Chapter -V

Code Switching in Indian English Speech: Analysis and Assessment

5.1 Introduction

This chapter deals with the analysis and the assessment of Code Switching occurrences in Indian English speech. As mentioned in chapter III, the method employed for the analysis of the CS occurrences is somewhat, though not totally, different from the method used for the analysis of CM. The analysis of the former is situation-bound, whereas that of the latter is register-bound. The code-mixed words and phrases are analyzed as per the registers they belong to, whereas the code-switched clauses, sentences, or stretches sentences are analyzed as per the situation they occur in the text, followed by the assessment. The Discourse Markers, however, have been focused on in the separate sub-section of this chapter.

5.2 Situation-wise Analysis and Assessment of Code Switching

All 300 texts of the Spoken category from the ICE-IND serve as the data for our study. Each text consists of one situation. For example, the text S1A-41 is Private Conversation between two friends with respect to purchasing the land. In 48 out of 300 texts (or situations), in which the occurrences of Code Switching have been located. All these 48 situations are categorized under four main parts. We have retained these categories as they are in the data. They are namely:

1) Situations in Private Dialogue Texts
2) Situations in Public Dialogue Texts
3) Situations in Unscripted Monologue Texts
4) Situations in Scripted Monologue Texts

In the following sub-sections, the CS occurrences in our data have been analyzed situation-wise. The occurrences are cited with the larger contexts where necessary. The analysis is followed by the sociolinguistic/pragmatic impressions exhibited in the code-switched occurrences.
5.2.1 Situations in Private Dialogue Texts

The Private Dialogues (S1A-001 to S1A-100) include the situations in the Direct Conversations and Distanced Conversations. In Direct Conversations there are 11 situations in which the code-switches occur. The analysis of the examples representing of these situations (/texts, in the corpus) is as follows:

5.2.1.1 Direct Conversations

1) CS in S1A-003

1. : Uh you just call.

: Theek hai na.  

: Otherwise it will be too expensive

for you.

Context of the Situation:

The above example occurs in a conversation among the friends about arranging a birthday party.

Sociolinguistic/Pragmatic Impressions:

One of the friends is asking the other to ‘call’ him to the party. The other one accepts to do so by using the above code-switched utterance. For the act of acceptance, the speaker switches to Hindi. There is only one code-switched occurrence in this text; it occurs at the inter-sentential level. The English version is ‘It’s all right’.

The switching here is in the form of a discourse marker, it is an informal way to show agreement in Indian Culture. The conversation suggests the intimate relationship between friends as illustrated in the response in English to the Hindi utterance, suggesting ‘threat’ in a friendly manner.

2) CS in S1A-004

2. : Everywhere .. You can get it, lekin chapati na, it is sufficient to supply that much of energy to Human body.

<ICE-IND:S1A-004#111:1:A>
Context of the Situation:

The above example occurs in a Private Dialogue. It deals with the staple food and dishes of Orissa and Maharashtra regions.

Sociolinguistic/Pragmatic Impressions:

The language switched is Hindi. This is the only occurrence in this text. The CS is at the intra-sentential level. The English version is ‘…but when chapati (bread) is concerned…’

The switching includes the content word chapati and also the discourse marker na. The speaker confirms the earlier statement that wheat is available all over India and adds so also chapati. The illocutionary force is achieved through switching.

3) CS in S1A-008

3. : It's like ha sa ha means ha ji. <ICE-IND:S1A-008#199:1:D>

Context of the Situation:

The above code-switch occurs in a Private Dialogue that deals with different ways of respecting elders in different Indian regions and cultures such as Rajasthani, Punjabi, and Muslim.

Sociolinguistic/Pragmatic Impressions:

The language switched to is Hindi. There is only one occurrence in this text. The CS is at the intra-sentential level. The English version is ‘yes sa yes means yes ji.’ Here, speaker is explaining his earlier remark that ‘for elders we say kanwarsahab, kunwarji or sa.’ He adds that ‘sa’, the abbreviation for ‘saheb’, is synonymous with ‘ji’.

Ha or Haan is positive response and while talking to the elders it is supported with the respectful term sa or ji from Urdu. The switching here is for reiteration in modified form.

4) CS in S1A-017

4. : Yeah Naiks mean uh.. they have different meaning.
**Context of the Situation:**

The above example occurs in a Private Conversation among three friends. One of the friends is telling the other about his experience of a boring trip.

**Sociolinguistic/Pragmatic Impressions:**

As soon as he mentions the name ‘Naik’, others laugh. The reason is that Naiks have ‘different meaning’ for them, suggestive of some earlier interesting information or experiences. The speaker positively accepts the statement. It is in response to the friend’s details about the persons he met during the trip.

The language switched to is Hindi. The CS is at the inter-sentential level.

There is only one occurrence in this text. The English version is ‘It’s all right.’

5) **CS in S1A-033**

5. : *Very fine, to be here, in company of...*  
   : *Fine ka matlab?*  
   <ICE-IND:S1A-033#205:1:A>

**Context of the Situation:**

The above example is a Private Conversation among three or four persons. One of them had been to U.K. recently. The conversation gives the clue that he is a Marxist. In the above example, the speaker switches to get the specific sense of the expression ‘fine’.

**Sociolinguistic/Pragmatic Impressions:**

The others participating in the conversation ask the Marxist about his Marxist ideology in a casual manner and also about his stay in India. He answers that he is ‘very fine’ in the company of those people. But the speaker would like to know in what sense he is ‘very fine’.

The language switched to is Hindi. This is only one occurrence in this text. The CS is at the intra-sentential level. The English version is ‘Fine, means?’ Here, the switching is an informal way to get more details in elaboration.
6) CS in S1A-038

6. : No whenever I'm there have a heart don't talk of such things because I feel embarrassed, she will say uncle uncle to hum kya bole?

7. : Ah.. beti ya to .. you just say... beti.

Context of the Situation:

This is a Private Conversation between two friends. One of them is teasing the other about his so called girl friend.

Sociolinguistic/Pragmatic Impressions:

The language switched to is Hindi. There are two occurrences of CS in this text. In the first, the speaker is requesting his friend not to talk like that, because her father is his good friend and he may feel embarrassed if that girl calls him ‘uncle’. Then, he would not know ‘what to say’ (hum kya bole). In the second, the friend keeps on teasing and says that in that case, he should call her ‘a baby’ (beti).

The Code Switching is at the intra-sentential level. It may also be observed here that here, the word beti is used in response to ‘uncle’, both with extended peculiar meaning to the Indian social behaviour. Moreover, the switching reflects intimacy and informality.

7) CS S1A-041

8. : Well rate he quoted out fantastic four lakhs.

:Where as first ...

: Nei sub milake .. everything ...

Context of the Situation:

This is a Private Conversation between two friends on purchasing land.

Sociolinguistic/Pragmatic Impressions:

One of them says that the cost told by the owner is too much, so the speaker says that the cost includes everything. i.e. land, building, plain open space etc. In order to clarify the message the speaker switches to Hindi.
This is only one occurrence in this text. The Code Switching is at the intra-sentential level. The English version is ‘No, including everything.’ The switching here is to modify the previous utterance related to the cost, as suggested through ‘Nei’ (No).

8) CS in S1A-048

9. : I felt so irritating you know he kept on turning and saying accha aram se haan. <ICE-IND:S1A-048#298:1:B>
10. : Aram se … <ICE-IND:S1A-048#299:1:A>
11. : Every time he keeps speaking you know, they get irritated and say aram se.

Context of the Situation:

It is a private discourse among three friends. One of them is narrating the incident that occurred in the cinema theatre.

Sociolinguistic/Pragmatic Impressions:

The boys in the next row were commenting on the way the speaker and his friends were chatting in the theatre. In isolation, the term ‘aram se’ would mean ‘comfortably’. But in the examples cited above, it is used to mean ironically ‘carry on/continue’, suggesting the disapproval of their disturbing chatting during the movie show. The repeated occurrences of this term suggest the growing disapproval which may even have culminated into harsh unpleasant situation. The ‘growing’ disapproval must have reflected in the change in the intonation pattern.

