

Code-Switching as a Marker of identity: A linguistic analysis of Pakistani TV Morning Shows

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Abstract

The present research aims at exploring the phenomenon of code-switching as a marker of identity in three popular Pakistani TV Morning shows. It analyses the tendency of code-switching and the identity of the speakers through the choice of language being used. The research takes Myer-Scotton's Code-switching within Markedness Model (Myer-Scotton, 1989) as its theoretical framework. The data analyses indicated that code-switching is being used as a marker of Identity in the Morning shows. The participants are indicating their linguistic identities through the unmarked or marked choices of language. The matrix language used in all the shows is Urdu as unmarked choice of language in the Pakistani context, whereas English is the major code-switched language both as unmarked and marked according to the context of the situation. Persian and French usage is also found in the show which is marked choice. Other than these languages Punjabi, Sindhi, Pashto are also being used as a marker of regional identity by the speakers.

Keywords: Code-switching, Markedness, identity, marked choice, unmarked choice.

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Introduction

Pakistan is a country where more than 70 languages are being used (Rasul, 2013), but English is considered the most privileged language which is strengthening its roots in all fields of life and media is no exception. The vocabulary of the English language has almost come over the Urdu language vocabulary and people often find themselves helpless to find an equivalent of a certain expression of the Urdu language.

In the hierarchy of languages English is considered a marker of superiority and the upper status of the society in the formerly colonized country Pakistan. Then Urdu is considered the second important language in Pakistan, being the National language and then comes the regional languages. Rasul (2009) stated “certain factors- the colonial background, controversial issue of official language controversy over medium of education, and prestige factor attached to English, industrialization and globalization- have added to the importance of English with the rising of every dawn” (p.42).

“In Pakistan, familiarity with the use of English are indicators of social class and educational and family background” (Shamim, 2011, p.11). English language is also a symbol of development in a country like Pakistan and is associated with economic development.

In Pakistan, the use of code-switching is not restricted to Urdu-English code-switching, rather an evident trend of code-switching in other regional languages is also found. So, code-switching served as a marker of ethnic identity. Different researchers like Kroskrity (1993), Nishimura (1995), Lo (1999), Milroy (1987) De Fina (2007), Gumperz (1971), and Woolard (1989) have claimed that code-switching is serving as a marker of ethnic identity. Gardner-Chloros (2009) used the phrase “group identity” (p.5) for the participants belonging to the same speech community using two different languages for portraying their identity while being engaged in conversational interaction.

Gfeller and Robinson (1998) discussed the prestige associated with the Western languages in African society, which is also a formerly colonized country. The researchers stated that the use of these languages in education has divided the people into two edges, naming elite class and lower class. The researcher concluded that instead of pursuing Western languages a shift towards regional languages is beneficial for the flourishing of culture, and education. The same is the case with Pakistan; the English language has marked the distinction between the elite and the lower class.

The interest of students in the English language is explored several times in Pakistan. Rahman (1999) attempted an attitudinal study and the survey results showed that an urge for learning the English language was present in the students from different social backgrounds and educational institute types. Malik (1994) gave ten different reasons of code-switching and divided them into lacks, needs, and habits. Mahboob (2002) discussed the language Policy in Pakistan and concluded about the status of languages used in Pakistan in these words:

People of these languages find that their language is not useful to them to progress in life. To be successful they have to learn either Urdu or English (or both); therefore, they prefer to abandon their language in favor of Urdu or another more powerful regional language (Mahboob, 2002, p.37).

Research Questions

The present research is specifically aimed at answering the following questions:

1. What are the frequencies and patterns of code-switching in Pakistani TV Morning Shows?
2. Is Code-switching being used as a marker of identity in Pakistani TV Morning Shows?

Literature Review**Definitions of Code-switching**

Code-switching has been defined by many theorists and researchers in different ways. According to Gumperz, code-switching is “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems” (Gumperz, 1982 b, p. 59). According to Milroy and Muysken, Code-switching is “the alternative use by bilinguals of two or more languages in the same conversation” (Milroy and Muysken, 1995, p.7). Hymes (1974) did not restrict to the use of languages alternatively but, associated code-switching with the alternation of languages, varieties, or speech styles.

Yau (1997) associated code-switching with the communicative occurrence that in a single exchange of communication the use of two or more languages by the speakers is code-switching. Mesthrie, Swann, Deumert, and Leap (2000) stated that code-switching is “Switchback and forward between languages, even during the same utterance” (p.146). Poplack defined code-switching as “the alternation of two languages within a single discourse, sentence or constituent” (Poplack, 1980, p.581, as cited in Anwar, 2009). According to Halmari (2004) code-switching is “the mixing of two or more languages within the same conversational episode” (p.115). Abudarham (1987) also defined code-switching as “the alternate use of each language within the same utterance or conversation” (p.28). Myers-Scotton (1989) defined code-switching as: “the speaker-motivated use of two or more linguistic varieties (language, dialects or styles) in the same conversation” (p.336). Poplack (1980) defined it in these words, “Code-switching is the alternation of two languages within a single discourse, sentence, or constituent” (p.583). Abudarham (1987) associated the use of code-switching with a mastery over the systems of both of the acquired languages. Kachru (1986) related code-switching with the portrayal of identity or intimacy, by giving examples of code-switching in two literary works.

