



RESEARCH PAPER

Examining Socio-Pragmatic Elements in the Bilingual Urdu Speech Community using Myer's Scotton's Markedness Model and Poplack's Code Switching Categories

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ABSTRACT

The purpose of this study is to examine the key socio-pragmatic factors that influence Urdu-English code-switching and to pinpoint the most prevalent categories and types within the Urdu speech community. Due to its widespread use around the globe, English's development has an impact on other languages as well. Although code-switching is an inescapable practice, it is observed that bilingualism is becoming more widely accepted in Pakistan. This study investigates the Urdu Bilingual Speech Community. The research design of this study is qualitative as the data was analyzed through the Markedness Model, Matrix Language Framework (MLF) Model and Poplack's categories of code-switching. The final results point to a wide range of socio-pragmatic variables, how CS has permeated our lives in Pakistan through the media and various socio-cultural factors, and more. The study's results would help the native Urdu speakers to take some preventative measures to keep it from going extinct.

KEYWORDS Inter-sentential code-switching, Intra-sentential code-switching, Urdu-English Code-switching

Introduction

Due to its widespread use and standing as a global language of communication, the English language has a neutral status. Speakers employ code-mixing, code-switching, and the usage of English borrowed words in other languages to improve comprehension. Code-switching is frequently used in multilingual social settings, according to Cenoz (2013), and it might be a useful technique for learners to accelerate their learning. As it enables students to relate to their mother tongue and acquire the target language more quickly, this strategy aids learners in working proficiently and comprehending a foreign language more effectively.

Bilingual speakers in Asian nations like China, India, Malaysia, and Pakistan typically use English as their second language (L2), while their first language (L1) is their mother tongue and dialect (Song, 2019). This leads to code-switching, where English and other languages are mixed in phrases. Xiaofang (2017) highlights the prevalence of code-switching in Malaysia, where Malay or another code predominates, and vice versa. Understanding target languages, migration, and media is crucial for understanding language change in a speech community, particularly in the Urdu language speech community. Reading comprehension is essential for language learners, as it allows them to construct, contextualize, and absorb material in the target language. EFL teachers use various teaching methods to promote comprehension in language

courses, with the CS technique being particularly helpful for beginners. According to studies by Mehmood (2018) and Rahim & Chun (2017), emotional elements have an impact on EFL learning as well.

Gogonas & Michail investigated language use among a group of first- and second-generation Albanian immigrants in Greece (2015). The writers emphasized that the idea of bilingualism was flexible and that language use changed depending on the context and attitudes towards integration. The study emphasizes the value of language as a tool for integrating people while also possibly showing a change in social identity that corresponds to language usage variations through time.

Literature Review

According to Poplack's research from 2018, bilinguals have a propensity to treat loanwords in accordance with the grammatical patterns of native words in the receiving language from the moment of first borrowing. Poplack demonstrates that the morphosyntactic structure of borrowed words, as well as their statistical distribution with regard to morphology and syntax, are the same as those of native words from the outset by drawing on more than ten different bilingual situations, including that involving French and English in Canada. Well-established loanwords did not begin as one-word code switches that kept the donor language's morphosyntax and progressively became nativized; rather, adaptation to the grammar of the recipient language occurs abruptly rather than gradually. According to research, the human brain starts to lose its ability to process information quickly, efficiently, and with other related skills around the age of 25. Studying bilingualism aims to ascertain whether teaching a foreign language to seniors 65 and older can promote. The findings of Green (2018), Green & Wei (2014), Montanari et al. (2019), Smolak et al. (2019), and Garon, Smith & Bryson (2014) all point to the importance of linguistic and cognitive development on changes in early dual-language learners' code-switching behaviour. As children's language abilities develop, they encounter fewer linguistic gaps and use less compensatory code-switching related to fluency. Children are also better able to moderate improper preferential activations of a language as they get older (Garon, Smith, & Bryson, 2014). As a result of these developments, individuals engage in a process known as representational redescription, which involves learning explicitly how to use long-learned implicit linguistic routines. This process causes individuals to reflect meta linguistically on language structure and usage in particular contexts (Karmiloff-Smith, 1994). This may help to explain why older children are more likely to report pragmatic code-switching (Raichlin et al., 2019).

