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## Code switching and mixing between Sindhi Language and English Language in Sindhi Morning Shows (A case study of a morning show)

### Abstract:

The following research article deals with code switching and mixing between Sindhi and English languages in morning show with the title Salam Sindh broad casted on regional and local TV channel in the province of Sindh and on national level. The host and the guests are observed to code switch and mix during their conversation. This practice is motivated and accelerated as the result of many factors like historical, cultural, social, economic and psychological. As a result, an amalgamation of a mixed language emerges which is a common trait of these morning shows and is accepted as a habit. The theoretical framework of the study rests on post-colonial concept of mimicry by Bhaba (1994). The instances of code switching and mixing in between the conversation in Sindhi language have been analyzed by employing content analysis. The instances of code switching and mixing are recorded by watching a minimum of 10 morning shows of Salam Sindh, for the duration of 15 minutes each.

The result of the analysis came up with the fact that the Sindhi speakers, code switch to prove among their fellows that they can speak English language which still is the matter and a tool of prestige and symbol of pride among the Pakistani. Many factors like the mixed education system of Pakistan, the English language which is the official language of Pakistan and does not own the status of first language or L1 of population in urban areas, and the practice of mingling English vocabulary in the indigenous and national languages during conversation which is common among the post-colonized population of Pakistan are traced. And the fluency in conversation depicts code mixing as a habit with acquaintance with common words occurring as an easy substitute to a local word and comes as a habit. Whereas, analysis of the show from Post-Colonial and Psycho Analytical perspective came up with the result that colonial tendency and impact of English language on regional language is still dominant.

**Key Words:** code switching, indigenous language, official language, habit, mixed educational system, urban areas.

### Introduction:

Globalization established English language as a standard of commu-

nication, therefore leaving no chance of resistance but to embrace its standard for improved existence and practical benefits in the global community. To cope up with this need of time, a growing trend of abandoning native languages in favor of English language is rising. In a bilingual community, the speakers apparently deny their adherence to the second language (Nawaz et al. 2012). Jan Blommaert asserts that the reality is that whenever a powerful language like English appears in an alien region, the indigenous languages confront death (as cited in Nawaz et al. 2012). Thus, code switching becomes the initial step of the decrease of any regional language's marketing value. In the long run, this apparent slow process results in Language death of the regional languages in unstable bilingual or multilingual speech communities, unless the guarantee of fluent speakers of that indigenous language would bear the only hope of its survival in making it a living language (Crystal, 2000). The speakers determine the future of native language. The origin of speakers and the outlook along with the value system are some of the main factors of language shift, involving the attitudes towards the mother or native tongue. This attitude reflects the choice of the speakers and their attitude towards their own native tongue, eventually prognosticating the future of the language.

Under different situations, the bilinguals mixing two languages while speaking in different situations, is a common sight. Pakistan is a multilingual country and most of its individuals have the knowledge of two or more languages (Iqbal, 2011). In this scenario, the linguistic phenomenon of combining languages is quite common. While communicating, the people code-switch and among several reasons of this language alternation, one might be that English is taught as a compulsory subject in Pakistan and is used as a medium of instruction at the levels of school and college (Gulzar & Qadir, 2010). Recently, the study of linguistic switch to a foreign language and code-switching attracted attention of researchers (Gulzar, 2010). Though, switching and mixing basically involved English, an official language in Pakistan, but for the majority of people in Sindh, it is a second language along with Sindhi which is the indigenous and official language in Sindh.

The national language of Pakistan is Urdu, though many regional languages are also spoken, thus giving the country a multilingual status. English being an official language has the privilege of supreme status in the society. Many reasons of the hegemony of English Language are drawn like imperialism of western culture, inattention of the government in making a language policy, the approach and reaction of the society towards English Language, are some of the reasons that instigated the phenomenon of code-mixing in daily communication of people (Ehsan & Abdul Aziz, 2014). Communication is undoubtedly strengthened by Media (electronic and print media) but has also increased the phenomenon of code-mixing (Rasul, 2006; Mushtaq & Zahra, 2012). Thus, a hybrid language is created (Khalid, 2011). This process is though unavoidable in a multilingual society, but alarming at the same time

thus giving rise to various concerns and queries. But the need to check and take notice against it is important, as it is rapidly changing Sindhi language.

