



Code Switching Patterns of Pakistani Undergrad Students: A Study About Effects of English and Urdu on Punjabi Speaking Students

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Abstract

This research paper studies the code-switching patterns of Pakistani undergrad students from Punjabi speaking families. It is generally observed that students coming to universities from various rural and urban families tend to use simultaneously English, Urdu and Punjabi words while speaking in their casual environment or with peers. However, they may restrict themselves to only speaking Urdu or English while in a formal academic set up like a classroom. It is also observed those students with Punjabi as their mother tongue may unconsciously sometimes pick and use Punjabi words in their speech in a formal set up, where otherwise English or Urdu is spoken mostly as a medium of instruction. The methodology for this research paper is mainly observation, interviews and survey, making it Holistic in nature i.e. both qualitative and quantitative. The number of students selected for surveys were fifty with at least one parent who is Punjabi speaking. The interview was conducted in Punjabi language in an informal setting and the respondents were allowed to speak in any language(s) convenient to them. The number of interviewees was seven. and Punjabi words while speaking in their casual environment or with peers. However, they may restrict themselves to only speaking Urdu or English while in a formal academic set up like a classroom. It is the data collected from surveys is represented via area and bar charts along with theoretical analysis. The recorded interviews were first transcribed and then written in Roman besides their analysis. The frequency of words switched in English and Urdu were also taken account of. This paper will also discuss some possible reasons of code switching with its positive and negative implications on Punjabi language.

Keywords: Code Switching, Pattern, Punjabi, Holistic, Implication

1. Introduction

This research paper studies the code-switching patterns in the daily speech of undergraduate students from Punjabi families. The students coming to urban area public and private universities have been educated both in English and Urdu medium schools. The schooling from these English and Urdu medium schools requires students to use either English or Urdu extensively for learning and doing well in their academics. At schools they are required to be proficient in all four skills of listening, reading, speaking and writing.

The parents of the children from most of the Punjabi families have been observed speaking Urdu or English for the sake of making their children be prepared well before going to school. It has also been a common observation that most of the parents in doing so mostly forgo the focus on learning of Punjabi language partially or completely. The children from these families which are mostly urban or move into urban areas become more proficient in Urdu and English as compared to their mother tongue or native language Punjabi.

Another important factor in addition to academic excellence is the status consciousness which is attached with learning and speaking English and Urdu instead of Punjabi in daily life. Punjabi families have been found giving more prestige to learning of English and Urdu for their young ones. The reasons may be varied; one reason could be the possible influence of the colonization which left people generally with the deep mental impression and language of the past rulers still has a way to ensure people that it is the way up to success and prosperity somehow. The second reason can be the fact that since the inception of Pakistan it was announced that Urdu would be the lingua franca in Pakistan which would not only be used on the national level rather on the official domains as well. Practically speaking officially English still has its mark on all the domains from academia to legal offices and all ministries. Many Punjabi families in their passion to hug the lingua franca along with the new country somehow adopted frantically Urdu language up to a level where a gradual language shift started. The second language English might have been ignored if it had been replaced with Urdu on the official domain as planned and declared in the language policy of Pakistan. In this way, the Punjabi speaking families are neglecting Punjabi language for the sake of keeping up their children well learned with Urdu and English.

In addition to the reasons above, the children of these Punjabi families are also exposed to the media all the time which has little place for Punjabi in it, and most of the programs are displayed in English or Urdu language like news bulletin, talk shows, plays, game shows, music shows, advertisements etc. The most visible domain in all these programs where Punjabi is frequently used is the songs both folk and pop. In many cases it is the fusion of both western and eastern music which is presented with Punjabi lyrics. This language war is not only limited to mass media rather social media also uses dominantly Urdu and English language. However, it is a common observation that Punjabi is a language for cracking jokes and stimulating jokes mostly in the social media.

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2. Literature Review

Punjabi is a language belonging to the Indo-Aryan family of languages. It is spoken in subcontinent mostly as the speakers or language originate from Punjab in Pakistan or Punjab in India. However, it has its speakers worldwide which cannot be counted in number. There are slight differences in the origin and development of dialect of Pakistani Punjabi and Indian Punjabi. The Pakistani Punjabi is influenced by Perso-Arabic and written in the same script. The Indian based Punjabi is more influenced by the Sanskrit and written in a different script. Although generally, in listening and speaking the Punjabis from both Pakistan and India may find the spoken Punjabi intelligible by each other.

As discussed above that Pakistan has seen "a generational-based shift" over the years which gradually started the language shift from Punjabi as the first language to now Punjabi as the third language of the new or present generation. This is a common norm for many Punjabi families of Punjab specially those living in the urban areas. Moreover, as parents are anxious about their kids to learn the global lingua franca i.e. English there is another "clear educational shift" which has compelled the parents to educate their kids in Urdu and English mostly for the sake of a successful academic future. However, in doing so they had to ignore somehow their mother tongue Punjabi. A study conducted in Paraguay (Rubin, 1963) which proved that students who have a different language than the one used in the instruction are likely to suffer in their studies and have more chances of failure as compared to those who have that language as their first language. This study supports the apprehension of the many Pakistani Punjabi parents that their children might not do well in studies at school if Punjabi is spoken frequently to them. It is important to note however that the code switching observed in youth of Punjabi speaking families was mostly either situational or stylistic i.e. seeking the situation apt for speaking in Urdu or English they switched their conversation more in that language or when they want to have an influence on the listener, they switch to make the audience realize their capability in these languages respectively.

