MEGA INSTITUTE FOR ADVANCE RESEARCH AND DEVELOPMENT

Journal of Arts and Linguistics Studies
ISSN Print 2959-0957 ISSN Online 2959-0965
Volume 2 Issue 1 2024
Pages 193-224

Open Access

Exploring Code Switching in The Dancing Girls of Lahore: A Mixed Methods Study

Publication Details
Paper Received:
December 02, 2023
Paper Accepted:
Janurary 03, 2024
Paper Published:
Feburary 25, 2024

Sundas Rafique
M. Phil Scholar, Department of English, Bahauddin Zakariya University Multan. Email: sundasrafiq795@gmail.com
Saira Batool
M. Phil Scholar, Department of English, Bahauddin Zakariya University Multan.
Maryam Noor
M. Phil Scholar, Department of English, Bahauddin Zakariya University Multan.

Abstract
Code Switching has often been analyzed in spoken language, but the phenomenon of code-switching in written language is not much investigated (Duah & Marjie, 2013). This research aims to decrease the gap which exists concerning the examination of code-switching in written contexts. The research followed Myers-Scotton's (1993) markedness model to explore code-switching in the book "The Dancing Girls of Lahore" (Brown, 2005). The book was analyzed qualitatively as well as quantitatively. The qualitative analysis was delimited to the first chapter of the book only, while the whole book was analyzed quantitatively. The qualitative results show that Brown (2005) mostly uses code-switching to identify different places and to mention something for which English translation may distort the meaning. The quantitative results show that the most used type of code-switching is unmarked code-switching (80%), followed by marked code-switching (18%), while the least type of used code-switching is sequential unmarked and exploratory code-switching (both 0.34%). In terms of the structure of code-switching, mostly intra-sentential code-switching is used (80%), followed by the merging of intra-sentential and intra-word code-switching (19%). While the least used structure in code-switching is inter-sentential (0.34%). This research is significant because most of the previous research has concentrated on code-switching in spoken language, while this research analyzed written language. So, this research can be used as a model for further research, in which the researchers want to apply the markedness model to written language.
Keywords: Code Switching, document analysis, markedness model, the dancing girls of Lahore

Published by MIARD. Copyright: © the author(s). This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY NC) license (https:// creativecommons.org/licenses/by/ 4.0/).

Introduction:

Sociolinguistics, a discipline that intersects linguistics and sociology, investigates the variations in language use that are both individually and socially determined (Spolsky, 2010). This field explores the correlation between linguistic practices and their social underpinnings (Hudson, 1980). The study of sociolinguistics encompasses a range of phenomena, including dialectal variation, and language change, among others. It also considers the role of social factors in shaping linguistic behavior. Ultimately, sociolinguistics aims to develop our understanding of the complex connection between language and society. According to Khan (2014), language is not only a means of communication, but also a tool for social interaction. In addition to technology, language has facilitated the shrinking of the world, resulting in multilingual societies. Code-switching, a prominent linguistic phenomenon, arises as a product of disclosure to multiple languages. Bilinguals exhibit this linguistic practice (Lin & Li, 2012). Poplack (1980) defined code-switching as the interchange of two languages within a particular discourse or sentence. According to Iqbal (2011), the practice of code-switching serves manifold purposes, including but not limited to identity marker, solidarity indicator, authority and prestige, preciseness, the tactic of impartiality, style-shifting, reiteration, personalization, address specification, exclamation, and quotation. So, the use of code-switching is not random but somewhat planned and purposeful in nature. As such, an in-depth examination of the several functions served by code-switching is reasonable to fully understand the significance and complexity of this linguistic phenomenon.

In this research, Louise Brown's (2005) book "The Dancing Girls of Lahore" is examined in terms of code-switching. Louise Brown is a distinguished author who has produced works in both fiction and non-fiction genres. Her scholarly contributions include many publications, including "The Dancing Girls of

Lahore" (henceforth: DGL), which is an ethnographic investigation of the traditional red-light district in Lahore, Pakistan. Brown went to Lahore and lived in Heera Mandi to complete her research. She wrote this book from the diary which she wrote daily while living in the brothel. This work offers a detailed examination of the history of Heera Mandi in Lahore. The author, Brown (2005), illuminates the intricate relationship between religion, language, culture, and gender in Pakistan through her work, providing valuable insights into the lives of women at Heera Mandi. The book is written in the English language, but there are many Urdu words used in the book for different purposes. As Myers-Scotton (1993) suggests the use of code-switching always relies on the speaker's/writer's motivations and the use of all linguistic variety's points to something, hence languages are indexical in this way. So, this research will highlight the code-switching employed in DGL in terms of the motivation behind using words of different languages.

Problem Statement:

Code-switching is a highly researched phenomenon, as Myers-Scotton (1993) writes that almost all major conferences of linguistics include at least one paper on code-switching. Although extensive research has been conducted on the phenomenon of code-switching in various languages, most of these investigations have primarily focused on data obtained from spoken dialogues (Duah & Marjie, 2013). Even Myers-Scotton (1993) also used spoken data to present her markedness model. But code-switching highly occurs in written language too. So, the present study will discover code-switching in the book DGL. This research will also test the markedness model on a different language from that of any African language, as Myers-Scotton (1993) claimed that although she used the African languages, her model can apply to all other languages.

Aim and Objectives:

The research aims to explore the types of code-switching in the book DGL.

The objectives of the research are:

1. To qualitatively explore the types of code-switching, and the motivations behind them and to explore the structure of code-switching.
2. To quantitatively explore the highest use of code-switching type and the frequency and types of Urdu words used in the book.

Research Questions:

1. What are the motivations behind embedding the Urdu words in the English language book DGL?
2. What is the structure of code-switching used in the book?
3. Which type of code-switching is used mostly in the book and why?
4. Which types of Urdu words are mostly used in the book?

Literature Review:

In this section, firstly, the historical background of code switching, and the various theories of code switching are discussed. Then, the contemporary studies on code switching in written language are discussed. This research aims to show the few research done on code switching in written language, and attempts to fill the gap, so the contemporary studies on code switching in spoken language are not discussed.

