

Functions of Code-Switching in a Private Chat on Facebook

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Abstract

Code switching is a significant language feature of the multilingual countries like Pakistan. The term code switching refers to the shift from one language to another. The main objective of this research is to explore the communicative functions of code switching by multilingual Sindhi speaking wife and husband in an inbox chat on Facebook. Applying the qualitative methodology, the data of one year chat was collected and varieties of functions using code switching theory of Blom and Gumperz (1972) as the theoretical framework. The findings of the study elucidate that Sindhi educated multilingual heavily utilize code switching for various communicative purposes like indexing identity, quotation, rephrasing, self-correction, metalinguistic, reported speech, idiomatic expressions, translation, expressing anger, humour, and euphemistic expressions in order to achieve their communicative goals.

Keywords: Facebook, code-switching, loanwords, online interaction, linguistic competence.

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Introduction

Pakistan is a multilingual country where major population communicates in the local languages and in national language Urdu. Due to the close social network, majority of Pakistanis can speak some local languages while educated people also communicate in English which is the language of instruction in higher educational institutions of the state.

Thus linguistic scenario of Pakistan is multilingual as they understand and speak their native language, Urdu, English and some local languages. In such linguistic context the code switching from one language to another is a salient language. Code switching is defined as shift of language from one to another (Gumperz, 1982).

This paper investigates the various functions of code switching in a

personal chat between a newly married couple on Facebook (FB), one of the powerful computer assisted communications since its launching in 2004. The FB users either posting comments on FB-walls or in a private chat in inbox also known as netspeak (Crystal, 2001). FB appeared as the powerful medium which has changed the cultural, social and political trends. One of the glaring examples of influence of FB is Egyptian people's revolution against government of Husni Mubarak. In this demonstration FB played the leading role to guide the protesters and Mubarak's government was toppled. Similar is instance occurring in Sindh province, Pakistan, where protesters took the streets against government's decision of introduction of two administrative systems in Sindh in August, 2011. People of Sindh regarded it a conspiracy to separate Karachi, the capital of Sindh, in order to please the political alliance of ruling party. The people of Sindh promptly took the streets and FB users played a colossal role to guide and direct the protestors. Under the massive pressure of people government was forced to kneel down before the protestors within 24 hours. These two incidents display the massive power social media including Facebook in current era.

The FB phenomenon tremendously spell bound the Pakistani nation. This new mode of communication and connectivity has provided a broader spectrum for every type of expressions which were otherwise impossible to share. Pakistani FB users are employing

English as well as local languages and using Roman English script as a common medium of communication. Social media provides an ideal podium to study the multilingualism and use of code-switching as the potential and accepted tool of communication. In local context, unfortunately, not a much work is done to explore the use of multilingualism by Pakistani FB users. To fill this gap, this study is significant because it is, probably, the first study to investigate functions of code switching in a personal interaction between a wife and husband. Using code switching theory of Blom and Gumperz (1972) as research framework, the data is interpreted by using the qualitative methodology. Hopefully this paper will fill the existing gap to analyze the natural online interaction and will facilitate the future scholars to explore the new aspects of code switching on social media.

Objectives and Research Question

As explained earlier, this study focuses on the functions of code-switching to gain the communicative goals between a newly married couple in a chat on FB. The following are the research question of this study:
What functions code switching performs in informal interactions on Facebook?

Scope of the Study

As explained earlier Androutsopoulos (2015) has stressed the need to explore code switching in a private data used on social media. The

need to investigate the private chat of multilingual will be much authentic, away from boasting, to provide the natural and authentic data of switching from one language to another. The current study, perhaps, is the first study to explore the functions of code switching in a very private chat on FB between wife and husband. This is not only interesting for providing a unique opportunity to excess the very private chat of a newly married couple but also offers authentic data for analysis of functions of code switching. Thus, this study fills this gap to explore the natural interaction in the field of computer-mediated communication on social network websites. Hopefully, this research would help in understanding the code-switching as a communicative strategy in natural interaction on social media.

Literature Review

Since the introduction of social websites like, Facebook, Instagram, Viber, WhatsApp, Twitter etc., the use of code-switching in the multilingual societies is considerably increasing. Code-switching is defined as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems” (Gumperz, 1982, p. 59). In other words code switching is a conversational strategy of multilingual to achieve some communicative purposes (Gumperz, 1982). Myers-Scotton (1993a) believes that code switching is a rational linguistic mechanism universally available to bilingual and multilingual.