In relevance with the point mentioned above, the question arises why this concern is of Punjabi parents and why not Sindhi or Pashto parents who speak their native language with their kids at home. Moreover, somehow only Punjabi parents seem to be conscious about the link of learning Urdu and English language with progress in career and education. One answer to this question is that only urban families are deserting Punjabi language by not speaking it to their young ones otherwise in rural areas it is still spoken in home domains with kids and youth. Naturally, we know that urban life has more sense of competition in academia and career as compared to the rural life which has always been found more simplistic and closer in association with the culture, heritage and mother tongue.

Like many other countries where children and youth are now more comfortable with English as their preferred spoken language Pakistani Punjabi community is also one of them. Their youth is emerging with "a complex" of the native language which they don't know well and are embarrassed to confess that they don't know it as well as they know English. In some cases, they are proudly thinking it to be a matter of prestige that they know English so well that it is like their first language. Apart from speaking, they message each other or chat in English or roman Urdu i.e. Urdu spelled in English.

It was believed that bilingualism has more to do with expressing double social identities only and has no further purposes (Myers-Scotton, 1995). This also means that code switching is not of much social significance. However, bilingual speakers can have "a marked choice" which is not a very common phenomenon. A marked choice, in his view, is inferred as an unanticipated alternative. It is acted upon to deal with the unforeseen equilibrium of privileges and responsibilities which may occur between participants of an ongoing conversation. This helps speakers to change their social positioning somehow by increasing the level of formality when they use a major language and decreasing the level of formality when they speak a minor language. In the case of Pakistani Punjabis, they speak Urdu to create a formal level and speak English to further distinguish themselves as being well educated or urbanized.

Just like the fact above of English as the global lingua franca and becoming the first language of many non-native speakers, the "proven effect of the social media on language" and people all around the world cannot be denied. The youth using applications like WhatsApp or websites like Face book find it so natural and easy as being observed to communicate in English, no matter wrong or right on these internet-based blessings. It becomes inevitable not to use English over there and get influenced with the language in every domain of life. The domestic environment is a solid example where family members stop communicating in their mother tongue due to the influence of social media which becomes a promoter of code switching and code mixing too. The reference here of Emirati youth is quite equivalent to Pakistani Punjabi youth. The Emiratis don't speak Arabic anymore like the Punjabi youth who hesitate to speak in Punjabi.

In addition to the influence of media or concern of academic preparation and performance, another important factor is that of prestige which can cause parents to choose English or Urdu as the preferred language for their kids. Moreover, the youth also then develop the same opinion as their elders that in the formal realms it is most favorable to use Urdu language instead of Punjabi as it is "the language of educated and refined people." It is clear from this declaration that Urdu or English has more prestige than Punjabi although the population of Punjabi speakers is the most i.e. 44% in Pakistan. Many of them might still be using Punjabi in their home sphere but the

declaration itself is the sign of the beginning of the language shift which will be in its next stage by the time the next youth is of the same age. It is a matter of alarm what the next youth would be thinking about Punjabi language. It is interesting to note here that even in countries abroad like UK, the migrants from Pakistani Punjabi and Indian Punjabi families show a different behavior and attitude towards Punjabi. The Punjabi families treat Punjabi a bit differently and with lesser affinity as compared to the Indian counterpart Punjabis i.e. Sikhs a study (Stubbs, 1985) in the "Linguistic Minorities Project" carried out in the UK, shows that Pakistani Punjabi parents consider Urdu as a more prestigious language as it is the national language of Pakistan. They speak Punjabi only in the home domains and it is never used in any written form. In comparison the Punjabis from India who are Sikhs mostly use Punjabi in the written form in a script called Gurumukhi which is closely related to their religion.

2.1. Research questions

- 1-Do Punjabi speaking students transfer English to their mother tongue?
- 2-Do Punjabi speaking students transfer Urdu to their mother tongue?

3. Methodology

The methodology for this research was holistic in nature combining both qualitative and quantitative comprised of observation, interview, and survey respectively to collect data and analyze it. The observation period was a whole semester i.e. four-months' time. The observation of undergraduate students was mostly in their informal environment when they are with their peers without any pressure to speak a specific language for academia or research or some training. It was observed keenly how students switch codes in their speaking mainly in three languages Punjabi, Urdu and English.

The next instrument was interview conducted in Punjabi language of seven undergraduate students from various disciplines like bachelor's in law, physics, mathematics, computer sciences and environmental sciences studying in Public Sector Government University. It was made sure that these students belonged to Punjabi families where at least one parent speaks Punjabi at home. This interview was informal in nature and recorded on an audio recording application on mobile phone. It was conducted in Punjabi to create a friendly environment. Moreover, it was also done as to know how much these students were acquainted with Punjabi language. The students were given the choice that they can respond in any language they like or feel comfortable to answer in. The interviews were later transcribed. After transcription, the frequency of words in Urdu, English and Punjabi were noted and presented via table and stacked area chart.

