

## Code-Switching and Code-Mixing: A View of Language Mixing Process in Daily Communication

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Received date: 06 February 2022

Revised date: 26 April 2022

Accepted: 25<sup>th</sup> May 2022

Published: 29<sup>th</sup> June 2022

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**Abstract:** The current research article attempts to contribute in the study of code-switching from Urdu to English, Pashto to Urdu/English or from English to Punjabi in bilingual community. It also highlights the verbal performance in mixed-cultural, mixed sex, and mixed languages contexts. Speaking English is considered as social status and also assumed a learned person in teaching learning environment. The results show that the female involved more in code-mixing than code-switching while the male involved more in code-switching than code-mixing. This linguistic divergence and inclination is more practiced in a context of opposite sex. Although, these turn-switching, men and women, interacted in mix-settings adhere to Pakistani cultural ethics which promotes social distance in both sexes. The purpose of code-mixing and code-switching is gendered ideologies in Pakistani culture with special reference to languages. Observational and conversational approaches are applied for the analysis with a result oriented conclusion. The findings show the influence of other languages by considering the element of modernism in communication. Furthermore, it is recommended that the male and female must be trained in Code-Mixing and Code-Switching consciously to improve their communicative skills for effective delivery.

**Keywords:** Code-Mixing, Code-Switching, Intersection, Bilingual, Divergence

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### Introduction

Human beings learn languages in different environments. The words/ letters to two languages are the sources of specific meaning which lead to the development of two languages. Weinrich (1968) highlighted the categories of bilingualism with the concepts of encoded the individual brain (79). Bloomfield (1933) defined the term “bilingualism” as “the native-like control of two or more languages” (55) having special characteristics of “control” and “native” which seems ambiguous but one can easily understand as for as the bilingualism is concerned. Proficiency (equal) in languages in a balanced bilingual community is not possible. The same has been suggested by Chin and Wigglesworth (2007) as “If we examine the experience of bilinguals around us, we quickly realize that bilinguals do not, and cannot, function like two monolinguals” (5).

people usually select different codes for communication while using variety of languages in various situations. Code is a system which is developed by people to solve the communicative problems. According to Stockwell (2002), a code is “a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes” (9). Similarly, Ronald Wardaugh (1986) also defined code as “a system used for communication between two or more parties used on any occasions. When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances and it means to create a code” (101).

Poedjosoedarmo in Rahardi (2001) states that “code can be defined as a speech system and the application of the language element which has specific characteristic in line with the speaker’s background, the relationship between the speaker and interlocutor and the situation. He also adds that code can be said not only as a language, but also as the varieties of a language including dialect, undha usuk, and style” (23). From those opinions of the code given by many linguists above, the writer can make conclusion that a code can be said as a language. The code is a form of the language variation that is used by a society to make communication with other people. Code-Switching is an easy term in bilingual community and defined by different scholars in different ways. Poplack (1979) defined the same as “the alternation of two languages within a single discourse, sentence or constituent” (7). Code is referred to a single language which is switched from one code to another for social status or effective communication. It also refers to the variety of the same language by specification of style within language. It is a conscious effort to achieve a specific goal as communicative acts. Dullay (et al.) (1982) explored that it is mostly denied as a conscious effort in bilingual community and show it as a natural process.

There is a clear difference between loanwords and code-switching which is identified by Grosjean (2010) in the following words; “the integration of one language into another, in contrast with Code-Switching, the alternate use of two languages. Bilinguals bring their less activated language by borrowing a word or a short expression from that language and adapt it morphologically (and often phonologically) into the base language” (58). The most regularly used type of borrowing is form and content of a word.

Code-Mixing is another term which is used in this article. According to Koppe and Meisel (1995) “a bilingual speaker uses two languages in the same utterance or conversation and violates syntactic or pragmatic constraints on Code Switching established by the language use of his bilingual community, he or she codemixes” (277). Code-Mixing transfers all most all the linguistic units for effective communication.