Difference between code-switching and code-mixing

Bokamba (1988) differentiated between code-mixing and code-switching in these words: “the two phenomena make different linguistic and psycholinguistic claims... (Codeswitching) does not require the integration of the rules of two languages involved in the discourse, whereas code mixing does” (Bokamba, 1988, p.24)

Mushtaq and Zahra (2012) differentiated between code-switching and code-mixing as:

Code-switching refers to the switch from one language to the other which involves longer stretches of language as the clause or sentence boundary; while generally code-mixing does not involve shifts beyond smaller units of language such as words or phrases (Mushtaq and Zahra, 2012, p.429).

Hudson (1996) compared code-mixing and code-switching with borrowing, stating that code-mixing and code-switching are similar but both are different from borrowing: “code-switching and code mixing involve mixing language in speech, borrowing involves mixing the systems” (p.55). To Mayer-Scotton (1989) Code-switching and code-mixing are not different phenomenon. “I claim that because both intra- and inter-sentential turn, with both serving the same social function, the CM vs CS distinction is poorly motivated” (Mayer-Scotton, 1989, p.334).

Types of Code-switching**A. Poplack’s Types of Code-switching (Poplack, 1980)****i. Inter-sentential Switching**

Inter-sentential code-switching is the switching between two or more languages in which complete sentences are produced in each language.

ii. Intra-sentential Code-switching

Intra-sentential Code-switching is the switching in a single sentence. A sentence having two or more languages embedded in it is an instance of intra-sentential code-switching.

iii. Tag Switching

Tag switching is the type of code-switching in which a tag occurs on an intra-sentential level. The tag according to Poplack is the moveable form that can occur at any point in a sentence without affecting the meaning of the sentence.

Martiana (2013) examined the phenomenon of Code-switching in two novels of Hilman Hariwijaya's focusing on types and functions. The researcher utilized Poplack's theory of code-switching types and Koziol's theory of the functions of code-switching. The researcher found that all three types of code-switching given by Poplack were used in the sample novels as well as Koziol's 13 functions of code-switching were found in the novels.

Code-Switching in Media Discourse

Code-switching has become part and parcel of the life of Pakistani people, media is not an exception. Following is a brief literature review of code-switching from the sociolinguistic perspective in different sections of media (i.e. electronic media, print media, and social media) of Pakistan:

Khan (2014) analyzed twelve Pakistani television advertisements and concluded that a change in linguistic pattern has occurred: firstly, English has been embedded in the Urdu language for showing high status as it has been associated with it and secondly, some of the English words have become the part of Urdu vocabulary due to code-mixing. Riaz (2019) associated code-switching in advertisements to the interests of the advertisers.

Akhtar and Khalid (2019) analysed the slogans, headlines, products names, and the body of advertisements in Urdu magazines. The results showed a significant usage of English language, insertion of German words as the names of products; and the linguistic gap. Akhtar, Akhtar, and Chaudhry (2015) administered a questionnaire which showed that English is considered a need for effective communication, creating novelty, and capturing the attention of the viewers.

Gao and Cohen (2005) attempted to study a corpus of Chinese advertisements. They linked the creation of bilingual advertisements with the persuasion for buying the products. The researchers also analysed the construction of identities like 'attractive, modernist, funny, international, successful, and future-oriented identities' (Gao and Cohen 2005, p.830-833), dissimilar from social or ethnic identities.

Dilshad (2006) studied the phenomenon of code-mixing in talk show named 'Pchass Minute'. The data analysis revealed that language has been hybridized. Rasul (2006) attempted a research on code-switching in Pakistani TV shows, with a focus on language hybridization. The researcher concluded that code-switching is dependent on the socio-cultural context of society. The researcher also highlighted the role of media in setting a linguistic trend for their audience.

Ali, Mahmood, and Mujtaba (2021) attempted to explore code-switching from Urdu to English by using Markedness model (1993). The researchers found significant occurrences of marked code-switching in the morning show (i.e. Good Morning Pakistan) as compared to the magazine (i.e. Dunya). The researchers recorded the frequencies of Urdu-English marked code-switching and explored nine different functions of these switches in the recorded data. The article is concluded with the statement that code-switching cannot only be attributed to post-colonial effects; rather it is used for performing other conversational functions.

Akram (n.d.) studied the phenomenon of Sindhi-English code-switching in a Sindhi Morning show. The researcher attributed the use of code-switching with convenience, changed attitude of the younger generation towards the use of language, absence of equivalence in Sindhi language, shyness of using Sindhi words, and change in the linguistic patterns. Mohamed (2017) used a series of dramas to explore relatedness of identity to the use of code-switching and the indexicality of code-switched languages in the drama

series. The researcher found that three different languages were used to mark three different identities.

Ehsan and Aziz (2014) attempted a qualitative case study to explore the extent of code-switching in Urdu language news. The researchers concluded that it has become a trend to switch code and mix the English language into Urdu as it has been normalized and people find it difficult to restrict themselves to the standard Urdu language.

Application of Markedness Model

Wei (2016) employed rationality theory and the Markedness model to analyse different interactions and found that people use code-switching as the marked or unmarked choice for gaining their interests and for certain logic. Robbin (2019) attempted to study the discourse exchanges between the bank representatives and the customers at three banks by employing the Markedness model. The researcher found code-switching in marked, unmarked, and also an explanatory choice. The data revealed that though English is used in these exchanges having a post-colonial background, the most favored language by the bank staff and their customers was Yoruba as it was fulfilling the conversational goals for both of them. Jamil (2012) attempted to analyse the linguistic data of a religious speech given in the English language with code-switching, by utilizing the Markedness Model theory (Myers-Scotton, 1993) and the Politeness Theory (Brown and Levinson, 1978). The findings showed that marked choices of language were used through code-switching to create a sense of intimacy with the hearers. Other functions found through data analysis were: giving stress/emphasis, showing solidarity with the hearers, translations, expressing concepts that were absent in the English language, and quoting related to Quran and Islam. The researcher also found that both “inter-sentential and intra-sentential code-switching” (Jamil, 2012, p.147) were used in the speech.

