Code Switching: Joshua's Perspective of H and L Varieties Concordant to English and Urdu

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Abstract

There is intersection of 'H' high prestigious variety English (so called) with so called 'L' Low variety Urdu in Pakistan. Pakistan is a multilingual country, where there is either mixing or switching of both of these two languages in formal context. Though this switching does not coincide with intersection of political boundaries yet its influence cannot be underestimated. In many situations of languages in contact, constituents of one language can be found with the constituents of another language in a number of linguistic phenomena, namely lexical borrowing, transferring, interference, calquing, diffusion, reflexification, code-switching and code-mixing, etc. The focus is to highlight the use and influence of Pakistani speakers regarding these languages used in their daily phenomenon from sociolinguistics' perspective. There are certain fears and apprehensions of linguists and scholars about the influence of English code-mixing in Urdu, but yet we do not find any significant work on English code-mixing in Pakistani context. In order to investigate the problem of the study it is explored that if there is any code-mixing in Urdu language? It is descriptive research in which mixed method has been employed by having recording from an international conference and certain text messages. The result shows there is code switching in Pakistani speakers greatly which is used to facilitate the listeners or to put out oneself when not having the equivalent in L2. This code-switching is both from H to L and from L to H as the speakers use H in L in speaking and use L in H while texting.

Keywords: Code-Mixing, Code-Switching, Interference, Borrowing, Diffusion, Interference

1. Introduction

Muslims have been victimized under colonization period for more than a century. It is assumed that though colonial powers had its influence but British imperialism was more pragmatic comparatively. Apart from the Economic and Social Impact of Colonial Rule in Sub continent, the lingual influence cannot be underestimated, which has more roots in the colonial heritage than anything else. Whenever there is fusion of different cultures, religions, identities there will be amalgamation of two languages which lead to either a new hybrid form of language or mixing of two different languages. If we look at Pakistani context, there is either use of different words of H variety into L variety or vice versa, which lead us to the new hybrid identity which may be rightly called as 'Batier'. There is intersection of 'H' high prestigious variety English (so called) with so called 'L' Low variety Urdu in Pakistan. Pakistan is a multilingual country, where there is either mixing or switching of both of these two languages. Though this switching does not coincide with intersection of linguistics boundaries yet its influence cannot be underestimated.. The focus of this research is to find out: is there any code mixing in formal context, and if it is so, what is the movement used by them either there is movement from high to low variety (HL) or movement from low to high variety (LH).

2. Literature Review

A situation in which two languages are interchanged or where there is mixture of target language and source language is called Bilingualism. It has also been defined as a situation in which two varieties of the same language are used by the same speakers within that particular community. Trudgil (1992) has applied this term as H high variety and L and low variety. He gave prestige to the standard variety whereas the local vernacular was underestimated according to him. He was of the opinion that when the two languages are used in communication both of the languages cannot enjoy equal status. One will have the status of high prestige whereas the other as lower one. The term Bilingualism is also associated with American linguist, Charles Ferguson who described a slightly different touch from Fergusson as he took this situation 'the use of two different languages at the same time, by giving the example of Arabic speaking German speaking countries. The prestigious standard or High (H) variety, in such diaglossic situation is used, which is no doubt linguistically related to but at the same time significantly differently from vernacular or Low (L) variety, whereas Ferguson (1959:232) used the term referring to a specific relationship between these two or more varieties of the same language.

It was later extended by Joshua Fishman, an American Linguist, who included the socio-linguistic situations other than those where these high and low varieties of the same language are used (Fishman, 1967). He is of the opinion that English functions as high prestigious variety even multilingual countries such as Nigeria, because it is a mode of instruction and taught there in schools whereas local languages such as Hausa or Yoruba are used by the natives as vernacular to keep their traditions alive. In these cases, English language is taken as H variety and Yoruba as Low variety (Trudgill, 1992).

