



## EXPLORING FUNCTIONS OF CODE-MIXING IN BEAUTICIAN-CLIENT CONVERSATIONS: A COMPARATIVE STUDY OF PAKISTANI RURAL AND URBAN BEAUTY PARLORS

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### Abstract

*The study explores the functions of Code-mixing in beautician-client conversations in Pakistani settings. Like in other bilingual and multilingual communities, code-mixing has attained a secure position verbally as a medium of communication among Pakistani bilingual speakers too. Code-mixing can occur in both formal and informal circumstances. Many researches have shown that the practice of alternating or mixing languages is not only common but serves important communication strategies also (Heller, 1992; Myers-Scotton, 1992). This quantitative cum qualitative research examines the patterns and functions of code-mixing in the conversations that were recorded after visiting certain urban and rural areas of Sargodha district of Pakistan. This research included how code-mixing is involved during speakers' communicative intents during English - Urdu bilingual conversations of Beauticians and their Clients in Pakistan. The purposive sampling technique has opted for data collection and the sample size, for this study, was ten beauty parlors from rural areas and ten from urban areas of Sargodha district of Pakistan. After data collection, it was analyzed by using the models of Kachru (1992) and Gumperz (1982); two models have opted for this research attaining better results. The findings show that the functions of code-mixing in the conversations of beauticians and their clients were portraying a positive image, personality development, social image, and usage of such vocabulary that attract more customers. It was found that Inter-sentential mixing was used more frequently as compared to intra-sentential means the code-mixing at the word level was more common than at the phrase level in the conversations. During analysis the difference between Rural and Urban was also noticed, it was observed that urban speakers are keener to switch from Urdu to English.*

### Introduction

It won't be false to say that we communicate daily and language is the most important part of that communication. It is the language through which we can express ourselves, our thoughts, our ideas, and our perspectives on certain things. Although there are many languages, we use a particular language to express what we want to say. We can express that through two different ways, one is verbally and the other is non-verbally, silent language or body language. Every language has its own particularities and we use certain language at a certain time; and all these forms of language are important according to the context of conversations.

Code-mixing is a widely used term globally and is practiced in Applied Linguistics and various sub-disciplines of it, like Sociolinguistics, Psycholinguistics, Semantics, and Pragmatics. Many linguists define the term code-switching and code-mixing from their perspectives, Heller (1988), defines code-mixing as "the use of more than one language in the course of a single communicative episode." Code-mixing is a phenomenon and linguistic feature that is being used in multilingual or bilingual countries.

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In a multilingual country like Pakistan, code-mixing has become more than a custom. In all the four provinces of Pakistan, different languages are spoken like Punjabi, Sindhi, Pashto, and Balochi. When the interaction among the people of other provinces is occurred, the different conversational partners most of the time use national language but sometimes chunks from their provisional languages, in this way, they switch from one language to the other. It is commonly observed that people tend to speak the same language in their province, but while interacting they prefer using the National language. Hence the language is being shifted to the other consciously or unconsciously.

### **Problem Statement**

The practice of code-mixing is such a process that cannot be separated from any society. It enhances the life of a language. This phenomenon helps us to understand how a language and culture dominate over each other. Therefore, the identification of the problem gives an ample opportunity to those people to look at their values and norms for switching and mixing codes in their conversations, and that needs to be practiced accordingly. Many researches have been done in this field but it was observed that there was a dire need to be worked on the conversations of Beauticians and their Clients at beauty parlors in Pakistan. No other research has been conducted on this perspective till now in Pakistan. The subject problem helped us identify the patterns, functions, and impact of English code-mixing in Urdu in the conversations of the beauticians and their clients in Pakistan.

### **Research Objectives**

To explore code-mixing functions in the conversations of Beauticians and Clients at Pakistani Beauty Parlors

To examine the code-mixing patterns used in the conversations of Beauticians and Clients at Pakistani Beauty Parlors

To examine the difference between conversations of Beauticians and clients in Rural and Urban areas of Pakistan

### **Research Questions**

What are the functions of code-mixing functions in the conversations of Beauticians and Clients at Pakistani beauty parlors?

