

“Tension Na Ghino Saien”: Explorations into Sources of English Code-Mixing ...

“Tension Na Ghino Saien”: Explorations into Sources of English Code-Mixing in Saraiki ‘Waseb’

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Abstract

This research was conducted in Uch-sharif. It aimed at studying the everyday sources of code-mixing of English words used by Saraiki speakers in their interactions in the Saraiki language. It also studied the attitude of Saraiki natives towards the frequent use of English words among Saraiki speakers in their interactions in the Saraiki language. For this purpose, a 24-item questionnaire was administered among 65 Saraiki teachers working at government primary and elementary schools in Uch-sharif. The results showed that 66.1% of Saraiki speakers of Uch-sharif had access to multiple sources and these sources cause code-switching in their Saraiki interactions. 53.9% of people prefer using English words rather than Saraiki words in their daily routines. These findings show the influence of English on pure Saraiki of Uch-sharif. This study suggests that this issue needs further investigation for a better understanding of the effects of English code-mixing among Saraiki people in Uch-sharif.

Keywords: Code-mixing, Code-switching, Borrowed English words, Quantitative Survey

Introduction

‘Waseb’ in Saraiki language refers to the area where majority of people speak Saraiki as their first language. The roots of this word may be found in ‘wason’ population and ‘wasan’ to inhabit, dwell and reside. Saraiki waseb contains multifarious dialects of Saraiki. According to a Saraiki dictionary titled ‘Saraiki Lughat’ compiled by Khaitran. (2016), waseb means ‘society’, neighborhood and ‘living together’. On account of spread of education and modernization, the purity of Saraiki language in Saraiki waseb is being affected even in areas which are away from main cities of the region. The current research focuses on this

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phenomenon and explores the sources of code-switching among Saraiki speakers of Uch-Sharif.

Code-mixing is the mixing of two or more languages' varieties in speech. The speakers use code-mixing to serve their communicative purpose and express their mood. Code-mixing occurs when bilingual society mixes words, phrases and clauses together from one language to another in a single sentence. Code-mixing in nonverbal communication can be found in texts such as: newspapers, magazines, novels, articles, scripts, and movie scripts. Besides that, one of the examples of code-mixing in verbal communication is commercial advertisement (Rosmiaty, et.al 2020). Code-switching is used interchangeably for code-mixing.

'Code-switching is a practice in which the speakers of one language change their language abruptly into the second language during communication' (Akhtar, et.al 2020). The use of two languages at the same time is called 'bilingualism'. The phenomenon of bilingualism is termed as code-switching (Akhtar, et.al 2020). Code-switching occurs when a speakers alternate words of two or more languages within a single sentence or across sentences (Zhou, et.al 2020). Code-switching is a communicative strategy that is used by English second language bilingual teachers to teach English as a second language to non-native English speakers (Younas, et.al 2020). People use code-switching based on existing loan words and borrowings from other languages.

Borrowing is defined as "when any part of the structure of a language is changed by the importation of features, whether from some other part of the same language or some other external source, the imported features are said to be borrowed and the process is called borrowing" (Durkin, 2014). The two types of borrowing might be categorized depending upon the sources:

1) Internal borrowing 2) External borrowing

English has become a global language that is why it is considered as a language to be learned by learners in a good number of developing countries. It seems that words are being borrowed out of this language by other languages, making it more complex (McArthur, 2004). At present, it seems very common to use the English borrowed words extensively by the speakers of every language in Pakistan because the English language is a lingua franca in the globalized world. Moreover, the same is the case with the Saraiki language that most of the Saraiki speakers use English words in their everyday interactions. Purists argue that frequent use of English borrowed words is not good for the purity of a language including Saraiki.

They are of the view that when so many words of the English language are borrowed, it causes confusion in the minds of certain groups of borrowing community but at the same time, some people regard it as a good change in any language according to the required social and professional changes. They view that every language should be flexible to be adaptive to new challenges and must recognize today's needs, and the same is the case of Saraiki speakers in Pakistan. Most Saraiki speakers are getting receptive and adoptive to English words, realizing their importance, and frequently using them around them. Despite their learning hindrances and pronunciation problems, they seem to be satisfied with English use.

Saraiki natives of Uch-sharif are approaching the English language by having English borrowings unknowingly. The purity of this language seems to be affected with the English language in Uch-sharif. In other words, "Thaith Saraiki" (pure Saraiki) (Jukes, 1900). From a

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purist's perspective, Pure Saraiki language has now become impure in Uch-sharif and seems to be decaying by the effect of English code-mixing.

The effects of English code-mixing in any language has become a common phenomenon and has been studied and investigated in many settings from many perspectives. The current research was undertaken to explore the changing linguistic trends of Saraiki natives of Uch-sharif due to the enhanced English code-mixing.

Research Questions

The study will answer the following questions:

1. What are the sources of code-mixing for Saraiki natives of Uch-sharif?
2. What is the attitude of the Saraiki people of Uch-sharif towards English code-mixing?
3. How is English code-mixing affecting the use of Saraiki in Uch-sharif?

By answering these questions, this research aims to explore the following objectives.

Objectives of the Study

1. To know about the sources of code-mixing available for Saraiki natives of Uch-sharif.
2. To know about the attitude of the Saraiki people of Uch-sharif towards English code-mixing.
3. To know how English code-mixing is affecting the use of Saraiki in Uch-sharif.

All these objectives fill a significant gap in the fields of code-mixing, code-switching, and borrowings.

Literature Review

Code-mixing

Code-mixing refers to the blending of multiple linguistic elements (morphemes, words, modifiers, phrases, clauses, and sentences) from two different grammatical systems within a sentence. Code-mixing is more explicitly intra-sentential and is governed by grammatical principles. Social psychological aspects may also play a vital role (Kim, 2006).

Code-mixing is the embedding of linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases, and clauses from a cooperative activity in which participants must reconcile what they see, and what they hear to infer what is intended (Sumarsih, et al. 2014). Code-mixing requires inputs or channels to be established among languages like official or social media, or education. These inputs affect the course of code-mixing differently in different contexts.

Effects of input in code-mixing

In bilingual production, code-mixing is a notable illustration of how two languages can be active at the same time (Gullberg & Couto, 2016).

Bilingual children mix their two languages to considerable degrees and children who have a weak first language do so more frequently than other bilingual children. Apart from the premise that code-mixing implies an imbalanced language development, it is also stated that language dominance affects the direction of code-mixing, i.e. from the strong to the weak language. In a monolingual setting, code-mixing is uncommon (Poeste & Arnaus, 2019).