In addition to the tools above, a survey was also conducted with nineteen closed ended questions to be answered in positive, negative, neutral i.e. yes, no, not sure respectively. The last question was open-ended, asking for comments, suggestions and thoughts of the students with ample space given to write their responses. The number of survey participants was fifty. They were carefully selected from Punjabi speaking families where at least one parent was Punjabi speaking.

4. Results and Findings

4.1. Analysis of the Survey

The results of the survey are discussed below first with a detailed table showing the percentages of responses. The question statements have been shortened to focus on the content mainly. The first question was if student feels the need to make his/her accent more like a native English speaker which was answered negatively by most. The second question was whether student can speak Punjabi language easily to which majority answered positively. The third question was if student can learn things easily in English language which was answered positively by majority. The fourth question was about speaking Punjabi more fluently than English which was also answered in positive by majority. The fifth question was if the student's thinking language was Punjabi which was also answered positively by majority. The sixth question asked if they insert Punjabi words in English talk which was also answered in negative by majority. The seventh question was if the student felt Punjabi accent while speaking English which was answered negatively by majority. The eighth question was if they insert English words in Punjabi talk which was answered in positive by majority. The ninth question was about English accent presence while speaking Punjabi which was answered negatively by majority. The tenth question was if they can learn things easily in Punjabi which was also answered in yes by majority. The eleventh question was if they speak English more fluently than Punjabi which was answered in negative by majority. The twelfth question was if English is thinking language which was answered by majority in yes. The thirteenth question was if Punjabi and English were simultaneously thinking languages to which majority responded negatively. The fourteenth question was if the thinking language is Urdu which was answered by majority in yes. The fifteenth question asked whether English and Urdu were thinking languages simultaneously to which majority answered positively. The sixteenth question asked if English, Urdu and Punjabi were thinking languages simultaneously which was answered by majority in negative. The seventeenth question was if Punjabi is their strongest spoken language to which majority answered in negative. The eighteenth question was if English is their strongest spoken language to which majority answered in negative again. The nineteenth question was if Urdu is their strongest spoken language which was answered positively by the majority.

The twentieth and last question was open-ended, which was responded by only twelve out of the total fifty survey participants. Most of the participants considered English important as it is integral part of the education system. Most of the participants prefer Punjabi as a spoken language in their home environment. Most of them said that they never got negatively affected by Punjabi in their education. However, thinking language of many was the national language/Lingua Franca Urdu of Pakistan. Most of them would like to promote Punjabi language as a mother tongue and said that they would like it to be spoken more often at homes.

We can see that the responses of the majority in closed ended questions match the responses in the open-ended question. These responses have been presented in both a table form in percentages and in a 3-D bar chart to give a clear comprehensive look of the results and findings to the reader which is supporting that Punjabi is preferred by the youth and owned as their mother tongue. They don't feel ashamed of it however, the education realm has its own requirements which demand that they should learn English and Urdu as well. Most of them don't feel that Punjabi has affected their life adversely. Rather they think that it should be promoted as it is their mother tongue.

Sr.no#	Questions	Responses in Percentages%		
		Yes	No	Not sure
1.	Need to make accent more like a native English speaker	38	48	14
2.	Can easily speak Punjabi	64	24	12
3.	Can learn things easily in English	90	6	4
4.	Speak Punjabi more fluently than English	62	32	6
5.	Thinking language is Punjabi	36	46	18
6.	Insert Punjabi words in English talk	36	58	6
7.	Punjabi accent presence while speaking English	30	60	10
8.	Insert English words in Punjabi talk	72	18	10
9.	English accent presence while speaking Punjabi	26	52	22
10.	Can learn things easily in Punjabi	50	28	22
11.	Speak English more fluently than Punjabi	40	46	14
12.	Thinking language is English	42	34	24
13.	Thinking languages English and Punjabi simultaneously	32	48	20
14.	Thinking language is Urdu	90	6	4
15.	Thinking languages English and Urdu simultaneously	66	22	12
16.	Thinking languages Urdu, English and Punjabi simultaneously	26	54	20
17.	Punjabi is strongest spoken language	34	46	20
18.	English is strongest spoken language	30	42	28
19.	Urdu is strongest spoken language	82	8	10
20.	Any other comments:			

In this modern world, when people of Pakistan think that they must know English and they don't give any importance to Punjabi. I think that Punjabi should also be given respect as much as it is given to English language. Moreover, I think that our national language is Urdu so our course medium should be Urdu.

Urdu speaking and Punjabi speaking people always use the words of these languages while speaking English. Everyone wants to speak English fluently and I also. People do not speak English like their native language because English is little bit tough to learn.

I don't think so that if you are fluent in one accent of any language it would disturb the other accent while speaking other language. It all depends on the understanding of a particular accent and practice of uttering it.

English is an international language. We must learn, it is a need of time. Urdu is our own language; we need to promote Urdu more and more.

