

An Exploration of code-switching in Umera Ahmad's 'Peer e Kamil' (PBUH): A Sociolinguistic PerspectiveKainat Zahra¹, Dr. Muntazar Mehdi^{*2}, Syeda Malika Zahra³, Dr. Afia Mehdi⁴**Original Article**

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Abstract

The present research is based on the conjuncture of literature and sociolinguistics which has taken into account code switching in written text of an Urdu novel 'Peer-e-Kamil (PBUH)' written by Umera Ahmed in 2004. This study explores the phenomenon of Urdu to English code switching in the said novel. Code switching has been analyzed in the selected novel on the grounds of loan words, multilingual identity and its types. This study is of qualitative research design based on the content analysis. The key concepts of Poplack (1980), Wardhaugh and Fuller (2015), and Hudson (1996) have been used to investigate multilingual identity and loan words, respectively. However, the study is delimited to the intra-sentential code switching as distinguished by Poplack (1980). This research focusses on examining the prevalence of code mixing in both spoken and written language. The study aims to quantify the ratio of pure loan words to cultural loan words, shedding light on the impact of code mixing on language preservation in written form. The researchers strongly advocate against unnecessary code mixing, emphasizing the importance of using Urdu equivalents when available to prevent language endangerment. The current study provides an insight for the future researchers to contribute in these novel aspects to analyze the phenomenon of code switching.

Keywords: Linguistic identity, Core loans, Bilingualism, Anglicization, Communicative strategy

Introduction

When writers get an exposure to different languages, their own language cannot remain untouched, giving rise bilingualism. Speaking, specifically of Pakistani context, Umera Ahmed, the writer of the novel, was affected by the same element of bilingualism.

The theories of code switching are used as a conceptual framework and are applied on the said novel. It deals with the ways how the language speakers use language according to their social needs and how this use of language influences the social situations. The way language is used has a significant impact on the society. How people belonging to different professions use language according to their working needs. For instance, politicians and lawyers make a manipulative use of language. Actors make catchy and attractive use of language to impress the public. Educators and intellectuals make a witty use of language. These all instances of language use come under the shadow of sociolinguistics.

The focus of this study is to explore code switching in the written medium. Umera Ahmed, author of the novel, is a Pakistani writer who has produced many great works of literature in the genre of novel. *Peer-e-Kamil (PBUH)* has been chosen by the researchers as it has won international fame and it has been translated as *The Perfect Mentor (PBUH)* for the international audience.

This research is an effort to understand the intentions of the Urdu writers who switch the codes in their writings. To the best of researchers' knowledge, there is no research done on the Urdu novels with the trio of these frameworks used in this research. It explored the sociolinguistic background of code switching. This research provides the linkage between sociolinguistic aspect of code switching and their use in literature. This would be beneficial to understand the intent of the writers of Urdu novels and their aim to present their own multilingual and bilingual identity.

In the recent past, we have witnessed a shift from using English language as a necessity to its deliberate use in Urdu literature. The researchers believe that code switching in the selected novel has deprived Urdu literature of its true essence and has deteriorated its authorial presence to a considerable extent. Although, code switching and mixing have been used in colloquial and vernacular mode of language; however, if it is practiced in formal and documented language, it is a threat to national identity of language.

According to Poplack (1980) intra sentential code switching is used by the bilinguals who have adequate knowledge of the grammar of both the languages. According to Jalil (2009), "Intra sentential code switching is a rule governed and logical phenomenon" (p. 10). Romaine (1985) explored that occurrences of intra sentential code switching "may be avoided by all but the most fluent bilinguals" (p. 113). Intra sentential code switching is frequently observed in the selected novel. To address the first research question, Hudson's concept of loan words is used. To answer the second research question, Wardhaugh and Fuller's multilingual identity is considered. However, due to certain limits and constraints, multilingual identities have only been searched in the dialogues of the characters.

Research Questions

Following research questions have been addressed in the present analysis

1. To what degree, does code switching in *Peer-e-Kamil (PBUH)* depend upon the phenomenon of core loan-words?
2. How has code switching been used as a communicative strategy to establish a multilingual identity in the selected novel?

Research Objectives

1. To examine the extent to which code switching in *Peer-e-Kamil (PBUH)* relies on core loan-words.
2. To investigate how code-switching functions as a communicative strategy to form a multilingual identity in the chosen novel.