Virginia Yip investigated the inputs of code-mixing to which children are exposed in Hong

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Kong. She found that these inputs play a very significant role in code-mixing among children. Input conditions also influence mixing rates: children in one parent-two language environments mix codes twice than children in one parent-one language situations. Input thus has a significant impact on the rates and directionality of code-mixing in bilingual children (Yip & Matthews, 2016).

Wei Zhang investigated that a mixed variety of Chinese-English is gaining popularity in the domains of social interaction, government administration, and pop culture creativity in China.

In the domain of pop culture creativity, advanced bilinguals have begun to use English as a base language and insert lexical items and idiomatic expressions from Chinese, whereas the mainstream pattern of 'mixing' in the three domains is the insertion of English lexical items or morphemes in Chinese-based sentences (Zhang, 2012). The question arises, "why do languages borrow lexical items from other languages when they have a whole language structure?"

Reasons and motivation for Code-mixing

When bilinguals cannot find the right words or expressions, or when the language they are using does not have a suitable translation, then they mix the two languages. Code-mixing is also caused by their interlocutors, events, messages, attitudes, and emotions.

Code-switching can also be used for many other purposes, including quoting what someone has said (and thus emphasizing one's group identity), specifying the addressee (switching to the usual language of a specific person in a group will show that one is addressing that person), qualifying what has been said, and discussing past events. Bilinguals choose their language based on a variety of criteria such as who they are speaking with (participants: their backgrounds and relationships), what they are speaking about (subject, substance), and when and where they are speaking (Kim, 2006).

The bilinguals use code-switching and code-mixing for two reasons: firstly, the speakers can only communicate in the target language, and secondly, due to the various communication goals. The reasons cannot be separated from the impact of linguistic diversity in a community of people who eventually intermingled to form a mixture that can be understood by the community, in other words, when people who speak language A are met by people who speak language B, result in the mixing of both communities in a single community (Sumarsih, et al. 2014).

There are two types of motivations for code-mixing: attitudinal and linguistic. These two, on either hand, sometimes coincide. Attitudinal code-mixing happens when people want to portray themselves as prestigious. This is because individuals in the subcontinent have become accustomed to use English as an aristocratic mode of communication. Since the British colonial era, this concept has made a strong place in the minds of the people. These days, English is rapidly being used as a second language in Bangladesh. This trend may be seen in Bangladeshi FM's conversation and anchoring. Linguistic motivations for code-mixing may be of three types: **1)** role identification **2)** register identification, and **3)** the need for simplification and interpretation. "Time will decide whether code-mixing is harmful or good rather, it is an unavoidable effect that developing-country languages are experiencing" (Hosain, 2014). Code-mixing is used as communicative strategy in multilingual communities

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by forming an individual system instead of merely a different variety of English language (Tay, 1989). It is inevitable in developing countries due to the obvious influence of developed countries and this results in borrowing.

Borrowing

"Borrowing is a specialized term for the consolidation of a thing from one language into another" (Saba, 2016). The things that are borrowed through long periods could be the least incessant sounds, syntactic components, or words. Through consistent use, those things turn into a piece of the language and the locals usually stay unconscious of the first underlying foundations of that particular word. Native speakers may be surprised to discover the words, they are using, were borrowed from other languages years ago. 'Donga' is an instance in this respect that can make English-speaking South Africans stunned when they realize that this word did not have a place with the English language. Another specialized term 'Loan word' is also used to describe borrowings.

Borrowed and Loan words

Lexical borrowing or borrowing is the procedure by which a selected word from the source language is adapted for use into the target language or vice versa and that adapted word is used to be termed as a 'borrowed word' in one case and a loanword in another. The term 'borrowed word' was first used in 1875 showing that linguists like Whitney, Sapir and other famous personalities focused on borrowed words from other languages to the languages of their interest rather than words given from their native language to other languages. They found no need to invent or discover the other words that were loaned from the languages of their interest. This continued till 1950 when Haugen shifted the interest to the words that were loaned from the language of interest to other languages. So, in 1950 the term 'loan words' was used for the first time (Jafaar, et.al. 2019). The tendency of borrowings is very deep-rooted as languages always showed flexibility to this process.

How do languages borrow words?

Hoffer (2005) investigated the flexibility of languages towards borrowings by looking into significant dialects like English, Spanish, Japanese, and Chinese. Borrowing can be progressively hard for a language that scarcely has any consonants and vowels in its phonological register or has a short syllable structure.

Spanish has many similarities to English in its phonetics and vocabulary. This language possesses a strong resistance against borrowings so, this language ranks fairly low on the scale of receptivity. Japanese has actively borrowed vocabulary by interacting with other languages. Yet, "The National Language Board in Japan" and most of the Japanese intellectuals reject borrowings regarding them as corruption to the Japanese language. The primary foundations of Japan borrowings' are Chinese and English Languages, and Chinese has been characterized as very resistant to borrowings due to a very small percentage of its borrowed vocabulary from other languages even some Chinese scholars use the word 'hostile' to characterize the language attitude towards borrowing (Hoffer, 2005). Despite these limitations, borrowing has always been of significant importance for the lexical enhancement of a language.

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Significance of borrowing words

Shen (2009) investigated how borrowed words are improving language advancement and social contact by examining borrowed words in both English and Chinese jargon. He worked on Longman Dictionary of Contemporary English (electronic release) and discovered 24 borrowed words with Chinese origin and 2 with Mandarin Chinese beginning. All Chinese borrowed words are of significant importance in the areas of social contact and semantic examination in the English language hence borrowing also causes some explicit changes in receptive languages.

Changes which Borrowing cause

English has a certain social importance and distinction among Asian nations, especially, it has a visible semantic effect on numerous dialects of Urdu. Borrowing is not a simple procedure as it seems, because words have implications that regularly change when words are borrowed from one language to the other (Aslam & Chaman, 2020). In Pakistan, borrowing also faces some hindrances because of the first language impact and other reasons.

The Problems which borrowing process experience

Pakistani English students particularly Saraiki students of English language confront phonological difficulties in the utterance of English vowels due to the impact of the first language, irregularities of English vowels and the teachers' carelessness.

The impact of first language, written language issues, and inappropriate preparation of instructors are the reasons that cause problems for students in learning English words (Awan, A. G., et al, 2016).

Extensive use of the English language in the worldwide market has added an efficient change to the English education learning in Pakistan which made it a complex approach to accomplish, particularly, for accomplishing quality and sources in English language teaching (Shamim, 2011).