What are the code-mixing patterns that are used in the conversations of Beauticians and Clients at Pakistani Beauty parlors?

What is the difference between conversations between Rural and Urban Beauticians at Pakistani Beauty Parlors?

### **Literature Review**

Code-Mixing is the communication of two languages with diverse features and components. Nababan, N. P. (2019) stated that Code-mixing is the practice of continuously adding components from two or more languages into each other. It's also backed up by those who speak the language. When a speaker speaks in two languages at the same time, this is known as code-mixing. Code-mixing is a language phenomenon caused by bilingual or multilingual speakers in

society. This statement is supported by Aziz et.al (2019) who has concluded that Bilingualism results in code-mixing in contact language situations.

Code-mixing is classified into six forms based on its form: (1) insertion of elements in the form of words, (2) insertion of elements in the form of phrases, (3) insertion of elements in the form of baster, (4) insertion of elements in the form of repletion of words, (5) insertion of elements in the form of idioms, and (6) insertion of elements in the form of clauses (Firima, L. 2018).. Furthermore, Hoffman divides code-mixing into three types: intrasentential code-mixing, intralexical code-mixing, and pronunciation alterations (Nurlaela, N., & Mangendre, Y., 2021).

The idiosyncrasy of code-mixing and code-switching is general in multilingual social orders. This eccentricity should be visible in a variety of settings, including customary conversations, papers, TV, magazines, radio, and the web. Various inspectors have attempted to decipher code-mixing and code-switching. Amuda (1989), Hymes (1962), Wardhaugh (1992), Belly (1976), and Atoye (1994) are among them. Simply code-switching is depicted by Hymes as "a typical term for specific utilization of something like two vernaculars, varieties of a tongue, or even talk styles," while Bokamba (1989) has additionally given how he may decipher these insights. As demonstrated by Spolsky (1998), "people definitely should cultivate a couple of information and cutoff in a minor language as such wrap up bilingual."

A man with some utilitarian limit in a minor language is the most un-testing meaning of a bilingual. This can go from a serious requirement of something like one space to amazingly great sales in the two languages. According to Wardhaugh (1992), conversational code-mixing unites the contemplate mixing of two languages without an associated subject change. Hudson (1980) says code-mixing happens when a pleasant bilingual talking with another pleasant bilingual change vernacular without any change of the situation. To get the right effect, the speakers alter the two vernaculars against each other remarkable as a kind of phonetic blended drink, he adds. According to Rasul (2013), Urdu has been doled out as a public language since the country's introduction, be that as it may, certain parts the ordinary establishment, risky issues of master language, and, gloriousness factor secured to English, industrialization and globalization-have added to the demeanor of English with the rising of every first light.

The terms code-mixing, code-switching, and lexical are being constantly used on the other hand. Code as a verbal part can be essentially pretty much as fundamental as a morpheme or as astounding and expansive as the entire language framework (Ayeomoni, 2006). In code-mixing, phonetic parts from something like somewhere around two tongues are united in different ways in a similar explanation (Wijaya, C., 2019). Code-mixing is the association by which phonetic units like morphemes, articulations, words, or sentences are exchanged beginning with one language and then onto the following (Kachru, 1983). The term code-mixing suggests the mixing of somewhere near two tongues in about a sentence, while code-changing implies the mixing of something like two lingos' codes at the level of condition linguistically (Wolff, H. E., 2000). Code-Switching: Abudarham's (1987) "Code-switching is the substitute usage of each language inside a comparable articulation or conversation," and it can begin exactly when the DL (Dual Language) child can perceive two tongues and their structures. Romaine (1995) portrays code-switching as the juxtaposition inside a comparable talk exchange of passages, of talk having a spot with two unmistakable phonetic structures or subsystems," as described by Gumperz (1982).