According to Nwoye (1993) there is a clear difference in Code Mixing, Code Switching and Loanwords. The same has been explained in the following words as “a cover term for Code Switching (and for borrowing), while others refer to Code-Mixing as intra-sentential switching and to Code-Switching as inter-sentential switching” (366).

## Background

Mix words of different coding systems used for expression of ideas through various sources. Most of the bilingual communities with a large proportion of population in different parts of the world used their mixed languages. It is mostly used in advertisements as well as daily life conversation but do not give it

the due value. The current research is an appealing technique to highlight the importance of Code-Mixing and Code-Switching in effective communication.

### Scope and Problem

The current research is based on Code-Mixing and Code-Switching in which the researcher focus on collected data (sentences of different languages) in a bilingual community. The scholar also highlighted the types of Code-Switching and Code-Mixing along with a best understanding between the sender and receiver. The purpose of Coding is also explored in this research.

### Research Objective

1. To identify the situations for Code-Mixing and Code-Switching
2. To highlight the motivational factors behind Code-Mixing and Code-Switching
3. To explain the difference between the language behaviour of male and language behaviour of female.

### Research Questions

1. What are the suitable situations for Code-Mixing and Code-Switching?
2. What are the motivational factors behind Code-Mixing and Code-Switching?
3. What is the difference between the language behaviour of male and language behaviour of female?

### Research Methodology

Code-Mixing and Code-Switching can be analysed through different research approaches by producing effective results. One cannot underestimate some approaches based on bilingual analysis or elite bilingual analysis or minority bilingual analysis. The scholar has specified and has accessed the communicative interactions in various places where male and female are judged in Code-Mixing and Code-Switching.

Competency in the use of different languages create situations for Code-Mixing and Code-Switching with a different motifs as individual are different. It shows the complexity of human mind. Carol Myers Scotton (2006) highlighted that every utterance has message or messages, deeper than its surface, which are shared through Code-Mixing or Code-Switching in different situation. There are so many reasons behind Code-Mixing and Code Switching which can be appropriately analysed and interpreted through Markedness Model of Carol Myers Scotton (2006).

The Markedness Model is actually the choice of language use to create a desirable situation for the social status or class status. The main purpose of the model is to use different languages with a choice of codes to share the idea upwardly, downwardly or horizontally. Different coding systems are used to achieve his or her objectives. The speaker must be familiar with receiver mentality and know about the situation also. Code “is just one of the cover terms for ways of speaking, so it can refer to separate languages, dialects, or styles” (Myers-Scotton 2006). Rights and Obligations Set is used by Scotton to represent “a set of abstract social codes” for the purpose to determine a linguistic choice “Marked” or “Unmarked”

Myers-Scotton refers “In regard to language, the unmarked choice is the linguistic reflection of any specific Rights and Obligation set” (Myers-Scotton 2006). “These codes are indexical of the rights and

obligations of the members of a society established and practiced over the years in that society based on cultural values. An unmarked choice, therefore, does not create any ripples in the society. A marked choice of language, on the other hand, is not pre-known or predictable as per the Rights and Obligations Set prevailing in a given society at a given time. Such a switch is an attempt to put in place a new set of rights and obligations for the participants for a given interaction. Therefore, such a switch creates ripples in the social circles” (75).

Myers-Scotton (2006) observes, “Generally speaking, a marked choice is a negotiation about the speaker’s persona (who the speaker is) and the speaker’s relation to other participants. Thus, making a marked choice is a negotiation about either the solidarity or power dimension (or both)”.

### Method of Collecting Data

To collect data for the analysis, the scholar, sometime, involved directly in the dialogues for effective collection of data. Sometimes, the scholar observed the dialogue of other people where Code-Mixing and Code-Switching is used. The scholar took notes on the conversation or utterances produced by people for record and further analysis. Few utterances or statements are excluded as there were no Code-Switching and Code-Mixing in conversation.