The impact of English on different dialects

Mahmood (2011) investigated the area of English growth as a significant language in Pakistan, particularly, its impact on Punjabi language in various circles of life (law, organization, media, advanced education, and so forth). The borrowed or loanwords have striking phonological representation and are adjusted by the phonological and phonotactic imperatives of responsive language. The main point of his study was to discover the regular examples/methodologies adopted by Punjabi speakers for the use of English borrowed words in Pakistan (Mahmood & Mahmood, 2011).

The tendency of borrowing and blending of English words is not limited to verbal communication only rather it is obvious in the written discourse also. The trend of borrowing words from the English language is not new but recently, globalization has increased this phenomenon throughout different dialects (Rasul, 2013).

Different causes behind borrowing of English words in case of different dialects. In most of cases, they are the results of thought processes, political frameworks, job opportunities, and significant relations of other languages to the English language (Kowner & Rosenhouse, 2008).

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Sarfaraz Ahmad (2019) conducted a research to identify the nature of English words included in Saraiki newspaper “Jhoke” with respect to their grammatical categories and readers’ responses. He concluded that more than 80% of English words of “Jhoke” consist of nouns and only 20% are occupied by other parts of speech like pronouns, verbs, adjectives, and adverbs. 80% of newspaper readers believe that if Saraiki words were available then only Saraiki words should have been used in Saraiki newspaper by the writers but due to unavailability of Saraiki words, they could use English borrowed words to illustrate meanings (Ahmad et al. 2019). The abundance of English borrowings in the Saraiki language may also be because of the factor that Saraiki speakers seem to be good at learning English Language, especially pronunciation, concerning the occurrence of diphthongs in words. Saraiki Language strengthens the pronunciation as its sound system is very rich (Jumani, et al. 2011).

English borrowings in different dialects

An article was presented to describe the role of the English language as a compatible language along with French and other dialects (e.g., Spanish, Portuguese, Hindi, Japanese, Thai, and Arabic) by Martin, (1998). The drawn examination recommended that the English language is a rich source of phonetic information.

The reasons and methods for picking English as a couple of languages in code-blending for promoting are by and large unique and subsequently required extra demand. Moreover, it could be contended that French individuals found English more adjacent to their local language which is obvious while looking at the code-mixing in French commercials (Martin, 1998). The same is the case of the Saraiki language as they are using a lot of English words in their daily lives.

The following are a few examples of English code-mixing in Saraiki which are being used among Saraiki speakers of Uch-sharif.

	Saraiki sentences with English code-mixing	English Translation of Saraiki sentences
1.	Oye <u>good</u> thi ge yar.	Hey! great job done .
2.	Aj kl ta koi <u>time</u> hi khrab chlda pe.	I am experiencing bad time these days.
3.	<u>Road</u> te <u>accident</u> thia piya h, ondi <u>TV</u> te <u>headline</u> chldi pai ey.	An accident has occurred on the road and its headlines is running on TV.
4.	Waddi koi shandar <u>decoration</u> thai pai hai.	The decoration was just done amazingly.
5.	Mn <u>clerk</u> de <u>office</u> gya ham <u>file</u> jma krwari hai.	I went to the clerk office and submitted the file.
6.	O yar teri ta <u>self-respect</u> hi koi keni.	O dear! You are deprived of a self-respect.

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7.	<u>Shoes</u> ta waddy chngy hen tery.	Your shoes are very good.
8.	Aj <u>English</u> da <u>teacher</u> keni aya <u>school</u> .	English teacher has not come to school, today.
9.	Tu kpry <u>press</u> kr gidhi?	Have you pressed clothes?
10.	Mn <u>loan</u> chaty mi <u>bank</u> vichu hek lkh rupy da.	I took a loan of one Lakh rupees from the bank.
11.	Aj kujh <u>special</u> pkendy se.	Let's cook something special today.
12.	<u>Thank you</u> saien aj dill khush kr diti.	Thank you dear! Today, you made my day.
13.	Saraiki <u>culture</u> bahu chnga h.	Saraiki culture is very rich/good.
14.	Uch wech saraikiyen di <u>majority</u> h.	In Uch, there is a majority of Saraiki people.
15.	O <u>Washing machine</u> lati khri h.	She is doing laundry.
16.	<u>Tension</u> na ghidi kr choti choti gal te.	Don't get tension about trivial things .
17.	<u>Paper clear</u> thi ge mera.	I have passed my paper.
18.	Unda <u>admission</u> thi ge waddi <u>university</u> wech.	She got admission in a prestigious university.
19.	Mar'rna vi h ta <u>style</u> nal mro.	Do it with style, even if you to taste death.
20.	<u>Ground</u> ech <u>cricket</u> da <u>match</u> thinda pe, te khilarye di <u>list</u> vech mera naa vi h.	A cricket match is being played in the playground and my name has been included in the players' list.
21.	Gaddi <u>start</u> nhi thindi pai.	The car is not getting the ignition.
22.	<u>Tension</u> na ghino Saien. Asa <u>discuss</u> kity se koi vdda msla keni.	Don't get tensed dear. We have discussed and it is not a big issue.
23.	Aj mery <u>batch fellowyn</u> de nal <u>party</u> h <u>university</u> de vech.	Today, I have a party with my university batch fellows.
24.	Hek <u>help</u> chahiye di h sain.	I need your help sir.
25.	Ay puri haqumat hi <u>corrupt</u> h.	The whole government is corrupt.

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26.	Agly <u>election</u> vech mn <u>vote</u> kena desa.	I will not cast my vote in next elections.
27.	Ey <u>driver</u> bahu chngi <u>driving</u> krendy.	This driver is perfect in driving.
28.	Hun bs apna <u>business expand</u> krny.	Now, we plan to expand our business.
29.	<u>Support</u> vs te <u>pillar attach</u> kita hasy, <u>wiring</u> hali baki h.	We attached pillar to get support, and wiring is to be done.
30.	O zyada <u>Senti</u> thi vn di koi zarurat keni.	There is no need get over-emotional.
31.	Sara mamla <u>Clear</u> Thi Ge.	Everything is crystal clear now.

Table 1. Examples of English code-mixing in Saraiki language in Uch-sharif
 To further explore this process of code-mixing, a research was conducted in the setting of Uch-sharif, one of the regions of pure Saraiki speakers.