Jalal, R. (2010) analyzes Urdu-English code-switching at the expression and clause levels in Pakistani English. The models come from Pakistani English papers and magazines. We showed up on schedule, however, nobody was there to welcome us. Regardless of whether he has a demonstrated record of the most egregious kinds of violations against him, a good *Sardar or wadera* (Beautician or boss) can walk free. First light (March 27, 2007). He is known as *sher ka bacha* (fearless, intense) and *mard ka bacha* (modest, valiant) (decent). Day break (January 8, 2006) p.61, Retrieved on April 23, 2008. *Mujhe shikayat hai* (I'm grumbling) that we're not leaving a mark on the world. (Daybreak, July 31, 2005) p.11 In Pakistani media, there is a training known as code-switching. As indicated by Talaat (2005), code-switching isn't just an etymological peculiarity, yet additionally a huge social capacity of English in Pakistan, bringing about an extraordinary phonetic change. This semantic shift should be visible in Pakistan's print and electronic media. We can see individuals' etymological practices reflected in media language. Code-switching is normal in papers, as confirmed by the accompanying models from Urdu news day by day: **Relief nahi mila awaam ko. Tadaad barhanay kay liye act 33 tabdeel kia jaye Supreme Court fundamental adjudicators ki tadaad barhanay kay liye.** It is obvious from these models that English has turned into a piece of our language, which is reflected in the language of our media, as well as the other way around. This use should be visible in TV language too.

According to Talaat (2005), code-mixing in the talk isn't simply a semantic characteristic, yet also a basic social limit of English in Pakistan, and it is causing a fantastic etymological change. This change is clear in publicizing plans and exceptional undertakings, which depict changing acknowledged practices, yet also represent our social and sub-social structures.

According to Nilep (2006), code-switching is a sort of phonetic activity that ought to be apparent in the talk of bilinguals looking into a specific talk. Not totally firmly established by the usage of choice syntactic structures or subsystems. The etymological choices/tendencies of the speakers are immovably associated with their lifestyle and way of life

According to Kim (2006) individuals in the globalization period should have the option to communicate in more than one language, especially English. For some, youngsters, code-mixing has turned into a style that is wanted to be present day and instructive. They blend dialects for renown. In different intra-bunch bilingual networks, bilingual speakers might utilize code-mixing as a marker of gathering personality. It could happen because speakers need to exhibit their fortitude and experience with each other. As a general rule, code-mixing is the mixing of one language's design into the construction of another dialect, like a word, expression, provision, or even sentence, from an agreeable action wherein the members gather what is planned. For this situation, code-mixing includes the utilization of language parts like a word, expression, provision, or even a sentence in a similar expression.

According to Saville-Troike, M., & Kleifgen, J. A. (1986), there are a couple of purposes behind bilinguals or multilinguals to switch or mix their tongues First, unwind or uphold a sales or request Mixing and switching Bahasa Indonesia into English can similarly smooth a sales for Indonesians since English isn't their nearby language and doesn't sound as prompt as Bahasa Indonesia. Second, due to an authentic lexical need, the shortfall of indistinguishable word references in the lingos is the most broadly perceived avocation for bilinguals to switch or mix their tongues. Third, when a comment is normal for a little assembling dismissing others. Once

in a while, people need to talk with only a tad gathering or a neighborhood in which they have a spot. To avoid various organizations or people deterring their correspondence, they may attempt to disallow those people by using a language that only one out of every odd individual gets it.

In his review on character and code-switching concerning media, Prof. Kaleem Raza has, moreover, focused on code changing practically identical to the character in Pakistani media, for the test, Urdu papers, and TV programs. Swadesh, M. (2017) has, furthermore, worked in Pakistan on the usage of English in Urdu advancing. In business and exchange, English is used paired with Urdu in a bilingual setting. Close-by associations and private endeavours overall use Urdu as a component of correspondence, however, overall organizations use English; regardless, in advance, the situation is bilingual, with both Urdu and English being used.

To examine commercials and their language, it is important to inspect the term 'media,' which is huge in achieving change in the planet's ways of life, conduct, and language designs. Johnson and Ensslin (2007) examined the term 'media' to reveal insight into the language in media. For their purposes, this term envelops customary methods of correspondence like papers/magazines, radio, film, TV, and other electronic/advanced methods of correspondence. This term likewise incorporates the apparatuses in general and procedures that 'canny warm-blooded animals' utilize to complete their significant exercises. To manage this term with regards to the current review, media is characterized as conventional methods of correspondence as a rule, and TV specifically.