Literature Review

Due to the rapid communication and enhanced travelling across the world people come across various languages. Language contact enables people to know and speak more than one language. In this modern era of advancement and technology people can speak many languages. Ijaz (2010) asserts that "the switching from language A to language B is broadly called code switching" (p. 6). According to Myers-Scotton (1993), code switching occurs when two or more

than two languages are used in a same conversation. In this research code switching is broadly used as a term for any switched word, clause or phrase.

If we examine the history of the subcontinent, it is more convenient to understand the language situation of Pakistan. British ruled sub-continent for about hundred years and brought with them their language: English. Urdu, Hindi and English were the main languages at that time. According to Ashcroft, Griffiths, Tiffin (2002) English was introduced by the rulers as the compulsory part in Education. It helped the masters to maintain their control of the region. After the independence, Urdu became the national language of Pakistan but due to the international position of English, Pakistan could not resist its influence. English is now the official language of Pakistan. Along with Urdu and English there are many regional languages in Pakistan. It gives Pakistan a status of multilingual society. Bilinguals often switch code in regional languages and Urdu. The main focus of the present study is code switching between Urdu and English.

Bilingualism refers to the use of two different languages in a conversation. According to Ijaz (2010), the relationship between language and culture is difficult to comprehend when bilingualism becomes a key factor in a society. The Pakistani society got influenced by English rulers, language contact occurred between Urdu and English that gave birth to bilingualism between these languages.

As discussed earlier, code switching is a must consequence of bilingualism. According to Ijaz (2010), code switching is the recurrent fact of bilingual societies. It occurs when two different languages come under the circumstance of language contact. As a result of this contact, speakers get acknowledged about the other language.

Ramzan, Mehmood, Ahmed, & Sadiq (2014) highlighted various reasons that are responsible for this change in Urdu. They studied the language change by linking it to the societal changes and employed a mixed methodology by using questionnaires, interviews and newspapers. As per results the language change in Urdu is a result of globalization, electronic inventions, prestige associated with the use of English language necessary and not negative. These changes are considered must for survival of any language.

Mabule (2015), unraveled Code switching in languages of South Africa. He investigated the driving cause behind code switching and code mixing. He took the data from his personal social settings. He substantiated three types of code switching i.e. Inter sentential, Intra sentential and tag switching as proposed by Poplack (1980) with reliable instances. He explained the phenomenon of code switching with respect to various fields i.e. communication, cryptography, computer programming, linguistics etc.

Siregar, Pardi, Asnani, & Hariani (2018) explored the types and reasons of code switching and code mixing in *Geranium Blossom: Saat Jarak Menguji Cinta by Wylvera* published in 2015. For the types of code mixing the study relied on the framework of Muysken (2000) including insertion, alternation and congruent lexicalization. For the types of code switching the researchers used the framework given by Poplack (2004) and searched for inter sentential, intra sentential, intra word and emblematic code switching. The results of the research revealed that the types of code mixing, was used more and for code switching intersentential code switching was used more than any other type.

Anwar (2007) analyzed the impact of code switching in Pakistani English. He took the data from the Pakistani newspapers and analysis was carried out at the level of phrases and clauses. He presented that at phrase and clause level code switching is a well-organized phenomenon in terms of grammar. He suggested that changes in a language are an adequate result of bilingualism.

Iqbal and Rafi (2017) examined the issue of code switching from historical perspective. Analysis of three short stories Chughtai's '*Lihaaf*', Qudsia's '*Toaba Shikan*' and Naqvi's '*Dopehar ka khawb*' was done. The writers of these short stories largely used code switching intentionally to show that their characters are bilinguals. As being a bilingual or a multilingual account for being prestigious and privileged. The use of English words and phrases in the writings have increased within time. The use of English words in Chughtai's '*Lihaaf*' were based on the process of borrowing. Only those words were used by Chughtai who do not have an equivalent in the Urdu language. Now almost all of these words are considered part of Urdu. Qudsia used code switching at phrase level. These words do not have an Urdu alternative. On the other hand, the English words and phrases used by Sumaira Naqvi in '*Dopehar ka khawb*' are on a large extent based on deliberate use of code switching. The words used have useable equivalents. This shows that code switching is used as a strategy to communicate other than a necessity.