Research Setting

Uch-sharif, seventy-five kilometers west of Bahawalpur City, is a town known since ancient times. It is believed that it came into existence in 500 BC. Some historians believe that Uch-sharif was there even before the arrival of “Bikramajit” once Jains and Buddhists dominated over the sub-continent. At the time of the invasion of Alexander the Great, Uch was underneath Hindu domination (Khalid, & Gilani, 2010).



Image 1. Famous Tomb of BiBi Jwindi granddaughter of the great Uch Sufi Makhdum Jahaniyan Jahan Gasht Retrieved Dec, 22.2021 from

<https://www.trangotour.com/2016/09/tomb-of-bibi-jawindi-in-uch-sharif.html>

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Uch-sharif is well-known for its iconic representation of Sufi-shrines like Hazrat Mahboob Subhani (R.A), Jalaluddin Surkh-Posh Bukhari, Makhdum Jahaniyan Jahan Gasht who laid foundations of Uch-Sharif's spiritual ethics, and their daughters and wives like Bibi Jawindi, and Bibi Ayesha (Asif, 2016).

The dome shaped shrine of Bibi Jawindi was built in 1499 with blue and white tiles and might be considered as one of the most stunning of all shrines in Uch-sharif. The shrine of Jalaluddin Surkh Bukhari is unusual as it has striking wooden artwork at its roof painted in red and blue.

Uch-sharif had one of the biggest universities within the world where scholars from all over the world used to come for studies. That was the center of learning for the scholars from all over the world. As a continuation of this tradition, a spiritual University (Jamia Abbasia) was established at Bahawalpur in 1925, later on named 'The Islamia University (Bhatti, 2009). Today this is a small city and is split into 3 different quarters known as; Uch Bukhari, Uch Jilani/ Gillani, and Uch Mughlan (Khalid, & Gilani, 2010).

Research Methodology

It was a quantitative study based on a survey. A 24-item questionnaire was designed to collect data. The simple random sampling technique was applied to Saraiki teachers of primary and elementary government schools in Uch-sharif to connect with literate Saraiki folks of Uch-sharif to collect data. This study used primary data, collected through a close structured questionnaire. The empirical technique was applied to observe the attitude of Saraiki natives of Uch-sharif towards English.

Population and Sampling

65 educated Saraiki teachers of Uch-sharif including men and women participated in this research. The selection of volunteers was based on probability sampling, (a simple random method) so that every volunteer could have an equal opportunity to record their opinions freely. The questionnaire was administered among 65 primary and elementary school teachers.

The teachers from the following primary and elementary schools participated in this research.

- 1) Government Girls Elementary School CHAK 150NP
- 2) Government Primary School Sonay Wali
- 3) Government Girls Primary School Uch Gillani 1
- 4) Government Model Primary School Kot Hameedullah
- 5) Government Girls Primary School Basti Arain
- 6) Government Girls Primary School Budhuwali
- 7) Government Girls Primary School Israi pur
- 8) Government Model Primary School Majeed abad
- 9) Government Model Primary School Baghwali

Questionnaire

An online questionnaire of 24 statements was designed as data collecting tool and was

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segregated into 3 sections representing 3 research questions separately. The first section contained 7 questions to trace the sources of their exposure to the English language. The second section contained 8 questions to get their opinions about the English language and the last section had 9 questions to inquire about their judgments about the effects of English on Saraiki language in Uch-sharif. The questionnaire was based on closed questions.

Distribution of Questionnaire

The questionnaire was compiled on an online google form and responses were collected directly on google forms for analysis.

Collection of data

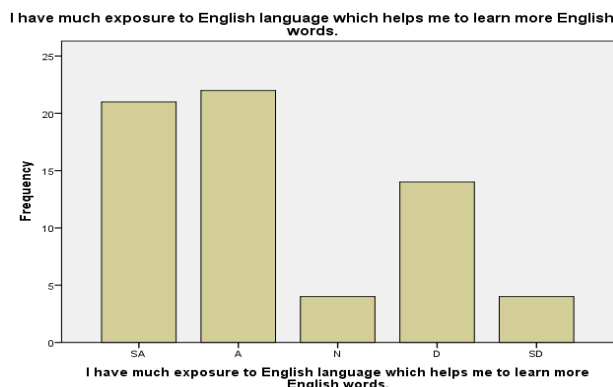
The collection of data took several days as the respondents took their time to answer. The answers were preserved in a google account to be processed further.

Statistical Analysis

The data was analyzed using MS Excel.

Data Analysis and Findings

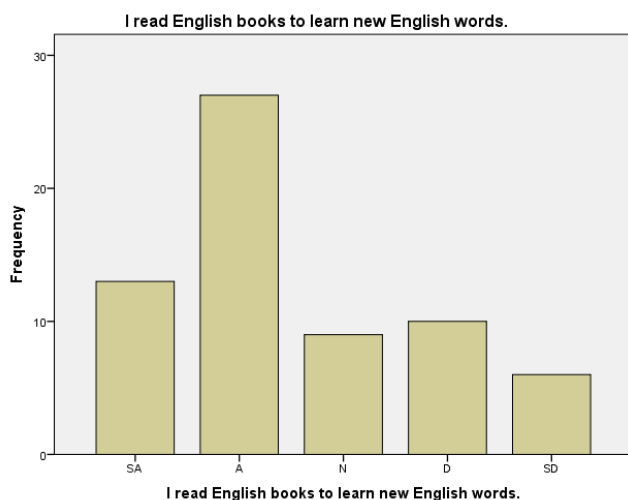
Figure no 1: I have much exposure to the English language which helps me to learn more English words.



General discussion: Figure no 1 shows that 32.3% of the participants completely agreed, 33.8% responded positively, 6.2% of the respondents were uninterested, 21.5% went against, and 6.2% of the participants expressed their strong disagreement with the statement.

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Figure no 2: I read English books to learn new English words.



General discussion: Figure no 2 shows that 20.0% of the participants completely agreed, 41.5% responded positively, 13.8% of the respondents were uninterested, 15.4% went against, and 9.2% of the participants expressed their strong disagreement with the statement.

Figure no 3: You learn new English words through social media



General discussion: Figure no 3 shows that 30.8% of the participants completely agreed, 23.1% responded positively, 16.9% of the respondents were uninterested, 16.9% went against, and 12.3% of the participants expressed their strong disagreement with the statement.

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Figure no 4: The response of Saraiki people when you use English words while talking in Saraiki in front of them is negative.