Language decision is essential in this association since today we want to connect rather than selling; expecting that we give off an impression of being debilitating or unsavoury, people will press the remote on us. When the majority of TV viewers have remote channel switchers, a company must cut through the crowd and get the viewers in one to three seconds, or they will be gone. , he refers to an advancing boss. Thus, picking creative and smart language is fundamental to attracting watchers, and concerning TV ads, marketing specialists should focus on visual information (setting, people) similarly to encompassing sound to help language in the creation of a promotion. Code-Switching in Television Commercials: The effect of uniting lingos in sees has been inspected by purchaser experts. Luna and Peracchio (2005) investigated the usage of 'Spanglish' in advancing and reviewed a couple of publicizing brand names that use code-switching. They observed that different tongues have different ramifications for their customers. Various Hispanics in the United States, for example, are bilingual, so they can use either Spanish or English correspondingly. They, of course, consider English to be the language of power and strength.

### **Methodology**

The research is descriptive and qualitative. The researcher collected data through observations and by recording conversations of the clients and beauticians at Pakistani beauty parlors in Sargodha, Pakistan. The population of the study was the beauty parlors of Pakistan and the sample of the study comprised 10 urban and 10 rural beauty parlors from the district Sargodha, Punjab Pakistan. The purposive sampling technique opted for this research purposively to find out the different functions of code switching between the urban and rural speakers in the conversations. The conversations were first recorded and then transcribed and finally, researcher analyzed the data by applying the models of Braj Bihari Kachru (1992) and Gumperz (1982). Furthermore, no changes were made for deluding the meaning of the message in the conversations. When all the recorded data was transcribed, wherever the code-mixing was done

in each sentence, every code mixed word or phrase is written in bold to distinguish it from the other text. During the conversations, all of the patterns of language shifts were noticed according to the situation. Researcher analyzed the conversations between Beauticians and Clients according to Kachru's theory of Code-mixing and a qualitative approach has been employed for the theoretical framework to meet the needs and all perspectives of this research.

### Analysis

This portion includes the analysis of the conversations of the urban and rural areas at Pakistani beauty parlors. The analysis of the conversations is:

#### Urban Area's Conversations and Code-mixing

##### Conversation No: 1

**Client:** *main nay baal* **curl** *krwanay hain*

**Beautician:** *kis type kay?*

In this sentence the Code-mixing can be seen as singular word, where the beautician and customer both used the word from English language, because of these terms are spoken more frequently. And somehow they feel themselves easy with these terms in this field. Although these words are spoken normally in the field of salons but except that Beauticians and customers use them frequently.

**Beautician:** *back* **say loose curl** *aur front* **say braid** *ya full loose curls?*

If we see the line here from the same recording the speaker is using the word **loose, front and braid**. Most people use these words because these words are more convenient to use and basically these terms are used in language of parlors. So we will see a continuous chain of repetitive words in conversations because those words are Alternate to the other words in the language of a specific field. Here the level or the pattern of mixing the codes is Sentence level, because if we see to the example we would be able to notice that the whole sentence is in English. So the pattern and function both are being fulfilled by using the enhanced vocabulary in a specific language whose codes are being mixed.

##### Conversation No: 2

**Client:** *Woh meri eyes* **mai'n dust** *gai hai tou* **lens** *bhi lagati hoo'n tou uski waja* **say red** *ho gai hai'n*

**Client:** *Yeh* **lens eyesight** *walay hain?*

**Client:** *Meri eyesight* **ka num upto 1.5** *ha.*

For example the same is the case in conversation no: 2, the word cleansing, the word braid, the word dust the word lens, eyesight these all are very commonly used in conversations in Parlors. The reason can be these words have are there alternatives but in the area where some Beauticians try to show them at higher status, they use more English words during their conversations just to maintain their images. During all the conversations in all recordings we can see that the main language is Urdu and the speakers have used little chunks of English language. So we can observe the code-mixing of English language with Urdu purposefully. This code-mixing is

according to the situational model. But here another thing is important to notice that Mixing of Code English here is being done at the Word level within the same sentence.

