerated the description of language use between Mexican Americans in Tucson, Arizona. He investigated the phenomenon of social networks, economic relations, and the social geography of Tucson inhabitants. Barker pursues the answer of "How does it happen, for example, that among bilinguals, the ancestral language will be used on one occasion and English on another, and that on certain occasions bilinguals will alternate, without apparent cause, from one language to another"? He highlighted that communication between family members and nearby intimates was mostly conducted in the Spanish language, but the formal conversation with Anglo-Americans and others took place mostly in the English language, even though most of the interlocutors were aware fully of the English language. He also highlighted that the younger people of Tucson tend to speak multiple languages compared to their elders who prefer mostly mother tongues. The usage of varieties in the same language is constitutive of Tucson's uniqueness.

Ferguson (1957), the first sociolinguist to describe the phenomenon of diglossia which was later defined and elaborated by Fishman 2020, is another linguistic feature to analyze the phenomenon of code-switching. According to Ferguson (1957), diglossia is defined as "a divergent, highly codified variety of language used in particular situations." Initially, Ferguson described diglossia as limited to the varieties of the same language but later Fishman elaborated equivalent functional detachments between separate languages. But both of them did not have any example of alternation of varieties in discourse but their description carries the concept of situational code-switching. Apart from that Fishman cited a paper written by Bloom and Gumperz mentioning that these variations can be employed for emphasis or humour in the function of metaphorical code-switching(Nilep, 2006). Therefore, his concept of diglossia seems a nebulous work relating to the theory of situational and metaphorical switching(Blom & Gumperz, 1972).

Gumperz recognized the imperfection in defining and describing switching either as metaphorical or situational in the work of several subsequent sociolinguists. By 1982, Gumperz preferably used the term conversational code-mixing, though, its description and definition are also closely related to that of metaphorical switching. He enumerated that speakers have fewer insights about the awareness of their conversational code-switching; also it is difficult for sociolinguists to recognize the specific language choice as metaphorical or situational. An exception to diglossia, the bond between linguistic settings, form, activities, and highly flexible participants is hardly definable by several static models. As it is not relevant to categories of macro sociology, Gumperz reiterates that scrupulous analysis of brief talks is essential to describe the function of code-switching. After the analysis of several societies, Gumperz highlighted six functions of code-switching that "holds across language situations but by no means exhaustive" (81). The six common functions of conversational code-switching, he proposed are; (1) addressee specification, (2) interjection, (3) reiteration, (4) message qualification, (5) personalization versus objectivization (6) and quotation. These functions are pretty comparable to the contextualization cues he proposed earlier. The contextualization cues are presuppositions in which the message is decoded commonly used to provide and decode information outside the spoken content(Bruss & Gumperz, 1986). The six functions of conversational code-switching paved the way for many subsequent linguists to define and describe their own proposed functions.

Based on the findings obtained from the previous researchers' studies, more research needs to be done in the same area. From this point of view, the present study finds out the research gap. This study will add more information on the topic of understudy. This informative knowledge will be helpful and handy for Ph. D scholars, M. Phil scholars, and other researchers.

Research Methodology

This research is carried out by using a mixed-method approach i.e. qualitative plus quantitative research method. The mixed-method approach involves the collection, analysis, and integration of quantitative data (usually collected through experiments and surveys), and qualitative data (usually collected through focus groups observation, and interviews). This method is used when such amalgamation provides a better understanding of a research phenomenon than either of each alone. The subject study is a social phenomenon i.e. the mixing of the English language in Urdu in regular conversation. The methodology of research depends on a research design that is directly related to answering the research questions. In this research, the research questions

comprised of statistical and descriptive answers respectively, therefore a mixed-method approach has been used to conduct this research.

The research approach followed in the course of this research is the inductive approach. In inductive reasoning or approach, a researcher conducts a bottom-up approach to data collection and analysis. It begins with a specific observation, which is then used to generalize theories and findings obtained from the research. The main motive behind adopting the inductive approach is that it considers the context, while it is also suitable for a small sampling size to obtain the qualitative data. The population of the subject thesis comprised the staff of the Pakistan Defense Forces i.e. Pakistan Army, Pakistan Navy, and Pakistan Air Force.

Data Collection Tools

For the subject research, the primary data is collected through focus group interviews. The procedure includes recording and personal involvement of the researcher in the discussion.

Recording

For the subject research, the researcher legally took permission from the participant to record the discussion. The participants were asked to share their thoughts and opinions about any current burning topic such as; coronavirus, lockdown, precautionary measures, etc. Discussion sections were planned by the research in groups and 2 to 5 participants were active members of the discussion. The time of discussion varied from 10 to 30 minutes.