Code-Switching as depiction of identity

Lo (2007) also linked code-switching and language use with cultural identity, by analysing the linguistic data taken from the Chinese students, parents, and teachers. Rovina (2008) discussed the interrelation of language and identity. The researcher focused on the use of language by immigrants, and the problems they faced as immigrants in other countries due to the use of their own language for preservation of culture and their identity.

Bassiouney (2010) attempted to explore the portrayal of different identities by the use of high and low dialects of the Arabic language in a novel named *Al-hubb fi al-manfa*. Rehman, Azher, and Iftikhar (2021) also found the representation of identities and culture through the use of code-switching along with other functions of code-switching in the novel 'The Diary of a Social Butterfly' by Mohsin. Naseem, Khushi, and Qasim (2019) studied the novel 'Amarbail' to find out the social functions performed by English code-switching in the Urdu novel. The researchers found the "construction of fluid identity" (p.164), depiction of power, adaptation of culture, and showing the hierarchy of social classes through language use.

Methodology

Research Method

The research is a mixed-method study having features of both quantitative and qualitative analysis. The sample comprised of 15 Pakistani Morning shows randomly selected from YouTube uploaded in the year 2019-2020 taken from the shows 'Ek Nayee Subha', 'Morning at home with Nadia Khan', and 'Good Morning Pakistan' broadcasted on A Plus, ARY and PTV Home' respectively. The linguistic data taken from all the shows consist of 15 minutes of the interviews from the shows. The data is transcribed manually by the researcher for the analysis purpose. The frequencies of the patterns of code-switching occurrences as given by Poplack (1980) are analysed. The English words are capitalized; the Urdu language is written in Roman and is italicized, the Arabic language is italicised and bold, and any

words of the regional languages are underlined and made bold. The patterns of code-switching in each show by each of the participant are analysed quantitatively. The choice of marked code-switching or unmarked code-switching (Mayer-Scotton, 1989) is analysed qualitatively considering them as a source of solidarity, showing difference or portraying identities.

Sample

The sample comprised fifteen minutes transcription of each of the fifteen morning shows given below:

1. Ek Nayee Subha

Show 1: (11 December, 2019)

Show 2: (27 March, 2020)

Show 3: (21 April, 2020)

Show 4: (27 March, 2020b)

Show 5 :(9 December, 2019)

2. Morning at Home with Nadia Khan

Show 1: (23 September, 2020)

Show 2: (4 December, 2020)

Show 3: (12 October, 2020)

Show 4: (4 February, 2020)

Show 5: (13 March, 2020)

3. Good Morning Pakistan

Show 1: (9 January, 2020)

Show 2: (9 September, 2020)

Show 3: (5 February 2020)

Show 4: (14 August 2020)

Show 5: (8 May 2020)

Theoretical Framework

Markedness Model (Scotton, 1983), (Scotton, 1989)

- The Markedness Model (Scotton, 1983) is a theory of social use of language.
- The speakers make a rational decision of choosing one language over another.
- Unmarked choice of language (Myer-Scotton, 1989) is the expected choice of language used by a particular set of speakers.
- Marked choice of language is not the expected choice but the choice preferred by a person to claim his/her different identity.
- The sequential unmarked choice is the choice where different languages are switched according to the need of the situation.
- The exploratory choice is made in a situation where people feel difficulty in agreeing on a code and thus switch to settle on a specific choice of language to engage in a conversation.
- There are no fixed marked or unmarked choices according to Myer-Scotton.
- Markedness is a gradient, not a categorical, concept. One choice is more unmarked than others; and among marked choices, some are more marked than others. Further, the same choice needs not to be equally marked for all participants in the same exchange (Myer-Scotton, 1989, p.335).

Unmarked Code-Switching

Myer-Scotton has made an important statement about the formerly colonized countries which use English language for Code-switching and it is also important for this research:

Such switching is of interest in this volume because English is typically one of its components in those parts of the multilingual world where English is a former colonial language and possibly still an official language and/or a medium of education (such as in parts of Southeast Asia or in Anglophone Africa). This type of switching is

defined here as CS as the unmarked choice. (Myer-Scotton, 1989, p.333)

Talking about Code-switching as unmarked choice, Myer-Scotton stated (1989): “The overall pattern of switching is the major social message (i.e. dual identities) in this type of switching” (Myer-Scotton, 1989, p.337). So, **the simultaneous use of two languages indicates the double identity of the speaker.**

Marked Code-Switching

Myer-Scotton (1989) has claimed that **on one side the marked choice can be used to show solidarity with ones in-group, on the other side if the code associated with education and authority is used, it could be used to create a sense of distance.** Stating about the second case Myer-Scotton (1989) explained:

Such switches often encode more social distance between participants, sometimes out of anger or a desire to lower the addressee’s or increases one’s own status. Because it is associated with authority (either in former colonial regimes or in present governments or educational systems), English is often the language of such a marker switch, especially in the Third World. (p.338)

Results and Discussion

Patterns and frequencies of Code-Switching

This chapter contains a complete analysis and result of the patterns and the frequencies of the occurrences of code-switching in the data.