### Conversation No: 3

**Beautician: Skin** *kay andr dust honay ki waja say pimples pop up ho jatay hai 'n.*

**Beautician: Black heads** *be eisay hi bantay hai 'n and blackheads say hair ki growth hoti hai.*

In these lines, we may see the words “**pop up, blackheads and growth**” we won't find any other word as an alternate. So sometimes, the code-mixing is being done because of the lack of vocabulary just because speaker doesn't find any suitable word at that particular time. If we see the pattern the mixing is being done at the word level, and if we see that the function like image is being built through the enhanced use of vocabulary.

### Conversation No: 4

**Beautician: Agr aap cleansing** *karwaty rahe 'n tou eski waja say automatically remove ho jatay hai 'n specially scrubbing* *kar kay press kar kay pop out ho jatay hai 'n and then you have to close those open pores, jis kay liye aap mask and toner dono use kar saktay hai 'n.*

Here the speaker is using the words from English language, but here the case is that word automatically and remove have the Urdu alternate words. But despite that speaker has chosen these words. As it is the demand of the market that people tend to use more English words and as a language to maintain their self-image. If we see the pattern of language shifting and mixing the codes that is both the word and phrase level within the same sentence. Sometimes, that language shift is normal, but in some salons those Beauticians and clients do this mixing of codes purposefully. Here, we may say that the function of better communication skills and for better comprehension is being used.

### Conversation No: 5

**Beautician: My own skin is normal but** *mujhay phir be nik 'l aatay hai 'n. Ye compulsory nahi hai balkay it depends on your stomach. Aap kay food intake say nik 'ltay hai 'n , jab aap ka khana peena theek nhi hoga tou it will affect your face.*

**Client: hmara khana peena tou masha 'Allah buhat healthy hai.**

**Beautician: Are you feeling relaxed?**

**Client: hmm, yup**

Here in this conversation, we can see that code-mixing is being done at the sentential level, which is one of the types of Kachru's Method of Code-mixing but despite of that a few chunks of Urdu language too have been used. In the initial dialogues, we will see the phrase level mixing, where in a sentence mixing is being done but at a very specific time or we may say that in chunks. Furthermore, the next sentence the whole dialogue is in English but with a very few chunks of Urdu language. Here if we see then we will get to know that here the speaker is trying to emphasize the few points so we may say that therefore, the speaker is shifting the language. Just like the first line and the example “are you feeling relaxed? Hmm, yup.” This type is being included as the sentential level.

### Conversation No: 7

**Beautician:** *Aap apni skin pay kya use krti hen?*

**Client:** *sometimes I use BB cream.*

**Beautician:** *ap uski jagah CC cream use krei'n, that will help in closing your pores.*

*Ab yeh is toner say ap kay pores close ho jaye'n gay and then you are good to go.*

**Client:** *Thank you so much.*

Here we can see that when the Beautician asks the client about what she uses on her skin?

When she replies, the Beautician says “ap uski jagah CC cream **use kren, that will help in closing your pores**”. Like how Beautician tries to build the strong communication through manipulation of the language. Here as the word Pores is being used, it has no other substitute word to use in Urdu language in the market of parlors. In this conversation we can see a conversational change of grammar where the passage of a speech is according to the conversation and the pattern of code-mixing is mixed with both phrase and sentential level.

#### Conversation No: 8

**Client:** *plucking karwani hai but shape should be natural.*

**Beautician:** *Jee! shape tou har eik ki un kay face kay according hoti hai, kisi ko thin suit karti kisi ko thick, even eik bar buhat thin lines ka fashion aya tha. Thin say you don't look like very innocent.*

**Client:** *Ap suggest krti hen? Face py wax krna*

In another conversation we see that when a Customer comes, she asks to make her eyebrows. Then the way the Beautician asks the shape the customer wants, in that one sentence she uses the words like “face, according, thin, thick, suit and innocent.” We can name it as the mixing at the word level, here because is using the chunks of the words from the English language whereas in Urdu. The usage of words like “innocent, shape, natural, thin” these show a Metaphorical perspective of conversation where the language change is highly converted. And if we talk about functions, then while recording researcher personally observed the body language of speaker, that highly showed the personality traits for being powerful over the others.