When a minority language user comes in contact with a comparatively high-level language then it becomes his or her compulsion to learn that particular dominant language. The notion of contact language has been fairly changed now because at ancient time the face to face meeting was the only way to get in contact with other language users, but now, due to globalization and advancement in technologies has changed the notion. (Cenoz, J., 2013) assert that globalization, transnational mobility of the population, and the widespread of advanced technologies are several factors that have contributed to the visibility of multilingualism.

"The juxtaposition within the same speech exchange of passage belonging to two different grammatical systems or sub-system" (Gumperz, J.J., 1982b). Wardaugh (2010), poses that many a time speakers may not have intentions of switching codes while communicating in a general or specific speech event. As Urdu speaker can be observed code-switching especially a large section of people who are habitual Urdu-English code-switchers. It is evident that when a speech community uses multiple languages then

code-switching takes place. Li Wei (2008), points out that almost 6000 different languages are being spoken in over 193 multilingual countries from around the world. The goal of investigation was to determine whether bilingual children's word-learning abilities will be affected by code-switched information (Kaushanskaya et al., 2022). The authenticity and dependability of parent accounts of code-switching exposure have not yet been thoroughly established, and objective counts of parental code-switches only offer a partial picture of the child's overall exposure to code-switching. To start identifying causal relationships between exposure to code-switching and language results in bilingual children, careful experimental manipulations of code-switching exposure are required. The study concentrated on word learning because learning performance may be less sensitive to input changes than processing performance.

Poplack's (1980) Categories/Types of Code-switching

Depending on the linguistic proficiency of the code-switcher, Poplack (1980) suggests that the code-switching mechanism may be "smooth" or "flagged". A smooth code-switching does not require hesitation or repetition when producing words, as opposed to marked code-switching.

Tag-Switching

In this type of switching the switchers usually insert "interjections, fillers, tags, and idiomatic expression" (Poplack, S., 1980). To tag-switch language proficiency is not required, because it's more common in less proficient speakers of the matrix and embedded languages.

Example (1) **Don't worry**, Janay does.

(**Don't worry**, leave it.)

Usny behtar kiya, **Isn't?**

(He did well, **isn't?**)

Inter-sentential code-switching

Inter-sentential switching refers to the switching of languages between sentences. In this type of code-switching, language proficiency is required as compared to tag-switching.

Example (2)

I have to keep my promise, **nahi to me har jawunga.**

(I have to keep my promise **otherwise I will fail**)

Intra-sentential code-switching

In this category of code-switching, codes are switched middle of the sentence (Poplack, S., 1980). This is one of the most common types of code-switching which is used by the majority of speakers in their daily conversation, and it is also needed enough knowledge of both languages.

Example (3)

Do as directed by your mother **apka fiada hai**

(Do as directed by your mother it is in your favor)

In the mentioned above example, the matrix language is Urdu, while the embedded language is English which is highlighted in bold. Though it is difficult to translate the intra-sentential code-switching into one language the provided translation is the theme of the actual utterances.

The Socio-Pragmatic Approach to the Study of Code-Switching

Mesthrie et al. (2000) observe that 'just like a child acquires first language (L1), it is accustomed to certain environmental conditions such as the social identity of different individuals who interact with the child. According to Sankoff & Poplack (1981), similar assumptions that society is not tied to language and that language is in fact dependent upon society. The socio-pragmatic approach to code-switching is concerned with the sociolinguistic field of study in general. This approach investigates the impact of social factors in the selection of code-choice which includes specific participants, settings, and functions among other factors. According to Wardhaugh (1986), the tag 'code' refers to a system of two or more individuals who employ for communication'. He finds that the term is relatively simple and neutral concerning other terms such as dialect, variety, and language. When analyzing languages in contact, linguists give special importance to 'language choice'. In the current study, code-choice is taken as a broader cognitive orientation in bilingual behavior within which the code-switching phenomenon is analyzed.