The language switched to is Hindi. There are three occurrences in this text. The CS is twice at the intra-sentential level and once at the inter-sentential level. The recurrent switches form part of the narration.

9) CS in S1A-077

12. :Uhm … even the cook has to his matlab it depends ke us ke pas uh that material is there. <ICE-IND:S1A-077#243:1:B>
Context of the Situation:
The conversation, in which above switch occurs, is about the kind of food that the speaker gets in the hostel.

Sociolinguistic/Pragmatic Impressions:
The other participant is asking for Paratha for lunch (a different dish other than the regular hostel food). The speaker thinks that it may not be possible, because the cook may not have the material (ingredients) necessary for paratha. The speaker is not sure of getting paratha; so he hesitates and switches to Hindi.

There is only one occurrence in the text. The CS is at the intra-sentential level. The English version is ‘(I) means..(II), whether he (cook) has (that material)’. The switching here suggests hesitation.

10) CS in S1A-078

13. : And I said, let me glance through it said aap ki bacchi bhi padhi hai so but my daughter was in, BA two or three at that time, so she will be of in need of some of them.

14. : So there people told me that here in English people are very... very deficient and they use a Hindi terms for it angrezi mei haath bada tang hai.

Context of the Situation:
This Private Conversation is about the problems of teaching English.

Sociolinguistic/Pragmatic Impressions:
The first example refers to what the speaker says to the persons who came to give him a complimentary copy of a grammar book. The second example deals with the teaching of English in schools that are located in the backward area of Bhatinda District (Punjab). People there find learning English very difficult.

The language switched to is Hindi. In these two occurrences, the CS is at the intra-sentential level. The English version in the first example is ‘my daughter is also learning.’ In the second example, it is suggested that through
the use of an idiomatic expression in Hindi which really means ‘being short of money’. It is obvious that CS is used here with extended meaning.

11) CS in S1A-084

15. : And we can use this uh waste material, of our things. what this uh... waste of vegetables and leaves and we must keep in that uh...cow...dung, cow dung and uh .. bio..

: Waste kya hota hai ...? <ICE-IND:S1A-084#118:1:B>
: Vegetables leaves and all

Context of the Situation:

This conversion discusses the modern ways of agricultural developments such as dripping system, irrigation system, use of waste of vegetable leaves etc.

Sociolinguistic/Pragmatic Impressions:

The above situation occurs in our data in the Direct Conversation. The speaker is confused with the term ‘waste’. So he asks the question, switching over to Hindi. There is only one occurrence in this text. The CS is at the intersentential level. Though the mixed word ‘waste’ is English, the sentence order is Hindi. The English version is ‘What do you mean by ‘waste’?

It seems to be somewhat a formal discussion and the speaker may not be well-equipped with the agriculture terminology in English. His curiosity may have prompted the CS.

5.2.1.2 Distanced Conversation

12) CS in S1A-091

16. : Uh, what else how are you ?

:Oh ..otherwise theek hai then uh .. uhm you <ICE-IND:S1A-091#348:1:C>

know ...

Context of the Situation:

It is a Private Telephone Conversation dealing with regular issues like health, journey and office work.
**Sociolinguistic/Pragmatic Impressions:**

Being a Telephone Conversation, it is a Distanced Conversation. The language switched to is Hindi. There is only one occurrence in the text. The Code Switching is at intra-sentential level.

The above example is an answer to the question ‘How are you?’ ‘Theek hai’ means ‘I’m all right’; but with ‘otherwise’, it suggest otherwise. The switching is used in an informal way to give response.

13) CS in S1A-094

17. : Ah Rahul
: **Haan bolo** … <ICE-IND:S1A-094#213:3:B>
: Kali here
: **Haan bol** … <ICE-IND:S1A-094#215:3:B>

18. : Two eight seven two one six four.
: Ah ah ah..
: **Baraber na ?** <ICE-IND:S1A-094#229:3:B>
: Correct … correct, correct …
: *Nahi lagata hai, number kya* <ICE-IND:S1A-094#231:3:B>

**Karen?**

19. : Any any .. news for him  ?
: Uh .. **ne to bahut dara hai** … <ICE-IND:S1A-094#242:3:B>
  ahn … **bahut dara hai** ..
: Ahn
: Accha
: But uh .. even… even… at the higher rate , is that not possible.

20. : TELCO is borrowing at twenty-four , twenty-five .
: **Haan haan** … <ICE-IND:S1A-094#251:3:B>
: **To sab paisa udhar chala ja raha hai** ..
21. : Nahi but logonko kya mentality hai TELCO deta hai to kuch problem nahi na?

: Ah ha ha …

: Accha another thing is that if you can get a bill.

22. : Ye infact , jab ye auto recession hai .

23. : Nahi lekin TELCO ka nam hai na?

: Yeah, now of course, that is a different thing …

24. : This is something like a badla chahi ye…. uhn …so in that case yeah if at all he’s asking me the exchange of some securities.

25. : So immature jaisa act kare na.

26. : Nahi ye to , that time we gave it.

27. : Lekin apko interest dena hai to mushe kuch kamana bhi hai to with that one I’m requesting you that you please release this one karke .

28. : But I will open up , just a topic as a sort of formality with R K Mehta.

: Chalega ..

29. : Abhi aap baki ka .dekho na where we had trouble.

30. : Ek hi isme kitna gadbad and gadbad hai .

31. : Chalo any way.

: Uhn ..

: See you
Context of the Situation:

It is a Telephone Conversation between two friends. They are talking about money investments, financial deals, share market and exchange of securities.

Sociolinguistic/Pragmatic Impressions:

The discourse is full of code mixing and code switching. There are many clues in the text indicating that they are close friends. They comment freely, in an informal way, on the matters of their concern. The language switched is Hindi. There are 18 occurrences in the text. The Code Switching is at the intra-sentential and inter-sententinal level. The English versions are:

17) ‘...yes, speak..... Hey, speak…’, 18) ‘Is it correct?...’, ..... ‘Can not contact on this number, what to do ?’, 19) ‘The rate is very high’,.... 20)‘so, all money is being borrowed ...(by TELCO)’,...‘No, but people’s mentality is that, when TELCO is giving (that much rate), there is not any problem…’, 21) ‘This… in fact .. 22) When this auto recession is there’, 23) ‘No.. but TELCO has its name…’, 24) ‘want revenge.’, 25) ‘so act like immature’, 26) ‘No, this one…’, 27) ‘ If I give you interest, I also should earn something hence my request to do this, 28) ‘will do…’, 29) ‘Now look into the remaining (work)’ 30) ‘So much complexity in one (case)’, 31) O. K, 32) ‘will do…’

The switches are used here for different purposes. The first switch in example 17) shows the speaker who receives phone call gives informal response, and the second switch in the same example shows that speaker becomes informal as soon as he knows the person calling. The switches in 18) shows the attempts for confirmation, requests, helplessness; whereas in 19) he comments on the rate, which is his personal remark and in 20) it is his comment on investing in TELCO 21) is again a personal remark on people’s mentality. The switching in 22), 23), 24) are the speaker’s personal views on recession and Telco’s reliability. In the example 25) he gives advice, in the 26) speaker’s hesitation is reflected, in 27) he advises in an emotional tone, 28) is an informal way of
expressing agreement. In 29) the speaker tells the listener how to handle the broker agent, in 30) the switching shows that speaker is irritated by the complexity involved in the deal. The example 31) is again an acceptance of the suggestion. The switching in 32) is the normal way of closing the conversation. This Telephonic Conversation may be the proper example of situation-bound Code Switching.

14) CS in S1A-096

33. : You’ve become more wise after going
to Sangli, Walchand College of
Engineering, uhn….
: Tumcha awaz .. <ICE-IND:S1A-096#233:3:A>

: Tumcha awaz mala lagech olhako .. <ICE-IND:S1A-096#234:3:A>

: Uhn.. no no, speak in English.. okay,
speak in English.

Context of the Situation:

The Telephonic Conversation, in which above code-switches occur, is between a college student staying in hostel and a senior family friend of his father’s age. The switching occurs at the beginning of the conversation.