General discussion: Figure no 4 shows that 23.1% of the participants completely agreed, 33.8% responded positively, 15.4% of the respondents were impassive, 13.8% went against, and 13.8% of the participants expressed their strong disagreement with the statement.

Figure no 5: The response of Saraiki people when you use English words while talking in Saraiki in front of them is negative.

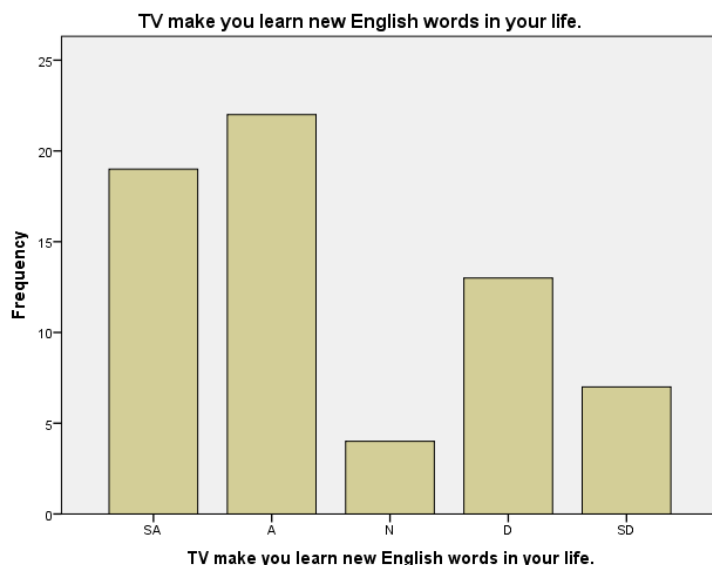


General discussion: Figure no 5 shows that 29.2% of the participants completely agreed,

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36.9% responded positively, 10.8% of the respondents were impassive, 13.8% went against, and 9.2% of the participants expressed their strong disagreement with the statement.

Figure no 6: TV makes you learn new English words in your life.



General discussion: Figure no 6 shows that 29.2% of the participants completely agreed, 33.8% responded positively, 6.2% of the respondents were uninterested, 20.0% went against, and 10.8% of the participants expressed their strong disagreement with the statement.

Figure no 7: I use dictionary to learn new English words.

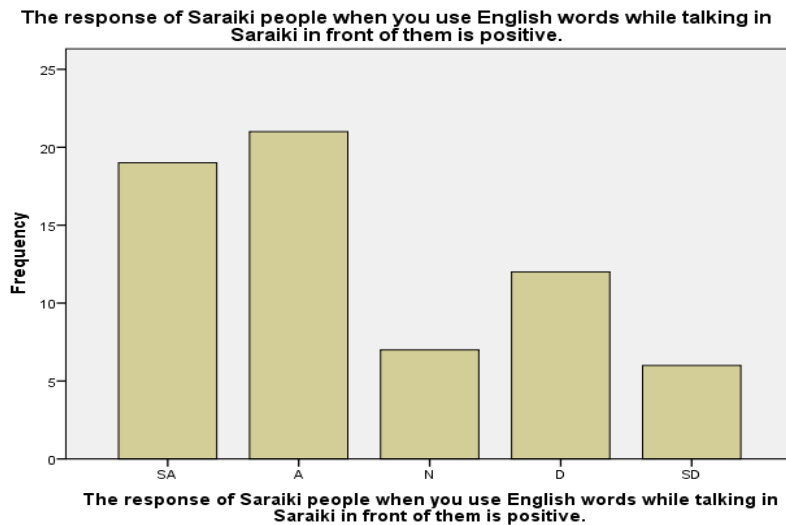


General discussion: Figure no 7 shows that 15.4% of the participants completely agreed,

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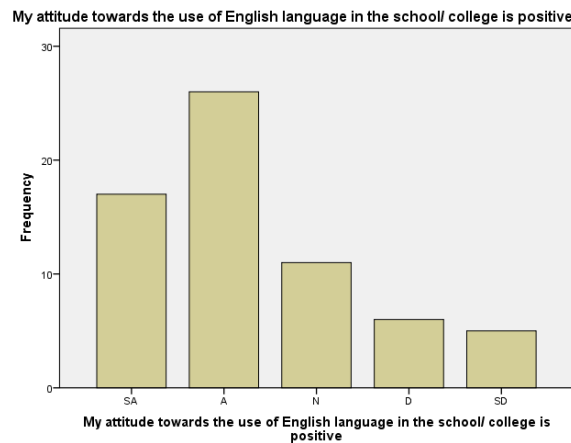
44.6% responded positively, 6.2% of the respondents were uninterested, 23.1% went against the statement, and 10.8% of the participants expressed their strong disagreement with the statement.

Figure no 8: The response of Saraiki people when you use English words while talking is positive



General discussion: Figure no 8 shows that 23.1% of the participants completely agreed, 33.8% responded positively, 15.4% of the respondents were impassive, 13.8% went against the statement, and 13.8% of the participants had stated their strong disagreement with the statement.

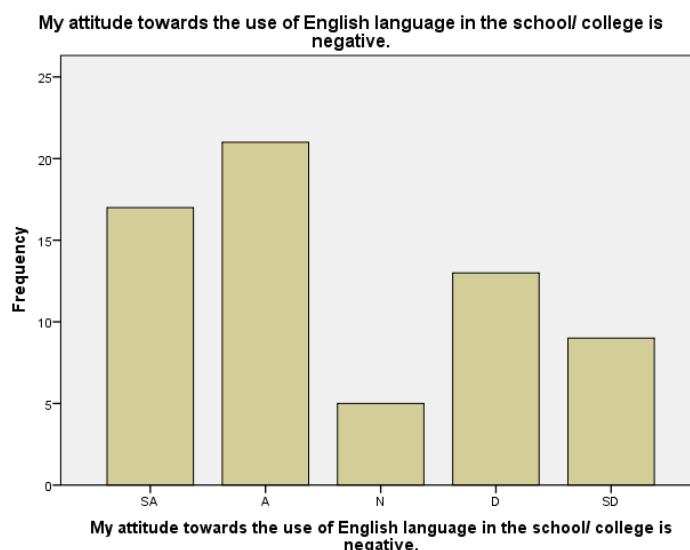
Figure no 9: My attitude towards the use of English language in the school/ college is positive