1. Ek Nayee Subha

The host of this show is Farah Sadia. The results show that intra-sentential code switching is the most favoured type of code switching in the show.

Patterns and frequencies of code switching in Ek Nayee Subha

Patterns	Show 1	Show 2	Show 3	Show 4	Show 5	Total	Percentage
Intra Sentential	137	193	162	114	112	718	83.5%
Inter Sentential	11	23	6	42	14	96	11.2%
Tag Switching	10	-	12	11	13	46	5.3%
Total	158	216	180	167	139	860	100%

Show 1: There are three participants: host, Danish and Ayeza Khan, a celebrity couple. The languages being switched are English, Urdu, Punjabi and Arabic, and the matrix language is Urdu throughout the show. The host has code-switched 47 times on intra-sentential level (i.e. Urdu-Arabic intra-sentential 2 times, Urdu-English intra-sentential 43 times and Urdu-English-Arabic intra-sentential code-switching 2 times). There are 6 instances of inter-sentential code-switching in her talk (i.e. 5 Urdu-English and 1 Urdu-Punjabi). Insertion of 3 Arabic tags of *MashaaAllah* is also there in her speech. The guest Danish has used code-switching 29 times (i.e. 25 Urdu-English intra-sentential and 4 English-Urdu inter-sentential). He has used one Arabic tag-switch *MashaAllah*. Other guest Ayeza Khan has majorly used Urdu-English intra-sentential code-switching 65 times. Only one instance of Urdu-English inter-sentential code-switching is there in her linguistic data. She has used tag-switching by inserting *MashaAllah* 5 times and SERIOUSLY once.

Show 2: The data taken from this show contained the speech of host and one guest named Hina Altaf. Intra-sentential code-switching is found great in

number in this show. The host has Urdu-English intra-sentential code-switching 78 times, while Hina Altaf has used it 111 times. Both have used Urdu-English inter-sentential code-switching 10 and 13 times respectively. One audience member has also used Urdu-English intra-sentential code-switching 4 times in the data taken. No evidence of tag-switch is found in the data.

Show 3: The results emerging from the analysis show that intra-sentential code-switching is the favoured pattern of code-switching in the show. Both host and the guest named Sara have used Urdu-English intra-sentential code-switching 68 and 94 times, and Urdu-English inter-sentential code-switching 5 and 1 time respectively. The host has inserted one tag-switch in her talk, while Sara has used ‘YOU KNOW’ 10 times; and ‘EXACTLY’ once in her speech.

Show 4: This show contained switching into different languages including Urdu, English, Arabic, Punjabi, and Sindhi. The Host has used Urdu-English intra-sentential code-switching 42 times. She has used inter-sentential code-switching 15 times (i.e. 14 Urdu-English and 1 Urdu-Punjabi). Two tags ‘REALLY’ and ‘PLEASE’ are also inserted in her speech. Her guest Bilal has used Intra-sentential code-switching 50 times (48 Urdu-English, 1 Sindhi-English, and 1 Arabic-Urdu). Bilal has also used 25 inter-sentential code-switches (19 Urdu-English, 1 Punjabi-English, and 5 Urdu-Punjabi). He has also used tag-switching inserting ‘ACTUALLY’ 4 times, ‘YOU KNOW’, ‘BASICALLY’, ‘PLEASE’, ‘*InshaaAllah*’ and ‘*Alhamdulillah*’ in his speech. Uroosa has used intra-sentential code-switches 18 times (i.e. 15 Urdu-English, 1 English-Arabic, and 2 Sindhi-English). One insertion of Urdu-English inter-sentential code-switching is also there in her speech. Saima’s speech contained 4 instances of Urdu-English intra-sentential and 1 instance of Urdu-English inter-sentential code-switching.

Show 5: The last show contained the linguistic data of Host, Humayun, and Sarwat Gilani. The host has used intra-sentential code-switching 47 times (i.e. 42 Urdu-English and 5 Urdu-Arabic). Humayun and Sarwat has used Urdu-English intra-sentential code-switching 59 and 6 times respectively. Host, Humayun and Sarwat has used Urdu-English inter-sentential code-switching 9, 2 and 3 times respectively. The host has inserted one tag *MashaaAllah* in her speech. Humayun has inserted 10 tags including: ‘YOU KNOW’ 8 times, ‘SERIOUSLY’ once and *MashaaAllah* once in his speech. Sarwat also used two tags including: ‘OH’ and ‘ACTUALLY’.

2. Morning at home with Nadia Khan

‘Morning at home with Nadia Khan’ is a popular show which was broadcasted on PTV. The result of patterns and frequencies of code-switching is given below:

Patterns and frequencies of Code switching in Morning at home with Nadia Khan

Patterns	Show 1	Show 2	Show 3	Show 4	Show 5	Total	%
Intra Sentential	136	77	157	166	130	666	80.33%
Inter Sentential	7	15	64	5	55	146	17.61%
Tag Switching	2	1	4	2	8	17	2.05%
Total	145	93	225	173	193	829	100%

Show 1: There are two participants host Nadia Khan and the guest Dr. Sheraz Sheikh. The host has used intra-sentential code-switching 43 times (i.e. 42 Urdu-English and 1 Urdu-Arabic). On the other hand Dr. Sheraz has used

Urdu-English intra-sentential code-switching 93 times. The host has used Urdu-English inter-sentential code-switching 7 times and tag-switching twice by inserting *MashaaAllah*. The guest has not used any of these types.