Personal Involvement

The researcher was an active participant among the other participants of the discussion. There it was an easy task for him to collect primary data from the personal experience from the actual conversation of Armed Forces Staff. The discussions were held out in the vicinity of playgrounds, canteens, and barrack rooms. For the sake of ethical consideration, the names of the participants have been kept confidential. Only regular/routine and non-official conversation of personnel was planned by the researcher to be transcribed for analysis.

Transcription of Recordings

For the subject research work, an audio recording of approximately 300 minutes is made, transcribed, and analyzed for the instances of code-mixing of English in Urdu languages. To cite examples, the chunks of the recording material are transcribed by using Gumperz and Berenz's transcription conventions model 1993, (transcription notation mentioned in Appendix A). To insert examples, Urdu scripts are translated into English right below the mentioned scripts. In transcription, the primary language of conversation i.e. Urdu is written in normal font, and English-switched words are represented in bold italic fonts (Edwards, 2008).

Theoretical Framework

In the present study, the data collected by the researcher was evaluated through Gumperz' Model (1982). As this was a phenomenological study, it was dire need of such a model that may fully suit the requirement of the data analysis. The data consisted of spontaneous and naturally occurring conversations among the armed staff at PAF Base

Mashaf, Sargodha. In the phenomenon of day-to-day conversation, code-switching, and code-mixing, consciously or unconsciously, used by the participants were evaluated by the researcher through the lens of the Gumperz Model as a Theoretical Framework.

Gumperz Model

Blom & Gumperz (1972), enumerated that the phenomenon of code-switching may take place situationally and metaphorically. They enumerated six specific functions of conversational code-switching that are;

Quotation

  i.   Addressee specification

 ii.   Interjection

iii.   Reiteration

 iv.   Message qualification

  v.   Personalization versus Objectivization

Results and Discussion

The extent of CS/CM in the conversation

The frequency or magnitude of code-switching and code-mixing is calculated from the corpus of 30468 words; the total number of words that participants switched from Urdu to English language either situationally or metaphorically is 4296.
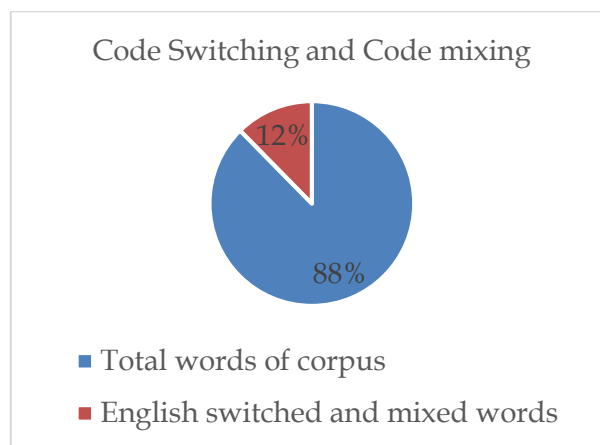

Figure 1 Code Switching and Code mixing

Out of 4296 English words, there were 126 instances where participants completely shifted the code from Urdu to English, hence falling under code-switching.

On the other hand, participants keep mixing English codes in Urdu conversation, either situationally or metaphorically. The following table shows the frequency of Situational code-mixing.
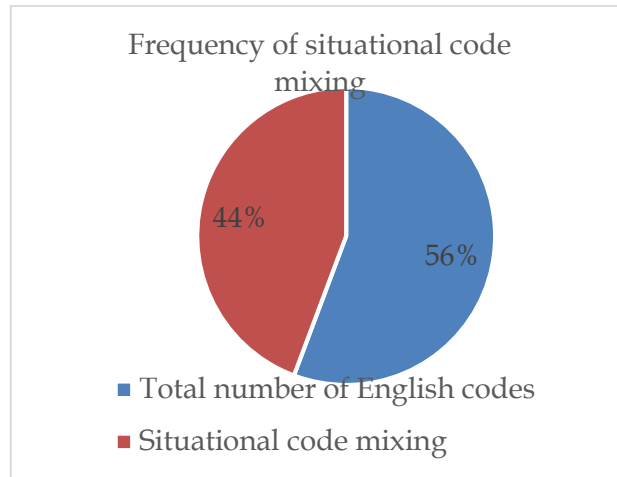
Figure 2 Frequency of situational code mixing