There is a strong relationship between H and L variety because High variety will always have literary heritage, whereas the vernacular is devoid of this luxury. The learners have certain motives to learn standard variety because it carries certain incentives in the form on monetary benefits. This high variety is standardized having a proper grammar and lexicography and dictionaries, and having difficult vocabulary and syntax system.

In 1972, Joshua Fishman made the addition to the concept of Diglossia to include the use of two or more languages which do not share vocabulary, grammar or phonology

Looking at the diaglossic conditions in Pakistan
* Urdu and English perform specialized functions. Urdu is used for general communication inside the home or outside it; whereas, English is the language of the government and the corporate sector.

English carries higher prestige as compared to Urdu and is, therefore, considered superior (Rahman, 1997).There are different circumstances of acquisition of both Urdu and English. Urdu, the L variety, is learnt at home and English, the H variety is learnt at school. Even there is Triglossic use of languages in Pakistan.

Urdu and Punjabi also perform specialized functions. Urdu is used for formal communication usually with strangers whereas; Punjabi is used in informal conversation. If Punjabi is compared with Urdu, Urdu is considered more prestigious; so, Urdu in this situation becomes the H variety

and Punjabi becomes the L variety. In mostly rural areas there are different circumstances of acquisition of both Punjabi and Urdu. Punjabi, as L variety, is learnt at home which is vernacular and Urdu, as H variety is learnt at school through the books. The same is the case with English and Urdu, previous is used as standard H variety whereas later is taken as L variety. The focus of this attempt is to highlight the use and influence of Pakistani speakers regarding these languages used in their daily phenomenon.

3. Research Methodology

It is descriptive research in which mixed method has been employed by having recording from an international conference and certain SMS. The data has been collected from the 2nd Kashmir International Conference on Linguistics held from 4th to 5th May 2015, Muzaffarabad. The data were audio recorded initially and transcribed later one. The quantitative has been taken from the text one hundred text messages by following random sampling. The present study should be regarded as preliminary is that much more assembling of data is required. The defining languages selected here are English and Urdu.

4. Data Analysis & Discussion

To find out code-switching in formal context, the data was collected from the five recordings. The detail is given in the following table.

Code Switching:

Sr. No.	Themes	Code Switching
1	Pakistani Protest Form: A Critical Discourse Analysis	Yes
2	Linguistic Aspects of Folklore	Yes
3	Black Magic, Jins and Evil Spirits	Yes
4	Fiction and English Literature	No
5	Inference from Text	Yes

In the very first recording 'Pakistani Protest Form: A Critical Discourse Analysis' the speaker was talking about recent trends in Pakistani protest form as how the protest against the authorities has been modified through the lens of critical discourse analysis. This protest has been sent to the authorities though electronic media i.e. music, poetry and humorous plays. While giving the background of the research she talked about the changing in our modern era and quoted example in Urdu ***wo jo purany zamany mein PTV chal raha tha*** (The only tv was Pakistan Television PTV) means the protest was not in this modern form in the old Pakistan Television.

> Example 1."There are lots of changings have been occurred in current era. The way of protest has been reshaped ………………..,*wo jo purany zamany mein PTV chal raha tha*"

This quoted example shows the use of code switching in the formal context. The speaker did start from the English and then moved to Urdu, which shows the shift from prestigious standard (so called) 'H' variety to substandard vernacular Urdu 'L' variety. The movement shows the start from high variety usage (HVU) and shift to low variety usage (LVU).

The second presenter did also code switch while discussing on the topic of 'linguistics aspects of folklore'. He said, older generations are not alive due to that we are declining our folk literature

and his students have collected the riddles that in a booklet form and he is trying to publish these booklets with the collaboration of Lokvirsa. Then he said, he has been working on that book and hopefully inshallah within three months ***Ye complete ho jay gi*** (that will be completed within three months).