Show 2: There are two participants again in this show including the host Nadia Khan and the guest Professor Dr. Muhammad Ahmad Qadri. The host has used intra-sentential code-switching 20 times (i.e. 2 Urdu-Arabic, 18 Urdu-English). She has used Urdu-English inter-sentential code-switching 5 times. No tag-switching is found in her speech. The guest has used intra-sentential code-switching 57 times (i.e. 2 Urdu-Arabic, 1 Urdu-Arabic-English and 54 Urdu-English). He has used 10 inter-sentential code-switches (i.e. 3 Urdu-English, 5 Urdu-Arabic, and 2 Urdu-Persian). One tag *MashaaAllah* is also found in his speech.

Show3: This show includes the linguistic data of the host Nadia Khan, and the guests Dr Arif and Dr. Ambreen. They have used Urdu-English intra-sentential code-switching 58, 86, and 13 times, and Urdu-English inter-sentential code-switching 8, 48 and 8 times respectively. The host has used 4 occurrences of tag-switching in her speech including ‘*MashaaAllah*’ thrice and ‘VERY NICE’ once.

Show 4: The show contained the linguistic data of three persons. They are the host Nadia Khan, the guest Sunni Ali, and a caller. The host has used 53 intra-sentential code-switches (i.e. 52 Urdu-English, 1 Urdu-Arabic). She has also utilised Urdu-English inter-sentential code-switching 4 times. She has used tag-switching once by inserting *MashaaAllah* in her speech. Sunni Ali has only used Urdu-English intra-sentential code-switching 106 times in his speech. The caller has used intra-sentential code-switching 7 times (i.e. 1 Urdu-Arabic and 6 Urdu-English). She has used Urdu-English inter-

sentential code-switching once. She has also used one tag *MashaaAllah* in her speech.

Show 5: This show presents the linguistic data of the host Nadia Khan and her guest Khalid Malik. They have used 78 (i.e. 77 Urdu-English, 1 Urdu-Arabic) and 52 (i.e. Urdu-English) occurrences of intra-sentential code-switching respectively. They have used 14 (10 Urdu-English, 4 Urdu-Punjabi) and 41 (40 Urdu-English, 1 Urdu-Punjabi) inter-sentential code-switching occurrences, and 3 and 5 tag-switching occurrences respectively. The host has used Arabic tags '*MashaaAllah*' thrice. Khalid Malik has also used tags including '*MashaaAllah*' once, and 'YOU KNOW' four times.

3. Good Morning Pakistan

'Good Morning Pakistan' is hosted by Nida Yasir on ARY. The results of patterns and frequencies are given below:

Patterns and frequencies of code switching in Good Morning Pakistan

Patterns	Show 1	Show 2	Show 3	Show 4	Show 5	Total	%
Intra Sentential	159	45	65	87	231	587	81.3%
Inter Sentential	22	-	12	6	66	106	14.7%
Tag Switching	15	-	2	9	3	29	4%
Total	196	45	79	102	300	722	100%

Show 1: There are five participants in this show including the host, a celebrity guest and her daughters. The data shows a major switch of Urdu-

English languages on intra-sentential level. The host and guest Shagufta has used Urdu-English intra-sentential code-switching 63 times each. Shagufta Ijaz has also used Urdu-Punjabi intra-sentential code-switching twice and Arabic-English intra-sentential code-switching once in her data. She has also utilised Urdu-English Inter-sentential code-switching 12 times. The host has used Inter-sentential code-switching thrice including: English-Urdu, Arabic-Urdu, and Urdu-English code-switching.

Some instances of code-switching found in the data are given below:

- *Matlab* SHE IS CRAZY FOR MAEKUP.
- *Bass*, THAT IS THE BEST TIME.

Her daughter is a doctor and she has also used Urdu-English intra-sentential code-switching 21 times and Urdu-English Inter-sentential code-switching 6 times, and Arabic-English inter-sentential code-switching once in the taken data. Tag-switching is also there in the speech of these three participants and they have used Arabic and English tags.

The remaining two guests Nabiha and Eman have only used Urdu-English intra-sentential code-switching 5 and 4 times respectively.

Show 2: No Inter-sentential code-switching is found in the data. The guests invited are two uneducated persons Umer Sidique and his father belonging to a Pashtoon family. Other than them a lawyer and a social worker Sarim Barni is also there with the host. The host, Umer Sidique, his father, and Sarim Barni have utilised Urdu-English intra-sentential code-switching 11, 25, 3, and 6 times respectively. The lawyer's data provide no evidence of code-switching.

Show 3: This show is designed in accordance with the Kashmir day. The guests are well-educated media persons. The guest has used 21 Urdu-English Intra-sentential code-switching; 4 inter-sentential (Arabic English and Urdu-

English), and 2 tag switches by inserting **MashaaAllah**. Hina Bayat has also used Urdu-English Intra-sentential code-switching 20 times and 2 instances of Arabic-English and English-Urdu Inter-sentential code-switching is found in her data. Noor-ul-Hassan has used intra-sentential code-switching 19 times (i.e. 17 Urdu-English, and 2 Urdu-Arabic).