Moreover, “speakers are rational in the sense that their choices depend largely on assessments of possible options in terms of a cost-benefit analysis that takes account of their own subjective motivations and their objective opportunities” (Myers-Scotton & Bolonyai, 2001, p. 5). Thus, choice of code is not a random practice rather it is a strategic linguistic ability to use and accomplish some communicative goals (Panhwar, 2018).

There are considerable scholars who explored the social, linguistic, and psycholinguistic aspects of code switching. The name of Blom and Gumperz (1972) is on the top of researchers who explored the functions of code-switching in the informal negotiation between two dialects in Norway. They concluded that the speakers' choice of dialect depend on nature of functions of interaction. Blom and Gumperz (1972) give the two broad categories of functions of code switching. In the situational code-switching and second is metaphorical code-switching. In situational code-switching speaker analyse the situation, topic and interlocutor and uses the most suitable code to attain maximum communicative goals (Blom and Gumperz, 1972). While in the metaphorical code-switching speaker's switches of language is intentional from marked (unexpected) or unmarked (expected) or vice versa as a symbolic connotation (Gumperz, 1982). The varieties of functions attained by shifting the code include the construction of identity, personalization versus objectivization,

interjections, quotation, reiterations etc. (Gumperz, 1982).

Myers-Scotton illustrates four reasons of CS: “(i) a lack of knowledge of one language or a lack of facility in it, (ii) the use of another language to exclude some persons from an interaction, (iii) switching into another language in order to introduce a new subject, and (iv) to speak in a different language to impress others” (1993a, p. 73). In the same line Kachru explains three reasons for code-switching: “(i) the use of a given language for register identification, (ii) formal clues for style identification, and (iii) a device for clarification and interpretation” (1983, p.1997). Similar functions are explained by Appel and Muysken (1987) who illustrate six functions of code-switching: “referential; directive; expressive; phatic; metalinguistic and Poetic” (p. 118). Baker (1997) explains the linguistic and non-linguistic functions and factors of code switching. The linguistic reasons include the lack of facility in L1; to clarify or give prominence and reinforce the statement or may request or order the interlocutor. On the other hand, non-linguistic functions and factors are related to attitude and expression (Baker, 1997). Similar is the categorization by Malik (1994) who believes that lack of facility, lack of registral competence and identity construction are the main reasons of code switching. Auer (1988); Hoffman, (1991) Wei, (2011), Rubino (2014), Schmidt (2014) Panhwar et al (2018) believes that the major use of code switching is to index interpersonal

relationships and “negotiate a range of different social, cultural, ethnic, linguistic, or ideological signals as the cue to the interlocutor to interpret a particular code identities” (Rubino, 2014, p. 87). Gals (1979) and Heller (1988) points that ethnicity is the main cause of code switching and it intends to impose the power by using the officially protected code that is considered as high code.

The findings of Panhwar (2018) present a list of functions and factors of code switching in the informal negotiation in Pakistan. Her findings demonstrate that predominant use of code-switching is to negotiate social identities in two ways. First, use of code-switching as a direct strategy for constructing the speaker's identity explicitly, and second, using code-switching metaphorically to fulfill functions such as quotation, reported speech, reiteration and reformulation, idiomatic expressions, translation, expressing anger, humour; and euphemistic expressions. Panhwar (2018) concludes that significant use of code-switching is self-other identity created by switching into English to create distance from their interlocutor using English code that is considered as a high code spoken by ruling and elite class in Pakistan. While the speaker shifts into local code to balance the social distance. Panhwar (2018) elaborates further that English code switching is also common for culturally taboo expressions, physical relationships, body parts etc. The reason may be denoted that in local context where English as a foreign

language can help to mitigate the proscribed effects of culturally prohibited expressions. Interestingly her findings suggest that switching into slang vocabulary of local languages is common for humour, pun, simile, mocking or to express anger or reserve for abusive expression (Panhwar, 2018).