The researchers desire to unravel the complexities of this phenomenon. There is scarcity- room- of research work on code switching in Pakistani literature, where the notable writers like Umera Ahmed are making an intentional use of this phenomenon. Therefore, it is pertinent to highlight the intricacies of this phenomenon. As the study explores the use of code switching in the selected novel for the first time; so, this adds to the significance of the present research work.

The literature review presented above gave a detailed idea of bilingualism, code switching in general and code switching in writings. There is no significant investigation on this phenomenon in Pakistan especially on the Urdu novels. To fill the said gap in literature, the researchers intends to unmask the obscurities of this sociolinguistic practice.

Methodology

The current study is qualitative in nature, and employs a descriptive research design. Data has been taken in form of dialogues and has been analyzed accordingly. Forty-four dialogues have been taken to analyze the data. The current research is based on the qualitative approach that has made the use of content analysis, which has been chosen to explore the data that is highly rich in source. A detailed analysis of the novel has been done to explore the phenomenon of code switching and different social aspects associated with it. According to Dawson (2002), "qualitative research explores attitudes, behaviours and experiences" (p. 14).

A comprehensive content analysis was carried out in this study, and the data were categorized into two different groups. Category A is devoted to the investigation and clarification of core loans, examining the complexity and nuances related to this phenomenon in language. In the meantime, Category B explores the complex web of multicultural identity, offering a thorough comprehension of how code-switching functions as a communication tactic in moulding this identity in the chosen book.

The next stage is a careful review of the information gathered from this content analysis. The purpose of this review is to ensure that the specified research objectives are met and to extract responses to the research questions that have been submitted.

By taking a scientific approach, the study hopes to provide important insights on how code flipping functions in the context of the selected literary work, particularly with regard to core loans and multicultural identities.

Theoretical Framework

Theoretical framework is of code switching. Three key concepts of code switching have been used in the present analysis. The research has been conducted by using a triangulation of Poplack's (1980) categories of code switching, Hudson's (1996) loan words and Wardhaugh and

Fuller's (2015) multilingual identity. All those words where writer has switched code and taken core loans have been analyzed. For the analysis of loan words used as the code-switched words in the novel, the researchers have made the use of Hudson's (1986) loan words. To investigate the portrayal of multilingual identity of characters by using code switching as a communicative strategy, the researchers have used Wardhaugh and Fuller's (2015) proposition of "multilingual identity".

Poplack (1980) gave three types of code switching, i.e. inter-sentential, intra-sentential and tag switching. Whenever two sentences are uttered in two different languages then it is known as inter-sentential code switching. It is to switch between two different sentences. It also takes place when a sentence in a different language is spoken in between two sentences from base language. Intra-sentential code switching refers to switching inside a sentence. It can be done at word level, phrase or clause level. Tag switching stands for insertion of a tag from a different language into a sentence of a base language. Hudson (1986) gave the concept of borrowing or loan words. He explained that languages are often mixed with each other by the process of borrowing.

According to Hudson (1986) "...an item is borrowed from one language to become part of the borrowing language" (p. 55). The borrowed word becomes the part of the borrowing language. He maintains that the speakers use such words because there is no alternative for those words in their own language. Such type of borrowed or loan words are called core loan words.

Wardhaugh and Fuller (2015) gave the concept of social identity. Language use and identity are closely related as "identity may be constructed through a variety of linguistic means" (p. 72). People use language alteration as a linguistic effort to align with a group or establish their multilingual identities. Code switching is used by the people to establish their social identities. They gave the concept of "social constructionist" approach as "identities are not seen as fixed but as fluid, multiple and culturally constructed" (p. 103). The use of language is aimed to build social selves.

Delimitations

The researchers have delimited their study to one of the Urdu novels "*Pee-e-Kamil*" (PBUH) written by Umera Ahmad, to intra-sentential code switching as maintained by Poplack (1980) with a specific focus on loan words and also to an exploration of multilingual identity only on the dialogues of the characters.

Data Analysis and Interpretation

This section includes analysis of data retrieved which include intra sentential code switching, loan words and multilingual identity. Multilingual identity here, refers to the presence of English vocabulary that is used deliberately by the writer. Deliberate use means that the suitable Urdu equivalents are available but still the writer has used such words in order to portray her characters as multilinguals. In the analysis of following sentences, category A refers to the use of core loan words and category B presents the instance of multilingual identity. Exploration of code switching because of showing character's multilingual identity has only been delimited to the dialogues.