Code Switching: Historical Background:

Code switching discusses the variations of language and language varieties in a discourse. Although Kachru (1978, 1983) and some others distinguish between code mixing and code switching; Myers-Scotton (1993) uses the term code switching for both types of switching and argues that the use of these types may have same motivations by the speaker. She further suggests that we may label different types of code switching as intra-sentential and inter-sentential to show

structural differences. Inter-sentential codes switching is the switching of language between sentences while intra-sentential code switching is the switching of language in one sentence, as one clause may be in one language and the other in another language, or only a single word in a sentence may belong to a different language.

Early studies considered code switching between languages as interference. This is the reason that Weinreich (1953) dismissed Code switching in his work on language contact phenomena. Lobov (1972) also discussed code switching as a puzzling problem. So, the curiosity in code switching developed after Blom and Gumperz (1972) wrote a book on sociolinguistics. Myers-Scotton writes that, until 1972 she never recognized code switching as a special phenomenon. It was the influence of Blom and Gumperz (1972) which caused linguists to focus on code switching as a researchable phenomenon.

Contemporary Studies on Code Switching in Written Language:

According to Halim and Maros (2014), over the course of the last two decades, most scholarly investigations into the phenomenon of code-switching have tended to concentrate on its spoken manifestations, with relatively few studies exploring its written form. This observation highlights a notable imbalance in the scholarly literature on this topic, as it suggests that researchers have neglected an important dimension of code-switching that deserves further investigation. However, the few research which have been done regarding the examination of code switching in written contexts are chronologically described below:

Duah and Marjie (2013) explored the social factors and motivations that underpin the alternation of communication modes in various digital platforms. The study challenged the traditional view that code-switching is a result of linguistic deficiencies, such as lack of competence, memory failure, and emotional imbalance on the part of the speaker, or lexical access failure. The study

suggested that in written communication, pervasive code-switching may be triggered by social factors and motivations.

Halim and Maros (2014) examined the existence of code-switching in electronic writing, among Malay-English bilingual users. The results showed that code-switching occurs in virtual communication to serve quotation, addressee specification, explanation, stressing a point, checking, and indicating emotions.

Sethi (2018) analyzed musical compositions by Punjabi singers. The results revealed that language hybridization and code-switching are the predominant linguistic features of the songs.

Ahmad (2019) examined the code-switching and code-mixing strategies employed by Bapsi Sidhwa in her novel, "Ice-Candy Man". The study concluded that the use of code switching and code mixing in fictional and textual practices is both realistic and authentic, and moreover, it highlights linguistic and textual variations, and cultural variations in the context of globalization and digitalization.

Khan and Jang (2020) explored the use of code-switched words in the poetic works of Hamid Khan. They showed that the incorporation of code-switching in Hamid Khan's poems is thoroughly connected to socio-cultural concerns.

Akhtar et al., (2020) examined the features of code-switching in Muhammad Hanif's novel "Our Lady of Alice Bhatti". The results demonstrated that Muhammad Hanif intentionally or unintentionally employs the technique of code-switching, to highlight indigenous identities and cultural ideals.

Khan et al. (2022) examined five post-colonial novels written by Pakistani novelists in the English language. The research revealed a relatively extensive occurrence of code mixing in English novels written by Pakistani authors. According to Khan et al. (2022), unlike some post-colonial writers who criticize native dialects, these authors have emphasized the prominence of Pakistani

English, as the English language sometimes fails to meet the communication requirements of the native population of Pakistan.

Research Gap:

The present research is an effort to decrease the gap which exists concerning the examination of code-switching in written contexts, as compared to spoken context. So, the book DGL was analyzed in terms of code-switching. Moreover, none of the researchers had applied Myers-Scotton's (1993) markedness model to analyze code-switching in written documents, so in this research, the markedness model was applied to examine the types of code-switching in DGL.

Methodology:

Myers-Scotton's (1993) model of code-switching (which is explained below) is used for the analysis of the book, DGL, which is written by Brown (2005). The study is a mixed methods study as the analysis was done in two steps, combining both qualitative and quantitative methods. The first chapter of the book is used as a purposive sample to qualitatively analyze the types of code-switching in the chapter, and then generalize the findings to the whole book. In terms of quantitative analysis, the whole book is analyzed to know about the quantity of different Urdu words used in the book. The results of the study are presented both qualitatively and quantitatively.

Theoretical Framework: The Markedness Model:

Myers-Scotton (1993) distinguishes between four types of code switching, namely unmarked code switching, sequential unmarked code switching, marked code switching and exploratory code switching. Myers-Scotton (1993) focuses on the speakers'/writers' motivations behind using code switching. She acknowledges that all types of code switching are marked code switching because, whatever the case, it is ultimately the speaker's/writer's own choice to choose a different language in different circumstances. But somehow, we can

distinguish between the types of code switching, by analyzing the highest motivation of the speaker/writer behind using that code.

Unmarked Code Switching:

According to Myers-Scotton (1993), the use of any language will be considered unmarked if it is expected to be used in a specific communicative event. Sometimes two languages too can be considered unmarked in a situation, but the relative frequency of occurrence can show which language is the most unmarked in comparison to the other. So, in DGL, the most unmarked language is English, while Urdu also becomes unmarked in many situations, where the author has to describe something, and which she does not want to translate. This concept is described by Myers-Scotton (1993) as matrix language; the main language used in communication, and the embedded language; the language which is occasionally used in the communication. Myers-Scotton (1993) also suggest that the unmarked code switching will typically consist of intra-sentential code switching, in which words will be composed of the morphemes of both languages, but all the system morphemes will be supplied by the matrix language.

Sequential Unmarked Code Switching:

The code switching is called sequential unmarked when it is triggered by a change in the situation. The speaker acknowledges the change and shifts to the unmarked language which the situation demands (Myers-Scotton, 1993).

Marked Code Switching:

The marked code switching refers to the type of code switching where the speaker does not use the expected unmarked language in the communication, but rather inserts another language. The marked code switching may be used to indicate anger, authority, affection, irony, higher educational status, or ethnic background. It can also be used to create aesthetic effects. But according to Myers-Scotton (1993), the most important motivation behind using marked code switching is to

increase or decrease the social distance with the members involved in the communicative event.