Punjabi is my native and mother language and I like to speak Punjabi. It attracts other people. Punjabi language did not affect my education.

Punjabi is my mother tongue and I feel proud of my language as it represents my culture. I would prefer to speak Punjabi with those people who can answer and understand Punjabi. Also, I want my family and all other people to never feel ashamed of their language. It is our identity, rather I would prefer for my children in future to learn and speak Punjabi just like Urdu and English, so that they would be aware of their culture, true identity and would not get separated from their roots.

I don't know how to speak Punjabi sorry. I get scolded by my mom for not speaking Punjabi.

I think mostly people think in Urdu. It depends upon their base i.e. basically from which school they have studied. If talking about Punjabi, yeah, we speak in Punjabi at our homes. While giving presentations, we can't adopt the accent of Punjabi. I consider Punjabi as weakest spoken language

in society. With the passage of time, things turned in a new way. People are more obsessed with English. So, in university we are more focused on English and Urdu.

I am Nimra. Today I want to say that we should promote our mother language (Punjabi). So please don't ignore it. We must try to promote this language.

I think so that most of the people use Urdu mostly at home, schools etc. for Punjabi speaker I am not sure about the influence of their Punjabi accent when they speak English or Urdu. It is the case mostly for those who use Punjabi from their childhood and haven't used any other language at home specially. So, they do have some problems with their thinking language. I am not sure what language they use to think.

Me from a Punjabi family encouraged by my parents to learn other languages for getting more knowledge about the world.

Punjabi is our mother tongue. We should promote it and we should focus on Urdu too and we should prevent this denial mindset that English is the standard.

Table 1: Results of Survey Code Switching (in percentages) and comments

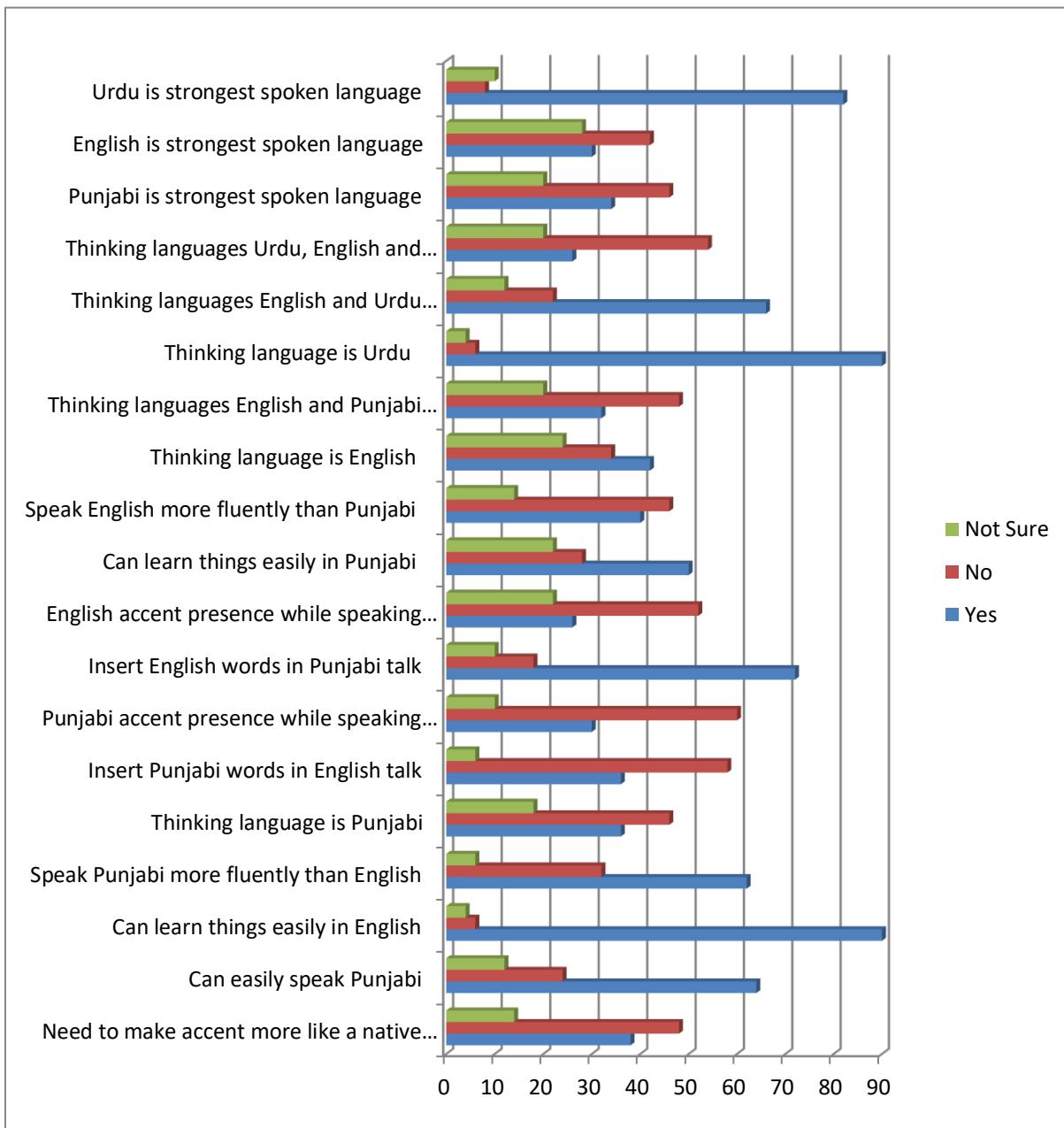


Figure 1: Clustered 3-D Bar Chart showing Code Switching Patterns of Undergraduate Punjabi students