Sociolinguistic/Pragmatic Impressions:

Though it is a Distanced Conversation on phone, it is very clearly suggest the close relationship between the speakers. The language switched to is Marathi. There is only one occurrence in the text. The CS is at the inter-sentential level. The English versions are: ‘your voice….’, ‘I can recognize your voice at once’. The speaker recognizes the person, as soon as he listens to the voice. It may also be observed here that if the speaker had used the English equivalence ‘you’ for ‘tumcha’ in Marathi, he would have missed showing respect to the elderly listener. Thus, here, CS has the added advantage due to the peculiarities of the language switched.

15) CS in S1A-097

34. : Somvari ya… <ICE-IND:S1A-097#118:2:A>

: But at least somvari .. ah, I will be able to
get that, uh thing because then it will be on the board.

35. : Uh, so you are reading that
    : What about our poor E L T ?
    : E L T pan chalo ahe...
    <ICE-IND:S1A-097#140:2:A>

36. : Ajach phone karte...
    : accha
    : Because, I want to... in fact, have that, uh session...
    <ICE-IND:S1A-097#151:2:A>

37. : So what are other things, kids ?
    : Kids wagere majet uhn.. fakta aaichich
gadbad ahe..
    : Uhn...
    : Uhn... your mother is here ?
    <ICE-IND:S1A-097#170:2:A>

38. : No no.. aai manhje meech..
    : Ah...
    <ICE-IND:S1A-097#173:2:A>

39. : No, my mother is also here ah... but aaichi
gadbad manhje maji gadbad.
    <ICE-IND:S1A-097#175:2:A>

40. : Temporary divorce jhala sarkach ahai.
    <ICE-IND:S1A-097#193:2:A>

41. : No problem.. amchya kade.. no problem..
    <ICE-IND:S1A-097#212:2:A>

42. : Ah..no no but...you're studying you're
    busy and I feel to disturb you
    : avatar dole kale kale jhale te sagale?
    : Ah ha..
    : Uhn..
    : Really I didn't see you for a long time and..
43. : Nahi, pan majhi aai ithe ali na ..?  
   : Accha accha  
   : Ti theek ahe ..?  

44. : But you know what she is saying is he  
   sagale kelya nantar uhm ... ya wayala  
   tula te athavnar ahe ka ?

45. : Mala tar first and third paper evda kai watat  
   nahi .

46. : Second one is little difficult..  
   : Yeh nahi ata ..

47. : Because you've ... read so much  
   : I see .. pun tumcha research itha bharpur  
   ahe except I couldn't find, ah literary pieces  
   that George Watson ah and what how to  
   write a piece.

48. : Uh well ...I'll ... try to find it because uh...  
   : Donat , ek nahi milala ..  
   : Ah, you want read...

49. :Yeah  
   : Tyacha pada bharpur kela ..  
   : Uhm uhm

50. :Ani he kela ..

51. : Ani , Dr Shastrincha te sagale units kele.  
   : Uhm uhm  
   : Then I've done the notes  
   : Ah .. te maja kade ahe ...  
   : You you do it...
Context of the Situation:

The situation, in which the above switches occur, is a Telephonic Conversation between a teacher and a student about the study preparation for the examination.

Sociolinguistic/Pragmatic Impressions:

In our data, the above situation occurs in Distanced Conversation. The language switched to here is Marathi. The text is full of CM and CS. It seems that it is the student who switches all the time.

There are 25 code-switched occurrences in the text. The Code Switching is both at the intra-sentential and the inter-sentential level. The English versions are: 34) ‘Come on Monday…’, 35) ‘ELT is also going on..’, 36) ‘I will ring today only…’, 37) ‘ Kids etc. enjoying. The problem is only with mother’, 38) ‘Mother means myself …’ 39) ‘..but… mother’s problem means my problem.’ 40) ‘it is as good as temporary divorce..’ 41) ‘To us .. no problem’ 42) ‘Appearance was different, my eyes were all black’, 43) ‘No, but my mother is here, you know?’… ‘She is all right.’ 44) ‘after doing all these things… will you recall them at this age?’ 45) ‘… I at least do not think much about first and third papers’, 46) ‘nei.. not.. now..’ 47) ‘but you have a great deal of research here…’ 48) ‘(I) did not get one out of two (books). 49) ‘Further, I did it (study) very much.’ 50) ‘And I did all those units.’ 51) ‘…and (I) completed all the units of… I have them with me’ 52) ‘One small article is there..’ 53) ‘There are two chapters from that.’

The switching takes place for many purposes. The switching in the example 34) is for the purpose of reporting. The speaker is reporting to the listener (the teacher) that she was asked to come on Monday. The message was in Marathi hence, she is reporting in the switched language. The switching in 35) and 36) are the responses to the teacher’s inquiry about the studies. The

52. : You know Michael West uh .. ek chhota sa

article ahe.

53. : Tar tyachatla simplification che doon

chapters ahe which are very tough.
responses in 37), 38), 39) and 40), 41), 42), 43), 44) deal not with the study, but with the family concerns such as kids, husband and other members and their reaction to her problem. The responses are typically Indian feminine-oriented. The further switches in 45), 46), 47), 48), 49), 50), 51), 52), 53) are again in continuation of the Examination preparation. They are about the difficult nature of the paper, about not getting the books and the current position of preparation, about available notes on other subjects, about the toughness of the theoretical papers, and the fear in mind and so on. Most of the switches are informal and are used to express anxiety, fear and helplessness.

16) CS in S1A-098

54. : If she wants to do it she will do otherwise, nahi .
     : Yeah, all, not to man ki rani. .

Context of the Situation:
The text in which the above code-switch takes place is a telephonic discourse between two friends or maybe relatives. They are talking about Goa trip and some other family matters.

Sociolinguistic/Pragmatic Impressions:
The speakers refer to the other persons in the office. One of them is Lady Natalie. They regard her as a very assertive character, behaving as per her whims. One of them shows his appreciation by calling her ‘man ki rani’.

The language switched to is Hindi. There is only one occurrence in the text. The CS is at the intra-sentential level. The literal English version is ‘Queen of the mind’. In Hindi, it is an idiomatic expression, used in appreciation of the women who does what she wants not bothering about what others think. The code-switch appears to be quite natural, emerging naturally in the flow of conversation, reflecting the language-specific context.
5.2.2 Situations in Public Dialogue Texts

There are nineteen Public Dialogue texts (S1B-001 to S1B-080) in which code switched instances occur. The analysis of the situations is as follows:

1) CS in S1B-009

55. : If there is a sentence, sanaiche mangal sur hote, ghumat hote.

56. : If you translated a phrase such as Kakhet kalasa and gavala valasa.

57. : There can be also example I gave you some examples from the Bible Je majakadun tijmadiye jannvile te.

Context of the Situation:

This discourse in which the above switches occur is a Class Lesson. The lesson is on ‘Catford’s theory of language translation.

Sociolinguistic/Pragmatic Impressions:

Being a class lesson, the text is classified as a Public Dialogue. The teacher is explaining the difficulties encountered in translating the culture-bound expressions. The examples contain such culture-bound proverbs.

The language switched to is Marathi. There are three occurrences in this text. The CS is at the intra-sentential level. The English version of example 55) is ‘the sacred melodies of sanai were echoing. (The sanani being an Indian stringed musical instrument) The example 56) is a Marathi proverb denoting unnecessary efforts done for easily available things; there is no similar proverb in English. In the example 57) we get the version of an example from the Bible-‘What I perceived in her…’.

All the switches here are the demands of the topic concerned and they are language and culture specific.
2) CS in S1B-028

58. : That reminds me of the famous verse by Galib "*hum ne mana ke tagaful na karoge lekin, khak ho jayenge hum tum ko khabar honetak*"

*Context of the Situation:*

The above example is taken from a TV Broadcast Discussion. The discussion was arranged on occasion of the Population Day.