Exploratory Code Switching:

Speakers employ exploratory code switching when they are not certain which language will assist them to best communicate their meaning. Speakers may use one language and then another, but nonetheless they may still be unsuccessful in communicating their meaning (Myers-Scotton, 1993).

Qualitative Analysis and Findings:

In this section, I will analyze the different types of code switching, used in the first chapter, qualitatively. I will write the words and will then analyze them.

Unmarked Code Switching

According to Myers-Scotton (1993), in unmarked code switching, the speaker/writer use different codes which are appropriate in the medium. This type of code switching is usually done unconsciously. In the context of this research, Brown (2005) knows that her readers are mainly from Pakistan or those who want to know about Pakistani culture, so she uses many Urdu words as unmarked code switching. She uses Urdu words to mention the names of places, the traditional Pakistani foods and when there is no appropriate English translation of the word available.

Words used to identify the place:

Shahi Qila, Badshahi Masjid, Shahi Mohalla, Roshnai Gate, Andron shaher, Jama Masjid, Taj Mahal

Although these words can be translated in English, and many a times, the writer does so, like the royal fort for “shahi qila”, the royal mosque for “badshahi masjid”, the royal neighborhood for “shahi mohalla”, the gate of light for “roshnai gate”, the inner city for “andron shaher”, the jama mosque for “jama masjid” and the crown palace for “taj mahal”. But Urdu words were used by the writer so that

the readers may identify the places mentioned in the book. These Urdu words are the names of the places, so the writer had to use these Urdu words.

Words used to mention foods:

Halva, Puri, Sherbet, Rotiya, Dal, Samosas, Paan, Namkeen, Naan

These Urdu words were used by the writer to mention the traditional foods in Pakistan. The writer sometimes translates these words in English too, but the choice of using Urdu words is unmarked in these situations, because no English word can refer to these foods. A possible translation of these words in given in the Table 1 below, which also show the limitations of using English for this food.

Words which have no equal English translation:

Galis, Heera Mandi, Havelis, Panja, Jharoka, Charpoys, Azan, Shalwar Kameez, Khusra, Zina, Tablas, Dholkas, Kothas, Motiya, Sayeed, Bedagh, Kanjri, Kanjar, Devadasi, Khatak, Geisha, Mujra, Dupatta, Urs, Qawwali, Nawabs, Khoti Khanas, Panadan, Naikas, Hijras, Guru.

The above words were used in Urdu language because they do not have equal English translation. For example, the word "gali" could have been translated to lane, or a street, but both words do not clearly indicate the narrow ways, which the writer mentions. The word "Heera Mandi" can be translated into the diamond market, but this refers to diamonds, not to brothels. Similarly, all other words too, cannot be translated into English without distorting the intended meaning. So, the writer had to use these Urdu words. The Table 1 below expresses clearly that how the English translation of these words is not possible, without distorting the meaning.

Other words:

Punjab, Nachna, Nach girls, Anti-nautch

These words were used by the writer because of following reasons:

The word "pun jab" was used because the writer was explaining the origin of the

word Punjab. So, the literal translation "five rivers" was not sufficient.

The word "nachna" was used because the context demanded it to be used like this, as the writer wrote: "Most did not even enjoy the dancing of the women whom they called "nautch girls"—a corruption of nachna, the Urdu verb "to dance*"* (p. 36).

The word "nach girlls" was used because the writer was quoting someone, who had used these words, as: "*The Punjab Gazeteer of 1883 stated: "*Dancing is generally performed by hired "nach girls" and need not be further mentioned here than to say that it is a very uninteresting and inanimate spectacle to European eyes*"* (p. 36).

The word "anti-nautch was used to mention a movement, as the writer writes: "by the end of the century, a powerful "anti-nautch" movement drew support from both British colonialists and some sections of Indian society*"* (p. 36).

Table 1: Unmarked Code Switching.

Word	Frequency	Reason for CS	Type of structure	Possible translation
Shahi Qila	1	Identity	Intra-sentential	Royal Fort
Badshahi Masjid	6	Identity	Intra-sentential	Royal mosque
Halva	1	Food name	Intra-sentential	A type of sweet
Puri	1	Food name	Intra-sentential	A type of bread
Galis	4	No equal word in English	Intra-sentential and intra-word	A narrow lane or street
Heera Mandi	73	Identity, no equal word in English	Intra-sentential	Red light area
Shahi Mohalla	4	Identity	Intra-sentential	Royal neighborhood
Havelis	2	No equal word in English	Intra-sentential and intra-word	A traditional mansion
Panja	2	No equal word in English	Intra-sentential	Shia mystical hand symbol
Jharoka	1	No equal word	Intra-sentential	A type of

		in English		window
Charpoys	6	No equal word in English	Intra-sentential and intra-word	A type of bed
Azan	2	No equal word in English	Intra-sentential	Call to prayer
Roshnai Gate	3	Identity	Intra-sentential	The gate of light
Andron shaher	1	Identity	Intra-sentential	Inner city
Punj ab	1	Derived from the word "Punjab"	Intra-sentential	Five rivers
Jama Masjid	1	Identity	Intra-sentential	Jama mosque
Taj Mahal	1	Identity	Intra-sentential	Crown palace
Sherbet	1	Food name	Intra-sentential	A type of drink
Rotiya	3	Food name	Intra-sentential	A type of bread
Dal	2	Food name	Intra-sentential	A type of lentil
Samosas	2	Food name	Intra-sentential and intra-word	A type of spicy pastry
Shalwar Kameez	10	Traditional dress	Intra-sentential	A type of trouser and shirt
Khusra	31	No equal word in English	Intra-sentential	Eunuch
Zina	1	No equal word in English	Intra-sentential	Extramarital sex
Tablas	3	No equal word in English	Intra-sentential and intra-word	A type of drum
Dholkas	2	No equal word in English	Intra-sentential and intra-word	A type of musical instrument
Kothas	4	No equal word in English	Intra-sentential and intra-word	Performance room in a brothel
Paan	4	Food name	Intra-sentential	A type of food made of betel leaves
Motiya	1	Flower name, no equal word in English	Intra-sentential	A white flower
Namkeen	1	Food name	Intra-sentential	A salty food
Sayeed	4	Caste name	Intra-sentential	A noble Muslim