4.2. Analysis of the Interviews

The second instrument was an interview for this research. For interviews seven undergraduate students of a Public Sector Government University were selected. It was made sure that these interviewees were from Punjabi families

where at least one parent speaks Punjabi at home. The selected candidates were from various disciplines like Mathematics, Physics, Computer Sciences, Environmental Sciences and Law. The interviews were taken in a friendly environment with informal questions. The language used by the interviewer was Punjabi to make interviewees feel at home. Moreover, it was used as the research is about Punjabi students that how much they understand Punjabi and when someone speaks to them in Punjabi how they respond to it. The interviewees were informed that they were free to respond in any language they like i.e. Punjabi, Urdu or English. The questions were mostly about their life in general, their hometown and plans for profession. The interviews were recorded on a mobile device with the help of a preinstalled audio recording application. These interviews were then transcribed vigilantly. The total number of words spoken in each interviewee's response was counted. The words in English and Urdu were marked differently in black and red fonts respectively. These response patterns were then displayed in table and stacked area chart forms. The transcribed interviews are also pasted along with the table and area chart.

The results of the table and stacked area chart show that Punjabi was the language most frequently used by these speakers in general, with Urdu on second number in code switching and English on third. However, individually speaking two participants were different from other five participants in the sense that one most of the time used Punjabi and the other didn't speak a single word in Punjabi rather chose Urdu as the main language for communication. This is also interesting to note that the speaker who didn't speak a single word in Punjabi still understood each word of the interviewer who took interview completely in Punjabi. The other speaker who responded mostly in Punjabi switched code in English showing that there are topics like profession choice where they also use English even when talking in casual environment. Most of the interviewees switched to Punjabi completely when talking about their hometown showing their affiliation with their roots.

4.3. Transcription of Punjabi Interviews

*Words/sentences switched in English are underlined and in Urdu are marked in bold

4.3.1. Interviewee 1

A: maara naa minail ehsan aey
 A: meray abba ji di naa raja ehsan ul haq aey
 A: meray naa da matlab jannat da **phool** aey
 A: meri dadi amma. grand
 A: Islamabad.iss di **khoobsoorti** di waja ton
 A: music sunana aur koi acha sa novel parh lena
 A: **peer e kamil**
 A: urdu.
 A: urdu **ehtaram wali aur baray mazay** di language aey
 A: doltana
 A: talooaan
 A: aey desi ghee aur tilaan da mixture banya Honda aey. Ik Solid form wich.bhaoon tasty Honda aey.
 A: han ji mitha Honda_aey. Te aey sardiyaan wich bhaoon changa Honda khan lai.
 A: **bilkul**
 A: ik Seventeen grade di officer. Ik physicist. Main physics parhdi aan. Physics main bhaoon interest aey. Meri poori **koshish** aey ke bs honors karnay se baad main seventeen scale da test deyan.**takay** main usday **mutabiq** teaching kar sakan.
 A: amin
 A: twada wee

Total words= 132, Urdu words used= 20, English words used=21

4.3.2. Interviewee 2

A: mera **naam** mehwish hira **hai**
 A: meray **abbu ka naam** amjd shafiq **hai**
 A: **meray naam ka matlab hai chand ka tukra**
 A: apna shehr hi changa lagda aey
 A: Chakwal
 A: Chakwal di mashoor cheez. **khanay main dekha jaey tou** reyorian **hain**. wesay bhee chakwali khatay peetay **achay hain aur** chakwal **ki** mashoor mandar **hai** chakwal **main** jo bari purani jagah **hai** udhar hindoon **ki**. partition honay se pehlay **ki** baat **hai** ke hindoon **ki** who bari muqaddas jagah maani jaati thee. abhi bhee atay hain udhar. woh mashoor jagah **hai**. aur bhee bohat saari **hain**. kalar kahar jheel **hai** chakwal **main** bari. **udhar baray tourist** atay **hain**. chakwal **ka** khoosa **bara mashoor** **hai** **ji**. khoosa apko nahin mil raha tou aap chakwal **se** le **lein**. zabardast qisam **ka**.
 A: **karhai wala. har qisam ka ban jata hai**
 A: **parhai ke ilawa?**
 A: **parhai ke ilawa main. aey history se thori dilchaspiai hai. books parh li koi ek adad. novel**
 A: Toota hua Taara abhi recently parha hai paperon ke baad

A: urdu easy **hai**. Punjabi **main apna** hi **sakoon** hota **hai**. **Baat** sahi samjha patay **hain**. **baat** apni convey **kar** detay **hain**.