Examples with Transliteration:

1. "اس نے معیز کا بیگ اٹھا کر دروازے سے پھینک دیا۔" (p. 14)

'us ny Moiz ka bag utha kar dor phenk dia'.

In the first dialogue, the word 'bag' is an English language word, being used in an Urdu sentence. According to Poplack (1980), switching within a sentence is intra-sentential yet it refers to core loan. Although, we have an equivalent of 'bag' in Urdu as 'basta', yet it is not mostly used therefore, this sentence belongs to category A. Such kind of code switching shows that writer is

more inclined towards using English words as 'bag's' Urdu equivalent is scarcely used in Urdu language.

2. (p. 17) "سے بات کروں گی۔ میں تمہارے فادر

'main tmhary father se baat karun gi'.

1. 'Father' in this sentence is an English word that represents intra sentential code switching. 'Father' has Urdu equivalents of 'abu', 'walid' and 'bap'. However, the writer has used it, in order to present the multilingual identity of her character. According to Wardhaugh and Fuller (2015), language is a strong marker of social identity. Writer has intentionally put it in the mouth of her character. Therefore, it belongs to category B.

3. (p. 47) "ہے کی ٹینشن مجھے صرف اسٹڈیز

'mji sirf studies ki tension hy'.

In sentence 3, 'studies' and 'tension' have been used within a sentence; hence, it is an evidence of intra-sentential code switching. The writer used English words 'studies' and 'tension' instead of their Urdu equivalents 'parhai' and 'fikaar' or 'pareshani' respectively. This shows the multilingual identity of the character. This sentence is of category B.

4. (p. 68) "بنا دی تھی کتنی آکورد تمہیں تو اس بات کا بھی احساس نہیں ہوا کہ تم نے ہماری پوزیشن

'Position' and 'Awkward' are the intra sentential code switches. These both words have Urdu equivalents of 'hesiyat' and 'ajeeb'; however, they are not used by the writer that shows her effort to establish code switching to present multilingual identity. So, this sentence belongs to category B.

5. "نک چیک طریقے سے بلڈپریشر کی تھی آپ نے میری اور آپ کو پر اپر طریقے سے بینڈج بے حد تھرد کلاس" (p. 119) "کرنا نہیں آتا

'Behad third class tareeqay ce bandage ki thi aap ny meri aor aap ko proper tareeqy ce blood pressure tak check karna nahi ata'.

In this intra sentential code switching, the words like 'Third class', 'bandage', 'proper' and 'check' are the examples of multilingual identity as they have the Urdu alternatives of 'ghatiya', 'patti', 'sahi' and 'muaina' respectively. Therefore, they belong to category B. However, the word 'blood pressure' refers to a core loan since it has an Urdu equivalent 'fishaar e khoon' but it is not commonly used in Urdu. So, this word belongs to category A. Wardhaugh and Fuller (2015) gave the concept of 'social constructionist' which considers the role of language in building social selves.

6. "پر آ جاؤں کر دے۔ میں فٹ پاتھ میرا بائیکاٹ میں ... میں اپنی بیٹی کو مذہب بدلنے دوں تاکہ پوری کمیونٹی" (p. 154)

'Main... Main apni beti ko mazhab badalny dun ta k pori community mera boycott kr dy. Main footpath pr a jaon'.

This is also a clear instance of category B as 'community', 'boycott', 'footpath' are the words having Urdu equivalents of 'baradri', 'katah e taluq' and 'sarak'. Therefore, multilingual identities of Wardhaugh and Fuller (2015) is appropriate here.

7. (p. 184) "ہوتا ہے پر انسان کو کنٹرول ایموشنز، ایکشنز کم از کم اپنی فیلنگز،

'kam az kam apni feelings, emotions, actions par insan ko control hota hy'.

This sentence belongs to category B (multilingual identity). 'Feelings', 'emotions', 'actions', 'control' can be translated in Urdu as 'ehsasat', 'jazbat', 'amaal', 'kabo' respectively. It shows that

equivalents are available but writer has intentionally used these English words. This intentional use of English words goes hand in hand with what Wardhaugh and Fuller (2015) calls identity construction by linguistic means.