				caste
Bedagh	2	No equal word in English	Intra-sentential	Passive male sexual partner
Kanjri	2	No equal word in English	Intra-sentential	A worthless girl, a prostitute
Naan	1	Food name	Intra-sentential	A type of bread
Kanjar	15	Tribe name	Intra-sentential	A group of prostitutes
Devadasi	1	Hindi word, no equal word in English	Intra-sentential	A female dancer
Khatak	8	No equal word in English	Intra-sentential	A type of dance
Geisha	1	Japanese word, no equal word in English	Intra-sentential	A girl expert in entertaining men
Mujra	2	No equal word in English	Intra-sentential	A type of dance
Dupatta	5	No equal word in English	Intra-sentential	A type of scarf
Nachna	1	Context demands it	Intra-sentential	To dance
Nach girls	1	Quoting someone	Intra-sentential	Dancing girls
Anti-nautch	1	Movement name	Intra-sentential	Anti-dance
Urs	1	No equal word in English	Intra-sentential	Death anniversary of a saint
Qawwali	1	No equal word in English	Intra-sentential	A type of singing in Sufism
Nawabs	3	No equal word in English	Intra-sentential and intra-word	A person of extraordinary status
Khoti Khanas	1	No equal word in English	Intra-sentential and intra-word	Brothel run by male pimps
Panadan	1	No equal word in English	Intra-sentential	A box having little pots of spices
Naikas	1	No equal word	Intra-sentential	The leader at the

		in English	and intra-word	brothel
Hijras	4	No equal word in English	Intra-sentential and intra-word	A transgender
Guru	3	No equal word in English	Intra-sentential	A leader

Sequential Unmarked Code Switching:

Myers-Scotton (1993) describes that sequential unmarked code switching is done because of a change in the situation.

Royal fort:

Just one word was used in the chapter as a sequential unmarked code. The word "royal fort" was used because the writer has already used this word as a translation of the word "Shahi Qila", so when the writer uses this word later, the audience already know that it is referring to "Shahi Qila" of Lahore. So, the word "Royal Fort" becomes sequential unmarked in this situation.

Table 2: Sequential Unmarked Code Switching.

Word	Frequency	Type of Structure	Reason for this Code
Royal fort	1	Intra-sentential	The word is already used as a translation to "Shahi Qila", so the readers know what the word refers to.

Marked Code Switching:

In marked code switching, the speaker/writer does not use the unmarked code or normal code which would have been expected but does code switching with the aim to show something to the listeners/readers (Myers-Scotton, 1993).

Words used to decrease distance with the readers:

Brown (2005) uses marked code switching to decrease the social distance with Urdu speakers by using different Urdu words, as well as she translates the words

into both Urdu and English to let all the readers understand the meaning. Myers-Scotton (1993) claim that the highest motivation behind marked code switching is usually to decrease or increase the social distance with the participants involved in the discourse.

"Ah! Could I behold the face of my beloved Once more, I would give thanks unto God until the day of resurrection" (p.30).

Here the writer quotes a Persian verse but translates it into English language. The reason behind this is to let the readers understand the meaning, because they would not have understood the Persian language. So here the writer deliberately leaves the unmarked code, which was Persian language.

Another important aspect related to this is that it is the only single instance of inter-sentential code switching in the chapter. And it is in the matrix language (English). Otherwise, in all cases, the writer only used intra-sentential code switching. It shows that the writer is not much proficient in embedded language (Urdu), as Myers-Scotton (1993) write that engaging in code switching is more related with familiarity of the embedded language rather than with the proficiency.

Tangas, Degs, Malish karne wallas, Ghazals, Chaklas, Tawaifs, Mooli, Masjid, Chowk, Talaq, Gulab, Ghee, Zenana, Ghungaroo, Nachne walli, Purdaah, Mohalla … Wallas

The writer uses these words to decrease distance with Urdu speakers who would read the book. For all these words, English translation is possible, like carts for "Tangas", cauldrons for "Degs", masseurs for "Malish karne wallas", odes for "ghazals", brothels for "chaklas", courtesans for "tawaifs", radish for "mooli", mosque for "masjid", intersection for "chowk", divorce for "talaq", rose for "gulab", butter for "ghee", female quarters for "zenana", anklet for "ghungaroo", dancing girl for "nachne wali", seclusion for "purdah", neighborhood for

"mohalla", and sellers for "wallas", as she uses the words like "snack walla, ice cream walla and rickshaw walla etc. So the writer shows her knowledge of these Urdu words by embedding them in English sentences. While writing these words, most of the time, she also provides English translation of the word too, to let English speakers understand the meaning.

Words used to show the abusive vocabulary, used in Heera Mandi:

Myers-Scotton (1993) write that sometimes a specific code may offend some participants, but nonetheless, the speaker/writer uses the code because the rewards of using that code are much more. So, Brown (2005) uses abusive words in the book, which may offend some readers, but the words actually show the type of vocabulary used in the brothels.

Gandi Kanjri:

The writer does not only use the literal English translation of the word, which is "Dirty prostitute". She writes the actual word to show how the prostitutes are being called in a humiliating way.

Bund:

The writer uses the word "bund" (anus) as it was used by "Maha", a girl in the brothel, to show the readers the type of vocabulary, which is used in the Heera Mandi. The writer did not translate it to English to show that the word is used by Maha, not by the writer.

Words used to create an aesthetic effect:

According to Myers-Scotton (1993), sometimes marked code switching is employed to demonstrate the creativity and to create an aesthetic effect.

Mahrajas:

According to Myers-Scotton (1993), a stylistic effect is achieved by writers by using an echoic code. Brown (2005) here uses the word to create an aesthetic effect by using it with a rhyming word, as "*Nawabs and Mahrajas"* (p. 42).

Chelas:

The writer uses the word to create an aesthetic effect by writing: "*Each guru has chelas"* (p. 51). The translation of the word "chela" into "disciple" would have seemed odd here.

Table 3: Marked Code Switching.