A: **bachpan** main baray khwab thay. **kabhi** **kya**. **kabhi** **kya**. **abhi** jab practical life main utray **hain** tou pata laga hai ke kya kya hai. **abhi** aes koi nahi hai ke especially koi kar dein. **nahi** main ne itna special pick kiya. **shayad** ki baat hai

A: shukriya

Total words used= 230, Urdu words used=88, English words used=13

4.3.3. Interviewee 3

A: mera naa umme-habiba aey

A: habiba da te matlab aey **mohabbat** karnay wali te umme maan. **woh** uss main use hota **hai**

A: arbi naa aey

A: aey mera naa meray nanay hori ne rakhiya aey

A: main chakwal tou hi aan

A: Chakwal. parhai de **lihaz** naal **bohat** agay aey. othay **sharah-e-khwandagi** ninety percent aey. lekin othay **itni** sahoolataan nahi parhai diyan. university **itni** nahi aey. jis di wajah ton jeray students noon. **bohat** aggay matlab. doosray shehraan wich ja kar parhna painda aey. baqi saag khanay wich bohat mashoor aey. sarson da saag. aur khoosa panna wich aey

A: apna hi lagda aey. **lekin** northern areas main janay ka na ziada woh hai ke acha. northern main. matlab **banda** unko **bhee** dekhay. **woh** udhar jatay nahi hain na ziada issi liye. ziada issi area main rehtay **hain**

A: **bas** who ek fascination hai wahan ki. **acha** who aesay hain. **wesay** hain. matlab itna acha hai wahan pe. **khoobsoorti** ki wajah se. **unka** culture bohat sometime attract karta hai. **jesay** kalash ka bohat karta hai.tou who iss tarah dekhnay ke liye ke wahan jaein dekhein ke kya hai

A: bas theek hai. chal raha hai

A: parhai de naal. main. **kabhi** **koi** exercise kar rehy hoye te main oday naal exercise shuroo kar deni aan. te. novel ham dono ikathay hi parh rahay hotay hain. **agar** jo bhee parhain. **iss** tarah kuch bhee matlab. **yahan** par itni khlas nahi hoti

A: urdu te punjabi

A: **hamari** family main na ziada tar teaching ki taraf bohat rujhaan hai.larkiyon ke liye bas aik specific teaching hi hai ya doctor ya iss tarah wali hai na.jo office timing wali matlab nine to five wali jo hai woh mana hai.nahi allow kartay na ghar walay na.uss kaam ke liye..tou woh peechay teaching ya yahi cheez bach jaati hai.tou doctari tou main kar nahn sakti ab.kyunke maths mera subject hai

A: haan yeh hai ke PhD wagera

A: phir tou shayad karnay de hi dein ghar walay. ke hai tou teaching **hi**

A: teaching pasand hai. larkiyon ke liye woh hai ke. teaching **hi** **hai**

A: shukriya app ka bhee

Total words used=341, Urdu words used=219, English words used=33

4.3.4. Interviewee 4

A: mera naam siddiqa hai

A: tariq saeed

A: **uss** main hain who. Agriculture department main kaam kartay **hain**

A: sachi

A: **han** taqreeban

A: Islamabad

A: Kyunke ziada visit main kadron wi nahi kita. lekin Islamabad main aai hoi haan te kafi ghoomi **wagera** wi hoi haan te. i think so its beautiful

A: Drama.books wagera koi bhee

A: Drama wekhni aan

A: **aaj** **kal**. **mera** **Rab** **waris**

A: urdu **aur** Punjabi

A: I think so national language

A: attock

A: maindhay khiyal wich te barfi hai way attock di mashoor

A: meray khyal wich teaching profession wich jaa saan

A: ghaar waliyaan di wi aey te apni wi aey

A: amin

Total words used= 96, Urdu words used=20, English words used=17

4.3.5. Interviewee 5

A: mera naan aey Amna Zafar

A: unda naan aey Zafar Iqbal

A: abba ji inspector han airport te

A: meray naan da matlab aey **aman pasand**

A: abbu ne

A: Pindi

A: ithay assi bahoon anay rehnay aan. abbu wi aethay ho honday ne. te iss ton ee jithay ziada aao othay dil lag wenda

A: hor te kuj nai jay aey khas. bas bhena bharwaan noo ghaar parha chori da. ya ammi di ghaar a wich koi madad de chori.koi aeho ja khas bahar ki kam nahi kita

A: faer poday shoday unhana da koi kar dita kam sham ammi naal

A: Punjabi. Urdu. Angrezi

A: aaeen ta Andaal gaoon de ilaqay de . **tehsil** pindi aey. shehr pindi aey

A: graaeen di mehman nawazi mashoor aey

A: waliyan de baray wich bahoon mashoor aey sada giraan

A: ji mazaar aey special te. oss te qabraan shabraan saray. te dooron doorn banday aanday ne. te salam paish karenday ne