8. "لوگ ہیں میرا خیال ہے کہ خاصے کنزرویٹو (p. 114)۔"

'Mera khyal hy k khasy conservative loog hain'.

This sentence also belongs to category B (multilingual words). 'Conservative' has an Urdu substitute of 'kadamat pasand' but still the writer has used it in order to construct social identity of her character.

9. "بننے کی کوشش نہ کرو اوور سمارٹ (p. 210)۔"

'Over smart banny ki koshish na karo'.

In this sentence, the word 'Over smart' has an Urdu equivalent as 'ziada hoshiyar' and its easily replaceable in Urdu language. Although the writer has not used it, which shows the portrayal of multilingual identity. Hence, it belongs to category B.

10. "کے بارے میں بتا دوں کی ٹائمنگ کر لینا، میں تمہیں ایک دن پہلے اپنی فلائٹ سے پک تم مجھے ائیر پورٹ (p. 275)۔"

'Tum mgy airport se pick kr lena, main tmhain ek din pehly apni flight ki timing ky baray main bta dun ga'.

It is an example of category B (multilingual identity). 'Airport', 'pick', 'flight', 'timing' can be translated in Urdu as 'hawai ada', 'uthana', 'parwaz' and 'waqt' respectively.

11. "کرو بنا کر اس کو لیبل یہ بات ہے تو پھر یہاں آؤ اور یہ ڈایاگرام۔"

'yeah baat hy tw phir yahan ao aor yeah diagram bna kr is ko label kro'.

This sentence belongs to category A (pure loan words) as the words 'diagram' and 'label' do not have any equivalent in Urdu language. So, they are loan words based on the process of borrowing as mentioned by Hudson (1980).

12. "کیا کروں گی تمہیں پر بات کر لیا کرو میں فون تم ایسا کیا کرو کہ مجھ سے فون (p. 36)۔"

'tum aisa kiya karo k mjh sy phone pr baat kr liya karo main phone kiya krn gi tmhain'. This is an example of category A (pure loan words). One of the frequently occurred loan words in this novel is 'phone'. It does not have any suitable equivalent in Urdu. Therefore, it is a loan word that Urdu has borrowed from English. According to Hudson (1980), the borrowed word becomes part of the borrowing language.

13. "بند کر دی کی ٹیوب لائٹ جلا لیا اور بیڈ روم پر پڑا ہوا لیمپ اپنے بیڈ پر بیٹھ کر اس نے سائیڈ ٹیبل (p. 102)۔"

'Apny bed pr beth kr us ny side table pr para huwa lamp jala liya aor bed room ki tube light band kr di'.

This sentence belongs to category A (loan word). In this sentence, 'side table', 'bed room', 'tube light' are the loan words. Hudson (1980) is of the view that speakers use such words because there is no suitable equivalent available in the borrowing language.

14. "کرنا شروع کر دیا۔ اس نے جلال کے گھر کا نمبر ڈائل (p. 135)۔"

'us ny Jalal ky ghar ka number dial krna shuru kr diya'.

In this sentence, it is pertinent to mention, that the loan words 'number' and 'dial' have suitable Urdu equivalents of 'hindsa' and 'milana', but are not spoken today. It belongs to category B.

15. "تم ایک میڈیکل کی اسٹوڈنٹ ہو کر اتنا امیچور ذہن رکھتی ہو (p. 183)

'tum ek medical ki student ho kr itna immature zehan rakhti ho'.

This sentence is a clear instance of category A (loan word) and category B (multilingual identity). 'Medical' in the above sentence is a loan word too. Although, it has an equivalent in Urdu as 'tib' but it is not spoken rarely today. On the other hand, 'student' and 'immature' have an Urdu alternative of 'talib e ilm' and 'nadaan' which present the multilingual identity of the characters.

16. "مکمل ہو جائے گا پھر میں اسے باہر بھجوا دوں گا بس چند ماہ میں اس کا بی بی اے (p. 209)

'bs chnd mah main us ka BBA mukamal ho jaey ga phir main usy bahar bhijwa dun ga'.

This sentence belongs to category A (loan word). BBA means 'bachelors of business administration' and is an abbreviation. It is written as it is in English. So, it is a loan word.

17. (p. 210) پی رہے تھے۔ اس کے والد قاسم فاروقی اور سکندر عثمان کافی

'us k walid Qasim Faruqi aor Sikandar Usman coffee pi rahy thy'.