Word	Frequency	Reason for CS	Type of Structure	Available translation/Unmarked code
Ah! Could I behold the face of my beloved Once more, I would give thanks unto God until the day of resurrection	1	To let English readers understand the Persian verse	Inter-sentential	Could have used the original Persian verse
Gandi Kanjri	1	To show the humiliating connotation	Intra-sentential	Dirty prostitutes
Bund	1	To show the exact type of vocabulary, used in Heera Mandi	Intra-sentential	Anus
Mahrajas	1	To create aesthetic effect. To create a rhyme with the before occurring word "nawabs"	Intra-sentential and Intra-word	Kings
Chelas	1	To create aesthetic effect, to match the	Intra-sentential and Intra-word	Disciples/apprentices

		word with before occurring word "guru"		
Tangas	1	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Cart
Degs	1	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Cauldrons
Malish karne wallas	1	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Masseurs
Ghazals	2	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Ode
… Wallas	3	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Sellers
Chaklas	3	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Brothels/red light areas
Tawaifs	9	To decrease distance with Urdu speakers	Intra-sentential and Intra-word	Courtesans
Mooli	1	To decrease distance with Urdu speakers	Intra-sentential	Radish
Masjid	1	To decrease distance with Urdu speakers	Intra-sentential	Mosque

Chowk	1	To decrease distance with Urdu speakers	Intra-sentential	Intersection
Talaq	1	To decrease distance with Urdu speakers	Intra-sentential	Divorce
Gulab	1	To decrease distance with Urdu speakers	Intra-sentential	Rose
Ghee	1	To decrease distance with Urdu speakers	Intra-sentential	Clarified butter
Zenana	1	To decrease distance with Urdu speakers	Intra-sentential	Female quarters
Ghungaroo	1	To decrease distance with Urdu speakers	Intra-sentential	Anklet
Nachne walli	1	To decrease distance with Urdu speakers	Intra-sentential	Dancing girl
Purdaah	2	To decrease distance with Urdu speakers	Intra-sentential	Seclusion/veil
Mohalla	17	To decrease distance with Urdu speakers	Intra-sentential	Neighborhood

Exploratory Code Switching:

Myers-Scotton (1993) writes that individuals may use exploratory code switching

when they are not sure that which code will be best suited to their goal. So, they use one code and then another code to be successful in communicating their message. This type of code switching happens rarely, because usually the speakers/writers are aware of the codes.

The only instance of exploratory code switching, found in the first chapter of DGL is described below:

Salan:

This word is used by the writer as an exploratory code switching as the writer writes: *"lamb or goat in a tasty curry gravy, or salan".* So, the writer uses the word "salan" to refer to the gravy, while the word "salan" does not really refer to the gravy. So, the writer was not sure which word to use in this situation, and she uses both words of English and Urdu, to let the readers understand the meaning.

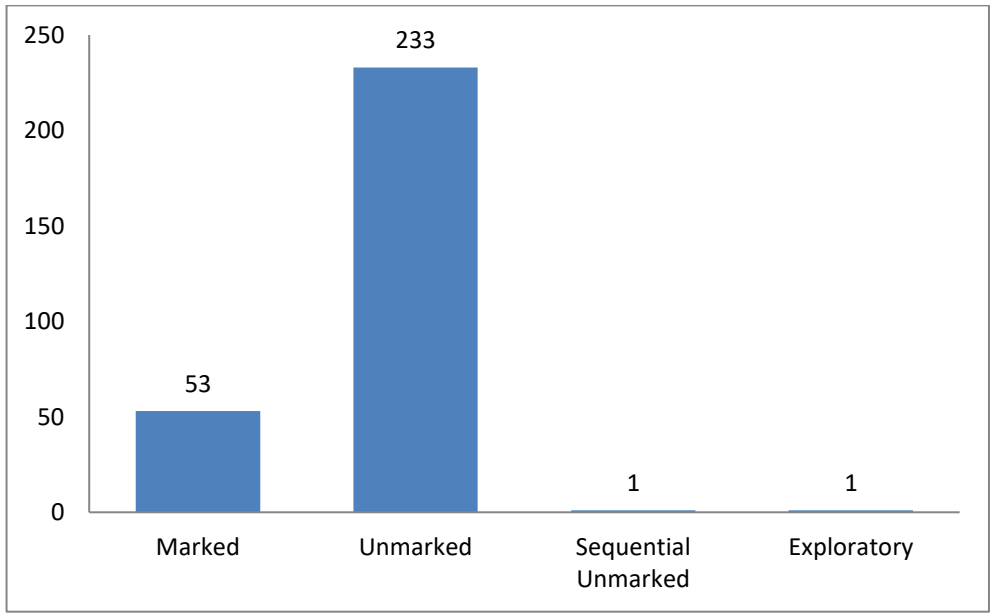
Table 4: Exploratory Code Switching.

Word	Frequency	Type of Structure	Reason
Salan	1	Intra-sentential	The word is used to refer to gravy, while it is not equal to English word "gravy".

Frequency of all Four Types of Code Switching:

The most used type of code switching in the chapter is unmarked code switching (233 times: 80%), followed by marked code switching (53 times: 18%), and then the least types of code switching are sequential unmarked code switching (1 time: 0.34%) and exploratory code switching (1 time: 0.34%), as shown below in Graph 3. So, the results are in alignment with Myers-Scotton's (1993) predictions about the frequency of occurrence of code-switching types. She describes that majority of the speakers/writers follow the unmarked choices. While marked code switching will be used by linguistically innovative groups and by people who have high social standing in the community. In this way, Brown (2005) has a high status as she is highly educated and as a writer, she has power over readers, so

she uses marked code switching too. Myers-Scotton (1993) further describes that exploratory code switching occurs rarely, because speakers usually know that in a particular situation, which language should be used. As far as the sequential unmarked code switching is concerned, the situation in the book rarely changes, because the writer is telling a story to the readers, so the sequential unmarked code switching occurs only once.