The following table highlights the ratio of six specific functions of conversational code-switching from total metaphorical or conversational switching.
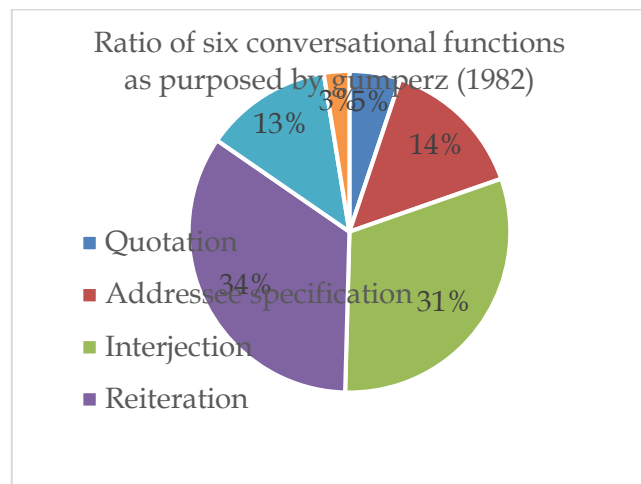
Figure 3 Ratio of six conversational functions as purposed by gumperz (1982)

Quotation

Analysis of the corpus concluded that Pakistan armed forces staff uses the conversational function of quotation infrequently, as the ratio suggests 05%. A few examples are enumerated below.

Example 01

Two participants from the Pakistan Air Force were talking about their education and evaluation of degrees from their department. Participant X said he was already awarded by letter of warning for his previous degree's evaluation;

Participant 'X': Nai, asal me pta kia..mery pass *B.Ed* ki NOC hy:: Pr *MPhil ki nei-ae…ikkhaty POR se ho sakta zra bachat ho jaye..Q k mgy *B.A* pe r *Masters pe already letter of warning mil chuka he..jis pe clearly likha hwa tha "strict action will be taken if the same practice is repeated."

Such a kind of code-mixing is the direct reporting of someone else's utterances. In this case, it is reported in the second language to make his interlocutor understand the

exact terms under discussion. The first participant used Urdu codes and switched his codes to English to make his interlocutor understand what was written on the already received letter of warning explicitly. If Participant X had uttered the exact words in Urdu, it would have taken him more trouble to convey the same idea to his interlocutor. On the other hand, Participant 'Y' may have difficulties understanding the message if conveyed in translation or indirect speech. For an explicit conversation in a short time, participant 'X' switched codes using the conversational function of quotation.

Sometimes, the function of quotation can also be used as code-mixing within already mixed utterances. It is used in simple words when someone utters someone else's words with different situation settings, for example.

Example 02

Participant 'A' is motivating and appreciating Participant 'B' for his efforts to continue his studies in extremely tough situations. Participant 'A' quoted an example of a motivational speaker of the same language and mixed English codes as the motivational speaker himself did in his utterance.

Dekho Ye sab baatain apni jagha. . .pr jis ne prhna hota he na. . wo prh ae leta he. . .jesy wo ai:::k motivational speaker he. . .India ka*..Sandeep maheswari** wo khta he k/"na krny walo k pass hazaar reasons hoti he kch krny ki r aik hoti he na krny ki r wo nhi krny pr krny walo k pass hazaar reasons hoti hain na krny ki sirf aik reason hoti he krny ki r wo kr jaty hain".

From the above example, it is noted that the original piece of utterance included situations code-mixing as Sandeep Maheswari might have mixed in his utterance situationally. But in the case of second-hand or secondary information, the same utterance is made by participant 'A', who tried to use the original utterance as made by Sandeep Maheswari, which falls under the category of metaphorical mixing by performing the function of quotation.

Addressee specification

Addressee specification serves multiple functions in conversations, i.e., to exclude others from the conversation and to give respect and honour to a particular interlocutor by specifying at the concerned occasion. Some examples from the transcription of recorded material in which addressee specification serves various functions are:

Example 03

A conversation is going on in group form, and participant A asks participant B about the topic under discussion.

G, to SAC Sheraz apka kia khayal he iss bary me?

Here, participant A asked participant B and used his full occupational name SAC Sheraz, the abbreviation of Senior Aircrafts Man. Full names or occupational names are often uttered in English codes in the Pakistan Armed Forces. An occupational name such as Dr., Prof., Engr. etc., are used in English codes. Participant A, while in conversation with several participants, specified a participant, by calling his occupational name 'SAC', following the function of the addressee's specification to talk only to a specified person.

Sometimes, we use to honour others by calling someone's name with honorary "sir". It implies from the intention and conversation that a person is giving honour to someone by calling him Sir or Ma'am or specifying him/her. For example:

Example 04

In a conversation with a PAF officer, an Airman asks.