#### Conversation No: 9

**Client:** *My skin gets more oily khaas kar jab mai'n so kar uthu'n.*

**Beautician:** *Ha'n zahir hai kyu'n kay raat ko so kar zayada time guz'r jata ha, aap naw, uthy ee cleansing kar kay us face wash say then wash krlen, it will give you shine and oil tou control ho ga ee bus.*

If we see from this example, then first dialogue is shifting its language at the phrase level. So we may say that pattern of code-mixing in first dialogue is in English, and it shows that how speaker is trying to influence the other person in front of her or maybe they are habitual to do so. In other sentence we see that there is repetition of the same thing, the phrase level mixing is being used. And in comparison to the rural area we saw that this area's people use more patterns of phrase level mixing.

#### Conversation No: 10



**Client:** *Han esi company ka ee hai mask, and that is too good. Wo hai bhi 3 in 1.*

**Beautician:** *Aur koi hair and makeup kay bary me tip ship?*

**Client:** *Mujhy hair kay liye bta den, hair fall kay liye.*

**Beautician:** *Aaj kal hair fall hai bhi bht. Some have normal and kuch ka hormonal.*

In the last recording from the urban area in first two dialogues the Word level mixing is being done. In the language of salon researcher observed that words like hair fall, company, makeup these are literally common. Because they think that these words are more convenient to use and these words may haven't any substitute word to use instead of them. In the last line, where phrase and word both patterns of mixing are being used, and the function here is to have better impact on the other speaker.

### Rural Area's Conversations and Code-mixing

#### Conversation No: 1

**Client:** *frackles kay liye koi suggestion hai?*

**Beautician:** *Yes, obviously. But koi remedy nhi, mere aik teacher medical specialist heo'n tou wo medical treatment daitay hai'n. Aur hairs kay liye be keune kay formars hai'n. And oily skin kay liye meri suggestion face wash hai medicated aik. Foreign brand ka hai, 4-5 kay liye kafi faidamand aur makeup bhi acha rehta.*

Here the words **frackles and suggestion** are used. These terms are commonly used in parlors for better communication or portraying the image of Beautician in front of the clients. Words like **oily skin, and makeup** these words have no substitute in the same language. Therefore, these words are frequently used by Beauticians in their conversations. So here the pattern for mixing is word level, because we can see the addition of words in single sentences. And here in this area researcher observed the low patterns of mixing rather than the urban one. The contributors here don't mix that much codes in here.

#### Conversation No: 2

**Client:** *I have frizzy and rough hair*

**Beautician:** *raw milk and lemon ko shower kren. Absorb kren and then wash it.*

In the recording from the rural area here we can see that the code-mixing is according to the situation type where language shift can be seen. The mixing is at the phrase level where one phrase in Urdu and at the other moment speaker is shifting the language into English. There can be seen many other examples as where the code-mixing and language is shifted according to the situation. And different kinds of languages have been used like English and Urdu.

**Client:** *Mera face dirty tha?*

**Beautician:** *too much.*

If we see the mixing of single word of English in language Urdu, like word dirty and the Beautician replies like 'too much', here is actually the manipulation of language just to fulfill the purpose of language shift because it can be that the speaker would not have to find a word suitable in the native language.

**Conversation No: 3**

**Client:** I have a problem. *Mai'n jab bhi jahan say bhi wax karwau'n, I have changed many hands as well... but mere har dafa pimples aajaty hai'n.*

**Beautician:** Next time *be aap mere pass aye'n, you will never have pimples. Firstly, we will cool down your skin and then hum wax kare'n gay.*

**Client:** *Esa e hota hai, ese ee bantay hain'n mere.*

**Beautician:** *Aap buss aaiye ga and dekhna you will not have a single pimple too.*

In this conversation, we may see that Beautician is trying to convince the customer for having them, in the next time. “**Next time b aap mere pass ayen, you will never have pimples.**” After using such kind of phrases and mixing them with Urdu, the Beautician is trying to convince through portraying their image by using a marketing strategy. For this purpose they have used this code-mixing purposefully. And the pattern of code-mixing is both at word and phrase level.