- *Ab Allah karay ham Sahi waqat par **Labaik** keh sakain.*
- *Aesy girta hai na koi aur main **Bismilla**, main sadkay, main qurban.*

He has utilised English-Urdu inter-sentential code-switching 5 times and once Urdu-English Inter-sentential code-switching. Iqrar-ul-Hasan has used Urdu-English Intra-sentential code-switching once and one time Inter-sentential code-switch. Kiran Naz has used only Urdu-English Intra-sentential code-switching 4 times.

Show 4: The show's clipping taken for the analyses contained linguistic data of 5 persons including the guests. It's independence celebration show. The host has used again high frequency of Urdu-English Intra-sentential code-switching. She has used 42 time Intra-sentential code-switch and only once Urdu-English Inter-sentential code-switch. Three tags are inserted in her speech. Bushra Ansari and Rubina Ashraf have used only Urdu-English Intra-sentential code-switches. Komal Rizwi has used Urdu-English 10 times and once. She has used Urdu-French Intra-sentential code-switching. Three insertions of Urdu-English Inter-sentential and two insertions of tag-switching are also found in her data. Nine insertions of Intra-sentential code-switching have been extracted from Iqrar-ul-Hassan's speech, including 7 Urdu-English and 2 Urdu-Arabic Intra-sentential switches. There are two instances of Urdu-English Inter-sentential switches and 4 tag-switches including three English tags "YOU KNOW" and one Urdu tag 'wah'.

Show 5: The data taken from this show comprised of the speech of the host and the guest who is a fashion designer. The host has again used a big deal of Urdu-English Intra-sentential code-switching. She has also used 7 times Urdu-English Inter-sentential code-switching in response to the guest. One Arabic tag *InshaaAllah* is also there in her speech. Her guest has used 138 Urdu-English and 2 Urdu-Arabic Intra-sentential code-switching. She has used much Urdu-English Inter-sentential switches also as compared to all the participants of all the five shows in the data of Good Morning Pakistan. She has used 59 Urdu-English Inter-sentential code-switching.

- BUT AS COMPARED TO OTHER DESIGNERS, THE PRICES THEY CHARGE, *main wo nahi leti.*
- WE ARE TRYING TO ACCOMMODATE *kay eid tak jitney logon ko DELIVER kiaa jaa sakta hai, hum karain.*

She has used two tags also; one is Arabic and the other English.

Comparison of patterns and frequencies of code-switching in Pakistani TV Shows

Patterns	Ek Nayee Subha		Morning at home with Nadia Khan		Good Morning Pakistan		Total	
	f	%	f	%	f	%	f	%
Intra Sentential	718	36.4%	666	33.8%	587	29.8%	1971	100%
Inter Sentential	96	27.6%	146	42%	106	30.4%	348	100%
Tag Switching	46	50%	17	18.5%	29	31.5%	92	100%

The analysis shows that intra-sentential code-switching is used the most in Ek Nayee Subha, secondly it is used in great number in Morning at home with Nadia Khan and thirdly it is used in Good Morning Pakistan.

Inter-sentential code-switching is favoured the most in Morning at home with Nadia Khan. Secondly, it is favoured in Good Morning Pakistan and lastly in Ek Nayee Subha with 27.6%. Tag-switching is mostly favoured in Ek Nayee Subha, then Good Morning Pakistan and lastly in Morning at home with Nadia Khan.

Analysis and Results of Markedness:

Markedness is not always the same, the marked and unmarked choices of language use varied with the change in situation. For Example the use of English language may be marked in a specific group and unmarked in another group. The analysis of Markedness for the portrayal of identity would be analysed according to the linguistic situations on the shows and the audience present in the show. It is an accepted concept that English has become a status symbol in Pakistan. It is used to show an upper hand or to show modernity or being privileged. So, all these things would be interpreted according to the situations.

Markedness is a gradient, not a categorical concept. One choice is more unmarked than others; and among marked choices, some are more marked than others. Further, the same choice needs not to be equally marked for all participants in the same exchange (Myer-Scotton, 1989, p.335).

Ek Naye Subha

Show 1: The data taken from the show presents Urdu language as the unmarked choice of language on the part of all the three participants. The usage of English-Urdu inter-sentential code-switching is marked choice to show the status symbol, which is a general practice in Pakistan. The host and both guests have contributed to the frequency of Urdu-English inter-

sentential code-switching as given in the results section. Some instances are given below:

- *Matlab ab jab bahir mai jati hun sath tou wo aik bilkul hi alag aik pata chalta hai k HE IS A STAR NOW.*
- *Jab aap ka nikah hoa AND THE WAY YOU KISSED HER.*
- *IT'S BEEN ALMOST ONE YEAR AND A HALF **MashaaAllah** hamari aaj tak koi larae hi nahi hoe.*

Arabic expressions used by all the participants in the show are the unmarked choice as they are Muslims. The Arabic expression used by them is ***MashaaAllah***.

The host has used Punjabi sentences/lyric, which indicates her identity or her belonging to Punjab province and this is the marked choice as the other guests are not using any single word of Punjabi.