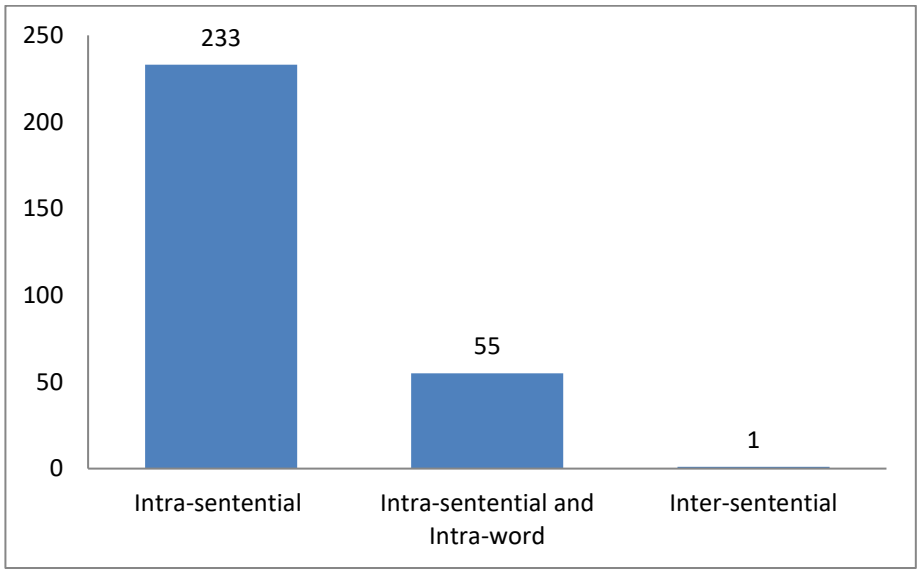


Graph 1: Frequency of the Types of Code Switching.

Structural Features of Code Switching:

The structure of code switching is mostly intra-sentential, with 233 words (80%), while there are some intra-word and intra-sentential instances of code switching also, with 55 words (19%) (Shown below in Graph 2). The only inter-sentential code switching (0.34%) is in English language, because Brown (2005) translates a Persian verse into English, as: "Ah! Could I behold the face of my beloved Once more, I would give thanks unto God until the day of resurrection*"* (p. 30). Intra-sentential code switching refers to the type of code switching where one word or a clause of another language is added into the matrix language, while Inter-

sentential code switching is the use of a complete sentence in a different language. And Intra-word code switching refers to the type of code switching, when morphemes of two languages are combined in one word (Myers-Scotton, 1993). Brown (2005) uses intra-word code switching in words like, "galis", "havelis', "charpoys", "hijras", "naikas", "khoti khanas", "nawabs", "kothas", "tablas", "dholkas", "Degs", "Malish karne wallas", "Ghazals", "… Wallas", "Chaklas", "Tawaifs", and "samosas", which occur frequently in the chapter. It is apparent that she always uses inflectional morpheme "s" to pluralize the Urdu words. This phenomenon confirms Myers-Scotton's (1993) observation that engaging in code switching does not demand high proficiency of that language. The most used code switching is intra-sentential because it is easy to use single words from a language, when someone is not highly proficient in that language (Myers-Scotton, 1993).



Graph 2: Structural Features of Code Switching.

Quantitative Analysis and Findings:

The book DGL was analyzed quantitatively to quantify the use of code-switched words in the book. The words, along with their frequency in the book, are given

below. They are grouped according to the category to which they belong, so that they can be presented in a systematic way.

Table 5: Quantitative Analysis.

Places Names		
Frequency	Code Switching	English Translation
1	Darbar	Royal court
1	Andron Shaher	Walled or old city of Lahore
1	Ajayabghar	Museum
1	Panch Ab	Five Rivers; from which the name "Punjab" originates
1	Khoti Khanas	Brothels with male pimps
1	Zenana	Living quarters set aside for women
2	Chaklas	Traditional red-light areas
2	Mazar	Tomb
4	Thanna	Police station
6	Havelis	Large traditional houses
8	Masjid	Mosque
10	Kothas	Performance rooms associated with the sex trade
13	ShahiMohalla	Royal neighborhood
19	Badshahi Masjid	Royal mosque
19	Chowk	Intersection
39	Gali	Lane
66	Mohalla	Neighborhood
287	Heera Mandi	Diamond market
Total:		481
Events		
Frequency	Code Switching	English Translation
2	Chand Raat	The beginning night of Eid-al-Fitr
2	Shadi	Wedding ceremony
3	Mela	Festival
7	Urs	Commemoration associated the death anniversary of a pir
Total:		14
Religious Symbols		
Frequency	Code Swittching	English Translation
1	Alam	Copies of the battle standards used by the followers of Hussain at the battle of Karbala
1	Inshallah (Arabic	God willing

	Word)	
1	Kafirs	Non-muslims
1	Maulvi	Holy man
1	Muezzim	Person who calls the men to prayer
1	Nikah Nama	Legal contract of marriage
1	Nuri Ilm	Luminous knowledge
1	Qawwalli	Music of Sufism
1	Tarviz	Amulets
1	Zanjiri Matam	Self-flagellation with chains
1	Hath Ka Matam	Using the hands to beat the chest
2	Zina	Unlawful sexual intercourse
3	Majlis	Assemblies to remember the suffering of the Shia martyrs
3	Ziyarat	The seeingand doing of holy things
4	Panje	Protective Shia hand
5	Azan	Call to prayer
5	Mullahs	Holy man, preacher
6	Panja	Protective Shia hand
7	Burqa	Traditional gown that covers from head to foot
7	Sabils	Water stalls
7	Urs	Memorial associated with the death anniversary of a pir
8	Masjid	Mosque
8	Purdah	Practice of secluding women
8	Sayeed	Muslim who can trace his ancestry to the family of the Prophet
10	Matam	Self-flagellation
12	Tazia	Models of tombs used in Shia spiritual ceremonies
Total:		106

Professions

Frequency	Code Switching	English Translation
1	Chae Walla	Man who makes and sells tea
1	Cucumber Walla	The cucumber seller
1	Darzi	Tailor
1	Devadasi (Hindi Word)	Temple prostitutes
1	Geisha (Japanese Word)	A hostess trained to entertain men
1	Hakeems	Traditional healers