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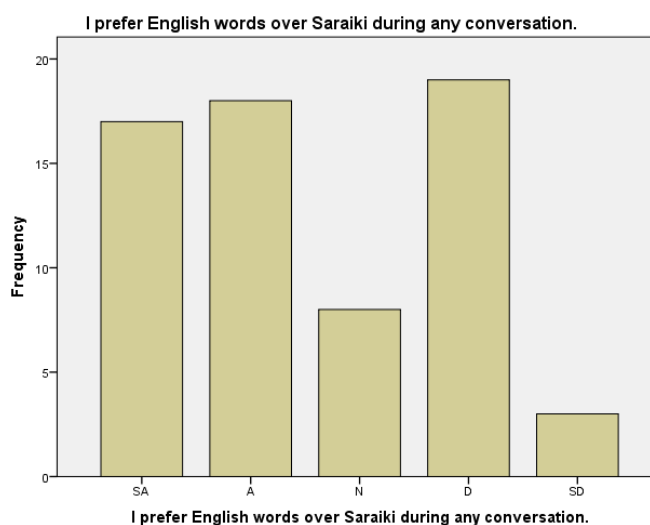
General discussion: Figure no 9 shows that 26.2% of the participants completely agreed, 40.0% responded positively, 16.9% of the respondents were impassive, 9.2% went against, and 7.7% of the contributors uttered their strong dissimilarity with the declaration.

Figure no 10: My attitude towards the use of English language in the school/ college is negative.



General discussion: Figure no 10 shows that 26.2% of the participants completely agreed, 32.3% responded positively, 7.7% of the respondents were impassive, 20.0% went against, and 13.8% of the contributors uttered their strong dissimilarity with the declaration.

Figure no 11: I prefer English words over Saraiki during any conversation.



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General discussion: Figure no 11 shows that 26.2% of the participants completely agreed, 27.7% responded positively, 12.3% of the respondents were impassive, 29.2% went against the statement, and 4.6% of the contributors uttered their strong dissimilarity with the declaration.

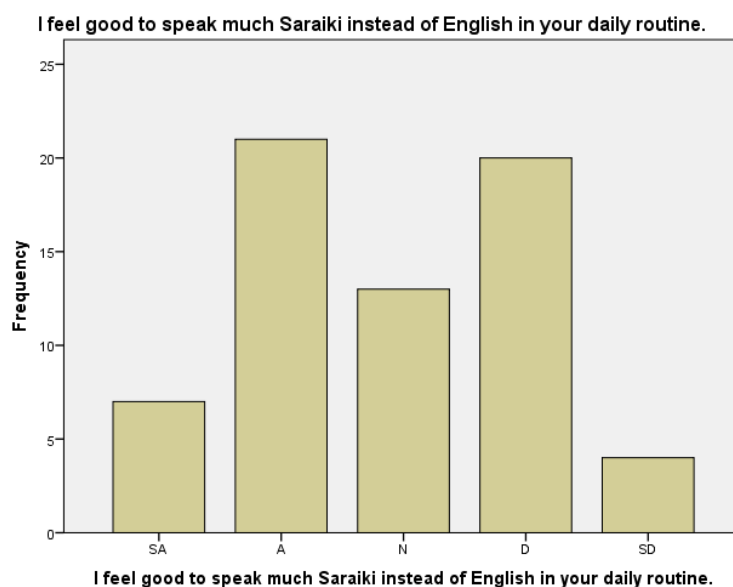
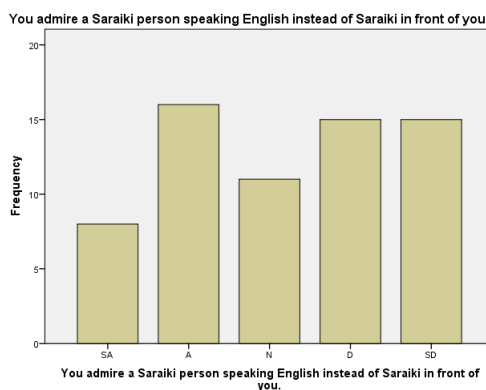


Figure no 12: I feel good to speak much Saraiki instead of English in your daily routine.

General discussion: Figure no 12 shows that 310.8% of the participants completely agreed, 32.3% responded positively, 20.0% of the respondents were impassive, 30.8% went against the statement, and 6.2% strongly disagreed with the statement.

Figure no 13: You admire a Saraiki person speaking English instead of Saraiki in front of you.



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General discussion: Figure no 13 shows that 12.3% of the participants completely agreed, 24.6% responded positively, 16.9% of the respondents were impassive, 23.1% went against the statement, and 23.1% strongly disagreed with the statement.

Figure no 14: You feel embracement if you cannot speak English words.



General discussion: Figure no 14 shows that 18.5% of the participants completely agreed, 35.4% responded positively, 12.3% of the respondents were impassive, 27.7% went against the statement, and 6.2% strongly disagreed with the statement.

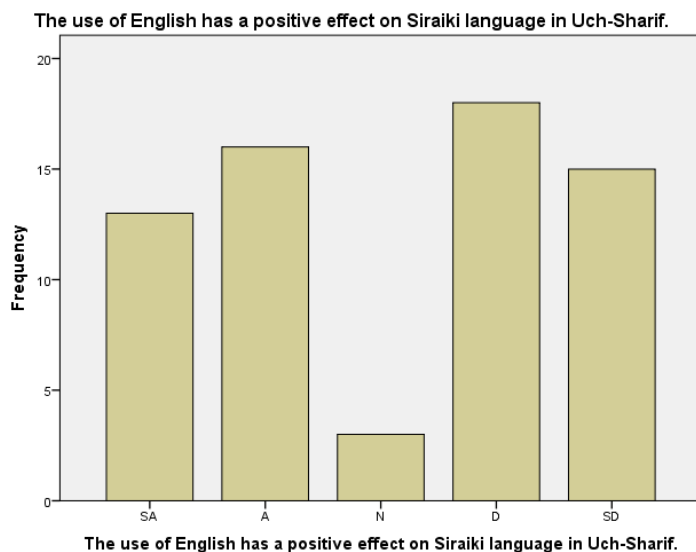
Figure no 15: You like to learn and speak new English words in your daily routine life



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General discussion: Figure no 15 shows that 13.6% of the participants completely agreed, 23.1% responded positively, 10.8% of the respondents were impassive, 36.9% went against the statement, and 15.4% of the contributors uttered their strong dissimilarity with the declaration.