### Theoretical Approach

Myers-Scotton (1993, 2006), is a famous sociolinguist, explored a specific touch to bilingual community by producing “Markedness Model”. This model deals with individual in bilingual community who has a sense of markedness. “The speaker is perceived as a rational actor who can make either the unmarked choice, the more secure and the more expected choice, often used by the speakers, or the marked choice which is generally unexpected in interaction” (75). This model is interpreted with specific pragmatic needs of the sender and receiver.

### Literature Review

Literature review deals with the available analysis on the topic mentioned which is analysed by various scholars and researchers. According to Mohideen (2006) languages have its own connections. A place where “many languages exist together they impact each other in every aspect possible, be it phonology or lexicon. Language-mixing and borrowing are the results of language contact. It can take many forms (e.g. code-mixing, code-switching, borrowing, etc.) and many processes (e.g. insertion, hybridization, synthesis, etc.). Applied linguists and sociolinguists have always been concerned about the occurrence of language-switching and language-mixing in bilingual or multilingual societies. The existence of language-switching and language-mixing has been researched not only in many multilingual societies but also in societies such as Chinese where bilingualism is still not common” (65).

Myers-Scotton (1993, 2006) reported that initially many researchers had “focused on reasons and motivations for language-switching or code-switching, which can be discussed under the interest of sociolinguists. With time structural interests also attracted attention of the researchers and the focus was more on grammatical aspect of language-switching” (43).

Some scholars explored the three various types of Code-Switching. They are Inter-Sentential Switching, Intra-Sentential Switching and Tag-Switching. The detail explanation is as under; “Intra-sentential switching is insertion of a word or word phrase and it is often called language-mixing or code-mixing. Inter-sentential switching is switching at sentence and clause level. delineated the processes of language-mixing namely: insertion, alternation and congruent lexicalization. Insertion involves insertion of

lexical items or entire constituents, the second process involves alternation between structures from languages and the third process involves congruent lexicalization of material from different lexical inventories into a shared grammatical structure” (33).

McClure (as cited in Jalal, 2010) links the approach with coding system that “the frequency of language-mixing in fiction and non-fiction with the function of writing in non-fiction”. As written corpus is not fluent and casual we see few occurrences of codemixing in non-fiction than oral communication. Writers or editors take account of minimizing the use of language-mixing in formal cases. Is it the case when we analyse Urdu newspapers where we see frequent occurrences of language-mixing” (56) . sometimes it is a source of culture identity while few followed as a social status.

Callahan (as cited in Jalal, 2010) identifies that in non-fiction there is a deliberate attempt to minimize the frequency of code-mixing because of editing and proof reading and language-mixing “in written work involves more thought processing and consideration” (45). Jalal (2010) opines that there is a “hierarchy” in the occurrence of language-mixing therefore we see more code switching in spoken or oral and informal writings than formal writings (46). Language-mixing “in official documents and non-fiction genres is much less and occurs only to perform specific functions” (46) .

Erwin-Billones (2012) explored the various patterns of switching from one language to another language specially in formal writing in academia or any other media in bilingual community. Furthermore, initiated a term which is called a global structure of language with multiple identities which create hybridity in languages and the languages users in “creative linguistic process that reinforces a growing global language identity out of multiple language speakers in a world of shifting nationalities and boundaries” (34) .

Kia, Cheng, Yee and Ling (2011) highlighted the key purpose of coding system as “the language of entertainment is different from other fields of life such as education, administration, law, etc., in stylistic features which justify for deviation from standard in language. It also leads to the perception that the news writers and reporters use such deviations to attract the attention of the readers” (43) .

Mareva and Mapako (2012) also deal with the language and switching process by Code-switching and Code-Mixing in oral communication. The same can be implemented in the written version of coding system also.

In Pakistan as well English and Urdu have been in contact for some centuries and influenced each other. Muhammad and Mahmood (2013) conducted a “corpus-based study” to explore “variation in Urdu language due to language contact”. They claim that “Urdu is a flexible language” and is “absorbing” words from other languages particularly English in such a way that its own structure is not “distorted”.