**Conversation No: 4**

**Client:** *Wrinkles kay liye kya best hai?*

**Wrinkles** *kay liye egg white is the best.*

*Mai'n nay suna hai rice flour is too good for skin tightening. Mix kar lai'n egg kay sath, add lemon drops and apply instant effects aa jatay hai'n.*

This recording as is taken from the urban area, when a customer asks for remedy the Beautician tells her in a very alluring way, that how the usage of egg white is too good for her skin, whereas she could have used the words “anday ki sufaidi” but the difference is that she is using egg to show her image as an very expert in front their clients. And the usage of word like instant effect while the whole conversation is in Urdu, they are mixing codes at the word level within the same sentence. This is the way that how these Beauticians from the urban area use more code-mixing patterns and perform more functions as compared to the Rural ones.

**Conversation No: 5**

**Beautician:** *Ye compulsory nahi hai balkay it depends on your stomach. Aap kay food intake say nikltay hai'n , jab aap ka khana peena theek nhi hoga tou chehre py assar hoga.*

Here is the conversation from the rural area. Where researcher has observed that the patterns of code-mixing is the word level, the words like compulsory, depend, stomach have been used that are from the English language, the parlor Beauticians from the rural area try to use more English words just to convince and lure their Beauticians but mostly they chose the wrong words as compared to the urban.

**Conversation No: 6**

**Client:** *Hamari appointment thi aap kay sath, makeup ki.*

**Beautician:** *jee jee, aa jaye'n , plz come.*

In this sentence, we may see the mixing at the word level, in the whole sentence only two words have been added from the English language into Urdu. Like “makeup and appointment.” And in the last sentence we will see that how Beautician is welcoming to the clients by manipulating the language like jee, plz come. That is somehow called the marketing strategy by convincing the clients through the usage of language and mixing the codes and impress to the person in front of them.

#### Conversation No: 7

**Beautician: first lockdown men hamary pass 3 bridles thei'n and 20 party makeups.**

*Sab cancelled, esi waja say.*

**Beautician: mai'n utmhai'n base bna bna kay deti ho'n you start from eye makeup.**

The same level of code-mixing is here like word level pattern of mixing is being used. The Beautician has not much influence of English language over the others so they use it less. The dominant language in their speech is mostly Urdu. The words like bride, lockdown, cancelled and makeup, these are the words are commonly spoken in conversation especially in the field of parlors. By using some terms from the English language they become successful by portraying their images in front of their customers.

#### Conversation No: 8

**Beautician: When you make base with fingers to buhat long lasting jati hai, it doesn't create cracks. Sponge say ban kay kharab hojati hai. Fingers are best. Apka dress bht achha ha, the color especially so fresh. Embroidery bhi buhat alaw hai.**

In this chunk of speech we may see that how clearly is it from the Beautician that she is trying to appreciate her makeup qualities and portraying her image in front of her client by telling her own makeup strategies and with that she is mixing the codes as well while giving a whole introduction about setting the make up on her skin. So, that is how even the functions of code-mixing are being performed even by manipulating the language during the conversations.

#### Conversation No: 9

**Client: mere face pay konsa cut suit kray ga?**

**Beautician: jese apka long hai face, tou hairs long rakhe'n , chubby face pay be long e suit kartay, short mai'n zayada chubby hota, bus face cover ho, steps katwa lai'n.**

Here in the conversation, we will see that when a customer asks the Beautician to suggest her what kind of haircutting will suit her face, then the Beautician is replying her by giving out some suggestions that how can age look good. Here we will not see that much of the language influence or the image by the Beautician but despite that she is trying to use few words to mix the codes, but reason for not doing the code-mixing that she may have not that much vocabulary from the English language therefore she is not that successful to perform the functions through her conversation.

#### Conversation No: 10

**Client: Do you suggest using Vit C Serum?**

**Beautician:** *Jese Dr. Rashel ka buhat effective hai, and aap kay pass kya yeh original hai'n? And sell kay liye hai'n?*

**Client:** *Qeemat kya ha?*

*Wese am using Chiltan Pure ka Vit C serum, abhi just 3 din huye. Abhi mujhy us say koi effect nhi ho rha hai.*

**Beautician:** *may be original na ho ya apki skin kay according suit nah kiya ho aap ko.*

In this conversation, we see in first dialogue the mixing is being done at the sentence level, and afterwards it is at the word level. Words like effective, original these are mixed at word level in the sentences. If we compare to the all conversations from rural to urban we will that urban areas clients and Beauticians were more successful to mix the codes as compared to the rural ones. Because they had more advanced vocabulary and they were conscious more to build their personalities while on the other hand rural areas contributors too were aligned to do so but due to lack of vocabulary they were not mixing codes as much. They too tried to tend themselves as successful contributors but there medium of language was not that much English.