This sentence belongs to category A (loan word) as 'Coffee' is a loan word because it does not have any suitable equivalent in Urdu.

18. (p. 229) کے پیچھے دوڑ رہا تھا۔ وہ بچہ ایک فٹ بال

'wo bacha ek foot ball ky pichy dor raha tha'.

This sentence is an instance of category A (loan word). 'Foot ball' is used within Urdu sentence and has no alternative in Urdu. Therefore, it is a loan word too.

19. (p. 244) میں جہاں کا پانی تک پینے تک کے لیئے تیار نہیں ہوتا۔ اور کچن اسی فریج

'isi fridge aor kitchen main jahan ka pani tk peeny k liay tayar nahi tha'.

This example incorporates category A (loan word). 'Fridge' has been inserted within Urdu sentence and does not have any Urdu alternative so, it is a loan word. Although kitchen has an alternative as 'bavarchi khana' but nowadays it is not spoken.

20. (p. 247) "کے لیئے کہیں جانا چاہیے مجھے چند دن سکینگ

'mjy chnd din k liay skiing k liay kahin jana chahey'.

It is an illustration of category A (loan word). As, skiing is a loan word.

21. (p. 263) اس کے ہاتھ میں تھے۔ مسجد سے نکلتے ہوئے اس کے جاگرز

'masjid ce nikalty huay us k joggers us k hath main thy'.

This is an instance of category A (loan word). 'Joggers' is placed in a Urdu sentence and it is a loan word as well.

22. (p. 281) کی باریک ڈوری کا ایک گچھا تھا۔ وہ پلاسٹک

'wo plastic ki bareek dori ka ek gucha tha'.

It is a clear representation of category A (loan word). 'Plastic' is a loan word which does not have any equivalent in the Urdu language and is incorporated in a Urdu sentence; which makes it a intra sentential code switching.

23. کی طرف متوجہ ہو گیا۔ وہ دوبارہ لنچ ٹرے (p. 307)
'wo dobara lunch ki tray ki taraf mutawajah ho gya'.

Here, it is an example of category A (loan word) As, 'tray' does not have any alternative in Urdu language.

24. "کو دیکھ رہا تھا وہ اب ٹیبل پر کھلی ایک فائل (p. 425)
'wo ab table pr khuli ek file ko dekh raha tha'.

This sentence belongs to category A and B, as 'table' has an Urdu alternative of 'maiz' while, 'file' does not have any equivalent.

25. (p. 49) روشن تھے۔ اور سائن بورڈ سڑکوں پر اسٹریٹ لائٹس
'sarkon pr street lights aor sign board roshan thy'.

It is an instance of category A (loan word). 'Street lights' and 'sign board' are the loan words incorporated within a sentence of Urdu language, which accords for being intra sentential code switching.

26. (p. 17) "بورے ہیں۔ فار گڈ سیک۔ تمہیں احساس ہے کہ تمہارے پیپرز
سو واٹ۔ اس لڑکے نے اس بار کچھ خفگی سے کہا۔
میرا مسئلہ ہیں اور پیپرز میری اسٹڈیز۔"

'For God sake. Tmhain ehsas hy k tumhary papers ho rahy hain'.

'So what. Is larkay nay is bar kuch hafgi sy kaha'.

'Meri studies aor papers mera masla hain'.

This example belongs to category B (multilingual identity). In the above example 'for Gods sake', 'papers', 'so what', 'studies' are the codeswitched words that present the multilingual identity of the characters. This can be substantiated by mentioning the Urdu equivalents to these words as : 'khuda k liay', 'imtihan', 'tw kiya', 'parhai' respectively.

27. "بے کامران کیا پر ایلم ؟" (p. 22)
'kiya problem hy Kamran?'

This is an example of category B (multilingual identity). Here, the use of word 'problem' shows the multilingual identity of the character as it has useable Urdu equivalent as 'masla' but still it is not used.

28. "ٹریڈٹھا یا Bearish" (p. 24)
'trend bullish tha ya bearish?'

This dialogue comes under the category B (multilingual identity). 'Bullish' and 'bearish' have the Urdu equivalents as 'taizi' and 'mandi' and 'trend' has an equivalent as 'rujhaan'.