## LITERATURE REVIEW

### Code switching:

Code-switching refers to grammars of two languages working simultaneously in a universal language contact phenomenon, occurring in a scenario where there are groups of bilinguals who speak the same two languages (Fromkin & Rodman, 1998). It is a situation where any person who, "speaks two or more languages and has to choose which one to use... pieces of one language are used while one is basically using another language" (Fasold, 1997, p. 180). Hudson (1991) theorizes code-switching occurring in a situation in which a single speaker uses different varieties of language at different times, which results in the existence of registers. A similar view is shared by Akmajian et al. (2010) who define code-switching as, "a situation in which a speaker uses a mixture of distinct language varieties as discourse proceeds" (p. 305). Eastman asserts that code-switching facilitates communication and develops an understanding among speakers (as cited in Dube and Cleghorn, 1999). Eastman further comments (as cited in Dube & Cleghorn, 1999) that it is useless to attempt and differentiate code-switching from code-mixing and borrowing. Fasold (1997) tries to differentiate between code-switching and code-mixing that when a person utilizes a word or phrase from another language, it is mixing not switching. And when one clause uses the grammatical structure of one language and the next is constructed in accordance to the grammar of another, a switch occurs. Thus, out of many types of Code-switching, some could be intra-word, intra-sentential (tag), or inter-sentential switching (Mareva & Mapako, 2012). Intra-word switching occurs within a word, like at the morpheme boundary. Intra-sentential switching arises within the boundaries of a sentence or clause, whereas inter-sentential switch befalls outside the sentence or clause level, at clause boundaries (Romaine, 1994).

There are numerous reasons which effect code-switching. Crystal (1997) opines that deficiency of the speaker's language is one of the contributing factors, when a speaker fails to express sufficiently in one language, switches to the other in order to make up for the deficiency. Crystal (1997) also recognizes the necessity to express harmony with any social group as one of the other factor. This kind of switch is also used to eliminate from any social group some other people who are not acquainted with that language. Fasold (1997) defines this as Herman's overlapping situations, where a speaker might feel being pulled in various dimensions by the personal desires to speak in the language known best and the language expected by the current social group. On the contrary sometimes the speaker code-switches because either he wants to be identified as a member of some social group that is not present or perhaps might want to dissociate from that group. Thus, Crystal

(1997) argues that code-switching is also influenced by the speaker's attitude towards the listener which might range from friendliness, irritation, unfriendly, ironic, humorous, stress, to annoyance. For Edwards (1983) code-switching is prompted by many psychological factors which include reluctance and many sociological factors like subject, spectators and context.

Sometimes the speakers are unable to converse in complete English and thus they employ English words and phrases to add to their discourse a touch of English that has social meaning (khan, 2004). When fluent bilingual speakers of various languages make conversation, they often include words, phrases, clauses and sentences from different languages in a single discourse. This alternative use by bilinguals of two or more languages in the same conversation is called code-switching (Milroy and Muysken, 1995). Code-switching as a subject existed in literature on bilingualism since the early nineteenth hundreds when Espinosa (1917) wrote of speech mixing in the speech of New Mexicans (as cited by Iqbal 2011, p. 188). Code-Switching comes from two words code and switching.

Shift in the language in any form be it code-switching is a complex and affected phenomenon, motivated and stimulated by accumulative force of historical, cultural, economic, social and psychological factors (Nawaz et al. 2012). All of these issues are interconnected and could not be isolated. Ronald Wardhaugh, 1986, opines that the term code refers to a kind of system which two or more people use to communicate, be it a language or dialect or pidgins and creoles as all are considered as codes (as cited in Iqbal, 2011). However, in writing it turns into codification. Switching is an action, a movement from one object to another. This elaborates that shifting, switching or moving from one code to another while speaking is possible. When this occurs with bilingual speakers from one code that is the language to another, changes into code switching (Iqbal, 2011).

The use of two languages in a single discourse or code-switching, is not an accidental occurrence, but a highly operative one. Code-switching serves many functions e.g. identity marker (Shin, 2010; Carmen Fought, 2003; Sridher, 1996; Nishimura, 1995; Kroskirty, 1993; Woolard, 1989), solidarity marker (Bradby, 2002), supremacy and respect (Wong, 2000; Waseem, 2000), precision (Bonvillain, 1993), strategy of neutrality (Myers Scotton, 1993), style shifting (Bradby, 2002), reiteration, personalization, address specification, interjection and quotation (Iqbal, 2011).

A number of investigations (Shin & Milroy, 2000; Li & Milroy, 1995; Myers-Scotton, 1993) demonstrate code-switching as an extra resource for communication purpose. A negative claim that code-switching is a sign of laziness and deficiency in language, is rejected with a claim that bilingual speakers have the privilege to exploit linguistic knowledge for a meaningful expression of thoughts and ideas (Wong, 2000) and aids in effective instruction. The use of code-switching develops confidence clarity in interaction.