Myers-Scotton Matrix Language Frame (MLF) model

The Myers-Scotton Matrix Language Frame (MLF) model explains how language is retrieved and accessible before it assumes its final form. The matrix language (ML) is the dominant language when bilingual speakers integrate multiple languages within a syntactic unit, while the embedding language (EL) supplies content morphemes. The MLF model uses the Morpheme Order Principle and System Morpheme Principle to establish the ML. The Morpheme Order Principle applies to Matrix Language + Embedded Language constituents, including single-occurring Embedded Language lexemes and any number of Matrix Language morphemes. System morphemes, including determiners, conjunctions, quantifiers, and modals, are also provided by the MLF model (Myers-Scotton, 1993).

Code-switching as a Marked and Unmarked Choice

A theoretical framework known as the Rights and Obligations (RO) created by Myers-Scotton (1993) enables speakers to establish expectations in social settings. When purposefully departing from the expected RO set while communicating emotions like love or hostility, this is known as code-switching. Negotiating outcomes like ethnic identity or leadership within a society requires this behaviour. Conversations between two languages involve code-switching, with different circumstances in different multilingual nations. While in Asian nations there is a code-switching between colonial and indigenous languages, Pakistanis prefer to speak both their own language and English to attain their goals. The participant's mother tongue serves as the informal matrix language, with economic and political circumstances also having an impact.

Material and Methods

This study discussed socio-pragmatic factors that affect code-switching in the Urdu language using qualitative research design. Deductive reasoning was used in the epistemological approach to go from general to specific observation. Due to a shortage of resources, availability sampling was done with all bilingual speakers. 50 people are included in the study, 35 of whom are women and 15 men. Gender, age, and educational categories are used to group the data.

Theoretical Framework

In order to determine socio-pragmatic variables of code-switching tendencies in the Urdu-speaking community, the Markedness Model and Poplacks (1980) categories of CS are employed. The conclusion contains a thorough examination backed up by numbers and data. With specific references and themes provided for each discussion and statement, the data is presented in tabular and graph form. Due to borrowed terms and loan word concepts, several Urdu and English single words are overlooked.

Participants

A sample of 50 participants from various regions of Lahore, fluent in both Urdu and English, were chosen for the study. The participants were from diverse Urdu speech communities with similar cultural backgrounds but different age groups. The researcher used observation sheets and field notes to collect information from the volunteers, keeping thoughts, feelings, and conclusions separate. They used exact quotes, pseudonyms to protect confidentiality, and described activities in the order they occur. The researcher also recorded user speech occurrences, took field notes, and kept observation logs for analysis. The study aimed to understand the relationship between user speech and language, focusing on the importance of maintaining confidentiality and avoiding implying meaning.

Purposive Sampling

The purposeful selection of an informant based on the informant's personal characteristics is known as the judgement sampling or purposive sampling technique. It is a nonrandom technique; therefore, no underlying hypotheses or predetermined number of informants are required. Simply said, the researcher decides what information is necessary to have and then searches for sources willing and able to supply it based on their knowledge or experience (Bernard 2002; Lewis & Sheppard 2006). By choosing 9 samples from the Urdu-speaking population in the Urban Punjab area, the researcher analyses the first study topic. A total of 150 participants contributed 50 sentences for the second and third study topics. The purposive sampling method is reliable, economical, and time-saving. It does have limitations, though, such biased selection brought on by broad assumptions. Due to time constraints and the scarcity of data, the researcher must maintain a target-oriented approach.