29. "Great talkers are not great doers". (p. 33)

This example is written in the English language by the writer. The male protagonist utters these words at his school during a voting campaign in order to become a school representative. This entire sentence can be written in Urdu as 'ziada baatain karny waly ziada kaam nahi karty'. So, it is an instance of category B which presents multilingual identity of the character.

30. "It's too personal. یہ میں نہیں بتا سکتا. (p. 52)

This example belongs to category B (multilingual identity) as, 'it's too personal' can be translated in Urdu as 'yeah intehai zati hy.

31. "I never get wild with joy". (p. 55)

This sentence comes under the category of category B (multilingual identity). This line can be said in Urdu as 'main Khushi main madhoosh nahi hota'. However, the writer allows her character to utter this sentence in the English language.

32. "اپنی Activities کچھ کم کرو (p. 57)

'apni activities kuch kam karo'.

In this sentence, the word 'activities' can be translated as 'masrofiyaat' in Urdu but the character utters it in English. So, it belongs to the category B (multilingual identity).

33. "بد تمیزی کی کوئی حد ہوتی ہے وسیم! بی بیو یور سیلف (p. 58)

'badtamizi ki koi had hoti hy Waseem! Behave your self'.

This dialogue is an example of category B (multilingual identity) as 'behave yourself' can be said in Urdu as 'tameez karo'. Wardhaugh and Fuller (2015) mentioned that language plays a key role in building the social selves of people. Similarly, here the use of English vocabulary in the Urdu sentences help the characters to construct their multilingual identities.

34. "بابا... آئی ایم سوری" (p. 87)

'Baba.. I am sorry'.

'I am sorry' has an Urdu equivalent as 'main mazrat khuwa hun'. Therefore, this sentence is an example of category B (multilingual identity). According to Wardhaugh and Fuller (2015), identities are a social construct and in the society language is a strong marker of identity building.

35. "نہیں دیا طریقے سے ٹریٹمنٹ آپ نے مجھے پروفیشنل (p. 119)

'aap ny mjy professional tareeqay ce treatment nahi diya'.

This sentence also belongs to the category B (multilingual identity) as these words can be translated in Urdu as 'peshawarana' and 'elaj' respectively.

36. "اس پر دیکھو۔ تمہارے ہی Signatures ہیں نا (p. 211)

'Is par dekho. Tmhary hi signatures hain na'.

This is an example of category B (multilingual identity) as 'signatures' can be translated in Urdu as 'dastahat'.

37. "ٹھیک ہے، میں کر دوں گا، نو پرابلم۔ تم چلو (p. 229)

'theek hy, main kar dun ga, no problem. Tum chalo'.

In this example, the word 'No problem' can be translated into Urdu as 'koi masla nahi' so, it belongs to category B (multilingual identity).

38. "کرنا چاہیے کا وزٹ یا پھر کسی دوسری اسٹیٹ (p. 247)

'ya phir kisi dosri estate ka visit karna chahiey'.

The words, 'State' and 'visit' have Urdu equivalents as 'riyasat' and 'dora'. Therefore, it is an instance of category B (multilingual identity).

39. "وہ بے اختیار جھنجھلایا۔! جسٹ اسٹاپ اٹ (p. 257)

'just stop it! wo be ikhtiyar junjhlaya'.

This sentence is an example of category B (multilingual identity). 'Just stop it' can be translated as 'ab bas karo'.

40. "کو سمجھو، میری مشکلات کو مت بڑھاؤ کم از کم تو میری سیچویشن (p. 284)

'kam az kam tum tw meri situation ko samjho, meri mushkilat ko mat barhao'.

It is an example of category B (multilingual identity). 'Situation' can be translated in Urdu as 'halat' and the writer has intentionally used it instead of using its equivalent. So, it portrays the multilingual identity of the character

41. "I think you are the odd one out". (p. 317)

This sentence has been written by the writer in the English language. This sentence has an Urdu equivalent as 'meray khyal ce tum hi sb se alag ho' but it has not been used. It is a clear manifestation of character's multilingual identity. Therefore, it belongs to category B (multilingual identity).

42. "بتائی ہوتی تو میں کبھی یہ سب نہ کرتا اگر تم نے مجھے امامہ کے بارے میں اپنی فیڈنگز (p. 419)

'agar tum ny mjy Imama ky baray main apni feelings btai hoti tw main kbhi yeah sb na karta'.