The host has used this Punjabi sentence:

- **Ranjhay manjhyan charayan bara saal, tay heer mang kheryan di.**

Show two: The show contains abundance of English language insertions employed by the host and the guest on both intra and inter-sentential level. No regional language is switched in this show and thus the show presents a modern outlook, as English is associated with modernity in Pakistan. The Matrix language is Urdu which is expected or unmarked choice, as the show is broadcasted on an Urdu Pakistani channel. The Urdu language is marker of nationalism in Pakistan. Some words in English language has no alternative in Urdu for example, YouTube, and Instagram are the words used for social media applications, the use of such words by the hosts and guests is also an unmarked choice. The usage of English language with inter-sentential code-switching is the presentation of a modern identity and a status symbol. Some occurrences are given below:

- *Main ny tou kher I GOT IT FROM DUBAI.*

- *Aur main ny Farah dou saal pehly lia tha aur abhi tak chal raha hai, SO THIS IS VERY GOOD INVESTMENT.*

Show three: The first participant is the show host and the second is Pakistani television actress. The matrix language used throughout the show is Urdu as expected and English is being switched. Urdu-English code-switching is unmarked choice on the part of both the participants as both are bilinguals. Some extracts taken from the data are given below:

- *Sara wesay YOU ARE BLESSED WITH THE BEAUTY.*
- *Es main tou hamain koi shak hi nahi hai na kay ham jo jitni marzi EFFORT kar lain, NOBODY WILL BE ABLE TO LOOK LIKE YOU.*

Show four: Along with Urdu and English two other regional languages are also code-switched in this show. The host has employed Urdu and English on intra-sentential level. She has used Urdu, English and Punjabi on inter-sentential level. On the other hand Bilal has used Arabic, Urdu, and English on both Intra-sentential level and inter-sentential level. In this interaction the use of Punjabi is not marked but unmarked because the actor is demonstrating his Punjabi identity in the show by using Punjabi sentences in a continuous stream and Farah can also speak Punjabi. The show is meant to be an Urdu language show as it is being broadcasted on an Urdu TV channel, Punjabi on a larger scale by the guest one is the indication of his Punjabi identity.

Here the use of English becomes an unmarked choice in this interaction; the guest one and the host using English sentences on almost equal levels. But as the Markedness model states that the choice of language may be marked for some people and unmarked for the others present there; the use of English on inter-sentential level in a large quantity is a marked choice to show high status to the audience present at the show. It is also noteworthy that the guest two of the show who is the wife of the other guest has used English only once

on inter-sentential level. When the guests arrived on the stage the host asked her ‘how is life?’ to which she seems to be unable to answer in English and hesitantly produced the utterance “EVERYTHING, *Alhamdulillah, Alhamdulillah.*” She has also not used a single instance of Punjabi language. Later, in the interview it is told that she belongs to a Sindhi family. She is asked by her husband to use Sindhi language for taking break. Her husband has also utilised a Sindhi expression to be identified with her wife. The portrayal of Islamic identity by all the three participants through their usage of Arabic expressions is also an unmarked choice.

Following are some of the instances code-switching taken from the show:

- *Acha chala in*, LET’S PLAY THE SITUATION.
- *Es liay kay*, YOU HAVE GIVEN UP ON EACH OTHER.

Show five: The language being utilised by all the participants are Urdu, English, and Arabic. The base language used by all the participants is Urdu. As all the three participants are of same status; the use of English language in their interaction is an unmarked choice. The use of English by these participants is also the demonstration of their high status. The use of Arabic expressions is also there in the linguistic data of the host. The usage of Arabic is unmarked and marker of Muslim identity.

Morning at Home with Nadia Khan

Show one: This show displays the insertion of unmarked choices on the part of the speakers. Urdu is the Matrix language throughout the show and the host and the guest have code-switched using Urdu and English languages on intra-sentential level. This switching is the marker of their dual identity, as both are bilinguals showing their national and English speaker identity. The host has also used Urdu-English inter-sentential code-switching 7 times which shows that she tried to sound well educated as the person sitting opposite to her is a doctor. She has also used tags *MashaaAllah* twice which shows her Muslim identity.

Show two: The participants in this show have code-switched between different languages. The host utilised Urdu, English and Arabic. The guest has used Urdu, Arabic, English, and also Persian languages. The choice of languages used by the host is unmarked as both are able to understand them and the use of these languages are also expected by the audience considering both participants educated persons. The use of Arabic phrases like *Assalam-o-Alaikum*, *MashaaAllah* are common in Muslim community and the marker of Muslim identity as well. Both have used such phrases. The guest has also used verses from the Holy-Quran on Urdu-Arabic inter-sentential level, which shows his Muslim identity and his great affiliation with the religion. The guest has also used **Urdu-Persian inter-sentential code-switching** which is **marked choice** as no one present there is able to understand that language. The guest then explains those lines in Urdu also to make the meanings clear.

Show three: This show contained the code-switching occurrences of English and Urdu language on both intra-sentential and inter-sentential level. Dr. Arif's data shows that the frequency of his code-switching from Urdu-English is more than the other participants. This shows his display of education and fluency in using English language. During the show, the host told that Dr. Arif lives in Canada and he visits Pakistan after every three months for the patient's appointments. **His background also indicates his choice of language as unmarked.** The host and the other guest Dr. Ambreen have also used both languages. The host requests her to speak in Urdu at the start of the show as she started her speech in English. Tag switches are only used by the host. She has inserted *MashaaAllah* thrice and VERY NICE once.

Show four: Both the personalities present on the show have used Urdu-English code-switching. The use of these two languages is un-marked choice of language in the present scenario and a marker of their dual identity. The host has used *MashaaAllah* in her speech which is marker of Muslim

identity. The host also takes one caller on the show and she also code-switched between Urdu and English and has also inserted *MashaaAllah*.