**Historical & cultural factors:**

The dominating effect of colonization in our land prevailed for decades and developed the concept of inferiority complex in the genesis of our socio-political, economic and educational setup. The effects still rule our cultural institution even today (Nawaz et al. 2012). Bisong comments that, "The linguistic relation between the center and periphery has been and continues to be one of dominant and dominated languages. English was originally imposed on a number of countries in the periphery and has through deliberate contrivance, successfully displaced, or replaced some of the indigenous languages of these countries. The dominance of English...so that indigenous cultures have been undervalued and marginalized" (Nawaz et al. 2012, p. 74). Thus, the Language Imperialism led to culture imperialism. Lord Macaulay (2003) while announcing the English educational structure, planned to create a mixed breed which would be sub continental in skin but English in understanding, blood and look. The colonial thought for action created a space to rule the cultural and social structure of the subcontinent. Consequently, English Language became signature of the upper strata of society, creating a kind of modernization and civilization with it. The linguistic imperialism marginalized the indigenous languages in the hegemony system of rule and power which devised the notion which stood equivalent to the cultural and geographical domination. The linguistic imperialism study helped in clarifying that the political freedom did not lead to the linguistic liberation of Third World countries (Crystal, 2000). But the reality is that the colonial languages work as a useful tool to the international community and are necessary for the internal national unity. English language is the bridge to the Western interests but also permits the global marginalization and exploitation. The linguistic dependency (which is the use of a European colonial language) with the economic dependency cannot be oversights (Berns, 2010). The history of Sindh depicts that during the colonial era the English culture interacted with the local creating a concept of superior and inferior culture which depended on their relation with the superior colonizer and the inferior colonized (Rahman, 1999).

**Socio-cultural factors:**

The social structure we live in is inherited by the British in which an English speaking person enjoys a privileged status and the others are marginalized (Nawaz et al. 2012). As nobody would like to be marginalized and wants to stay away from center, so it seems a compulsion for Sindhi speakers to honor English language and as a result promotion of Sindhi language seems to be neglected (Abbasi, 2012). The existing social structure we live in is a replica of the one that was structured by the British and thus the same treatment is seen with the local languages (Rehman, 1999).

Language is an integral part of a culture (Crystal, 2000) and cannot be separated from its related culture. The British knew this so they purposely

depicted and presented Sindhi culture as distant, crude, naive and substandard. They made their waiters and servants to wear the dress of Sardars, Chaudharies and Nawabs and Wadairas, particularly the turban that is a symbol of prestige. The systematic and decided portrayal of indigenous culture as inferior left a lasting impression on our unconscious and we started to detach ourselves with our values and language. To shackle us out of this dilemma seemed impossible and unconsciously but decisively we consider the imperial force as superior to ourselves. The urge to dissociate ourselves with our native culture explains the reason behind existing admiration for Western dress, food and etiquettes (Nawaz et al. 2012).

**Economic factors:**

Among all the languages of the world, English language promises financial security. One gets high level prestigious jobs only by knowing English language and is the guarantee of success in any field as it is the language of financial activities. Auer (1999) opines that the cultural and economic background with the conversations, and social events must be considered for a better understanding of how and why the speakers code switch.

**Psychological factors:**

It is found that while some speakers switch codes to add stress and focus on particular aspects of their talk, Gumperz (1982) established that code switching can reflect one's ethnic identity.

Bailey in a study found that (as cited in Alenzi, 2001) people either code switch to draw the limits of their ethnic groups or use it as a tool to indicate a speaker's association with some particular socio-linguistic communities, but not to all.

The rule of British Empire for centuries has cultural, psychological and social consequences which are responsible for the transfer from vernacular to foreign language. The relation of master and slave and equivalent relation of master language and slave language and a desire of the slave to relate him with his masters is a significant factor in this shift from vernacular to English.

**Status of English in Pakistan:**

Rehman (2007) stated that the elite's and government's patronage of English language in the name of efficiency and modernization is done at the cost of native tongues. He states that the members of the elite class had a stake in the extension of English as it distinguished them from the commonalities and grants them a competitive edge over Urdu-medium or traditional education receivers. The English language obviously was a class-identity marker. The psyche of the native speech communities is thus associated with shame and inferior legacy by the elite. As a result the natives feel uncomfortable about their languages. Imtiaz (2009) also offers a similar view on cultural

shame in a bilingual or multilingual society. In Pakistan, the languages are losing their reservoir as they are meagerly transferred to the new generation. Language preservation and transfer occurs at two inter linked levels; when parents promote their language use for the desired linguistic competencies in their children and secondly when parents learn new languages from their children and start using them at home.

### Mimicry:

Bhabha (1994) defines mimicry as a complex phenomenon. Mimicry is not just the imitation of the human behavior, but also involves attitude and temperament. It does not nurture an optimistic and creative approach in the minds of the uninformed natives rather hinders his growth. The native wishes for something he lacks and thus he tries to learn the new approaches of imitation to accomplish the preferred objectives. But Bhabha (1994) states that mimicry can only repeat rather than re-present. He further says that this process of imitation is incomplete and some deficiency always exists. The hindrance could be cultural, historical, and racial which further hampers one's complete transformation into something new. The desire of the colonized for metamorphosis and to get the power of the imperial master can never be fulfilled and Bhabha (1994) adds that the threat of mimicry creates the dual vision. The inferiority of the colonized to mirror back an image of the colonizer can produce neither individuality nor difference but only a fractional occurrence within him, which actually is the basis of mimicry.