Rasul (2013) examined the instances of “borrowing and mixing in Pakistani children’s magazines”. The “trend” of using English vocabulary is found extensively in children’s Urdu magazines which are expected to promote Urdu language. “In Pakistan children’s magazines are multilingual as are the people” (47). The question of the impact of language-mixing of English on the status of Urdu is an important one as Rasul (2013) “...how far this code-mixing adds to the richness of Urdu or affects is beauty; and what implications does it have with reference to the issues of globalization and Identity” ought to be given consideration in research (71).

According to Bublitz (1988) the discourse topic establishes a connection between the contributions of the participants thus making the conversation coherent. This is relevant for this study considering participants are always “talking about something” focusing on the “description of the topic” and answer directly what is the topic of the conversation. Turning to the patterns of the participant’s language behavior regarding Code-Switching and Code-Mixing, the Markedness Model proposed by Myers-Scotton (1993). Additionally, a list of code-switching functions proposed by Appel and Mysken (1987) is regarded in an attempt to discover the actual motivation of the subjects to Code-Switching and Code-Mixing.

### Data Analysis

Data analysis is the key portion of any research activity. The research methodology and theoretical framework which is selected for data analysis is applied practically in this section. Various places are visited for the purpose to collect data regarding Code-Mixing and Code-Switching for effective result oriented conclusion. A specific structure is used for the collected data as the excerpts which are different in nature but same in conversation structure into three sections. The setting of the excerpts is shared properly for the purpose that the reader may be able to know the real situation through image building words. The setting is supportive for Code-Mixing and Code-Switching which is the core area of this article. After setting, the actual words are quoted by highlighting the elements of Code-Mixing and Code-Switching. After quoted lines, a detailed discussion on the words are connected to the passage for resulted oriented conclusion. The conversation is analysed in the light of Markedness Model while the words in the target language are mentioned in roman language. The translated version of local language is presented in English by using brackets.

### Excerpt 1

#### Setting

I visited an open market at Khyber Bazar in evening where people from all walks of life visited to buy products, some are along with their children and wives. The market was overcrowded as it is a busy market in Peshawar. The shops were lavishly displayed for the customers as Eid is approaching which is a traditionally religious festival. The lavishly display of products is a source of attraction associated with Eid occasion. Some are interested in window shopping, high prices created hurdles for few, while the bazar is full of products keeping in view the demand and supply of products. Amidst a lot of hectic movements and hustle-bustles, a price negotiation takes place between seller and buyer. The excerpts of the conversation which takes place partly in Urdu and partly in English are given below

#### Dialogue

“Buyer: Es product ki price kia hay (What is the price of the product?)

Seller: Yi imported hy, 3000, discount price hay.

Buyer: (to his wife) Bahut zyada bol raha he ye. (The price he is saying is too high.)

Seller: zyada nahin Madam, dosra dukan jawoge to aur zyada bolega. (Not high Madam, it will be higher if you go to other shops.) Thik he, aap ke liye panchsoo rupeye kam kar deta huhn. (Ok, for you, I am reducing 50 rupees.) Bas yi final hay.

Buyer: Hum ek din ka customer nahin he, bhai, aur kam karo. (We are not one-day customers, brother, reduce it further.)

Seller: Thik he pura do hazar charso dijiye. (Alright, round it to 2400 rupees.)

Buyer: agar do hazar pi final karva sakthy kho tho okay, otherwise it is expensive. (if possible, hand over it in two thousand otherwise it is expensive)”

### Discussion

The communication between buyer and seller started as unmarked medium of conversation in a particular situation. As the seller comes to know that the buyer is an Urdu speaker couple, he immediately switches over to Urdu for effective business dealing. The familiar words of English language are used in communication as the sender knows the mental level of the receiver. There are two main reasons behind this marked switch: first, the seller wants to draw the attention and sympathy of the couple, particularly of the wife as usually such negotiations are carried out by ladies, speaking their basic language; and second, the couple as customers has the power of purchasing and choosing from a number of options available to them. The seller knows that speaking the customers’ mother tongue is a way of expressing solidarity with them and thereby attracting their willingness to purchase from him. It is therefore a departure from the usual mode of communication as all the three participants can speak Assamese that is the unmarked medium under the given situation.