A: computer science wich haan na. te matlab iisi wich carry on rakhna aey

A: shukriya.amin

Total words used=161, Urdu words used=3, English words used=7

4.3.6. Interviewee 6

A: mera naa sara siddiqa

A: meray abba ji da naan aey javed iqbal

A: meray abba ji legal assistant ne. tehsil municipal authority gujrat de

A: han ji. gujrat mera **abai ilaqa** aey

A:gujrat di. gujrat de kafi saray banday ne mashoor. jis tarah column **nigaar** ne javed chaudhary. former chief of army staff. gernal raheel sharif. aesi tarah major aziz bhatti shaheed. aesi tarah kafi saray banday ne

A: Jaggah. gujrat da ek tehsil hai khariyaan. khariyaan da cantt bara famous aey. khariyaan cantt Pakistan da sab ton wada cantt aey. o kafi famous aey

A: sara da matlab hai. sara de do matlab ne. aeda jerah **lafzi** matlab. eda matlab aey pardah. wesay jerah islami **lihaz** naal wekhyaa jaey. te sara da matlab aey shehzadi. nabi pak s.a.w.w. di ik. nahi nabi pak s.a.w.w. di nahi hazrat Ibrahim a.s di jeri **doosri** biwi aey. onhan da naan sara aey. o wee shehzadi aey. te eda matlab shehzadi wee aey te **lafzi lihaz** naal wekhyaa jaey te matlab parda **hijab**

A: naan meray abbu horan ne rakhya aey

A: Islamabad

A: saaf safai de **lihaz** naal bohat acha hai. **khoobsoorat** hai. **sabza** bohat hai. **pursakoon** shehr hai. lok ithay de baray decent ne. te baqi shehraan de muqabalay wich mainoo ziada behtar lagda aey

A: parhai de ilawa je mainoo time labbay te. cooking da bohat ziada shoq aey

A: sab kuj changa bana leni aan. beef pulao. os ton baad sabzi **wagera**

A: haan

A: sa tou sokhi Punjabi lagdi aey. boldiyaan ziada sochna nai painda. oss ton baad urdu. oss ton baad english

A: main apni parhai **khatam** karan ton baad judge banana chahndi aan. kyunke meray ammi abbu di aey **khwahish** aey ke main judge bannan

A: bohat bohat shukriya. bari meharbani

Total words used= 281, Urdu words used=16, English words used=25

4.3.7. Interviewee 7

(candidate didn't use Punjabi at all although there was switching from Urdu to English and only words in English have been marked in this transcription)

A: mera naam hoorain hai

A: unka naam tanveer aslam

A: meray naam ka matlab hai jesay jannat ke do aabdaar mote. jesay do bari bari ankhon wali hoorein

A: mera naam meri bari phupo ne rakha tha

A: zahir si baat hai jidher rehti hoon Sialkot

A: ji

A: kyun acha lagta hai. kyunke zahir si baat hai udhar. paidaish hai wahan ki aur wesay hi ghar ghar sa lagta hai. iss liye

A: mujhay Lahore bohat pasand hai

A: Lahore iss liye pasand hai wahan ki jagahein. historical places ziada tar. iss tarah bhee. aur log bhee wahan ke bohat achay hotay hain.iss liye bhee

A: parhnay ke sath sath. aur bohat kuch aata hai mujhay. jesay ke extra activities ho gaein. ya phir makeup wagera main kar leti hoon. arts bhee meri achi hai. iss tarah ke kaam

A: nahi yeh maine apni phupo ko kartay huay dekha hai. tou uss se phir mujhay aaya

A: sab se sahi urdu lagti hai. easy bolnay main. urdu ke baad English theek hai. punjabi uss tarah nahi kyunke who mujhay utni flow main nahi bolni aati

A: usko shehr e iqbal bhee kehtay hain. allama iqbal ka ghar hai wahan pe aur wahan pe qilla bhee hai..aur iskay ilawa. aur wahan pe bohat saari industries hain. jo ke bohat ziada production karti hain. jo cheezain bahir ke export hoti hain

A: main wesay phd karna chahti hoon..lekin ab dekhain kya hota hai agay phir

A: apka bhee bohat shukriya

Total words used=235, Urdu words used=222, English words used=13, Punjabi words used= 0

Interviewees	Total words used	Urdu words used	English words used	Punjabi words used
1.Bs Physics student	132	20	21	91
2.Bs Mathematics student	230	88	13	129
3.Bs Mathematics student	341	219	33	89
4.Bs Computer Sciences	96	20	17	59
5. Bs Computer Sciences	61	3	7	51
6. Bs Law	281	16	25	240
7.Bs Environmental Sciences	235	222	13	0