Similarly, Fanon (1986) analyzed the psychological effects of the colonial domination by exposing the shock of being a Black and the melancholy desire to be like the Whites. Fanon thus questions, "What does the Black man want?" (p. 10). He answers back that Black is not considered even a man. The wish to mimic the White disturbs the Black constantly.

Bhabha (1994) in his attempt to understand the typical postcolonial halfness explores that the natives feel eternally ruined and stranded in their native land for the wretchedness which becomes their destiny, turning them to embrace lent values, language, fashion and smartness, only to have the knowledge of ever-tormenting ambivalence which weakens their lives. Thus, in common connotation mimicry mentions the imitation of one species by another. The concealing of the organism in the process of mimicry is closer to camouflaging which leads to conceal from the enemy. Jacques Lacan (as cited in Gupta, 2012) forms the link between mimicry and camouflage in his essay, "The Line and Light" and suggests that Mimicry discloses something different from what it seems. Bhabha (1994) also states that the result of mimicry is camouflage which is harmonizing with the background which is spotted, exactly like the technique of, "camouflage practiced in human warfare" (p. 121) Bhabha (1994) based his analysis of mimicry on the Lacanian vision of mimicry as camouflage occurring in colonial ambivalence. He imagines the colonizer as a snake in the grass who has a forked tongue and, "produces a mimetic repre-

sentation that emerges as one of the most elusive and effective strategies of colonial power and knowledge" (Bhabha 1994, p. 122). The postcolonial studies consider mimicry as unsettling imitations in the postcolonial cultures. It is a hidden longing to be done with self in order to move towards other (Gupta, 2012).

For Bhabha (1994), "colonial mimicry is the desire for a reformed, recognizable 'Other', as a subject of difference that is almost the same, but not quite" (p. 122). He exposed the inconsistencies inherent in the colonial discourse to highlight the colonizer's ambivalence with regard to his approach towards the colonized Other and vice versa. Bhabha (1994) adds that the menace of mimicry creates the double vision which discloses the ambivalence of colonial discourse and disturbs its power. The dichotomy of self and the Other is the most striking feature of colonial discourse and mimicry occurs always of the Other.

The numerous ill effects of Mimicry cannot be ignored. Ashcroft et al. (1989) elaborates the threatening effect of postcolonial mimicry as the mimicry of the post-colonial subject identifies an uncertain area of politics and culture of imperial dominance. Bhabha (1994) suggests that mimicry is one of the most effective tools in colonial discourse focusing around the notion of human and not wholly human which is a civilizing mission. Charles Grant, 1792, proliferated about the Asiatic Subjects of Great Britain, that, "evangelical system of mission education conducted uncompromisingly in English language" (as cited by Bhabha, 1994, p. 124) in (1792) and Macaulay further visualized the cheerful future for the colonial rule in, 'Minute on Indian Education' in 1835, through, "a class of interpreters between us and the millions whom we govern—a class of persons Indian in blood and colour but English in tastes, in opinions, in morals and in intellect" (Bhabha, 1994, p. 124-25), otherwise rephrased as the mimic men. They face the shock of the colonial ambivalence subsequent of mimicry manifested by, "a difference that is almost nothing but not quite—to menace—a difference that is almost total but not quite" (Bhabha, 1994, p. 131). The self and the Other dichotomy results into an everlasting doubt and eternal disenchantment among the colonials. Bhabha (1994) refers to the works of Rudyard Kipling, E.M. Forster, George Orwell and V.S. Naipaul, and these are the intellects whose works trace the origin and emergence of postcolonial mimic men who are ambivalent due to the effect of a flawed colonial mimesis. Mimicry has a problem which is related to repetition rather than representation, which further leads the mimic man to realize his nothingness and insignificance, as Naipaul terms it. Mimicry is, thus the sign of a double articulation and is at once likeness and menace (Bhabha, 1994). The colonial mimic men face the failure which is further firmed by hybridity, which according to Bhabha (1994), challenges the narratives of colonial power and dominant cultures.

**PREVIOUS RESEARCHES ON CODE SWITCHING AND MIXING:**

Several researches have been conducted on code switching in several different scenarios. Muysken (as cited in Ehsan & Abdul Aziz, 2014) opined that code-mixing is a process where lexical items and grammatical features of two or more languages are present in the same sentence. This research studied code mixing of English lexical items in Chinese entertainment news. The study concluded that abbreviation like 'CD', 'DVD', 'SMS', 'VIP' were used to make news simple and easy to comprehend and some adjectives like hot, cool, high etc. were used to produce stylish and modern touch to the Chinese entertainment news. Further, the replication of words like 'cute cute', 'high high' are Chinese language feature, not allowed in English grammar.

The reasons and functions of code mixing are also explored by Kanthimathi, 1999, in India (as cited in Ehsan & Abdul Aziz, 2014). A study was conducted on college students with a help of a questionnaire and several factors such like exposure to English, Medium of instruction in school and the frequency of language used in various domains, context and topic under discussion were explored. The result reflected that the world is too rich to be expressed in any single language.