Poplack (1980) takes the structuralize approach to define three kinds of code-switching. When switching occurs at clause/sentence level and one clause or sentence is in one language and other clause or sentence is in other language is called the inter-sentential code-switching but when a speaker controls two linguistic systems simultaneously at word and phrase level or within the sentential level then it is the intra-sentential code-switching. Poplack (1980) considers intra-sentential code-switching a complicated linguistic competence where speaker simultaneously controls two grammars without violating the syntactic structure of either language. Third kind is tag code-switching in which a tag is inserted from one language to other like 'you know' or 'actually' etc. (Poplack, 1980). As Androutsopoulos has pointed out four areas to investigate the function of code switching online: “studies of private, dyadic data; second, cross-media and cross-mode comparisons of CS usage based on the same writer(s); third, multimodal data from social networking and media-sharing websites; and fourth, case studies of multilingual CMD in transnational work teams” (2015, p. 19).

In recent years, linguistic scholars are focusing on the use of code switching in multilingual utterance on the social network. The findings of Dabrowska (2013) suggest that the ratio of Hindi-Polish code switching among the Hindi-Polish Facebookers is high among Hindi Facebookers than Polish. The study of Tajudin (2013) investigates the code switching on SMS for personal messages among Indonesian speakers. The findings of this study reveal that learners use Indonesian and English language for code switching. In the same line, are the works of Androutsopoulos (2015); Cru (2015); Sohail and Malik (2014) etc. investigate the functions of code switching on FB. In the same way this sociolinguistic study of Panhwar, et al (2018) etc., are noticeable who focused the social aspects of conversation that highlight the social-lingual context of Pakistan.

However, Androutsopoulos (2015) suggestion to investigate the personal data to know the use of spontaneous use of code switching is not yet explored. The current study, to some extent, fills this gap by exploring the functions and factors of code switching in the private chat on FB between wife and husband.

Identification of Matrix Language in Code switching

The identification of matrix language (ML) (main or base language) and embedded language (EL) (inserted language) is problematic, specially, in the speech of a speaker who possesses a

balanced linguistic competence in two or more languages and switch from one to another without violations of grammatical rules of either language. To identify ML and EL, various scholars propose various theories to get to the bottom of the issue. One of the influential models is presented by Myers-Scotton (1993b) that is known as the Matrix Language Framework Model (MLFM). This model elucidates that ML constitutes the morpho-syntactic frame for a clause while insertion is code-switching. The proficient speakers sufficiently use the grammatical structure of ML but if “the speakers do not have full access to the grammatical frame of the intended ML, part of the abstract structure comes from one variety and part from another” (Myers-Scotton & Jake, 2000, p. 2). Another method, according to Myers-Scotton, is to distinguish ML and EL is the distinction between content morphemes including nouns, verbs, adjectives, prepositions, etc. and system morphemes, e.g. function words explain the semantic and pragmatic function of communication (Myers-Scotton, 1993b). In other words, ML helps the morphosyntactic frame for clause by providing system morphemes or “functional morphemes while the EL has a lesser role since it provides content morphemes in code-switched constituents” (Myers-Scotton, 1993b, p. 3). The finding Halim and Maros (2014) explore the various functions code-switching on FB by Malay speakers whose first language is English. They state that Malay bilingual prefer English as matrix language instead of local

languages. Very recent work by Malaysia and Ting (2019-2020) focuses on use of code switching by Malaysia multilingual speakers on facebook. Using Gumperz (1982) theory of conversational code switching, their findings suggest that Malaysian use English as ML and code switching is used for personalization and interjection along with other functions listed by Gumperz (1982). A similar study in Kuala Lumpur by Husni Abu Bakar (2009) reveals that the internet-users enormously employ English code-switching which is their second language along with the first language.

Theoretical Framework

The current study investigates functions and factors of code-switching in a personal chat between wife and husband on FB inbox. The theoretical framework relies on the study of Blom & Gumperz's (1982) list of functions described in the two broad categories, as explained earlier: situational and metaphorical code switching. Situational code-switching takes place with changes in the setting, topic or participants (Blom & Gumperz, 1986). The classic use of code switching given is a teacher who delivers a lecture in Bokmål but speaks to his student in Ranamål to redefine a formal situation as an informal activity. Metaphorical code-switching occurs without being triggered by changes in the social situation. The metaphorical functions of code-switching are quotation, addressee specification, interjections, reiterations, message qualification, and

personalization versus objectivization.

Methodology

This study adapts qualitative method using interpretive approach that explains “the setting and who the actors are, what they are doing, and so forth” ([Schwandt](#), 2007, p. 65-66).