*Sociolinguistic/Pragmatic Impressions:*

The participants in the T.V. Broadcast Discussion are talking on the government policy to control the growth in population. The language switched to is Hindi. There is only one occurrence in this text. The CS is at the inter-sentential level. It is the famous verse by Galib. The core meaning of the verse is that, “too delay in implementation is of no use.” The speaker is of the opinion that Government has been making delay in implementing the policies. Though the context of Galib’s verse is Love, the speaker uses the verse in an altogether different situational context to strengthen his point of view. The switching is for strengthening the point.

3) CS in S1B-029

59. : *To aap ke kahne ka matlab hai ke*  *matlab jo khet ka chuha hai woh usse phailta hai*

60. : *Matlab, matlab aapke kahne ka matlab hai ke agar chuhe ke hi state se jo ke khet ka chuha hai aam chuha nahi agar usi ke state se use rok diya jaye to what we're facing today the ? bubonic ? plague which is the worst among the three plague we hear about.*
61. : Then it becomes a very dangerous plague, and it is infectious from man to man
   : Matlab jab chuha, khe khet wale se aam chuha ko hota hai.

62. : Aam chuha jo kat ta hai ya use jo fleece jo safed hote hai woh jo kat te hain nabbe pratishat cases mei who niche wale hisse mei rah jate hai.

63. : Aur agar woh paanch pratishat uske baad agar woh chadta hai khoon mei ajata hai aur baki jo worst cases hai jo neumonic plague hum kahte hain jo aaj kal, Dilli mei bhi hai jaise cases jo do huve hain kuch cases main who lungs mei chala jata hai aur hum thook se matlab baatcheet karne mei ya usme phailta hai woh.

Context of the Situation:

The T.V. Broadcast Discussion, in which the above switches occur, deals with the epidemic disease—Plague.

Sociolinguistic/Pragmatic Impressions:

The participants in the Broadcast Discussion are the anchor and a panel of three doctors. One of the main points of the discussion is that the plague is transmitted not by the people but by wild rats or rodents.

The language switched to is Hindi. There are five occurrences in this text. The Code Switching is both at the inter-sentential level and the intra-sentential level. The English versions are:

59) ‘You mean to say that… say that it (plague) is transmitted by not by person to person.’
60) ‘…means, you mean to say that it (plague) could be controlled at the level of wild rodent not at the level of domestic rats.’
61) ‘It means… when wild rodent transmits it…. to domestic rats.’
62) ‘The fleece or common rats that bite, in ninety percent cases, they remain at lower part.’
63) ‘And after five percent of that mixes in the blood.. which turns in worst cases of pneumonic plague.. Nowadays, I tell you about
those two cases in Delhi, in some cases it affects the lungs which is transmitted by our spitting… means ..while speaking as well’.

The switches in the above examples 60), 61), 62), 63) explain how plague it transmitted through fleece and common rats and in the worst cases, also through spitting and speaking.

Since this broadcasting is run by National (Govt.) T.V. channel, most of the programmes are broadcast for common people. In this particular discussion, though the doctors are conversing in English, the anchor, the host, is speaking in Hindi, which, being L1, is intelligible to most of the viewers. Hence all switches in this text are addressee- specific. The CS here is intended for the better understanding and strong awareness of the epidemic so that the necessary precautions and actions may be taken to prevent its spread among people.

4) CS in S1B-032

64. : H K L Bhagat is defeated and George Farnandis

   win

   : Is karyakram ke mukhya samachar is prakar <ICE-IND:S1B-032#14:1:B>

   hain. Congress-I .. wa ..uske sahyogi dal do sau

   paintees seetein jeetne ki oor.

65. : Bhartiya Janata Party aur Shivsena ko ek sau <ICE-IND:S1B-032#15:1:B>

   bees seetein pane ki ummeed .

66. : Andhra Pradesh mei June ke matdan mei <ICE-IND:S1B-032#16:1:B>

   Congressbahut aage. H K L Bhagat chunau hare

   aur George Fernandis chunau jeete Prannoy

Context of the Situation:

The above examples refer to the T.V. Broadcast Discussion. It is a program that deals with the analysis of general elections, with updated results.

Sociolinguistic/Pragmatic Impressions:

Since this is a nationwide programme, the languages used are both Hindi and English. There are three occurrences of CS in this text. The CS is both at the inter-sentential level and the intra-sentential level. The English versions are 64)
‘Here are the Headlines of this bulletin – Congress –I and allies are heading towards two hundred and thirty-five’. 65) ‘BJP and Shivsena expect to get one hundred and twenty seats.’ 66) ‘In Andhra Pradesh, Congress-I is much ahead in June voting. HKL Bhagat is defeated, Gorge Fernandis wins’

The CS is here deliberately used to accommodate the Hindi viewers.

5) CS in S1B-033

67. : Orders come from political bosses from people in authority, to see there one of their cousins and one of their friends, who is being investigated : Policemen says baba kya karega order ho gaya,

Context of the Situation:

The above example refers to Broadcast Discussion. It is about the responsibilities of Border Security Force. The Panel includes the State Home Minister, an eminent Supreme Court advocate and the Director General of the Border Security Force.

Sociolinguistic/Pragmatic Impressions:

The Broadcast Discussion deals with the third degree method used by the police and the double standard of the politicians. The police do their duty as per the orders from the politicians or the persons in authority there.

The language switched to is Hindi. There is only one occurrence in this text. The Code Switching is at the intra-sentential level. The English version is ‘What can be done, when order is passed?’ The word ‘baba’ suggests the common colloquial usage.

The switching here shows that police in such cases are helpless. They have to obey the orders. The switch is to emphasis the politicians’ use of power to safeguard their own vested interest and the unfortunate helplessness of the law enforcing police.
6) CS in S1B-034

68. : Or what do you expect, the, major thrust to be on  
: Mere khyalme teen kism ke jo samaseyein hai ya masle Parliament mei ayenge ek to arthik economic issue aur doosre defence of country aur teesre socio-political issues jaise Jharkand hai Jammu Kashmir hai doosre hain magar mai aisa samajta hoon ke sabse ijade jo debate ya Parliament mei jo uhm ijada samay lagega woh economic issues ke upar hai abhi jaise aap ko malum hai sare desh ko malum hai ke jab is government ne karyabhar sambhala to hamare position kya thi mushkil se hamare pas teen hafte se kum ka hamare pas ayat ka woh foreign exchange tha aur uh phir external hamare pas jo foreignloan ka tha ek uhm.. uske liye bhi hamare paas badi samaseyein thi to is baat se bade kuch harsh step lene pade waise sare sansar mei itne democracys hain usme hamesha democratic government jo hai woh sakht options opt karti hain magar is sarkar ke samne hard options ke siway koi uh .. chara nahi tha is baat se ye ijada taur par financial problem jo hain yeh dominate karengi yeh debates .

Context of the Situation:

The above code-switched text is again a T.V. Broadcast Discussion. It is specially arranged by the TV authorities with the representatives of the political parties on the occasion of the Parliament Budget Session.
Sociolinguistic/Pragmatic Impressions:

The Discussion is held in both languages Hindi and English; but Hindi is switched to more often. They are talking about the main issues that would come up in the Parliament-session.

There is only one occurrence of CS in this text; it is both at the inter-sentential and the intra-sentential levels. The English version is: ‘According to me, there are three types of issues or problems that will come up in the Parliament. First economic, second defense, third socio-political, for example, Zarkhand, Jammu Kashmir. But I think that economic issue will take much time in Parliament. As you know and the entire nation knows when this government took over, what our position was, we had foreign exchange-sufficient for three weeks; we had external-foreign loans about which we had many problems and we had to take harsh steps. The other democratic countries in the world prefer options, but this government has no alternative to hard options and the financial problem will mostly dominate the Parliament debate.’

The frequent use of CS may be the policy planned and adopted by the party representatives in order to involve the viewers directly in their debate. The switching thus is purpose-oriented.

7) CS in S1B-035

69. : But there is a global dimension to this demographic transition through which so many societies are passing

: Kyon ke jin bhi samay, jin bhi samaj hai, lagta hai ke jo bujurg umr ke log hai, unki sankhya badhti ja rahi hai.