Results and Discussion

Socio-Pragmatic Variables of Code Switching in Urban Punjab (Pakistan)

Language change and socio-pragmatic factors were examined in this ethnographic analysis by collecting numerous noteworthy and commonly used Urdu linguistic items from the informants.

Extract (1)

(Father): Tumharay dost hmaray **social class** k nahi hai kya ye sach hai?

(Teenage Son): G! wo **high-standard** k hain.

(Father): Mainay Ali ko **drifting** karty huway dekha hai.

(Teenage Son): Main usko smjhao ga k **drifting can be dangerous**.

(The word "**drifting**" in this context means driving a bike in circles.)

According to Trudgill, P. & Trudgill, S. (1974), code-switching plays a useful part in social communication. Language mixing allows speakers to concurrently convey two identities, as in the English words "high-standard" and "drifting." The Urdu speaking community may purposefully code-switch to the English language in antisocial interactions in order to change the RO set and emphasize cultural or national identity. Young speakers can bond and form a sense of identity with the aid of code-switching, which helps them communicate and comprehend one another more successfully.

Extract (2)

This speech event highlights a conversation between colleagues where one seeks confirmation of what is said by another in a meeting about assignment due dates for submission.

(A): **I was not able to attend the meeting yesterday** aur mainy suna k humein **assignment 28th of this month** sy pehly **submit** karwani hai.

(B): **Yes, it is true!** Agar hum aesa nahi karein gy tou hum yeh **semester pass** nahi kar skty.

When a speaker is seeking some form of confirmation in conversation code-switching takes place (Li, W., 1998). This type of code-switching in a conversation serves as an effective form of confirmation of what should be done.

Extract (3)

This **Sahib** thinks I am a fool, when he does not want to pay rent on time, **Main sab janta hun!**

"This gentleman thinks I am a fool when he does not want to pay me. I am aware of everything!"

Code-switching is a common technique used by people to exclude others who are not fluent in the lingua franca at the time from a discourse. A particular set of people will code-switch in a multilingual environment like Urban Punjab to weed out other people from their conversation. This approach to regional language is viewed positively in sociolinguistics and helps to maintain the language (Trudgill, P. Ausbau, 1992).

Extract (4)

(Politician): Iss saal **general election** mein aap kis **party** ko **vote caste** karein gy?

(Citizen): Uss **party** ko jo **Pakistan** ki taraki k liye kaam karta rahay **in short, Imran Khan's PTI Party**.

Ervin-Tripp (1964) claimed that as education is essential for instrumental benefits and English is seen as a language of a higher social class, education plays a vital role in people switching from Urdu to English. This is seen in a number of industries, including NGOs, multinational corporations, and international charity initiatives. According to the Myer's Scotton Markedness Model, if educational and social backgrounds are similar, code-switching without a clear choice may happen.

Extract (5)

(Shopkeeper): **Good evening, sir!** Main apki kya **help** kar skta hun?

(Customer): Meray liye **1 (kg) fresh fruits pack** kar dein. **Thank you!**

(Shopkeeper): **Sure sir!** Aur kuch?

(Customer): **I am good!**

The results of the study demonstrate how much the social context affects English CM in Urdu. Practically all outdoor settings of private enterprises, colleges, private schools, and colleges include switching between Urdu and English. According to Myers (C. L., 1998), code-choice exemplifies societal standards as a whole. Duranti (1992) offered a thorough micro-analysis of language and ideas that speakers should use in a certain setting to have a particular effect. Social actors employ the code-switching phenomenon to make marked choices understand the new RO set of the interaction in the hypothetical situation where an unmarked option is uncertain. Nearly 60% of respondents would code-switch if necessary if the situation were reversed and there was a clear, unmarked choice.