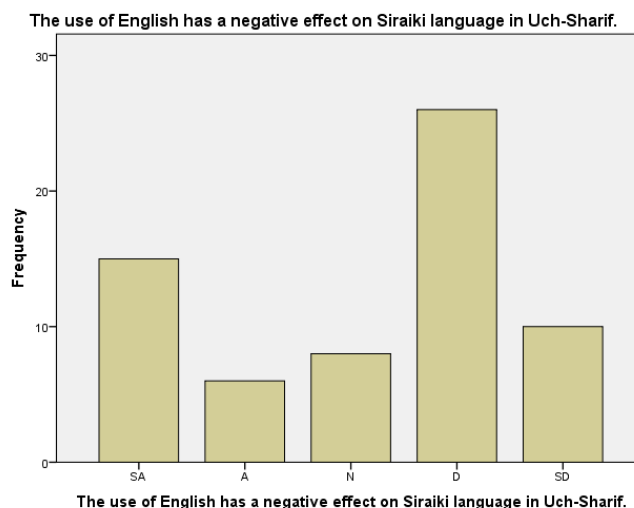
Figure no 16: The use of English has a positive effect on Saraiki language in Uch-sharif.



General discussion: Figure no 16 shows that 20.0% of the participants completely agreed, 24.6% responded positively, 4.6% of the respondents were impassive, 27.7% went against the statement, and 23.1% of the contributors uttered their strong dissimilarity with the declaration.

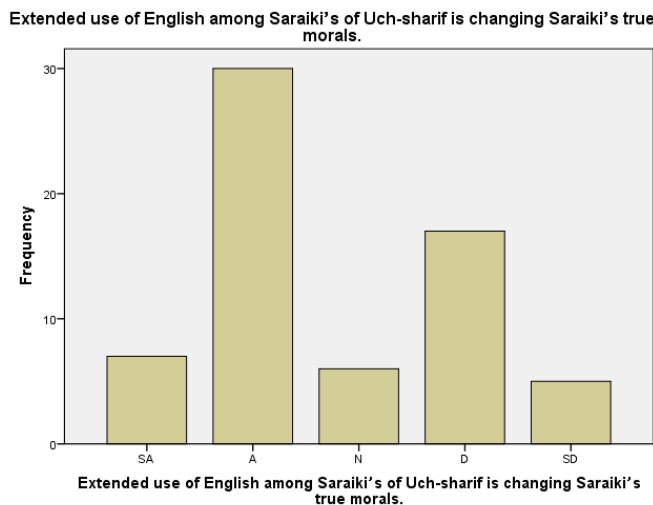
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Figure no 17: The use of English has a negative on Saraiki language in Uch-sharif.



General discussion: Figure no 17 shows that 23.1% of the participants completely agreed, 9.2% responded positively, 12.3% of the respondents were impassive, 40.0% went against the statement, and 15.4% of the contributors uttered their strong dissimilarity with the declaration.

Figure no 18: Extended use of English among Saraiki's of Uch-sharif is changing Saraiki's true morals.



General discussion: Figure no 18 shows that 10.8% of the participants completely agreed, 46.2% responded positively, 9.2% of the respondents were impassive, 26.2% went against the statement, and 7.7% of the contributors uttered their strong dissimilarity with the

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declaration.

Figure no 19: You want that English use must spread among Saraiki natives of Uch-sharif.



General discussion: Figure no 19 shows that 12.3% of the participants completely agreed, 20.0% responded positively, 26.2% of the respondents were impassive, 40.0% went against the statement, and 1.5% of the contributors uttered their strong dissimilarity with the declaration.

Figure no 20: You think that English words are quickly replacing Saraiki words in daily routine.

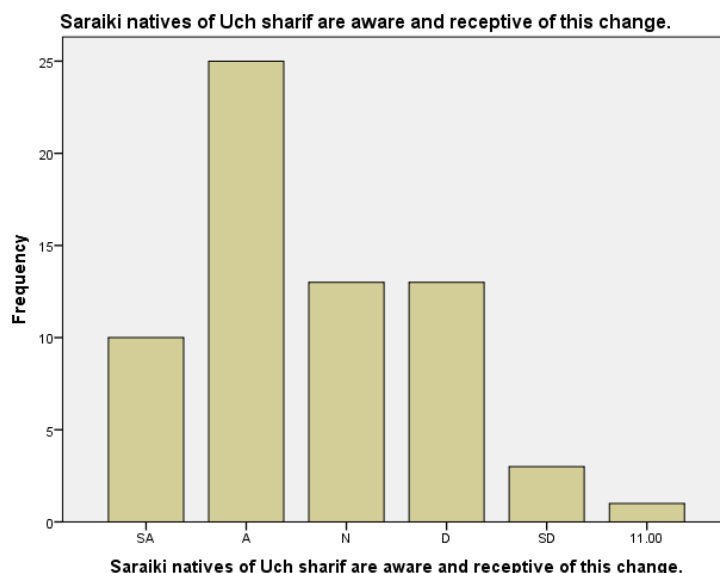


General discussion: Figure no 20 shows that 7.7% of the participants completely agreed, 35.4% responded positively, 20.0% of the respondents were impassive, 26.2% went against

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the statement, and 10.8% strongly disagreed with the statement.

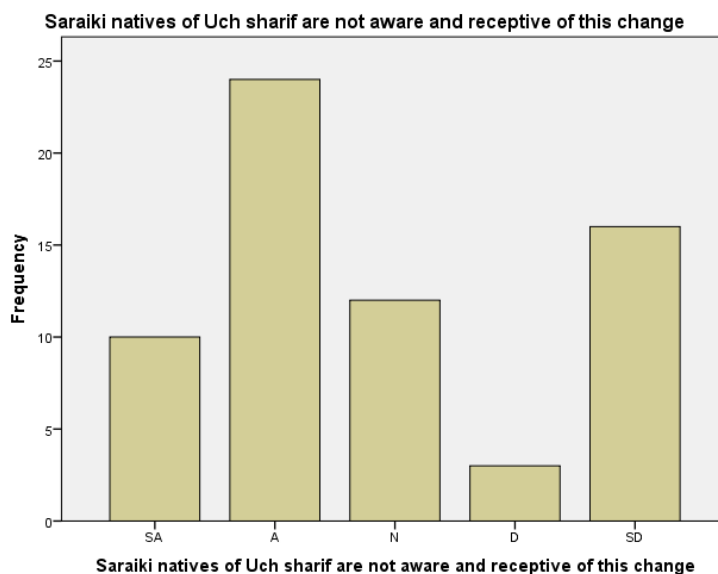
Figure no 21: Saraiki natives of Uch-sharif are aware and receptive of this change.