### Excerpt 2

#### Setting

The Saturday weekly market at Sargodha, main city. It is the biggest weekly market in the area with more than three hundred vendors and around four thousand visitors and shopkeepers. The vendors are mostly of local products such as vegetables, fish, pork, handicrafts, grocery, etc. A line of restaurants is placed on the northern end of the market where, among others, Lassi along with fried pork pieces are available. Usually, towards the end of the market day the vendors and shoppers visit these shops to have a few glasses of Lassi after the day’s hard work. Majority of the keepers of these shops are men from the nearby villages and are school dropouts who can speak fluent Urdu or Panjabi with English touch, apart from their ethnic mother tongues. The following conversations were witnessed during the 45-minute halt;

#### Dialogue

“Researcher: Tadi dokan dey name wech kasni raka hay. (who titled the name of your shop.) may aaity aya to buy something per barish di waja tho myno thaday place thy phanna lani pai (I had come here for shopping and I am taking shelter at your place because of the rain.)

Responder: maray paio nay, teek hay koi gal nahi, tohdi appni shop hy (It’s alright, it is your own shop).

Researcher: two plates rise please. (two plates rice please)

Responder: okay (Getting it.) (To her helper in Punjabi) two plates rice dey da na (To Researcher) those kithy dey away? (Where are you from?)

Responded: Brother chicken taiyaar bhail? (brother, is the chicken ready?) Taiyaar bhail ba, ek minute ruka, liyawat bani bas ready and peesh karn hi lagy ann thanioo. (It’s ready, just wait for a minute, we’re getting it for you.)”

## Discussion

It is interesting to note that the behaviour is supported by the multilingual skills. Using Punjabi and English as the matrix language, he speaks different languages with different groups of people. The researcher who is also a prospective customer to her at that moment. It is worth mentioning here that there are two major defence camps of the Pakistani languages which is treating in a situation in which seating on a bench placed on the outer lobby of the shop speaking. In the enclosure, four deferent men are sitting and started communication with the help of English and Punjabi through Code-Mixing and Code-Switching. It was observed that in this shop, the all feel comfortable as the ideas are properly transferred from the sender to the receiver without any communication gap or generation gap. This skill has been apparently serving as an effective tool to convince and make customers from different linguistic backgrounds feel comfortable in the shop.

## Excerpt 3

### Setting

Early in the morning, I visited a fish auction centre at Qisa Khavani Bazar in Peshawar, Khyber Pukhtunkhwa only for the purpose to collect data for my research article. As usual, this morning, also a large number of fish traders operating visited the area from different districts of Khyber Pukhtunkhwa are taking part in the auctioneering activities. The auctioneers conducting the activities in tightly crowded groups. Fish of different kinds are kept in silver containers and they are being auctioned one by one. The auctioneer would invite rates with a typical high-pitch language, i.e., a Pushto, Urdu, English and the participants respond with their rates. At the end of such an activity, a customer who has struck the deal at Rs. 750 for a big Bahu fish, asks the auctioneer to confirm the weight of the fish which he claims to be 6 kilograms. As he does not have a weighing machine of his own, he tries to pick up the machine of his fellow auctioneer when the following conversation takes place:

### Dialogue

“Auctioneer: No, No, Na, Boholi khatama shavi na da (No, no, Boholi isn't yet done.)

Buyer: za ba yi okam okay (I'll do it.Okay)

Auctioneer : No, No.Na shi kiday (No, no, it can't be.) za ba yi okam, don't worry (I'll do the Bohoni, why do you worry? ) Not possible, weight maschine nishat. (Not possible, weight machine is not available”.