Extract (6)

(Hair Stylist): **Good evening, ma'am!**

(Customer): Mujhy acha sa **make-over** chahiye, **you know which one I like?**

(Hair Stylist): **Okay ma'am!**

Language use has social repercussions that effect status, professional achievement, and conversational impressionability. The unification of Urdu speakers and the usage of Urdu as a social marker can be seen in the nearly 25% of Urdu code-switching that is done to impress others.

Extract (7)

In the advertisement: Coca-Cola: Life ho tou aesi!

Urdu language English code-switching fosters a sense of accomplishment and understanding while also exuding confidence. The phrase "English CM," which was created by William Labov (1996), illustrates how literacy affects both marked and unmarked judgements made during social contact. Social actors covertly switch to the English language to come seem as confident when engaging.

Extract (8)

(A): Tumhay khanay mein kya psnd hai?

(B): I like Samosa

Three elements—setting, issue, and participant—have an impact on the choice of codes, according to Fishman's (1965) domain analyses. The findings reveal many social norms prevalent in urban Punjabi society. When the interlocutors are educated, most code-switching occurs. An uneducated interlocutor switching to English is seen as a display of bragging in Urban Punjab society. Therefore, according to the Myer's-Scotton Markedness Model, the interlocutor's status and the addressee's education are correlated. There won't be a clear choice to code-switch in this situation if the addressee is ignorant because the normative model won't call for it. Here the addressee is observed to be well informed to make a suitable marked choice.

Extract (9)

(Client): Mujhy paisay nialwanay hain iska kya **procedure** hai?

(Banker): Sir! Apko **transaction** k liye yeh **form fill** karna zaruri hai.

The study of language and its social significance is known as sociolinguistics. According to Eckert (2001), styles and non-verbal behaviors are when a category distinguishes one group from another or a person from another based on language use, pronunciation, and dress. Data research shows that, because Urdu is the most widely used language for social identification, style has relatively little effect on the use of English code-switching in Urdu. As participants frequently opt to code-switch to impress the participant style on others during a discourse, this sociolinguistics perspective on languages has important consequences for how identities are projected. The social element style is one plainly conceivable option.

Categories/Types of Urdu-English Code-switching

Poplack (1980) stated that intra-sentential code-switching takes place more frequently than other categories like inter-sentential and tag-sentential code-switching. This framework is best suited to the current scenario of Urdu-English code-switching used by the Urdu-speaking community in their oral speech events. According to Poplack, there are three types/categories of code-switching. During analyzing the collected data regarding Urdu-English code-switching, all the selected participants of the Urdu speech community more often made use of intra-sentential code-switching, while the second most frequently used type of code-switching is found to be inter-sentential code-switching in the speech events. The least utilized code-switching category was the tag-sentential code-switching in the Urdu-speaking community.

Intra-Sentential Code-Switching

Poplack (1980) argues that language users most commonly switch between nouns, especially the nouns of the embedded language at the intra-sentential level of code-switching. Poplack's claims certainly hold in the case of Urdu-English code-switching. The Urdu speakers tend to use nouns that have no translations in the Urdu language due to limited vocabulary and over-generalizations.

Coding of transcribed interaction between mother and son at home

Extract	Type of CS	Reasons for CS	Identity Orientation
i. JAB School POHANCHA TU teacher NE "why are you late?" MUJH SY KAHA.	Intra-CS - -	socio-cultural/ globalization	hybrid bilingual identity
ii. MAINY BTAYA K MAIN late UTHA THA JIS PY teacher NY KAHA "Don't your mother wake you up?"	- -	- -	- -
iii. YES! JAGATI HAI__BUS MERI ANKH NAHI KHOL REHI THI "When I went to school today, my teacher asked me "Why are you late?". I told her that I woke up late today. She said "Don't your mother wake you up?". I said, "She does but today I was unable to get up."			

1. Logon ki tabiyat kyun kharab nahi hogi? Yeh sara **PLASTIC** say bana hai.

'Why would the condition of the people not get worse? It is made up of **Plastics**.'