Participants

For current research the data is taken from a private chat of newly married couple who are friends of the researcher. During an academic discussion, an idea was floated to investigate a private chat of multilingual in order to analyze the natural use of code switching. However, to get a private chat was a gigantic task because people would not like to publish their private interactions with near and dear ones. The ethical consideration was also an important issue in research. Yet, a wife and husband who were participating in the discussion voluntarily offered their chat for analysis. The data is used with the complete consent of the couple. They provided some 20 screen shots of junks of their chat comprises the period of one and half years. The wife and husband were educated multilingual Sindhi speakers, reside in Hyderabad city, Pakistan. The husband after the marriage left abroad to join his job leaving newly married wife with her in-laws in Pakistan. During this period the mode of their communication was audio, video calls on WhatsApp and FB but they used FB inbox because, first it would cost them less, second, due to

privacy concern in a joint-family system, they preferred to use inbox chat as the most appropriate and secure mode of communication in the presence of family members. The husband and wife were 25 and 23 year respectively and both participants were post graduates and fluent in Sindhi, (L1), Urdu (L2), English (their academic language) and one or two other local languages.

In the transcription, the dialogues of husband are indicated by 'H' while the chat of wife is indicated by 'W'. The transcription of the convention is classified according to the following order: Sindhi in lower case; Urdu is italicized; code-switching into English is in bold type; code-switching in other native languages is bold-italicized; loanword is underlined and the translation into English is provided in parentheses. The original text is used without any editing. For ethical reasons the names and some entries are edited.

Ethical Consideration

The researcher was fully aware that the text for data analysis used in this study is an extremely sensitive in nature because it is the private chat between wife and husband. The screens shots of some chunks of their chat are provided by the couple, hence, it is obvious that their consent is part of this discussion. After reading the screen shots researcher has selected some extracts and interpreted them according to code switching theories. Before the publication of this article researcher sent draft of this paper to the couple and

asked them that they have complete right to edit, add, exclude or skip any extract. However, they have not changed anything in the draft, in fact; they enjoyed the interpretation of their chat and have given me the complete consent to publish it.

Data Analysis

For data analysis the interpretation approach is employed to find out the functions of code switching in the natural interaction between the multilingual Sindhi speakers in Pakistan. Three extract are selected for the data analysis. In the following first extract is a video-text chat. The couple was watching each other through their web cams but they were communicating through text rather to speak with each other, may be due to privacy concerns, as explained earlier:

Excerpt 1

1. H: hello! where are u gum sarkar?
(Hello, where have you disappeared majesty?)
2. W: salam.
(Hello.)
3. H: where are you busy bee?
4. W: sain I am cooking in kitchen.
(Sir I am cooking in kitchen.)
5. H: Ok
6. W: acha hane bye for now.
(Ok, Bye for now.)
7. H: bye! Edo jaldi bye chu?
(Bye! Why [you have said] bye so quickly?)
8. W: Sain going to cook.
(Sir [I am] going to cook.)

9. H: ok go. I don't need ta mithnoon kaya.
(Ok! Go. I don't need to implore [you].)
10. W: don't disturb again. wary call ya sms na kajo.
(Don't disturb [me] again. Do not call me or [send] SMS.)
11. H: sms b na kya cha?
(Should I send [you] SMS?)
12. W: sms kajo agar dil chawae.
Na ta No fiker.
(Send SMS if you like. Otherwise no worry.)
13. H: yaara! females wadiyon zalim ahin.
(Dude, females are very brutal.)
14. W: hum pe ilaz to wesee bhee he, ese he sahe.
(We [female] are blamed anyways, so be it.)

This is an interesting chat between wife and husband where colossal code-switching is employed as a linguistic strategy. The extract reveals that couple is in cheerful mood and they were employing copious code-switching for their expressions that reveals their advance linguistic competence. However, the researcher was facing problem to identify the Matrix Language (ML) due to the participants' frequently use of two grammatical systems of English and Sindhi languages with equal command at intersentential and intrasentential levels. To determine ML in the advance bilingual speakers Myers-Scotton's (1993b) Matrix Language Framework Model (MLFM) postulates that the main language is that constitutes the morpho-syntactic frame for clause