Likhitphongsathornand Sappapan (n.d.) investigated on kinds of English used in song writing as music could not escape code mixing and code switching (as cited in Ehsan & Abdul Aziz, 2014).

In another study on code-mixing by Kannaovakun & Gunther, 2003, (as cited in Ehsan & Abdul Aziz, 2014) the language used in Thai entertainment programme was examined. Data was a recorded and the result showed that seven types of code mixing were used, which were mixing the two codes that is Thai and English language, transliteration, clipping, abbreviation, hybridization, using English names and others.

Shen (2010) studied Chinese-English code switching in Chinese sports news reports in newspaper of China. The switched constituents varied from single lexeme to phrases and sentences.

Similar results were concluded in a study on the comments of readers of Herald in Zimbabwe by Marera & Mapako in 2012. The results suggested that the phenomenon of code switching and code mixing was common in reader comments, at all levels that is 'intra-word, intersentential and intrasentential.

In the same way, Charak (as cited in Ehsan & Abdul Aziz, 2014) studied code-mixing in Thai daily newspapers and Tsang (2006) conducted a research to study code mixing on internet forum. The result showed that code mixing and switching occurs as it is speaker-writers desire to communicate effectively and efficiently. Al-Mulhim (as cited in Ehsan & Abdul Aziz, 2014) also conducted a case-study research to investigate the influence of media on code-mixing among younger generation in Saudi Arabia. The outcome of this research supported the hypothesis that media had a great influence on the language of young generation of Saudi Arabia. Similarly, studies by Asghar

(2012) and Talaat (2002) and discovered the plenty use of code switching as a habit among participants.

The present study discussed the issues of code mixing and switching among Sindhi as major and English as minor language in Sindhi morning show Salam Sindh. The study tried to explore the extent, level and reasons for this impurity in the show telecasted on national level and viewed by masses in rural and urban areas.

**RESEARCH QUESTIONS:**

The study was based on finding answers to the following research questions.

1. Is code-mixing and switching prevalent in the morning show under study? If so, to what extent?
2. At what level code mixing and switching is present in the Sindhi morning show?
3. Is Sindhi language sufficient enough to give equivalent of the inserted English language words through code mixing and switching?

**METHODOLOGY:**

The study employed the Content Analysis technique, which is a research technique for the objective, systematic and quantitative description of the evident content of communication (Borg & Gall, 1989). The technique also aids the researchers to study human behavior indirectly, through analyzing their communications (Fraenkel & Wallen, 1996). Content analysis is a research tool used to determine the presence of certain words or concepts with in texts or sets of texts. It has been defined as a replicable technique for condensing many words of text into fewer content categories based on explicit rules of coding (Berelson, 1952). Content analysis enables researchers to sift through large volumes of data with relative ease in systematic fashion. Content analysis helped allowing the discovery and description of the language of the individual, group, institution etc.

Salam Sindh is a morning show telecasted on Sindh TV in Sindhi language. A total number of 10 recordings, of 15 minutes each were analyzed to collect the data.

The data for the research comprised of the number of English words and phrases at code mixing and switching level used in Sindhi morning show Salam Sindh which is conducted in the Sindhi language.

The data collection instrument was audio-video recordings of morning shows aired on private channels. The recordings helped in finding out if code-mixing and switching prevails in the under examined morning shows.

The occurrence of the English words during conversation in Sindhi language was noted. The analysis was conducted at two levels. At the first level, the code mixing and switching was analyzed at the phrases level. Secondly, the code mixing in the level of words used was checked within each

episode recordings for 15 minutes.

### SIGNIFICANCE OF THE STUDY:

This study with the phenomenon of code mixing in Sindhi morning shows is of immense importance in a country like Pakistan. As many languages are spoken in our country and the phenomenon of code switching and mixing is common. This study is helpful in understanding the sociolinguistic culture in the country. This research is also significant as it pointed out the fact that media has no fixed and particular language policy. The hosts are using English language at their own convenience.

### DATA ANALYSIS:

Ten clips of fifteen minutes of the Sindhi morning shows are recorded randomly from the internet. The data based on code switching and code mixing is analyzed in each show, written and depicted in different portions per show with the dates. Actually, the indefinable passion among the colonials which emerged in the form of mimic men by Bhabha (1994) and further elaborated by V.S. Naipaul is misleading and fatal. The postcolonial mimic men as Bhabha (1994) proclaims, are the accredited forms of otherness.