Table 2: Frequency of Urdu and English words used by interviewees in interview

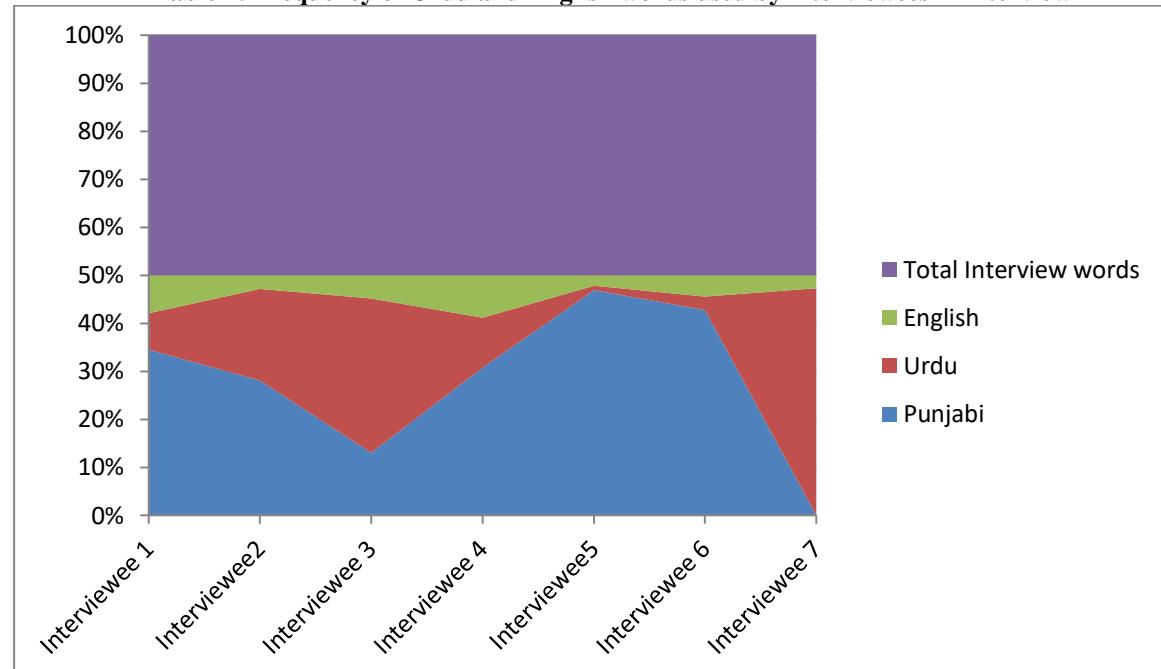


Figure 2: 100% Stacked Area Chart showing Frequency of words in Punjabi, Urdu and English languages by interviewees

5. Discussion & Conclusion

It is a general perception these days among literary circles and Pakistani linguists that Punjabi is on a declining note in the general frame of languages spoken in Pakistan. This is mainly due to certain facts like:

Punjabi is not spoken in most of the urban areas in formal set ups. Rather people prefer to speak in Urdu as it is the national language and lingua franca of Pakistan.

There is not much literature either written in contemporary era or being publicized in Punjabi.

There is no grammatical book written so far from the viewpoint of linguistic survival of Punjabi although it has contemporary songs with popular and famous lyrics around the world.

Youth and children are generally taught to speak in Urdu in domestic circles too long before their school age to make sure they learn Urdu or English well. However, if parents are still speaking Punjabi in front of them, they are naturally learning it passively or actively in some cases.

Youth and children even if speak Punjabi don't know deeper vocabulary in Punjabi.

These reasons above are factual and true, however according to the theoretical and research perspective of language contact which starts bilingualism and eventually may lead towards language shift and ultimately language death as per Fishman's GIDS (Graded Intergenerational Disruption Scale). It is also true according to Fishman GIDS that language endangerment can be reversed if a language is documented with the point of view

of literature, language and linguistics which is previously less documented or not at all documented, it will be saved rather the process of desertion will be reversed.

If we look at the facts given above in the light of the general perception and the small research carried out on the youth of a public sector university, it seems like that now is a good time to focus our attention on documenting Punjabi language with formal contemporary literature, language and linguistics perspective. It will not only save the language from any damage which has befallen it so far, it will also pave the path for its future growth. From Fishman GIDS perspective even if Punjabi language is in endangered somehow, it is still possible to reverse the language shift. To be more accurately clear about the level of endangerment, bigger research would be needed or at least more refined research is needed with tests applied on the results and findings to get more accurate results and findings than those presented via this research.

The research which I carried out has made certain points clear:

The youth of today gives importance to their mother tongue and owns it.

They consider their identity attached with their language deep down.

Even those who can't speak it fluently at least understand it fully in conversations.

They don't think that Punjabi as their mother tongue has created any hurdle for them in learning other languages like Urdu and English.

They think that Punjabi is a friendly language which should be promoted.

They either think or don't think in Punjabi language (as the results of this small research carried out on youth of Punjab shows Urdu is the thinking language of the ninety percent research participants), either they speak or don't speak Punjabi language fluently but think it is not a matter of shame for them to speak in their own language.

There are certain steps which can be taken by the government regarding language planning and policy like:

Making Punjabi language compulsory to study at regional level up to a certain education level.

Learning Punjabi language must include not only passing it in written or reading exams rather in speaking and listening as well.

Promoting public interest in writing Punjabi language in various literary forms by giving cash and honorary awards for it.

Promoting programs and channels in Punjabi language.

Promoting Punjabi culture and heritage representation in national and international exhibitions for students and tourists alike.

Although these steps mentioned above are not the only points which can be helpful in restoring and promoting Punjabi language from a linguist's point of view; however, these initial steps can start a hype which can be then taken on serious and bigger level after conducting a more detailed and bigger research.

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