### Quantitative Analysis

As overall research was observed to be qualitative but when it comes to measure the comparison between both Rural and Urban areas conversations, a simple analysis was made to show the percentages that which area has shown has much difference at the different levels of code-mixing patterns that were Word level, phrase level and Sentence level respectively. Let's look at the table and the differences that which level shows how much of code-mixing in the conversations.

*Table 1: Difference between Rural and Urban Area patterns*

<i>Level</i>	<i>Rural</i>		<i>Urban</i>		<i>Overall</i>
Word level	70	46%	83	54%	153
Phrase level	31	40%	46	60%	77
Sentence level	7	29%	17	71%	24

If we look at the table and all the percentages we will clearly be able to see the comparison of Rural and Urban conversations. The percentage of code-mixing in Rural area is comparatively low than the Urban ones. The pattern of code-mixing in Rural area for word level is 46% , Phrase level is 40% and Sentence level is 29% while in the urban area is 54%, 60% and 71% respectively. If we take out the difference between word level that would be;  $54\% - 46\% = 8\%$  at phrase level is  $60\% - 40\% = 20\%$  and at sentence level it is  $71\% - 29\% = 42\%$ .The major difference is of sentence level mixing that is 42%.

### Findings

Findings of the study show that the contributors belonging to both areas: rural and urban switch and mix English Code in their mother language in demand to be effective in delivering their messages, to show their high status, for the ease in conveying the message, to show their self-image, for motivating their customers by using linguistic tactics and many more. It is critical for all of them to stimulate the listeners in order for them to respond appropriately. They also swap and mix English Code in their own tongue because they recognise the significance of English as a worldwide language. They are confident that it is necessary at this time to switch and combine English Code in their own language. When participants from both areas of interest forget a phrase in their native language, they switch and blend English Code in their original language to deliver their whole message. They also do so while evaluating a person's exact words in English. When participants become upset, it is uncommon for them to flip and combine English codes in their intrinsic language. They all interchange and combine English codes with their home tongue to be more sociable. The most frequent reason for all of them is to switch and combine English Code in their native language since this language is superior to their own. The findings of the quantitative analysis show that the percentage of code-mixing in Rural area is comparatively low than the Urban ones. The pattern of code-mixing in Rural area for word level is 46% , Phrase level is 40% and Sentence level is 29% while in the urban area is 54%, 60% and 71% respectively. If we take out the difference between word level that would be;  $54\% - 46\% = 8\%$  at phrase level is  $60\% - 40\% = 20\%$  and at sentence level it is  $71\% - 29\% = 42\%$ . The major difference is at sentence level mixing that is 42%.

### Conclusions

To sum up, this research highlights that code-mixing is not only the changing of the language but it is also one of the policies of the utterance to get the objectives. We live in a community of bilingual and multilingual people where people use other provincial languages as well. But in this research, the focus is on three main languages: Urdu and Punjabi with a little few chunks of English language which is mainly focused while mixing the codes. Urdu or Punjabi is taken as the mother language and English as the second language. In this research, the researcher has tried to cover up the levels of code-mixing through interpreting the recordings of conversations and after analyzing the data. It was seen that Inter-sentential mixing was used more frequently as compared to intra-sentential. It means that the code-mixing at the word level is more common than at the phrase level. By concluding this, we may say that code-mixing is the representation of bilingualism and multilingualism and code-mixing can be used as a more effective strategy to maintain strong communication with the people who use the same languages. This research also recommends the use of code-mixing is to fill the element of detachment between Beauticians and Clients belonging to the Rural and Urban areas. Code-mixing is not only about two languages but it is more than that. It also talks about the tactics of the speaker's utterance especially in a multilingual community to get the same goals and promises.

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