#### Show clipping no 1, recorded on 1st Jan, 2014:

Different, select, offended, education, professors, research, prospective, you know, annoyed, call British system, that means, knowledge, mythology, besides, obviously, concept, interactions, poetry (3 times), father (2 times), comrade, evaluate, yes!, call, repeat (3 times), message, education, gift (2 times), guest, unfortunately, opportunity, songs, hopefully, dial, matric, intermediate, cheating, similar, cheating, teachers (2 times), periodic table (2 times), bright, hardworking, atom, molecule, private schools (2 times), practices, degrees (3 times), exactly, pass out, salary, literally, exactly, cousin, parents (2 times), issues, confused, break (3 times), Literal meaning..., U have a beautiful name..., Oh my God!, Welcome back viewers..., Called in for your knowledge..., It's a gale Celtic name..., Under to English..., Teacher union protest..., Many factors interact..., May be in Karachi..., They were all like..., You know..., I think (2 times)..., She never heard of atom structure..., What grade she was in..., Thank you... , Oh! Thank you..., Thank you so much (5 times)..., I want to come back to the topic on the education system..., For calling in..., I wish gift..., You did your O'levels from here..., Multi-lateral learning..., You know if you want to make a video..., Bright as a sparkling sea..., She's a princess of seven seas..., My father said she is a princess of land masses and two third of world..., He's water inspired..., He looked at sea..., Nobody is offended..., He was..., So he wanted to call his daughter as a princess..., He wanted me to be a Moriah..., So you have..., And everybody had different recommendations and my father did not want to offend anyone else..., Asia, history or anything..., I was the oldest and first born..., Tell me about education sys-

tem..., Multi-lateral exams..., You can take...

#### Show clipping no 2, recorded on 6th June, 2010:

Bhaba (1994) asserts that the postcolonial mimicking people are the partial objects of a metonymy of the colonial craving, and evolving therefore, as unsuitable colonial subjects.

Cappuccino (2 times), ice-cream, vanilla, spoon (2 times), coffee (4 times), sorry, try (3 times), use (2 times), technique, enjoy, extra spoon (2 times), repeat, experience, chocolate, everything, foam (2 times), mash, break  
Welcome back... Cold coffee (3 times)...

#### Show clipping no 3, recorded on 21st March, 2012:

Welcome back viewers...

Sir (2 times), on air, off air, enjoy, start, producer, criticize, producer, request, stamp, elections, time, important, start, caller, teach, personally, welcome, call, please, excuse me, listener, interrupt, dialogue, remote, break (3 times), I love you for that..., My one best friend Mr. Ramzan told me..., Give me glass of water..., After few seconds...

#### Show clipping no 4, recorded on 22nd May, 2014:

Informative, students, different (2 times), lucky (2 times), further (2 times), limited, platform, opportunity, thinking, obviously, changing (4 times), step, further, human rights, definitely, personally, words, adopt, languages, communication, better communication, discrimination, rural areas, power, health, education, job, youngsters, old age, education (2 times), population, aware, educate, right, elite class, middle class, lower class, system, actual (2 times), talent (2 times), leader, just, obviously (4 times), grass root, leads, issues (2 times), resolve, future, grow, changes, youth, actively, forward, awareness, health, manners, sessions, deliver, changes (2 times), message (2 times), attitude, colleagues, education, behave, honor, trust, chairperson, select, thanks, words, wrap up, message, project, faculty, secret, purpose, achieve, audience, youth (2 times), change, participate, responsibilities, purpose, rights (2 times), own, resolve, positive, Same time with informative highlights..., In the end..., Thank you so much for being there..., Thank you so much..., You guys are doing a wonderful job..., Thank you for giving us the opportunity... , Eighty-six students..., About twenty..., The main thing is that the..., I would prefer education...

Lets suppose..., Then I can do my work easily there..., Different languages..., I can speak English and Urdu, but my mother tongue is totally different from Urdu, from English, from French, from German..., We can speak languages which are spoken in different parts of Pakistan like Sindhi, Pushto, Punjabi, Balochi..., How many languages you can speak..., I can almost speak seven languages, I think I can speak Persian also a little bit...when I was really young I could speak Persian also..., But definitely..., This is the change that we

are looking for..., Positive way..., Active member..., Education ka..., Different field..., Youth members..., Welcome back viewers...

### Show clipping no 5, recorded on 21st January, 2015:

Hello, good morning..., Host, fit, fresh (3 times), important (2 times), part up, skin, gift, join-in, topic, normal, morning, newzes, especially, start, 7 degree centigrade to nine degree centigrade, crazy, enjoy, mind, garden, enjoy, obviously, cold, body, weak, stroke, blood pressure, exactly, face, body, stroke, covers, guests, weather ( 2 times), call (3 times), news (4 times), grocery, petrol, bikes, services, especially, Celebrity segment..., Celebrity, profile share..., Keep watching ( 2 times)..., Next segment... , Commercial break..., Sweet topic just starting..., Close window..., Open window..., I am really enjoying it because..., Like she's talking about crazy thing..., But trust me...

Trust me or not..., These things are really important in life if you are not going to enjoy each moment, each weather, each season, then you are not going to live for long because...