Show five: This show contained the linguistic data of Nadia Khan and Khalid Malik. Both have used a prominent number of code-switching occurrences in their speech. Apart from Urdu-English intra-sentential code-switching which is unmarked choice of language for the majority of the Pakistan's population; they have utilised a good number of Urdu-English inter-sentential code-switching also. Nadia Khan has used Urdu-English inter-sentential code-switching 10 times, while Khalid Malik has used it 40 times. The use of English language insertion on inter-sentential level in such a great number is marked choice on the part of both the speakers as they have attempted to look modern as bigger chunks of English language are not expected from them on an Urdu television show. They have also used Punjabi on inter-sentential level which is again unmarked for them but marked choice for the audience and a marker of their Punjabi identity. Both have used *MashaaAllah* that is marker of Muslim identity.

Good Morning Pakistan

Show one: The data analysis has shown that Urdu is the matrix language used by all the participants. The use of Arabic phrases is also there in the interview section, such as "*MashaaAllah*, and *Alhamdulillah*", which are the unmarked choice and a marker of Muslim identity.

Shagufta Ijaz has also made a marked choice of using Punjabi to show solidarity with her in-group and to indicate her linguistic and geographical identity. The examples of such words embedded in the sentences are as follows:

- *Hum Punjabi main khty hain na, pamberi bany hoay thy.*
- *Uss ka main ny Aana thori nikalna hai.*

The use of Urdu is also unmarked choice on the part of the participants, and the marker of national identity. On the other hand, English language is considered both unmarked and marked in the present data. When used on

intra-sentential, it is unmarked because being a post-colonial country English is embedded in the speeches of the Pakistani people due to different reasons. But as the show is broadcasted on Urdu TV channel the intentional use of bigger chunks of English language in the form of inter-sentential code switching by the participants is marked choice to indicate their ability, status, or education. The show host has used the frequently used chunks like WELCOME TO THE SHOW in her talk. While, Shagufta Ijaz and Anaya her daughter has used large and intentional chunks of English language in their Inter-sentential switches of language.

Show 2: Myer-Scotton stated that intra-sentential code-switching is the marker of dual identity. The participants of this show have only utilised Urdu-English Intra-sentential code-switching. This shows that they are representing their unmarked choice of English speaking and National identity. The thing which is worth noting is that the word SHIRT is not intelligible by Umer Sidique. Moreover, his accent is not that of British or American but the particular Pathan accent in which he mold the pronunciation of the English words. So, he is making unmarked choice of using English words in his speech which he has been tuned to use like Phone number, phone, biscuit, etc.

The host has also avoided a single instance of inter-sentential code-switching and restricted herself to Urdu-English intra-sentential code-switching. She is using unmarked choice of language and trying to show solidarity with the invited family who are unable to understand large chunks of English language. The host is portraying her national identity by using Urdu and through the insertion of English words the identity of English speaker. The father of Umer Sidique has also used 3 intra-sentential code-switching instances and used the English words with a different pronunciation, which shows that he is not portraying his dual identity but trying to convey his message in a better way. Sarim has also utilised Urdu-English intra-

sentential code-switching six times in his speech which is a marker of dual identity.

Show 3: The host has code-switched between Urdu, English, and Arabic. All the languages used by her are the unmarked choice and a marker of her national, Muslim, and English speaking identity. Hina Bayat Khwaja and Noor-ul-Hassan have also code-switched between Urdu, English, and Arabic. Iqrar-ul-Hassan and Kiran Naz has also used Urdu-English code-switching. The code-switching occurrences used in this show are marker of their identities, be it Muslim identity or identity of the speaker of both Urdu and English languages.

Show 4: In this show, the main languages being used are Urdu and English. The host Nida Yasir, Bushra Ansari and Rubina Ashraf have only used Urdu-English intra-sentential code-switching and thus portrayed their dual identity. Then, Komal Rizwi has diverged from the participants' usage of language by using Urdu-French intra-sentential code-switching once along with 10 occurrences of Urdu-English code-switching. She has also told in this show that she can speak French language. So, she has made a **marked choice** to portray her **french identity** other than her Urdu-English bilingual identity. Lastly, Iqrar-ul-Hassan has code-switched between Urdu, English, and Arabic and indicated his unmarked choice and a marker of Muslim identity, National identity and English bilingual identity.

Show 5: The extract taken from this show contained abundance of intra-sentential and inter-sentential Urdu-English code-switching used by the guest and in response the host has also used it 7 times. The guest has used 59 large chunks of English language in her speech which is **both unmarked and marked**. They are unmarked because she is a bilingual but marked because she uses them intentionally to sound educated on an Urdu language TV channel. So, she has made a marked choice of language to show a sense of modernity. The guest has showed her dual identity of English and Urdu bilingual and has also inserted two tags. One is YEAH; while the other is

Alhamdulillah which shows her Muslim identity. The guest has also showed her Muslim identity by inserting a tag *InshaaAllah*.

Conclusion

Language is the mean of portrayal of one's identity. So is the case with code-switching which is meant for portrayal of the dual identity of the speaker or sometimes marked choice serves to make people distant from the other participants (Myer-Scotton, 1989). The linguistic analysis of Pakistani TV Morning Shows indicates that code-switching is the marker of identity. The deep analysis of the data has helped the researcher to dig out dual identities of the participants of the shows. Several languages are code-switched in the data, i.e. English, Urdu, Arabic, Sindhi, Punjabi, Persian and French.

Delimitations

This research has explored only marked and unmarked choices of language. Sequential unmarked choice and Code-Switching as an exploratory choice are yet to be explored.

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