while insertion is considered as code-switching. Keeping this point it is safe to say that in 1st turn husband uses English as ML because clause in English forms the structure and conveys the complete meaning while he inserts verb (disappear) and an adjective (majesty) are in Sindhi. This extract reveals that husband's switching from English to Sindhi achieves bivalent functions: he registered his complaint as well as mitigating her wife's anger with gracious title (sarkar=majesty). The most difficult is the illustration in turn 9th when husband perfectly blended first clause in English and second in Sindhi language. This code switching poses a structural difficulty to establish ML and EL because two clauses are flawlessly incorporated to make a single sentence. Such interaction is problematic to distinguish between ML and EL because balanced bilinguals feel equally at home with the syntactic constraints of the both languages and can manipulate them both with equal ease" (Peynirioglu and Durgunoglu, 2002, 341). This constitutes of morpho-syntactic frame in English as ML as well as in Sindhi are producing a complete meaning and initiating a number of caveats to judge ML or EL. To resolve such issue, psycholinguists propose the speaker's proficiency in language as ML while structuralists regard verb as the criteria to judge ML. Myer-Scotton (1991) proposes statistical solution with higher frequency is the ML. My postulate is based on MLFM and focuses on system (grammatical morphemes) constitutes English as ML which supply main verb

along with dummy verb (don't need) while Sindhi is EL that provides noun and helping verb. Accordingly, the grammatical morpheme of the dominated language may co-occur in English rendering structural and semantic purposes. The data analysis of turns 6th and 8th displays that speakers used Sindhi as tag switching in English expression.

In turn 2nd, wife greets in Arabic language, common in Pakistan. Generally, Muslim prefers greeting by switching into Arabic to show their identity as Muslim (Al-Khatib, 2003). In the same way, is the expression in turn12 where wife replied in the same pitch by employing English code no as phatic code-switch to reveal her ego that she does not bother whether he calls her or not. Hence, using lexical code-switching, she reveals her identity as an egoistic wife. This code switching displays the emotional and psychological feature of speakers as an individual who focuses upon self-other-identity (Appel and Muysken, 1987). This was taken as unethical by husband he complaint using Pashto (a local Pakistani language) interjection yaara in line 13. Interestingly there is equivalent of Pashto word yaara in Sindhi yaar but generally, Pakistani people employ Pashto interjection that sounds more melodious and mellow. The reply of wife on husband's complaint is writing a verse from a famous song in Urdu language. This seems an attempt to mitigate the tense situation of her husband's infuriation. Appel and Muysken (1989) call appearance of poetic expression

'metalinguistic code-switching' while Panhwar (2018) considers it a normal language behavior in Sindhi multilingual society. The findings reveal that speakers used loanwords like 'call' and 'SMS' due to the lack of equivalent in Sindhi language.

Excerpt 2

1. W: sis asked a farmaish. She said 'ada khe chao ta moon la gharee wathe'.
([My] sister insisted on something [from you] .She said 'asked brother [in-law] to buy a wrist-watch for me.)
2. H: Ok. I will buy.
3. W: khabar pawandee jadah wadee farmaishy-list will hand over to u.
(You will know when she will hand over a long list of demands.)
4. H: but i have not done any farmaish, poe moon kha farmashooncho?
(But I have never demanded anything, so why they demand from me?)
5. M: did i asked for any farmaish ever?
(Did I ever demand anything?)
6. M: arre na, never. tu ta superb, shandar, behreen aeen excellent zaal ahee.
(Oh no! never. You are a superb, super and excellent wife.)

This excerpt is a glaring example of the code-switching of two grammatical systems of Sindhi and English without disturbing the

syntactic rules of either language. In this first turn wife skillfully employed intra-sentential and inter-sentential code-switching first in Sindhi and then in English by quoting words of her sister. The use of Sindhi word *farmish* is a common expression in Pakistani English. The reason may be, it conveys apt meaning compared to English equivalents 'insist' or 'demand'. Gumperz (1982), listing the functions of code-switching, states that quotation is one major reason where speakers shift into an interlocutor's original language to reproduce a particular utterance for authenticity. To quote her sister's words seems mimicry to convey a 'symbolic status' of her sister as a 'sister-in-law'. Consequently, this is double voicing because wife demonstrates the dual identity- the original identity of speaker who uttered these words and her own identity as a creative actor (Bakhtin, 1984). Thus wife changes her role from wife to her sister seems a temporary adaptation of the quotee's identity as well as mimic gadget to add dramatic tinge (Panhwar, 2018). Diller (1997) calls such code-switching as the dramatic act of communication where speaker portrays the scene and character and dialogue. In this turn code-switching for quotation performs multi functions- like the authentic reporting by reciting original utterance, enhancing authenticity, creating temporary identity and dramatizing the text.