2. Main yeh bayan apny zati **Experience** ki bana pay dy raha hun.

'I am embarking on education in light of my personal **experiences**.'

3. Urdu zuban hamari **Cultural** zuban hai.

'The Urdu language is our **cultural** language.'

Moreover, data analysis reveals that apart from nouns, intensifiers and adjectives are also used in Urdu-English code-switching. For example, the words "**KHARAB**", "**PYARA**", are adjectives respectively.

4. Meri **car kharab** ho gyi thi phir iss wajah sy main Uber py ayi.

'My **car broke down** that is why I came in Uber.'

5. Yeh apny bohat **pyara color** pehna hai.

'You have worn a **beautiful color**.'

6. Pehly zamanay mein zarurat ki ashya **kam expensive** hoti thi.

'In old days, essential goods were **less expensive**.'

Inter-Sentential Code-Switching

The Urdu speech community switches the code from Urdu to English sentences at the end of the matrix language.

Coding of transcribed interaction between friends in the playground

Extract	Type of CS	Reasons for CS	Identity Orientation
i. Ali: DEKHO! GULLO BUTT AGAYA	Inter- CS	socio- cultural	hybrid bilingual identity/ethnic identity
“Look! here comes the Gullo Butt.”	-	-	-
i. Raheel: YAR AJ TO BARI TYYARI KAY SATH AE HO!	-	-	-
“Today, you seem well prepared!”	-	-	-
ii. Osama: YE GULLO BUTT KIS, NAY KAHA?	-	-	-
“Who has called me Gullo Butt?”	-	-	-
iii. Waqar : YE AP KAY PUNJABI BAI NAY KAHA	-	-	-
“This has been said by your Punjabi brother.”	-	-	-
iv. Osama: “You have behaved childishly.”	-	-	-
v. Ali: MAIN MAZAK KAR RAHA THA, <i>Cool</i> <i>Down</i>	-	-	-
“I was kidding.”	-	-	-
vi. Osama: = <i>Ok, ok</i> TEAK HAIN “Ok, ok, that’s fine.”	-	-	-

The examples are as under,

- Mujhy “**History of Mughals**” parhna bohat psnd hai.
‘I have a keen interest in reading “**History of Mughals**”.’
- It is a nice day!** Hain na?
‘**It is a nice day!** Isn’t it?’
- Welcome to Imran Khan’s** Naya Pakistan!
- Main yeh afford nahi kar skta **I come from a humble family background.**
‘I can’t afford this **I come from a humble family background.**’
- Khuda ki raza shamil ho tou **everything can happen.**
‘**Everything can happen** if God is willing.’

Tag-switching

This result illustrates that the Urdu speech community rarely used the fillers in other languages, but it doesn't indicate that the Urdu speech community does not or fewer use fillers in their daily conversation, course use fillers but in the matrix language not frequently in other embedded languages.

Coding of transcribed interaction between friends on campus

Extract	Type of CS	Reasons for CS	Identity Orientation
i. Maryam: "lovely weather today!" HANA?	CS	Tag- socio-cultural/globalization	hybrid bilingual identity/ethnic identity
ii. Ayesha: True This! BOHAT ACHA MOSAM HAI AJ , let's go for a walk.	-	-	-

The mentioned below examples clearly shows that how the Urdu speech community uses Tag-switching in sentences in their daily speech events.

1) Corona cases barhne ki sorat mein schools' band kar diye hai, **Am I right?**

'Due to rise in corona cases schools are closed, **Am I right?**'

2) **Imran Khan's UNO Speech** is behtareen.

'**Imran Khan's UNO Speech** is wonderful.'

3) University kesi ja rahi hai? **Tell me about it.**

'How is university going? **Tell me about it.**'

4) **After this meeting**, apko mojoda halat ka behtar andaza ho jaye ga.

'**After this meeting**, you can have a better idea of the present situation.'