### Show clipping no 6, recorded on 19th April, 2012:

According to Li (2000), people generally express in English due to its 'preciseness' and that it requires less effort. The extract of the code switching and code mixing instances depict the immense amalgamation of a foreign language into the native. Break, ear rings (2 times), also, start (2 times), guest, corner, every-day, sponsor, refreshing, skin, staff (2 times), staff members, editors, stars, family, editors, serious, guest, screen, light off, editing, makeup, edited, staff, edit (3 times), part, message, focus, editor (3 times), director (2 times), interview, singer (2 times), tips, feeses, salary (4 times), experience, editing (2 times), friend, interest (2 times), problems (2 times), live (2 times), director, actor, model, singer (2 times), mind, depend, direct, program, screen, dial, call, screen, Break time (2 times)..., Sunday morning show..., Live program..., Regular caller..., Family member..., But screen..., Live transmission..., Camera man..., New year first program..., Lux use...

Welcome back...

### Show clipping no 7, recorded on 27th March, 2012:

Welcome back...

Cutlets, serve, easily, available, colorful, brown, green, yellow, color, bake in, gap, Wednesday, mint, filling, try, can, decorate, present, hepatitis, science (2 times), symptoms, initial (2 times), doctors, patients (2 times), weakness, acute, initially, diagnose, ultra sound (3 times), infection, vomiting, continue, call, skin (3 times), problems, flat, camp, unhygienic, conditions, infections (2 times), hospital, report, blood, affordable, doctor (3 times), camp (2 times), medicine, antibiotic (3 times), reactions, reason, liquids, automatic, disease, complications, liver, new, proteins, positive (5 times), physiotherapy, afford, patients, free, taste, chef, side effects, infections, negative, genes, call,

live, repeat, program, problem, dangerous (2 times), stable, vaccination, program (3 times), drop, infections, chance, right, request, B for six weeks..., C for six months..., Chronic disease..., To the point...

Thank you (2 times)..., Chronic disease..., Thank you (2 times)..., Six months..., So (4 times)..., So Sunday..., Add color...

### Show clipping no 8, recorded on 30th October, 2011:

Audition as a compare...

Starting, hosting, acting, personally, obviously, acting, experience, especially, director, university, scene, double, trial, call, program (3 times), on air, tension free, film, migration, education, graduate, education, graduate, intermediate, at least, masters, short, first day, honestly, on air, agree, cheating, change, job, change, important, generation, masters, guest, appreciation, interview, answer, in door, out door, smart, callers, comfort, public, break (3 times), You don't go anywhere..., As a host... , Thank you (2 times)..., Obviously (2 times)..., But..., Such a level..., Personally qualification..., Something like that..., As a model..., As a actor... , Thank you (2 times)..., Any way... , Bad experience..., I was stepped in..., He's a very nice director..., Team members..., I don't know how..., Two experiences (2 times)..., Long play..., Not hosting..., But as a viewer..., Point of view..., As a host you have to..., To what you are...

### Show clipping no 9, recorded on 31st January, 2010:

Capital, city (2 times), important, metropolitan, industry, dignity, actually, blasting, news, rangers, technology, security, suicide bombers (3 times), arrangements (2 times), conspiracy, politicians, action, police (4 times), investigation, care, problem, mishap, views, funny, finally, file, statement, history (2 times), civil (2 times), fact, dying, command, agency, reaction, action, investigate (2 times), Off the record..., As a human being..., I am sorry to say..., Sense of humor..., Nobody care about that...

### Show clipping no 10, recorded n.d.:

Hawkins (2004) is of the views that by using English words, the speakers can describe the most with the least. This gives the speakers a fluency and spontaneity to express their opinion within a limited time.

Hello, host, fit, start, enjoy, ventilator, air, A.C., air tight, on, uncomfortable, sweaters, jackets, life (6 times), topic (3 times), feedback, moment, ignore, ready, moments, zodiac sign, astrology (3 times), stars (2 times), obviously (3 times), important, commonsense, happy, excited, help (3 times), utilize (2 times), help out, start, money, spoil, dreams, chocolate (3 times), ice cream, smile, strong, start (3 times), problem, road, sun glasses, easily, break (4 times), waste, week, That's it..., That's what you have to do..., That's the motive of life..., Keep watching and keep calling me because I want you to join in, give me your smile, your regard, you thing about it, give me your opinion,

give me your request, whatever you want me to put in this show... , Smile on your face..., Ice cream day..., I was really hating it and praying keh..., Good morning...

### FINDINGS:

The analysis of the collected data reflected that code mixing and switching is an integral part of the morning shows. It was noticed that code mixing occurred at word level mostly and code switching at phrasal level rarely.

The results of the study revealed that though Sindhi language is rich in vocabulary but falls short in the vocabulary related to science and technology and Government office register. The reason is that English is an official language of Pakistan, thus it dominates all important departments and spheres of the country; besides the research done and progress made in science and technology has been by the west so the terminology is available in English language. It has been the language of education, academics, law court, armies, administration, trade, business, science and technology. It has turned into an integral part of the society. This resulted in mixing English code in all spheres of life in the country.