> Example 2. I am working on that book and hopefully Insha-Allah within 3 months *ye complete ho jaaygi.*

And the third presenter talked about 'Black magic, Jins and Evil Spirits' He she said, there was another statement about Jins. People from Sindh say that they have seen these things with their own eyes and have personal observation that they believe the things. We may not believe on these things like ***khonitaweez, jana tkay sardar hanuman' 'Zinda talisem ki haqiqata ankhon se dekhein*** (Bloody emoluments, Hanuman king of Paradise, Look alive magical reality, from your own eyes). So, those who have online experience of *Istakhara* they believe on that thing, those who have experience of black magic removal, they believe on that thing. So we can't say that we don't believe on this thing or that thing. So there are group of people who have beliefs and experiences.

So in the above quoted reference one can discern the code switching from English to Urdu as she said,

> Example 3.We may not believe on these things like *khon itaweez, janat kay sardar hanuman. Zindata lisem ki haqiqat aankhon se dekhein*.

The fifth presenter was talking about how to infer meaning from text. According to the presenter, she has read many stories, remember one thing, title is either given in the beginning or in the last of the story. She was of the opinion title should be neither after the story nor in the start, ***ye reader pr chorr daina chahiay*** (that should be left to the readers).

> Example 4.I have read many stories, title is given in the beginning or in the last of the story. I think title should be neither after the story nor in the start, *ye reader pr chor rdaina chahiay.*

In the above quoted five extracts, four of the presenters did code switching from English to Urdu, which shows the eighty-twenty ratio – eighty present of the population did code switching. There is one thing import to highlight i.e. the movement is HL, means all of the presenters switching from one code to another always moved from High to Low variety, the shift was from English to Urdu not Urdu to English.

Look this code switching from the perspective of SMS. There were one hundred general text messages collected from the students and the colleagues. Few of the examples have been quoted here.

1. 'Ye sentence kuch ajeebsa lag raha hai', I m not sure
2. 'subhase naak se bleeding ho rahi hai' I mvry upset
3. 'Soni hostl kab tak chalna hai' I m free

4. 'Mairi class nahihai' I wil b late
5. "Mujhay 12:30 pelay laina' okay, see u.
6. Bas mai ney keh dia k main nhy krwa skty, that's it.
7. Main ne usay bata diya tha k hamaray sath fair dealings hony chaheye.
8. Sara kam theek ho raha hay, don't worry.
9. Hmara nt connect nahi ho rha, don't know the problem
10. Dinner mai kia bna ha? comng within 20 minuts.

There were one hundred messages collected through random sampling techniques from different colleagues and students. Some of the examples, where there is code switching from Urdu to English, have been quoted above. Sixty seven percent of the population did code switching from Urdu to English, but one important factor has been noticed there, the movement is different from the last qualitative analysis results. In the qualitative analysis the movement is HL, means all of the presenters switching from one code to another always moved from High to Low variety, the shift was from English to Urdu not Urdu to English. But in this quantitative analysis this has been noticed that the movement is reverse, the participants did move from Low variety L (so called) to High variety H (so called).

In the very first give example '*Ye sentence kuch ajeeb sa lag raha hai*', I m not sure. The start is from Urdu but the sentence is being ended on English. The sender said, 'this sentence seems odd, and he is not sure', which shows the start from Low variety and end in High variety. The same is the case with the others examples, '*subha se naak se bleeding ho rahi hai*' I m vry upset. His nose is bleeding since morning and he is very upset. In the third given example '*Soni hostl kab tak chalna hai*' I m free, shows the LH movement.

5. Conclusion

Both of the analyses have shown code switching in formal as well in informal use of language. There is 80% code switching in formal setting whereas 67% have been noticed in informal context. But the important difference between both of the analysis have been noticed – in qualitative analysis the movement was from High to Low variety, as the participants started from English and did move towards Urdu, whereas the case is topsy-turvydomin quantitative analysis, where the movement is LH – the participants did start from Urdu and then switch to English. The HL movement shows, not only prestigious variety possesses prestige it also carries dominance in structure as well. The result shows there is code switching in Pakistani speakers greatly which is used to facilitate the listeners or to replace it oneself when not having the equivalent in L2. This code-switching is both from H to L and from L to H as the speakers use H in L in speaking and use L in H while texting.

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