70. : Dr Sharadchandra Gokhale agala prashna apke liye hai.

: Ji kahiye...

71. : Kisi bhi samaj ki kisi bhi desh ki arthik
vyavasta jo hai uspar kya prabhav padta hai is uh prashna…….

72. : Kai aise sawal hai aaj hamare sansar mei jahan yeh dekha ja rahai ke mahilaye jo hain woh purushon ki apeksha unka jo jeevan hai wo jyada lamba hota hai they can they live longer than man ab iska kya asar padhta hai samaj par.

73. : Ek jo abhi jo Gokhale saheb ne kaha jo aap economic sawal puchhe uspar mai kahna chahunga.

74. : Dekhye jo young hota hai woh bhi karib karib chaar decade tak jyada saal tak kam karta hai.

75. : Nahi usne kaam nahi kiya hai usne society ko contribute kiya hai ab society ka ye jaroor hota hai response the reciprocation society must also reciprocate him.

76. : Dekhye jo is wakht hamara jo khas sawal is prakar ka hai ke jab life expectancy bad rahi hai to world …..

**Context of the Situation:**

The above examples occur in a T.V. Broadcast Discussion on ‘Aging and Life Expectancy’.

**Sociolinguistic/Pragmatic Impressions:**

There is a panel of experts. They are discussing about the old people, the senior citizens, their problems, their contribution to the society, and also the
responsibility of the society towards them, old women’s problems as women’s life expectancy is more than men and so on.

The language switched to is Hindi. There are eight occurrences in this text. The Code Switching is at the inter-sentential and the intra-sentential levels. The English versions are: 69) ‘Because, it seems that in every society the number of aged, old person is growing’, 70) ‘So the next question is for you Dr. Sharadchandra Gokhale, 71) ‘How does this problem influence the economic condition of any society or of any nation?, 72) ‘There are also such questions .. that today’s women have more life expectancy than men. They live longer than men. How does it affect our society?’, 73) ‘The one now Gokhale saheb asked the economic question, would like to talk about that.’ 74) ‘See, those who are young… can work more.. let’s say about four decades more’, 75) ‘No, he has not done any work; he has contributed to the society. Now, it’s the society’s responsibility to reciprocate’, 76) ‘See, now this time our particular question is that the life expectancy is growing.’

The above switches ensure many functions. The switches are meant to accommodate the viewers in the emphasis on the point. To serve this purpose, such persuasive devices as repetition, simplification, elaboration are used. The example 70) maintains balance in Hindi and English discourse and this draws the viewers’ attention. The example 72) shows shift in the sub-point, personal involvement, and anxiety for the present condition of senior people. The example 75) ensures switching for message qualification, subjective attitude, clarification of message, etc. The example 76) shows switching for convincing, switching for introducing a new sub-point and so on.

8) CS in S1B-041

77. : Now in , every developing country I presume there is a certain dichotomy between the level of health care available in the rural areas gramin kshetra mein jis prakar ke haspatal hain ye health care hai aur jo urban areas milte hai.
78. : Nahi sahib.  

79. : Dekhye we’re confusing two issues.  

80. : Yeh nai government ki niti hai ke jyada se jyada rural areas mein resources banao.  

81. : In one case we create infrastructure, to reach people dispensaries haspatal sub-centre nurse midwife doctor.  

82. : But in the case of primary health care approach who kaheta hai ke jyada se jyada jage de.  

83. : Kahene ka matlab hai, you must be able to get eighty-five percent of the normal illnesses treated at the nearest health centre.  

84. : Mr Secretary you’ve talked about the brighter spots on the health being kamiyan kaun kaun si hai?  

85. : Kamiyan to saheb thi hai, ek to hai malaria ke bare mein.  

86. : Malaria ko hamne hataya.  

87. : Ab kafi door tak chalagaya sirf ek wapas agayi do teen karan  

88. : Ek karan hai jo daviyaan, pesticides thi unki resistance ho gayi, uhm, doosra hai ke water bodies development se chalti bahuthote jarahe.  

89. : Aur infected log to itne migration hota hai labour population ka infection ek jagah se doosri jagah parasite chala jata hai.
89. : Ek iske saath sambandhit sawal yeh hai ke 
hum ne aksar dekha hai jo hamare doctor 
hai chikitsak jo hain woh gramin shetra 
mein jakar kam nahi karte infact I think 
Jee sahib was complaining about this Jee 
sahib. 

90. : Deepakji aap bilkul sahi kar rahe hain. 

91. : Balke main to yahan tak kahoonga ke Dilli 
mein bade haspatalonmein jo doctor hain 
agar unme se kisi ki kisi ka tabadla Dilli ke 
kisi gaon mei hojaye to uski ek hi koshish 
hoti hai ke kis tarah mil milakar apna apni 
transfer jo hai woh shaher mein karwa le . 

92. : Magar sawal yeh hai ye doctor jo hai kafi 
bade acche kisam ki education ke prapt 
karnewale hain . 

93. : Hum ne dekha hai ke nakli dawayiaan 
bazaar mein bahut biki hai . 

94. : There are cases where nakli dawayiaan 
asal mein definite asal mei hai if I may 
say so .

Context of the Situation:

The text referred to above is a T.V. Broadcast Interview with the personalities from health ministry and experts. The topic is “Health care in India: Past Present and Future”.

Sociolinguistic/Pragmatic Impressions:

The interview focuses on such points of common concern as the government health service in India, the availability of healthcare in rural and urban areas, the government policy towards primary health care centres, the availability of doctors, the problem of duplicate medicines and the solutions.

It belongs to the domain of Public Dialogues. The language switched to is Hindi. There are eighteen occurrences in this text. The Code Switching is at both
the inter-sentential and the intra-sentential levels. The English versions are: 77) ‘Health care available in the hospitals in the rural areas and the urban areas’, 78) ‘No, Sir’, 79) ‘You see.. We are confusing two issues’, 80) ‘It is the government’s policy to create the more and more resources in the rural areas’, 81) ‘They are asking for more…. Maximum place’, 82) ‘Mean to say that…’, 83) ‘What are the drawbacks of health being?’, 84) ‘There are drawbacks …in fact there are… one of them is about malaria’, 85) ‘We eradicated Malaria’, 86) ‘Now it went away, only one came back… for two three reasons’, 87) ‘First reason, that medicines and the pesticides of which resistance is over, the second the water bodies development that grows more’, 88) ‘And there is migration of infected labour population… they transmit the parasite from one place to another’, 89) ‘What type of hospitals ….healthcare centres available in the rural and those that are in the urban areas’, 90) ‘Deepak sir, you are doing absolutely the right thing!’’, 91) ‘But, I would even say that, the doctors, who are in the big hospitals in Delhi, if they get transferred to any village, somehow or other, they will try to get transferred back to the city’, 92) o) ‘But the question is that, those doctors are highly educated ’, 93) ‘We have observed that a great deal of duplicate medicines are sold in the market’, 94) ‘where duplicate medicine truly exist.’

The Interview is full of Code Mixing and Code Switching and also discourse markers. They are used as communicative strategies. Since this is a Govt. sponsored programme on T.V. channel, the main function of switching is to reach more and more viewers and accommodate them in the discourse by using their language. The switching in the example 77) ensures the introduction of a new sub-point. The switchings in 78), 79), 80), 81), 82) provide more information on Govt. policies regarding health care to common people. The example 83) is again introduces a new point. The examples 84), 85), 86), 87), 88) further emphasize the point of view. In the examples 89) and 93) again, the switching is used for a new point for discussion. The switchings in the examples 90), 91), 92) and 94) focus more on Govt. policies about health care. Thus in this
speech event, the switches are intentionally used to elaborate Govt. policies through questions posed and answers offered in the pre-planned interview.

9) CS in S1B-043

95. : Yeah the song that was picturised on you bol gori bol tera kaun piya that was a very famous song.  

96. :They are asking me uh.. Jamunajee kahan milte hai apke films apto bahot purani kalakar hai .