Though, the ambivalence marks the lives of all colonials, hybridity and multicultural locale adds to its intensity. The language contact due to globalization is so closely seen that the mingling and switching of one language into the other seems an evitable process. The process of mixing and switching at the level of code in language seems a habit and occurs fluently and without hindrance. This shows that the speakers, at the general and everyday conversation level frequently use some words which occur so unknowingly that the speakers find it much comfortable to use these than any substitute word in the native language. On the other hand, there do not appear any signs of discomfort or objections from the viewers regarding this issue of code mixing and switching. Some common words are so frequently used in the native Sindhi language that even the lay man with little or no formal education are acquainted with the use of the common daily used vocabulary, so much so that the words do not appear alien to the users and the listeners. True to what Bhabha prognosticated, the problem with mimicry is related to repetition rather than representation, which further leads the mimic man to realize his nothingness and insignificance, as Naipaul terms it. Mimicry is, thus the sign of a double articulation and is at once likeness and menace.

However, apart from the positive scenario of globalization, the purity of the regional language like Sindhi is at the brink of hazard. The foreign vocabulary might not get the status of indigenous in the local dictionary at the lexical level, but the usage of this vocabulary at the conversation level, at the cost of substituting local words is resulting in oblivion of many words the local language. Not only is this, but the syntax of Sindhi language at verbal level, in the urban areas also undergoing the process of change.

The analysis depicted that at certain times, the code switching is done by using the incorrect grammar structural formation at the syntax level, like in data analysis number 10, the phrase went as 'I was really hating it and praying keh...'. Now 'keh' is a helping adverb in local language. In the analysis number 6, the word 'fee' has been used with the local lexical as 'feeses', which is incorrect. Similarly, the data analysis number 5 depicts the 'newses', which again is incorrect, as it is the mingling of the local with the foreign lexis.

But, overall, apart from the syntax and lexical mistakes, it is observed that at no place the speakers show any pause or hindrance to choose between the Sindhi and English vocabulary or in the sentence structure in either language. This fluency and spontaneity depicts the confidence and the usage of an amalgamated language as a habit. Though, it is found that for almost every word and phrase that has been code switched or mixed, the alternate Sindhi words are present, but preferably not used. But some words like, ice cream, doctor, fee, light, chocolate, master, seem to have become the lexical addition to the local vocabulary.

The findings also depict that the shows which invited the youngsters as guests have the more usage to the English phrases and words with a higher number, as compared to the ones which invited older generation or comparatively less educated guests like the data analysis comparison between show number 1 and 3.

The analysis also depict that the usage of code mixing is more at usage of the speakers than code switching. The study also revealed the short coming of the media policy with regard to consistency in the language usage and its purity as the viewers are also the uneducated masses. But with globalization, it seems that code mixing is unavoidable and complained by the masses with the adaptation and adaptation of numerous word borrowings in Sindhi language, unhindered comprehended by all.

However, the results predict that such mixing and switching of codes at the informal verbal level cannot be avoided due to globalization and the strong impacts of post-colonial hegemony, which the general public due to the global market of English language is unconsciously imitation and due to the incomplete and inadequate following, sometime also the wrong use of vocabulary due to insufficient knowledge, is resulting in mimicry.

### CONCLUSION

The study depicts that the code switching and mixing from Sindhi to English language during conversation in the morning shows have the equivalents in local language which have been discarded keeping in view the changing attitude of the society towards Sindhi to English language.

The act of code-mixing is regularly and subconsciously done in Sindhi morning shows and as a result a good amount of English words have now become an integral part in code-mixing and switching. Since, English is an official language in Pakistan, some words have no possible equivalents in Sindhi. However, the alternatives that are available in Sindhi language were not pref-

erably used as they are considered a part of people with absolute passive vocabulary and cannot be regained at the time of need. And the choice of the youngsters differs with that of elders and also with the comparatively less educated, or may be due to some hindrance or due to lack of confidence or shyness or other psychological factors in the more, less or no usage of code mixing and switching.

Hence, it is concluded that the morning shows on the particular channel under discussion, mix English code in Sindhi conversation very frequently and subconsciously, with the basic intention to transfer their message to the audience in the best possible way. Secondly, code mixing occurs frequently as compared to code switching. Thirdly, they have a few other reasons behind this code-mixing. The most important is the practical attitude of the society. The people hesitate in making an effort to find out the equivalent word in Sindhi language. Moreover, some of the English words used in the conversation possibly do not have their alternatives in Sindhi language while others have but they are either in users passive vocabulary or completely unknown to them. As a result, they apply any word at hand, be it a word from English language to fulfil their communicative purpose.

#### RECOMMENDATIONS:

Instead of recording only 20 minutes per show, the analysis could be conducted on complete shows to further get a rich data. The comparison of informal morning shows with the regional news channels, which are formally conducted, could bring more volume to the analysis and further enrich the conclusion regarding the usage of code switching and mixing at the formal and informal levels.

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