## Discussion

The word 'Boholi' is a customary rite of the traders practiced under the belief that the first deal of the day should never go without exchange of money. Accordingly, the fellow auctioneer would not allow to use his weighing machine as he has not had a Boholi which he conveys in the unmarked medium Assamese. A replies in the same language that he would do the Boholi, but his fellow would not agree. Then shifts his language from Pashoto to English for the purpose to complications. The language he shares with his fellow in mother tongue, as a tool to convince his fellow auctioneer. This is a marked language behaviour as the commonly used medium of communication in the market is Assamese. It is worth mentioning that majority of the fish traders in this part of the state are immigrants of the various districts of Khyber Pukhtunkhwa whose language is Pushto, Urdu or Sariki.

## Excerpt 4

### Setting

Being a faculty member, I visited The University of Lahore, Sargodha Campus with a purpose to collect data for the article. I stood near the gate and observed the words of gate-keeper and the responses of students. I visited cafeteria for the same purpose and observed the exchange of words among the students by using Code-Mixing and Code-Switching. The students from different areas share ideas by using languages to communicate effectively in teaching learning environment.

### Dialogue

“Gate-keeper: (in different situations) Display your university card please, card show kary, university card please

Students: (in different Situation) loo das, this one, ye hay janab, check kary please, yi dakay

(even some students without producing words, just show their university cards and go ahead)

Student: Excellent attempted, so easy paper, let’s have a cup of tea, 2<sup>nd</sup> question difficult tha, agar dosaary papers be isi tharah ho jay to kia bat hogi, 3 CGPA confirmd.

Student: a difficult paper, many classes nahi li thi jis ki waja say teek nahi hova.”

Student: Class kay liyi jana nahi, already started,

Student: Sir is cooperative in attendance, but class tho lani hay, let’s go

Student: notes be lani hay shop say, better to have after class. Let’s go.

Student: class may abi time hay, yar jaldi kia hay, lay langy,

### Discussion

Keeping in view the various words produced in various situation in academic area, a frequent use of Code-Mixing and Code-Switching is observed which is adopted for various purposes. Some female students show themselves that they have the ability to speak English, some show that we are from upper class, some have the purpose to be considered as learned and studious in university. Same is the intention of gate-keepers also or they may be instructed so. The faculty was also observed in the same area by using Code-Mixing and Code-Switching for effective communication. Sometimes, even share ideas in other languages for the purpose that the other one may not be able to understand, so that the idea may remain among the faculty only. Code-Mixing and Code-Switching are used as per the demand of the situation. They were sharing ideas in one language or two languages as there is a proper understanding between the sender and receiver. There is no barrier in communication as both (sender and receiver) know the coding systems. Both are educated and the environment is also fit for Code-Mixing and Code-Switching. The coding system is alternatively change as situation demands for. This shifting from one coding system to another coding system can be used in bilingual environment. It is not possible without bilingual environment.

### Conclusion

Society and language are connected for the purpose to transfer culture, tradition and ethics to the next generation. It has its own impacts on each other. Code-Switching and Code-Mixing is a marked

characteristic of multilingual society. The most objective of the study was to analyse language behaviour bilingual community. There's a motivational constrain which work behind events of code-switching and code-mixing in their ordinary conversation. It may be a common wonder within the well-known temporary markets that the dealers alter dialects in their exertion to satisfy their objectives, i.e., to offer their merchandise. They symmetrically switch code amid trade hours making a judgment on the premise of the look and state of mind of the clients, since the clients have the control of buy and the dealers ought to pick up as much as conceivable from the work out. Whereas doing this, they situationally leave from the existing medium of communication by exchanging intentioned to other dialects which, they think, would bring them superior comes about. Concurring to hypothetical foundation utilized within the examination of the association between Code-Mixing and Code-Switching can be due to the a few distinctive variables. To begin with, the key points of the analysis concerned whether or not point alter had big impact on the code choice. Moreover, it is taken in thought whether or not the subjects considered make utilize of a checked dialect choice in arrange to distinguish with the bunch, i.e. whether they utilize the stamped code to set up bonding with other speakers or to set up control in communication. This also shed light on "we code" and the "they code" within the interaction among the family individuals, in bazars, or any other gathering in which it is attempting to express solidarity towards the other members within the discussion or to set up mastery.

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