97. :Yeh, jo sidhaant mei jo development hoti hai uski thirty-six crore ki cheez hai aur uska jo use benefit jo hota hai ke agriculture model ho water modelling ho seismic modelling ho aur reactor ki safety ho dam ki safety ho

98. :So, itne hain ke woh fed-up ho jayega

99. :Iske upar bahut sare uh computer software se karne hai woh itne ho jayenge ke pura society mei hona chahiye .

100. :Abhi kuch das saal ke ..agle... Jee ,saheb ke liye bahut sare robot bhi ho sakhte hain jo translate karenge .. hopefully so knowledge ko itni tarakki jo data process karne uhm.. the computer parallel process ki bauchhar hogi .

101. :Lekin super computer ko banane mei kharcha bahut hota hai Rajan sahib.: Is this expenditure justified....

102. : Jyada nahi haan
Context of the Situation:

The text referred to above includes two Interviews. The first is a T.V. Broadcast Interview with Mrs. Jamunanjee, who is MP as well as cine artist. The second interview deals with parallel processing with super computers, its uses in the weather modeling, pollution monitoring and such other things. The interviewee is an advisor in the department of science and Technology.

Sociolinguistic/Pragmatic Impressions:

The first Interview deals with Jamunanjee’s career as a famous celebrity of old time and her social work as MP. The second interview highlights the modern technology. The language switched to is Hindi. There are fourteen occurrences in this text. The Code Switching is at both the inter-sentential level and the intra-sentential level. In example 95) the words from a Hindi movie song are used along with the English words. The English versions of the Hindi switchings in the other examples are: 96) ‘Jamunajee, where do we get your films, you have been quite an old cine-star’, 97) ‘This theoretical development is
of Rs. Thirty six crore and benefit from this is maybe in agricultural model…may be in water modeling’, 98) ‘It is so much that it would get fed up’, 99) ‘Too much to be done on… It would be that much.. It would cover all the society’, 100) ‘Within next ten years or so, there will be a number of robot for Jee Saheb… for translation… so much knowledge… data process and all… so much work.’, 101) ‘But, Rajasahab, it is very costly to make super computer’, 102) ‘Yah.. not two much’, 103) ‘Saheb will use all these O.K. He will use it for speaking Tamil or speaking some other…, 104) ‘He can do that ’105) ‘He belongs to future generation.’, 106) ‘Jee sahib- the one who talked about super computer, 107) ‘Yeah Deepakji, I want only one thing that the advantage of Science, technology, super computer should be made available to common people as early as possible’, 108) ‘Rajan sahib was telling you the same thing’.

There are two switches in the first interview and twelve switches in the second interview. The switch in example 95) is the citation of a famous song picturized on Jamunajee and in 96) is direct reporting of what people say about her pictures. In the example 97) of the second interview, the speaker asks about expenditure of super computer. Here, the switch to Hindi is for introducing a new point. It is for more information. The examples 98), 99), 100), 101), 102) record the answers given by the interviewee. He is convinced that the benefits of the super computer are more noteworthy than its cost. The switch to Hindi is for accommodating the viewers. In the examples 103), 104), 105) the speaker accommodates a member in the studio addressed as ‘Jee Saheb’. It is a puppet character who is funny but wise. The puppet always speaks in Hindi. The switch in the example 106) is an informal acceptance of what Jee Saheb spoke. The example 107) is again the key sentence dealing with the benefits of the super computer for the common people. The switching here is specific to the viewers. The switching in 108) suggests agreement with what is expressed earlier about the benefits of the super computer. As the purpose of discussion is to create awareness about the super computer, most of the switches are introduced to impress the viewers.
10) CS in S1B-045

109. : I know uh.. from this kuch nahi malum to Kya? to kya that's all. : I'm sure one day.

Context of the Situation:
The text is a Broadcast Interview with Prof.(Smt.) Savitri Laxman, the M.P. from Kerala.

Sociolinguistic/Pragmatic Impressions:
Smt. Laxman is basically a Professor of Malyalam in a college, also an accomplished playwright and dramatist. It is her first term as Member of Parliament. She does not know Hindi well; but now she has started to learn it.

The language switched to is Hindi. There is only one occurrence in this text. The CS is at the intra-sentential level. The English version is ‘if (I) don’t know anything, so what?’

The switch clearly shows that, she does not know much of Hindi, but it does not stop her from learning it. That’s why she speaks in Hindi at the time of the Interview. The switch is context-based.

11) CS in S1B-047

110. : Jee saheb ab Krishnan saheb training de rahen hain naujawan bacchon ko.

111. : Ek hafta das din ke liye desh ki rajdhani mei rahenge aur yahan par ek tennis coaching camp lag raha hai.

112. : Agar aap chahen to aap ke liye recommendation mai de sakta hoon.

113. : Deepakji pehli baat to yeh hai ke , mere pas itni fursat nahin . ah .. mai dekhye mai match dekhtahoon , aur mujhe maza ajata hai , aur mai gum hojata hoon.
Context of the Situation:

The above cited examples occur in a T.V. Broadcast Interview. The interviewee is one of the great tennis players of the world- Ramnathan Krishnan. It is a segment of the morning show of T.V. programme.

Sociolinguistic/Pragmatic Impressions:

The examples of Code Switching in this text occur only in the conversation between the anchor (host) of the show Deepakji, and the puppet character ‘Jee Saheb’.
The language switched to is Hindi. There are ten occurrences in the text. The CS is both at the intra-sentential level and the inter-sentential level. The English versions are: 110) ‘Jee saheb, now Krishnan sahib is giving training to young cadets.’, 111) ‘He will stay there in the capital of the country for one week or ten days and one tennis coaching camp will be going on here’, 112) ‘If you want..? I can give recommendation for you.’ 113) ‘Deepakji, the first thing is that .. I do not have that much spare time. I watch the match and I enjoy it and get immersed in it.’ 114) ‘It takes so much time that for playing for playing my bones should break, if they are five thousand year old’, 115) ‘Deepakji, as usual, please convey my message to our guest’, 116) ‘Pay attention, (lakhs of ) viewers of this morning show, on behalf of the all people in India I express my gratitude towards our guest’, 117) ‘Whatever our guest has done for Indian Tennis will definitely show the path (direction) to the new young players’, 118) ‘My friends of this morning show and I myself have one wish... which will be fulfilled if our guest wishes or if he recommends’, 119) ‘If there will be a nice tennis stadium in any city of this country, our desire arising in our mind when we watch French Open(Tennis)…or Wimbledon, will be fulfilled’.

The switches in the examples 110), 111), 112) aim at maintaining proper rapport between the host and the puppet and also at introducing the topic to the viewers. The examples 113), 114), 115), 116), 117), 118) and 119) are the responses of the puppet speaker. The purpose of switching is to accommodate the viewers in the programme. The puppet’s switches are in different tone. It is not the regular Hindi tone. It is used for compromise purpose. The puppet’s switches in 113), 114), 116), 119) contain satirical and humorous tone, to avoid the feeling of boredom. The Principle of Cooperation is closely observed in the switching.

12) CS in S1B-048

120. : Wherever one is ,, he must consider it as  

his or her battlefield jo jidher hai wohi unke liye unaka ranakshetra hai .
Context of the Situation:

This is an Interview with the eminent Bengali writer Mahashveta Devi.

Sociolinguistic/Pragmatic Impressions:

Mahashveta Devi is also a social activist and a journalist. She has been working with the *adivasis* of India, ever concerned with the redressal of their problems. The language switched to in the interview is Hindi. There is only one occurrence in this text. The Code Switching is at the intra-sentential level. The English version is ‘The place one belongs to is his/her battle field.’

The switch to Hindi in her response to the question is directly related to her informal message to the viewers, the majority of them being more competent in Hindi than in English. This is obvious also in the fact that the switch is the repetition of what is said by in English.

13) CS in S1B-049

121. : *Pichhle sal All India Radio ne ye abhiyan kiya jisse jis karyakram ko aap ne Radio Date ka nam diya hai* Date standing for uh ..what what's the actual name for.