Sir** a::p ghr kitny** arsy bad jaty hn*?

It can be observed that an Airman is specifying an addressee officer from two officers by showing respect in the English code "sir". Primarily, here "sir" is functioning more as an addressee specification rather than mere respect.

Interjection

An interjection is a function in conversational switching that serves as sentence filers in the same or another language to show emotions and sudden expressions. The purpose of an interjection is the same though the context may vary from man to man. Being the same purpose, the impact is also the same. Anyhow, the use of interjection is effortless to understand. It is equally functional between older and young speakers irrespective of their status in society.

In the case of Pakistan defense forces, interjections are also used as a conversational function during the conversation. For example:

Example 05

Some participants from the Pakistan Army are talking about the behaviour and habits of a third person as

A: Exactly, iss ka b yhi** msla -h pr naoverall...wo bnda nice he..hr waqt hasi mazaq serious boh::t km hta -e

B: Humm::m wesy

From the above example, the first expression by participant 'A' "exactly" can be categorized as the function of interjection, followed by the previous utterance and work the sense of abrupt emotion. In conversation, we often use filers such as; hum, O.K. all right, fine, exactly, yeah, etc. In the same example, another instance of the function interjection is the utterance of participant 'B'Hmmm::m, which means solely does not carry any specific meanings. Still, it means 'Yes' in the context of this conversation.

Interjection in conversations also serves in expressing sudden emotions, such as;

During conversion, participant 'A' said something that Participant 'B' found unusual and amusing, and he responded to participant 'A' in such a way;

Wah-wah-wah** raja saab wah** ma::n** gay bai ap ko hm to/

The expression wah-wah-wah does not possess any meaning, but its use in this conversation means a sudden outburst of amusement.

Reiteration

Reiteration is the repetition of an utterance in the same code or a different language for repetition or emphasizing a certain point. The use of reiteration is not purposeless or vain; instead, it gives immediate and condescending aftermaths. It leaves a magical effect on listeners of any type anywhere in any context. The use of this function is also widespread in the context of the Pakistan Armed Forces. For example:

Example 06

A participant expressed his frustration over his friends for texting him to send the edited video that he had made earlier.

Aj jo abi mane video bnai he usko hr koi yhi keh rha he send me, send me, send me Ye ki tareeka he bhla jb mane sab ko forword kr di the khud edit kr lo

In this excerpt, the function of reiteration is expressed through repetition as send me, send me. Here the speaker wants his listeners to feel his frustration of getting annoyed by text messaging from friends. Therefore, he used the function of reiteration to emphasize a certain point.

Example 07

One PAF officer was telling the airmen about the scenario of Operation Swift Retort.

Secondly**, facts and figures b koi cheez hoti he..r wo hy time** jis me hum ne twenty-four**hours, just one**day**was a record minimum time jis me hm ne unko surprise dia.

In this excerpt, a piece of the message "twenty-four hours" is followed by a reiteration of "one day" to give unambiguous explicitness and focus on the point under consideration.

Message Qualification

Message qualification is qualifying constructions such as sentence and predicate following a copula. Decarte (1999), in "Up to the Mark Understanding of Communication," claims that understanding communication is a skill for the listener. If the listener cannot understand, the speaker may also be at fault in this case; he should instead be careful and responsible while speaking. Any speaker who conveys the message is responsible for his words. If the words, phrases, and sentences are easy and comprehensibly easy to understand, the communication process gives desired results; otherwise, it's useless.

Above mentioned example can also be seen performing the function of message qualification. The main message (Han is uttered in the first language, and its qualification has been carried out using the second language code. Other examples of message qualification are.

Example 08

Two participants from the Pakistan army were talking about inviting their friends to the after-party.

A: Acha w::o Hamid ko call ki. .k nai?

B: haa::n pr.Leave him, uska mood he nhi tha mne message kia call b ki the.

The question of participant 'A' is answered by 'ha::n' and further qualified by the English code 'leave him'. According to Gumperz, the main message is conveyed in a local or first language.

Personalization versus Objectivization

Gumperz found personalization versus Objectivization is comparatively a large group of functions played in conversational code-switching. He says it is difficult to elaborate on it in descriptive form. As the name suggests, it is the distinction between 'talk about action' and 'talk as action', "degree of speaker's involvement and distance from a message".

The degree of speakers' involvement or distance from the message is highlighted by the following examples.

Example 09

A: Bike check* ki h meri. .nei?