General discussion: Figure no 21 shows that 15.4% of the participants completely agreed, 38.5% responded positively, 20.0% of the respondents were impassive, 4.6% went against the statement, and 1.5% of the contributors uttered their strong dissimilarity with the declaration.

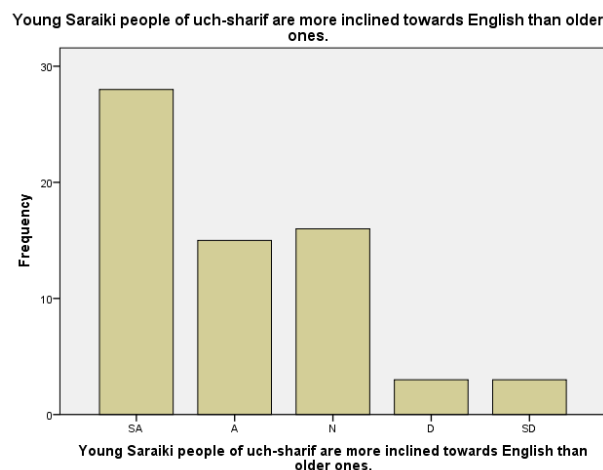
Figure no 22: Saraiki natives of Uch-sharif are not aware and receptive of this change

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General discussion: Figure no 22 shows that 15.4% of the participants completely agreed, 36.9% responded positively, 18.5% of the respondents were impassive, 4.6% went against the statement, and 24.6% of the contributors uttered their strong dissimilarity with the declaration.

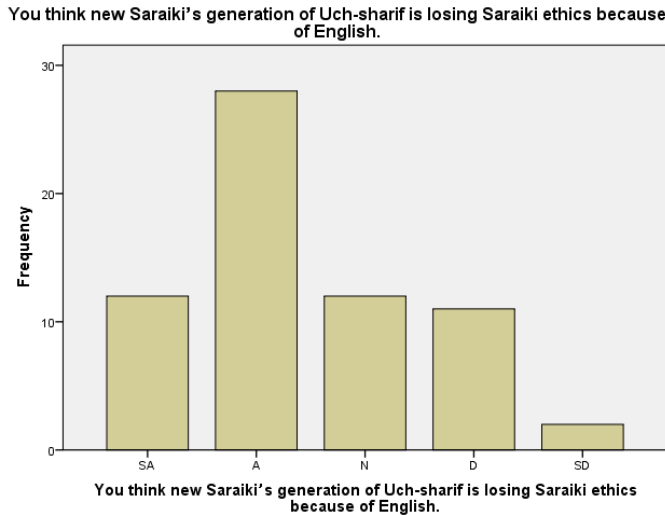
Figure no 23: Young Saraiki people of Uch-sharif are more inclined towards English than older ones.



General discussion: Figure no 23 shows that 43.1% of the participants completely agreed, 23.1% responded positively, 24.6% of the respondents were impassive, 4.6% went against the statement, and 4.6% strongly disagreed with the statement.

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Figure no 24: You think the new Saraiki generation of Uch-sharif is losing Saraiki ethics because of English.



General discussion: Figure no 24 shows that 18.5% of the participants completely agreed, 43.1% responded positively, 18.5% of the respondents were impassive, 16.9% went against the statement, and 3.1% of the contributors uttered their strong dissimilarity with the declaration.

Findings and Discussion

This research was conducted to explore the use of English code-mixing among the Saraiki natives in the territory of Uch-sharif. Educated Saraiki people of Uch-sharif were the target population of this research. The collected data was based on a brief survey through an online questionnaire. The questionnaire was divided into 3 sections representing three questions separately. The responses of the 65 participants were secured and analyzed. Answers are given below according to questions respectively:

1) Reading books, the use of social media, educational institutions or teacher's guidance, TV, and the use of dictionaries were taken as resource options in the questionnaire to inquire about the mediums of their exposure to the English language. Out of the 65 participants, 61.5% agreed that they read books to learn new English words, 53.9% linked their English code-mixing to social media, 66.1% held the opinion that it is because of their educational institutions' and teachers' guidance that they are inclined towards English learning, 63.0% admitted that TV helps them to learn new English words and 60.0% admitted that they use dictionaries to learn new English words. Hence, all these media are supporting English learning and English code-mixing but educational institutions or teachers' guidance seem to be the most frequently adopted channel of these.

2) Almost 66.2% of participants admitted that they had a positive and healthy attitude

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towards the English language and 53.2% of the participants admitted that they preferred English words over Saraiki words while speaking. This showed their receptive behavior towards the English language. 36.9% of participants admired people speaking English in front of them while 53.9% of the participants confessed that they felt embarrassed due to their lack of proficiency in English and 12.3% showed no interest in this regard. All these measurements showed that most of the participants were optimistic and receptive towards the English language.

3) 44.6% of the participants assumed that the exposure of the English language to the Saraiki natives of Uch-sharif had a positive effect while 50.8% of the participants showed disagreement with this statement and 4.6% remained neutral. 57.0% of the participants agreed that the extended use of English words among the Saraiki speakers of Uch-sharif is changing the true morals of Saraiki language. 41.5% disagreed to this statement that English should have a strong place in Uch-sharif while 32.2% appreciated this spread. 61.6% of participants thought that because of the English, the new generation of Saraiki people in Uch-sharif was losing Saraiki values. Based on these findings and discussion, this paper concludes with these words:

Conclusion

The aim of this research was to find out the sources of English code-mixing among Saraiki speakers of Uch-sharif. After collecting data through a questionnaire and analyzing the same, the researchers found out that the sources of code-mixing were educational institutions, TV, social media, English books, and English dictionaries.

66.1% of the participants agreed that they learnt English words from their educational institutions, 53.9% of the participants linked their English code-mixing to social media, 61.5% associated their English code-mixing to English books, 63% learnt new English words from TV and 60% of the participants linked their English code-mixing to English dictionaries. Saraiki speakers of Uch-sharif seemed to have receptive attitudes towards English words usage as 53.9% of the participants agreed to prefer to use English words over Saraiki in their daily routine and 36.9% liked to learn and use English words.

44.6% of the participants agreed that English had a positive effect on their Saraiki language while 50.8% disagreed in this respect. These findings show that educational institutions, books and technology have given access English to the natives of Saraiki of Uch-sharif. These are the sources which are affecting the purity if Saraiki language in this region. This attempt to identify sources of code-switching should help linguists understand the issue of purity of Saraiki being affected by modernization and spread of education.

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