122. : *But now this experience that you've gained from this earlier series on methods of science jeevan sourabh jo aapane kiya aur ab radio date ka aapane jikar kiya.*

123. : *To jo aapko tajurba huwa anubhav huwa hain uske aadhar par ab aap kya karne lage hain ?*

124. : *Ab hamne ek naya serial , uh.. kiya hain human evolution manushya ka vikas*

125. : *Ye serial ek kaafi lamba serial hoga abhi tak mere khayalse kisi dunya mei aise vishay par itna lamba serial banaya nahn gaya aur manushka vikas ka jo hissa hain we were one word much of the .... isme bhi hamane bahutse institution ko liya hai Tata*
Fundamental Research ब्ही इसमें involve हैं अरु....uh.... this National Council of Science and Technology also been involved.

126. Aur ab ye saara complete ho chukka hain do June se hum ye shure kar rahe hain.

127. Aur is serial ka bhi technique wohi hain ke registration of the listeners.

128. Aur uske baad listener se communication

129. Two-way communication technique wohi tarika hoga.

130. Aur uske baad in between we are going to have survey conducted.

131. And because there was no land available to build a hut for the school

132. Ek aadat ban jaaye ki har cheej ko ye aisa aisa kyo hota hain?

133. Kaise hota hain?

134. Manushya kin kin awastha se kyo gujara hain?

135. Uska behaviour mein ye parivartan kaisa aaya?

136. Uh.. sir ek sawal aur uthta hain ki jo baaki antarashtriya radio sansthaye hain...

137. Jo aapne abhiyan kiya hain aur shandaar aapko safalta mili hain unhone isme kuchh dilchaspi prakat ki?
Context of the Situation:

The situation in which the above switches occur is the T.V. Broadcast Interview with the Director General of All India Radio, Mr. Amritrao Shinde.

Sociolinguistic/Pragmatic Impressions:

The Interview refers to the new campaign started by All India Radio, its scientific approach and its social commitment with the maximum outreach. It also focuses on the Director’s leadership and commitment to the new campaign. The language switched to is Hindi. There are twenty occurrences in this text. The Code Switching is both at the intra-sentential and the inter-sentential levels. The English versions of the examples are: 121) ‘Last year, All India Radio ran this campaign, the Programme which you have named as ‘Radio Date’. 112) ‘Jeevan Sourabh that you did; now you referring to Radio Date’ 123) ‘So, what are you doing now with this experience?’ 124) ‘Now we have made a new serial on human evolution.’ 125) ‘This will be a quite long serial. I think, now here in
the world such a long serial is made. Many institutions like Tata Research, National Council of Science are with us for this.’ 126) ‘Now all this has been completed. We will start this (programme) from June 2nd, 127) ‘And the same technique will be there for this serial’ 128) ‘And after that communication with the listeners’ 129) ‘The same method will be there.’ 130) ‘and after that … in between’ 131) ‘So that people see the thing with scientific attitude’ 132) ‘It will become habitual for them to ask why it happens so?’ 133) ‘How does it happen?’ 134) ‘Why has the human beings progressed through different stages?’ 135) ‘How did the transformations take place in this behavior’ 136) ‘Sir.. there is one more question about the remaining space radio stations…’ 137) ‘Did they show any interest in your campaign and its great success?’ 138) ‘We had talked about this a few days back in the meeting held at Singapore’ 139) ‘There was a good deal of discussion over this issue. Especially, the members from the developing countries have demanded material regarding this. And about the second experiment which we completed earlier, the people from Ghana came here to see how we are doing and proceeding with our communal broadcasting. And this issue was discussed in the meeting of … association.’ 140) ‘And they wondered that radio can do so much.’

The switches in the examples 121), 122), 123) are for introducing the programme and its purpose. In other words, they are meant specifically for the viewers and listeners. The examples 124), 125), 126), 127), 128), 129), 130), 131), 132), 133), 134), 135) are the responses of interviewee, i.e. Director General of All India Radio. Here, T.V. and Radio are the central government broadcasting media. For them the common man is at the centre. The interviewer here is aware of this fact. Hence, he is switching frequently from English to Hindi. These switches deal with the innovative serial they started on radio, its scientific attitude and the social transformation the radio serials have achieved.

The switches in 136), 137) introduce a new sub-point in the discourse, whereas those in 138), 139), 140) deal with All India Radio’s relation with other Broadcasting Associations of the International level. The main purpose is to engage the maximum viewers at a time.
14) CS in S1B-056

141. : Aap sunlein to pata chal jata hai. <ICE-IND:S1B-056#103:1:G>
   : Mr Speaker sir

142. : Is ka jawab mil gaya <ICE-IND:S1B-056#105:1:F>

Context of the Situation:

This discourse in which the above switches occur is the recording of a Parliamentary Debate held during ‘Question Hour’. In the discussion one of the members talks about Foreign Investment Policy of West Bengal, he praises Somnath Chatterjee’s efforts for the new industrial policy. At this point, there is commotion in the House.

Sociolinguistic/Pragmatic Impressions:

The Speaker of the House interrupts and tries to bring the point of discussion on the track. Another member requests the speaker to listen. He speaks in Hindi. Other members also participate and pass comments in Hindi.

The language switched to is Hindi. There are two occurrences in this text. The CS is at the inter-sentential level. The English versions of example are 141) ‘If you listen, you will come to know, 142) ‘We got the answer’. It may be observed here that CS here is related to the informal aspect of the discourse.

15) CS in S1B-061

143 : Teen teen aadmi akele ko dekh ke satata hai kya samajhta hai apneko <ICE-IND:S1B-061#143:1:B>

144 : Abhi ane deta hoon . <ICE-IND:S1B-061#144:1:B>
   : Haan … go slowly, because that is to be typed

145 : Whatever, if he has spoken in Hindi you have also to give the same words

   : Teen teen aadmi akele ko dekh kar satarahe hai abhi dekhta hoon woh kya kar sakte hai.. <ICE-IND:S1B-061#147:1:B>
146. Hearing this uh.. Strongman said “ uh.. yeh dus hazar ka lokhand khali rakhne ke liye main ne nahi liya ” uhm .. and uttering these words he started putting about three to four cartridges he had in the revolver.

147. Uhn …theek hai you go in your own way : Yes sir

148. While doing so ... I think accidently the trigger was ...uh trigger was ... uh... loaded <ICE-IND:S1B-061#226:1:C>

149. Mage khechat hote tech tech .

150. Haan...

151. Tyala sang na shaant basaila kai nahi honar .

152. Shaant ahai ..

153. Accha ...now ... you said the trigger was pressed

154. Now, at that stage, when everybody was quiet did you hear anybody saying anything?

155. Well somebody said arre bara jhala kunala lagla nahi .

156. He just said “ arre majhe lagli re ”

157. He said that mala lagli re...

158. Marathi madhe bolla na ..

159. He said in Marathi mala lagli re.

160. Mala lagli re ..

161. Mala lagli re
The above switches occur in the Legal Cross-examination in the High court. It is about a murder case.

**Sociolinguistic/Pragmatic Impressions:**

A person is murdered by using the revolver. However it is being told that the revolver worked by accident and not with intention. In this hearing there are a number of switches occurred for different purposes.

The text reveals how the legal system operates in India. The Cross examination often involves the use of both English and Hindi. There are sixteen occurrences of CS in this text; they are at both the intra-sentential and the inter-sentential levels. The English versions of the examples are: 143) ‘What he thinks himself three of them troubling one person as he is alone..’ 144) ‘I will let them come.’ 145) ‘Three persons – irritating one person, what do they think of themselves? Now I will show them what I can do.’ 146) ‘This piece of iron (pistol) worth Rs.10,000/-, I have not purchased to keep unused.’ 147) ‘All right’ 148) (He) was pulling the trigger back.’ 149) ‘Tell him not to speak, nothing will happen.’ 150) ‘(I) Remain Silent.’ 151) ‘It was good that it did not hit any.’ 152) ‘It hit me.’ 153) ‘Speak in Marathi, do you?’ 154) ‘He said in Marathi It hit me.’ 155) ‘It hit me.’ 156) ‘It hit me.’ 157) ‘It hit me, hit me.’ 158) ‘It hit me.’