In the above examples, the speakers used phrases like "**UNO Speech**", "**Am I right?**", "**Tell me about it**" and "**After this meeting**" have been used to fill the gaps in the respective sentences. Though, the orders of phrases are changing their position of occurrences but still acting as tag-switching.

Discussion

According to Poplack (1980), there are three categories/types of code-switching. In this research, the researcher has noticed all the three types of code-switching in the Urdu-English code switching of Urdu bilingual speech community. As per the analysis of the collected data regarding Urdu-English code-switching, the selected informants of Urdu speech community frequently used intra-sentential code-switching, while the inter-sentential code-switching found to be the second in term of occurrences in the speech events, especially in Urdu-English code-switching. Tag-switching is observed as the least category of code-switching. The findings confirmed that Urdu multilingual speech community also switches between the codes in the middle of the sentence this intra-sentential switching was noticed as one of the most frequently used types of switching in the case of Urdu-English code-switching. The inter-sentential category was not as common as intra-sentential category in term of Urdu-English code-switching in Urdu bilingual speech community. Urdu speech community switches the code from Urdu to English sentences at the end of the matrix language. Urdu speech community

rarely used the fillers in other languages, but it doesn't indicate that Urdu speech community do not or less use fillers in their daily oral conversation, they of course use fillers but in the matrix language not frequently in others embedded languages.

Findings

In Pakistan's bilingual society, the study examined socio-pragmatic factors that lead to code switching or code mixing. Impressing others came in second place, with social status being determined to be the most crucial element. In order to pinpoint language variances within age groups and groups, the Markedness Model framework was applied. The inability to express one's personal beliefs in a foreign language, affirming one's social status and identity, a lack of acceptable terminology, linguistic gaps, and linguistic diversity were among the factors that were noted. With 65% of the data, social position and identity were the socio-pragmatic factors that were most common. The data analysis reveals that the most frequent sort of Urdu-English code-switching among Pakistani Urdu speakers is intra-sentential switching. This is corroborated by Poplack's (1980) assertion that intra-sentential switching predominates in bilinguals. The Urdu-speaking community uses it as a matrix language and English as an embedded language, preferring Urdu as their first language. In terms of other categories, inter-sentential switching comes in second. This study is restricted to casual conversations between children and adults who speak Urdu and discussions about politics videos. Collecting recorded audios from hundreds of people is challenging because the participants only make up a small portion of the Urdu-speaking population. The study is limited to language change, Urdu-English code-switching, socio-pragmatic causes, and functions of code-switching. Socio-pragmatic elements of language change have been briefly explored.

Conclusion

The Markedness Model and Matrix Language Framework Model are used in this study to analyze socio-pragmatic factors causing code-switching in the Urdu bilingual Speech Community. The study questions concentrate on how observational methods might be used to evaluate the social reasons of informants to switch codes in their interactions. However, it is a new issue to investigate Urdu-English code-switching. Code-switching is not a recent topic in the Urdu Speech community. The results illustrate the key features of code-switching and how it has permeated Pakistan's society for socio-cultural and media reasons. The research may be useful to the native Urdu speakers in taking preventative steps to prevent extinction as well as its rebirth.

Recommendations

This study highlights the value of parents encouraging their kids to speak their mother tongue, using appropriate Urdu language with elders, minimizing the negative impacts of multilingualism, providing precise lexical items, and exposing kids to other languages. It looks on structural changes, socio-pragmatic elements, and the CS phenomenon between Urdu and English. Urdu-English code-switching, comparative analysis, media impact, code-switching analysis, quantitative consonant cluster analysis, phonological changes, the influence of media on cultural shifts, synchronic and diachronic study of the Urdu language, and examining pragmatic aspects of Urdu proverbs are some of the main areas of interest. The goal of the study is to comprehend the poetic function of Urdu proverbs in dialogues about old Urdu folktales in a variety of social contexts.

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