1	Maulvi	Holy man, preacher
1	Mishar	Water carrier
1	Muezzim	Person who calls the men to prayer
1	Taxi Walla	Taxi driver
2	Bedagh	Passive male sexual partner
2	Dudh Walla	Milkman
2	Gashti	Low-class prostitute
2	Malish Karne Wallas	Masseur
2	Naikas	Brothel manager
2	Paan Wallas	Paan seller
2	Popcorn Walla	Popcorn seller
2	Rickshaw Walla	Rickshaw driver
3	Dai	Traditional midwife
3	Gola Walla	Sweet ice seller
3	Mirasi	Musicians
5	Mullahs	Holy man, preacher
6	Jadugar	Magician
6	Nachne Walli	Dancing girls
8	Booti Walla	The hallucinogenic drink seller
19	Tawaifs	Respectable name for a prostitute
20	Kanjri	Prostitute
49	Dalals	Agents, procurers
Total:		148

Foods

Frequency	Code Switching	English Translation
1	Kachumber	Salad
1	Karela	Knobby-skinned squash
1	Paow	Stewed goats' feet
1	Puri	Fried bread
2	Kofte	Meatballs
2	Salan	Gravy, curry
2	Sherbet	Traditional sweetened, diluted fruit drinks
2	Sita (Punjabi Word)	Corn cobs
3	Halva	Sweet prepared with semolina and flavorings
3	Mooli	Long white radish
4	Dal	Lentil curry
4	Naans	Bread made with yeast
11	Rotiya	Thin bread

5	Ghee	Clarified butter
6	Gola	Sweetened ice
6	Paparhs	A fried snack
8	Samosas	Deep-fried pastry snacks
9	Namkeen	A spiced fried snack
14	Booti	A hallucinogenic drink
14	Paan	Traditional stimulant
Total:		99

Traditional Materials

Frequency	Code Switching	English Translation
1	Hookahs	Large pipe through which tobacco is smoked
1	Jharoka	Wooden bay window
1	Mehindi	Henna decorations
1	Paandan	Box comprising of the components for making paan
1	Surma	Kohl
2	Jharu	Broom
2	Sarangi	Small string musical instrument
4	Lathis	Long bamboo cane
5	Deg	Metal cauldrons
5	Shoppers	Plastic shopping bag
8	Ghungaroo	Ankle bells
8	Patake	firecrackers
8	Tablas	Pair of small drums
9	Charpoys	Traditional rope-strung beds
12	Tangas	Horse-drawn cart
Total:		68

Dressing

Frequency	Code Switching	English Translation
3	Dhoti	Piece of material that men wrap around their waists
3	Topi	Small hat
7	Burqa	Traditional gown that covers from head to foot
8	Ghungaroo	Ankle bells
14	Chador	Large sheet used to cover the head
44	Shalwaar	Traditional trousers
46	Kameez	Long shirt
51	Dupatta	Shawl or scarf used to cover the head
Total:		176

Words associated with respect

Frequency	Code Switching	English Translation
10	MasterJee	Respectful way to call someone master
12	Ama-Jee	Respectful way to call someone as mother
19	Tawaifs	Respectable name for a prostitute
8	Sayeed	Muslim who can trace his ancestry to the family of the prophet
6	Sharif	Respectable
3	Ziyarat	The seeingand doing of holy things
2	Pakeezah	Pure, clean
2	Beta	Son
1	Master Sahib	Respectful way to call someone master
Total:		61

Derogatory Words

Frequency	Code Switching	English Translation
1	Beysharam	Shameless
1	Khoti Khanas	Brothels with male pimps
2	Bedagh	Passive male sexual partner
2	Churha	Group of untouchable people
2	Gashti	Low-class prostitute
2	Mujra	Dancing and singing performance
3	Badmash	Gangster
3	Badtamiz	Stupid
3	Mirasi	Musicians
3	Taxi	Derogatory name for a prostitute
4	Kharab	Spoiled, rotten (used for prostitutes)
12	Gandi	Dirty (used for prostitutes)
20	Kanjri	Prostitute
22	Kanjar	A caste of entertainers
Total:		80

Words related to sex and sex workers

Frequency	Code Switching	English Translation
1	Khoti Khanas	Brothels with male pimps
1	Nachna	To dance
2	Bund	Ass
2	Bund Chalo	Move your bum
2	Chaklas	Traditional red-light areas
2	Gashti	Low-class prostitute
2	Mujra	Traditional dancing and singing performance
2	Naikas	Brothel manager
2	Zina	Unlawful sexual intercourse

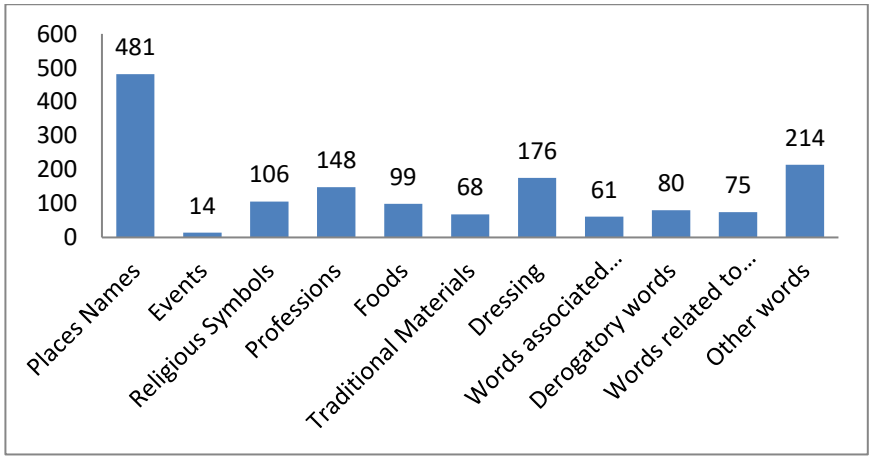
3	Taxi	Derogatory name for a prostitute
4	Kharab	Spoiled, rotten (used for prostitutes)
12	Gandi	Dirty (used for prostitutes)
17	Kusi	Cunt
20	Kanjri	Prostitute
3	Lun	Dick
Total:		75