B: Han yaa::r zabrdast. . .iski shapenice he. .pr wo jo Afaq logo ne li he na, umm::m no, I don't** like that uski shape bilkul ordinary h

Here participant 'B' replied to participant 'A' with personalization using Urdu code as 'ha::n yaa::r zabrdast', which shows the speaker's involvement in talking about action. The speaker's closeness to the message is personalization. On the other hand, participant 'B' shows more distance from the message by using the English code as "umm::m no, I don't like that". Here, the speaker talks about action, e.g., the description of already-known facts with more distance and objectivism from the message in a different code.

Statistics show that 12.0% of English codes are used by the staff in their routine conversations. This stat consists of situational code-switching, which takes place concerning context, and metaphorical or conversational which is independent of the context and plays specific functions in the conversation. If we talk about the frequency of situational and conversational code-switching, from the recorded corpus it is proportioned as 44% and 56% respectively. This means that just a short of half of the code-switching happens for some specific circumstances or context.

Conclusions

If we talk about metaphorical or conversational code-switching, the most common function practised in switching English codes is 'interjection', which is statistically 34% out of six conversational functions as recognized by (Blom & Gumperz(1972). This alternation serves as a sentence filler and the expression of sudden emotions in conversation. In this context, it also serves as manipulation in language use to give feedback or response to an interlocutor in various contexts by little and most of the time un-meaningful responses such as; Hu::m.

The other most commonly used conversational function is 'reiteration' which is used in 31% of the entire conversational code-switching. Generally, reiteration manipulates emphasis on a certain point under discussion. It also serves to eliminate any possible unambiguity by specifying related details as mentioned in examples no. 17, 19, and 20. Analysis of the corpus shows reiteration is also used to mend or rectify a wrong

utterance. The corpus is based on a speaking conversation which is a deliberate and informal phenomenon. Sometimes, participants seem to rectify their already said utterance by repeating the same utterance in a different code.

The third most frequently used conversational function is 'addressee specification' which is 14% of the conversational code-switching. A great number of addressee specification functions occurred by pointing out someone with their full (occupational) name. In forces, the identity of a person is not specified by his grade or pay scale but, by his rank, which is specified in English codes right from the bottom to the top in all three forces. Apart from that, in forces, the concept of senior and junior is so literal. Due to this, every junior who is talking to his senior is obliged to specify him with 'sir' which is mostly used to specify but sometimes maybe used situationally as illustrated in the example no 06 and 07.

The function of 'message qualification' is used from the total conversational switching at the proportion of 13%. Message qualification performs subject and predicates qualifying constructions. Sometimes, a message in one code truly requires qualification by extra information as illustrated in example no 22.

The second least used conversational function in the context of Pakistan's defense forces is 'quotation' with a ratio of 5% of conversational code-switching. The function of quotation is only used to exemplify the utterance of someone else in the same code as the original speaker. It is observed that on most of the occasions where staff used this function the utterance of senior staff to his juniors for motivation and boosted the morale of young soldiers. This function also includes the code alternation of Arabic and other languages with the reference Quran and Hadith and other English proverbs or pickup lines. However as the focus of this research is the conversational switching of codes, it is used to manipulate the language used to boost morale and motivate youngsters.

The last and the least conversational function as practised by Pakistan defense forces is 'personalization versus Objectivization' which is only 3% of the total conversational code-switching. The reason behind this is that this function can only be performed when the speakers have equal commands of both languages. The English language does not have the status of a primary like language that is used for conversation, not only in defense forces but in the whole social context of Pakistan. So the function of personalization versus Objectivization is played at a minor frequency.

Directions for future research

In this research, the proportion and manipulation of CS and CM are determined in the context of Pakistan's defense forces. The results show various perspectives and manipulations of code alternation habits in conversational code-switching. So far, we have known about the practice of code-mixing at; intra-sentential, inter-sentential, and tag or extra-sentential levels. However during the analysis of the corpus, it has been observed that the practice of code-mixing is also carried out at the morphemic level. For example, during focus group interviews, participants use the word 'book-aen' to refer to 'books'. Here, the stem or root code is 'book' but, he further added 'ae:n' which is used in the Urdu language as a suffix with plural nouns. Such mixing of code can be referred to as "intra-word or intra-unit code-switching". A further example of intra-word code-mixing is; 'chair-aen' which refers to a plural chair with the Urdu suffix code 'an', and 'picture-aen' which refers to the plural 'pictures' with Urdu plural suffix 'aen'. To find out the impact and manipulation of inter-word code-mixing in conversation is the direction for future research.

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