In turn (3) wife again employed the intra-sentential code switching and coin a hybrid compound word *farmaishy-list* (list of demands) by

blending Sindhi and English nouns. Such blending is known as loanblending also known as hybridization which is used in absence of equivalent in the first language (Backus, 2001, p. 126). The hybridisation is common in language feature in educated Sindhi repertoire and generally used to demonstrate social status (Panhwar, et al, 2019). In the same vein is the 4th turn when husband used first clause in English and switching to Sindhi in next clause to gain the more communicative goals. In turn (6) husband used the two adjectives to praise his wife by using translating and recycling strategy (Panhwar, 2018). He translated adjective 'superb' into Sindhi equivalent *shandar*, on the same pitch switches to English adjective *behtreen* and translated it into English 'excellent'. The recycling and use of parallel translations into two different codes seems a conscious strategy to emphasize and reinforce the statement of his wife as well as to eulogize her.

Excerpt 3

This excerpt is taken when wife has visited her husband and spent a few days with him and returned to Pakistan. In this excerpt, the couple is using the webcam but due to the presence of other people they were chatting in writing. The husband is chatting from his brother's home. Husband shifted his bed-set from the store house of her sister-in-law to his brother's family and now it is in their use. Wife saw that bed-set in the video and she is very much upset.

1. W: oh my bed in the use of others.
2. H: others??????????????? My brother is other for you?
3. W: you said it is in the storeroom of your brother's house but it is in their use.
4. H: if you are shocked to see it in my bro's room then I will return it to your sister's house.
5. W: well this bed is a great mean to me but now *hallat ehra ahin*. Bas thoro shok theeyo bc my home and all thng r shattered. kapara hik sis wat, jewelry bee sis wat, and furniture in-laws je ismal main.
(Well! this bed carries great mean [importance] to me but now situation is different. I was bit shocked because my home and all my belongings are shattered. My dresses are with one sister, jewelry with another sister and furniture is in use of in-laws.)
6. H: i did mistake. i thought it is my izat and maan dat ur furniture is in use of my bro.
(I committed mistake. I thought it is my respect and honour that your furniture is in use of my brother.)
7. W: yes ur izat is mine per panhjoon shayoon dadhyoo mithoon hoondio ahin but alas!
(Yes your honour is mine but everyone love their belongings but alas!)
8. H: Shabash, wel done. ok bye.
(Good. Well done. Ok bye.)

In this excerpt, couple used

English as ML most of the time. In the 1st and 3rd turns wife uses English as her ML while 5th turn she employs intra-sentential code switching by shifting to and fro, from Sindhi to English to indicate her shock and pain. Such back and forth code-switching from one language to other occurs in the situation when the speaker is in shock, stress or anxiety etc. (Malik, 1994). In the 6th turn husband uses Sindhi lexical switching when ML was English for clarification and elucidation. Gumperz associates such switching with metaphorical code-switching “the first textual function of code-switching to repeat the message either literally or in a somewhat modified form” in order to amplify or clarify what the speaker has already said (1982, p. 78). Again in 8th turn, husband used code-switching by shifting into Sindhi (shabaash) which means 'well done' and same he translated in English and left the chat inbox. This code-switching seems as a pun to reveal his anger that he did not like wife's reaction when she saw her furniture in his brother-in-law's house. This translation strategy for code switching is symbolical when speaker used English as prestigious code to express authority (Hoffman, 2001).

Discussion and Conclusions

This article offers a detailed analysis of functions of code-switching in a private chat on FB as manifested by a multilingual Sindhi speaking wife and husband. The findings of current study reveals that multilingual Sindhi participants use two languages i.e.

Sindhi and English as the main codes; while lexical items from other native languages like Urdu and Pashtu is used for poetic and humorous expression and Arabic code was reserved for greeting in Islamic style indicating their Muslim identity. Such use of variety of languages indicated the balanced linguistic competence of the participants. The findings indicated that speaker used Sindhi and English as MLs, however, maximum use of Sindhi, appears as participants' preferred ML for written communication in personal chat. Furthermore, the participants switched to Sindhi when ML was English and employed English as EL when ML was Sindhi. It is also observed that due speakers' advance linguistic competence in English and Sindhi occasionally complicated situation occurred to identify the matrix and embedded language. The high linguistic competence of participants enabled them to embed English and Sindhi languages skillfully without violating the grammatical rules and meaning of either language. Such outstanding features of this research provide a unique opportunity and rich understanding of the mechanism of code-switching in diversified of scenario like Pakistan.