'Feelings' can be translated here as 'ehsasaat' so, it belongs to category B (multilingual identity).

43. "It was not a marriage; it was a mess". (p. 492)

This line has been self-translated by the writer as 'yeah shadi nahi ek bakhera tha'. Therefore, it expresses the multilingual identity of the character. Hence, it belongs to category B.

Let's consider one of the famous dialogues between main characters, Imama Hashim and Salar Sikandar.

44. Salar: "What is next to ecstasy"?

Imama: "Pain".

Salar: "What is next to pain"?

Imama: "Nothingness"

Salar: "and what is next to nothingness"?

Imama: "Hell". (p. 181)

Through this oft quoted dialogue, we can notice the command of author's bilingual characters over both the languages: Urdu and English. The abstract concepts like ecstasy, pain, nothingness and hell are beautifully discussed in the dialogue, that presents multilingual identity of the characters. This entire piece of conversation belongs to category B. According to Wardhaugh

and Fuller (2015), identities are fluid and they change according to the situation. Language plays an important role in the construction of identities.

In the data mentioned above, the researchers have investigated the phenomenon of pure loan words (category A) and multilingual identity (category B). For the category A, we can note that these words do not have any useable equivalent or if do; then they are not in practice. The words like doctor, program, bed, bag, kitchen have alternatives in Urdu as 'tabeeb', 'irada', 'palang', 'basta', 'bavarchi khana', but are generally not spoken. For category B, we have observed that the writer has purposely used English words, having known their Urdu equivalents, merely in order to highlight her (also, her characters') multilingual identity.

Findings

The researchers were able to obtain the desired results. The first research question was to analyze the dependence of code switching on the phenomenon of loan words.

- The research question 1 found its answer in the analysis of category A (loan words), where it can be observed that the process of code switching in this novel heavily depends on the process of borrowing and loan words. Loan words have been used by the writer as the code-switched words and those words are now considered as the part of Urdu yet retaining their foreign flavor.
- In the analysis of category B (multilingual identity), the researchers have explored the desired outcome for the research question 2. The second research question was to explore code switching as a communicative strategy to establish the multilingual identity of characters. Where it has been observed that many of the sentences, expressions and words used have suitable Urdu equivalents. This is done to establish the multilingual identity of the characters.
- It can be seen that code switching in this novel has been used as a strategy to communicate in order to achieve the multilingual identity of the characters and indirectly the writer herself.
- The first aim of the research was to categorize the phenomenon of code switching according to the framework of Poplack (1980). The researchers have successfully explored this type of switching in the novel and noted the frequent use of intra sentence switches.
- The second objective for this research was to explore whether, the use of code switching is intentional or has been a necessity. As per data analysis, we can find that the writer has made an intentional use of code switching in this novel to a large extent. As suitable and useable Urdu equivalents are available all the same, the writer has used English vocabulary to a notable extent.
- The element of intentional use has been traced in the novel. This intentional use of English vocabulary has deprived Urdu literature from its true essence and deteriorated its authorial presence. Hence, this work seems more like a bilingual discourse.

Limitations and Implications

There were certain problems and limitations. Most of the data has been repeated in category A (pure loan words) and category B (multilingual identity) as, it was an evil necessity to mention the code-switched items in both the categories i.e. As keeping in mind, the fact, that although loan words are considered the part of the borrowing language, still they are the borrowed items and have a foreign flavor. To manage the word limit constraints, the researchers have to exclude the descriptions provided by the writer for the analysis of multilingual identity and only the dialogues have been explored.

Conclusion

This research has explored the process of code switching in Umera Ahmed's '*Peer.e. Kamil*' (PBUH). The researchers have used the combination of two frameworks on code switching and conducted qualitative research. Code switching was analyzed in terms of loan words and multilingual identity.

The results of this research investigated the research questions raised at the start. However, these answers must only be interpreted in the context of present research and one novel only. Any further contribution by other researchers can be instrumental in adding to the results of this study. These results must not be generalized to the works of other Urdu novelists because research on a single writing cannot be considered as a model.

The future researchers can analyze any other work of Umera Ahmed or any other writer's work by using the same framework as used here. Future researchers can explore the phenomenon of code-switching in self-translation of '*Peer.e.Kamil*' (PBUH) that is '*Perfect Mentor*' (PBUH) and search for Urdu code switched items within the text.

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