Other Words

Frequency	Code Switching	English Translation
1	"Anti-Nautch" Movement	Anti-dance movement
1	Bhuts	Ghosts
1	Chelas	Apprentices
1	Geet	A form of popular song
1	Gulab	Rose
1	Jadu	Magic
1	Kala Ilm	Knowledge associated with and black magic
1	Motiya	Small, white flowers
1	Pik	Red-stained saliva produced by eating paan
1	Saf	Clean
1	UparWalli	Person from upstairs
2	Chale?	Let's go?
2	Choti	Little, young
2	Goree	White woman
2	Niche Walla	Person from downstairs
2	Shohar	Husband
2	Talaq	Divorce
2	Vah	Bravo
3	Mehbub	Lover
3	Mut'a (Arabic Word)	Temporary contract marriage
3	Nawabs	Wealthy landowner
4	Hijras	Person possessing both male and female characteristics
6	Mallik	Landlord
9	Ashik	Lover
9	Izzat	Honor
10	Kathak	Dance form
13	Ghazal	Songs in a classical tradition
13	Gurus	Master

27	Tamash Been	Spectators
89	Khusras	Person possessing both male and female characteristics
Total:		214

The above Table (5) shows the quantity of code-switched words in the book. The quantitative analysis shows that mostly code switching is used to describe the places (481 words: 31%), then to describe the dressing (176 words: 11%), then to discuss traditional professions (148 words: 9%), then to discuss religious symbols (106 words: 6.9%), then to describe traditional foods (99 words: 6.5%), then to show the use of derogatory words for prostitutes (80 words: 5%), then to show the use of sexual words (75 words: 4.9%), then to discuss traditional materials (68 words: 4.4%), then to show the use of respectful traditional words (61 words: 4%), and then to discuss traditional events (14 words: 0.9%). The researcher has labeled some other code switched words as "Other words" (214 words: 14%) because they did not fall into any of the above categories.



Graph 3: Quantity of Code Switched Words used in the Book.

Conclusion:

The aim and objectives of the research were to explore the types of code-switching, the motivations behind them, the highest use of code-switching type

and the types of Urdu words used in the book DGL.

The researchers explored these aspects by following a mixed methods approach. The results demonstrate that the most used code-switching in the book is unmarked, followed by marked code-switching, while the least used code-switching is sequential unmarked and exploratory code-switching. The motivation behind using code-switching is to identify different places, to mention traditional foods, to mention something for which English translation is not possible, to decrease distance with the readers, to show the abusive vocabulary used in Heera Mandi, and to create aesthetic effects. The structure of code-switching is mostly intra-sentential, while the least used structure is inter-sentential. This shows that the author is not highly proficient in Urdu, but she is familiar with it, as she frequently uses Urdu content words in the book.

This research is significant because there is very little research done on code-switching in written language. Most of the previous research has concentrated on code-switching in spoken language. So, this research can be used as a model for further research, in which the researchers want to apply the markedness model to written language.

References:

Ahmad, I. (2019). Code Switching or Code Mixing as the Postcolonial Counter Discourse Strategy in Bapsi Sidhwa's Novel Ice-Candy-Man (Cracking India). *European Journal of English Language and Literature Studies*, *7*(5), 1-12.

Akhtar, S., Baig, F. Z., Aslam, M. Z., Khan, T., Tayyaba, S., & Iqbal, Z. (2020). Code-switching and Identity: A sociolinguistic Study of Hanif's Novel Our Lady of Alice Bhatti. *International Journal of English Linguistics*, *10*(1), 364-371.

Blom, J. P., and Gumperz, J. J. (1972), Social Meaning in Structure: Code

Switching in Norway, in Gumperz and Hymes (1972: 409-34)

Brown, L. (2005). *The Dancing Girls of Lahore: Selling Love and Saving Dreams in Pakistan's Ancient Pleasure District*. New York: Harper-Collins.

Duah, R., & Marjie, S. (2013). Codeswitching in Written Communication: Factors and Motivations. *The one in a many. Sub-Saharan Publishers: Accra*, 97-121.

Hudson, R. A. (1980). *Sociolinguistics*. Cambridge: Cambridge University Press.

Halim, N. S., & Maros, M. (2014). The Functions of Code-Switching in Facebook Interactions. *Procedia-Social and Behavioral Sciences*, *118*, 126-133.

Iqbal, L. (2011). Linguistic Features of Code-Switching: A study of Urdu/English Bilingual Teachers' Classroom Interactions. *International Journal of Humanities and Social Science*, *1*(14), 188-194.

Kachru, B. (1983). 'On Mixing', in B. Kachru (ed.), *The Indianization of English: The English Language in India* (New Dehli: Oxford Univ. Press), 193-207.

Kachru, B. (1978). 'Code-Mixing as a Communicative Strategy in India' in J.E. Alatis (ed.), *International Dimensions of Bilingual Education* (Washington, DC Georgetown Univ. Press), 107-24.

Khan, A. M. (2014). Social Aspects of Code-Switching: An Analysis of Pakistani Television Advertisements. *Information Management and Business Review*, *6*(6), 269-279.

Khan, F., Farhad, A., & Amanat, A. (2022). Code Mixing as Postcolonial Marker: A Corpus Based Analysis of Pakistani English Postcolonial Novels. *Pakistan Journal of Social Research*, *4*(04), 346-356.

Khan, A. K., & Jang, Z. (2020). Exploring Socio-Cultural Issues through Code-switching in the Poetry of Hamid Khan. *sjesr*, *3*(1), 67-75.

Lin, A. Y., & Li, D. C. (2012). Codeswitching. In *The Routledge Handbook of Multilingualism* (pp. 482-493). Routledge.

Myers-Scotton, C. (1993). *Social Motivations for Codeswitching: Evidence from Africa*. Oxford University Press.

Poplack, S. (1980). Sometimes I'll Start a Sentence in Spanish y termino en espanol: Toward a Typology of Code-Switching1.

Spolsky, B. (2010). *Sociolinguistics*. Oxford; New York: Oxford University Press.

Sethi, P. (2018). A Study of Code-switching and Code-Mixing of English in Punjabi Lyrics and their Socio-cultural Implication. *Dialog*, *33*(1), 1-29.

Labov, W. (1996), *The Social Stratification of English in New York City* (Washington, DC: Center for Applied Linguistics).

Weinreich, U. (2010). *Languages in Contact: Findings and Problems* (No. 1). Walter de Gruyter.

Weinreich, U. (1953). *Lanuages in Contact*, repr. 1967 (The Hague: Mouton)