The couple writes in Roman Sindhi using English script that may be due to less or unavailability of Sindhi computer writing facilities. Such use of Latin and Roman characteristics instead of Sindhi script is a new linguistic innovation that is spreading fast on the electronic gadgets (Panhwar,

2018). However, nowadays the Sindhi computer script is in use on electronic communication but still it needs time to get popularity. The results show that the advance linguistic competence of participants in English and Sindhi enabled them to frequently use inter-sentential, intra-sentential and tag code-switching according to situation. However, the lexical switching appears as the common type of code switching in the current study.

The results of data indicate that high ratio of employment of code-switching depends on the similar social and linguistic background of the participants as predicted by the linguistic scholar (e.g Myers-Scotton, 1993; Gals, 1979, 1988; Heller, 1988, Panhwar, 2018). The participants of the current study were from same educational and social background that facilitates them to deploy English, Sindhi or Urdu code-switching amicably because code-switching is impossible when speakers and interlocutors are from diverse social and linguistic background (Panhwar, 2018).

The results indicate that switching of code is a language norm of multilingual Sindhi speakers in their daily interaction; furthermore, findings indicate that at many occasion speakers employed code switching from Sindhi to English or vice versa as conscious language strategy to achieve communicative goals. The findings reveal that one of the main uses of code-switching was the construction of identity. The findings displays that

participants were conscious to use a specific language by judging the topic and situation to index their identity. For instance speaker switched to Urdu for romantic and poetic identity or Pashtu for indication of intimacy. In the same line speakers' choice of English was reserved for indexing authority (as husband who is generally a decision maker), egoistic woman or feminist identity. Simultaneously code switching is employed to negotiate self-identity and other-identity to keep the distance as indicated in 12 excerpt when wife used English code to reveal her egoistic personality. Thus, "the speakers' choice of code impacts the social relationship speakers share with each other" (Panhwar, 2018, p. 184).

The data analysis reveals that multilingual Sindhi speakers use code switching as a potential tool in personal interaction to achieve various functions. One such use is for quotation or reporting speech. For instance in second excerpt the wife shifted from English to Sindhi language to reproduce actual words of her sister. Simultaneously such code switching indicates quoter and quotee demonstrating dual identity. Such switching is to enhance authenticity as well as dramatize the situation. It also indicates that changing of code for quoter to quotee seems double voicing: an attempt to construct dual identity of the quotee by extracting exact words as well as express her own thoughts.

The findings displayed that speakers used code switching as translating and recycling strategy. In

excerpt 2, husband translated and recycled in parallel from Sindhi to English and English to Sindhi codes as a deliberate device to reinforce his statement and to eulogize his wife. The findings reveal that code switching was used for pun, humour or jolly expressions in order to defusing anxiety and tension.

The findings indicate that the major use of code switching was to convey the bivalent emotions like anger-consolation, depression-pacification, shock-composure etc. Similarly, Sindhi speakers used code-switching to express their negative emotions like annoyance, irritation, authoritative etc. The copious use of code-switching was also employed when speakers were in the different moods, like over joyous, angry, depression or shock or romantic mood. The findings endorse the notion that internet communication is giving birth to a new writing style which does not follow the syntactic structure and it is a new fashion that was not recorded in past. The analysis of the data reveals that the couple signifies the sound, for instance r instead of are or u instead of you, plz as an alternative for please etc. This may be related to communicate faster or for fluidity to avail the maximum communicative goals. However, there is not any established rule for using abbreviation because every individual has his/her own vocabulary to produce the sound. For example, the participants of current study used dt or dat instead of that, and cz or bcz for because. The interesting aspect is that abbreviations are used

when speakers were communicating in English, contrary, Sindhi or other languages do not have such abbreviation system. The use of such abbreviated language is a problematic issue which needs to be addressed. However, such issue was not in the purview of the current study so it is left for future researchers to study the new way of writing English on social media or mobile texts.

It can be concluded that code-switching is a common language strategy of multilingual Sindhi in the personal chat on FB. The participants' use of code switching was language habit; nonetheless, it was an intentional strategy for expressive purposes to attain the variety of communicative functions. Although the current study only explores the function from a very limited chat on FB, there is still a need to investigate the contributing factors trigger the code switching. However, this area of research has been left open-ended for future linguistics researchers.

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