The switches in the examples 143), 144), 145), 146) are the reported speeches of culprit. The utterances are reproduced as they were utterances in Hindi. The switch in example 147) is an informal way of giving permission to proceed further. The example 148) is the interruption by somebody involved in the case. It is in Marathi. 149) is an order to remain silent, whereas 150) is the acceptance of a court order. The examples 151) and 152) are again the direct reporting of the dialogue. The examples 153) and 154) are the orders to use Marathi language. In 155), 156), 157) and 158) the switches are the repetition for
the sake of write down the matter. It is interesting to note that the switching ‘mala lagali re’, occurs here six times; but every time, the purpose is emphasis-reported by advocate, repeated by culprit, again repeated by the typist while writing. It shows how the switches are situation-bound; here one may say that, court procedure-bound.

16) CS in S1B-062

159 : I was in Bombay.
   : Nahi aala. <ICE-IND:S1B-062#76:1:A>

Context of the Situation:

The above switch refers to the discourse which is the Legal Cross-examination conducted in High court.

Sociolinguistic/Pragmatic Impressions:

The advocate asks the accused whether he had come to Bombay on that particular day. The accused says that he was in Bombay. But the advocate responds in Marathi that (he) did not come. The language switched to is Marathi. There is only one occurrence in this text. The CS is at the inter-sentential level.

The English version of example is ‘did not come.’ The switching to Marathi, here, may be the tactful way used for eliciting the required information.

17) CS in S1B-063

160 : Two three persons were talking with him in Hindi kya Strongman kaisa hai.
   : And thereafter what happened

161. : Uh, at that time Strongman Strongman said to my uh .. my master a few words in Hindi.
      : Dekhun kya .. <ICE-IND:S1B-063#152:1:A>
162. : Five hundred ... students...

: Mat chalao don't fire the bullets <ICE-IND:S1B-063#159:1:A>
, otherwise tiles will ...

Context of the Situation:

The discourse in which the above switches occur is a Legal Cross-examination hearing of a murder case.

Sociolinguistic/Pragmatic Impressions:

The language switched to is Hindi. The CS is at the inter-sentential level. There are three occurrences in this text. The English versions are: 160) ‘Hei strongman, how is it.’ 161) ‘Shall I see?’ 162) ‘Do not fire!’ The switches in this text are direct reporting. The speaker here is quoting the sentences actually uttered, in response to the situational demand.

18) CS in S1B-067

163. : I put it to you that the three .. uh the three
Persons, mentioned that uh assailants, also
assaulted that unknown person

: I put it to you kai sangaicha tumhala whether <ICE-IND:S1B-067#151:1:A>
it is true or false?

Context of the Situation:

The above example of the switch occurs in a Legal Cross-examination hearing that takes place in High court. Here a vegetable vendor is being interrogated.

Sociolinguistic/Pragmatic Impressions:

The advocate is cross examining the vendor, asking his opinion about the facts. The language switched to is Marathi. There is only one occurrence this text. The Code Switching is at the intra-sentential level. The English version is ‘Do you want to say something?’ The advocate’s use of CS is quite deliberate, with the purpose of appearing informal to make the accused feel at ease so that his response would be spontaneous and natural.
19) CS in S1B-069

164. It did not happen that Guru Waddru was claiming the land which was open plot ahe tasa ghya open plot statement madhe contradiction ahe ....

Context of the Situation:
This discourse is also a Legal Cross Examination conducted in High court. It is about a dispute over the purchase of land.

Sociolinguistic/Pragmatic Impressions:
The language switched to is Marathi. There is only one occurrence the text. The CS is at the intra-sentential level. The English version is ‘… have it, as it is … There is a contradiction in the open plot statement.’
The switch in Marathi here is in the form of quoting or direct reporting of what is spoken and it is clearly in response to the demand of the situation.

5.2.3 Situations in Unscripted Monologue Texts
In our data, there are ten situations in the Unscripted Monologue texts (S2A-001 to S2A-070), containing the code-switched occurrences. The analysis of these examples is as follows:

1) CS in S2A-001

165. : The selection is not an easy job at any time
    and I am sure the selectors must know what they are doing
    : Meri khyal hai.                <ICE-IND:S2A-001#63:1:B>
    : I think Kirmani is at an age almost where he might qualify as a selector

166. : Zimbabwe ... unnees sau triyasi
    : True .... and we were
    : Jab Bharat ne vishwa cup jeeta <ICE-IND:S2A-001#101:1:B>

167. : One heard a lot about him in, in in
The language switched to is Hindi. There are three occurrences in this text. The CS is both at the intra-sentential level and the inter-sentential level. The English versions are 165) ‘I think that…’, 166) ‘When India won the world cup..’,167) ‘It means that…’

The CS to Hindi is a very common practice followed in the Commentary of Cricket or any sport for that matter in India. It is habitual and also deliberate to reach the maximum number of listeners.

2) CS in S2A-011

168. : Uh.. shall I take his name pyaar se log mujhe lion kehte hain Ajit Sahab, please, give him a big hand !...

169. : Sarojji I would like you to say a few words, because I'm so happy ke aapko ye award mila hai .

The switch in example 168) is on the analogy of a line from a famous Hindi dialogue. Here it is used as a compliment to introduce Ajit Saheb. The example 169) shows the polite style of speaking in appreciation of achievement.
There are two CS occurrences in this text, occurring at the intra-sentential level. The English versions are: 168) ‘People fondly call me lion’ and 169) ‘I’m so happy that you received this award.’

It is very common in the film industry to switch to Hindi and English alternatively. The reason of switching is not specific. It suggests an informal style of speaking.

3) CS in S2A-019

170. : Asif ne abhi drop volley try ki lekin, drop volley was a little too far back and it was very easy for Bhupathy to reach the ball. <ICE-IND:S2A-019#51:1:A>

171. : I think, abhi tak koi accha point, one has not seen except one crosscourt forehand, that's the replay. <ICE-IND:S2A-019#68:1:A>

172. : All first service I think us break ke baad he's lost his concentration. <ICE-IND:S2A-019#164:1:A>

Context of the Situation:

The situation concerned is a T.V. Commentary at National Lawn Tennis Championship.

Sociolinguistic/Pragmatic Impressions:

The switching and mixing of Hindi in the examples 170), 171), 172) are particularly for viewers specification. Since the spectators, and T.V. viewers are bilinguals. The commentators switch between Hindi and English.

The language switched to is Hindi. There are three occurrences in this text. The Code Switching is at the intra-sentential level. The English versions of example 170) ‘Asif has now tried drop volley but…’, 171)‘ .. till now ,no one has seen any good point.’, 172)‘ …after that break…’

In alternate use of Hindi and English has been a normal practice in the sports events and the film industry programmes.

4) CS in S2A-020

173. : Now, if the family is uske peeche, it's okay <ICE-IND:S2A-020#160:1:A>
otherwise there's nobody.

**Context of the Situation:**

The above switch occurs in a running Commentary at Women Tennis Championship.

**Sociolinguistic/Pragmatic Impressions:**

The language switched to is Hindi. There is only one occurrence in this text. The Code Switching is at the intra-sentential level. The English version of the example is ‘...if the family is behind one…’

The Commentary many times provides details about the players. In this switching, the commentator is giving the details about Neerupam, the tennis player, who is selected to attend the sports academy abroad. The family support in such cases is of great importance.

Such switching here is a common practice of the bilinguals.

5) **CS in S2A-025**

174. : This inevitably reminded me of the statement from the Katho Upanishad Satya mevap madhya pakshatye sasya mev tasya mev ajayte punha ...

175. : This is Ayodhyakand one eighteen four, uh...Seetanurago dharmatma matrivat pitravat priyah ..

**Context of the Situation:**

The discourse in which the above switches occur is a speech on ‘Teaching Classics in an Unclassical Situation’.

**Sociolinguistic/Pragmatic Impressions:**

The speaker compares Homer’s classics with the Indian classics. The switches here are the Sanskrit quotations from Upanishad and Ayodhyakand in support of the argument.

There are two occurrences of CS in this text, both at the intra-sentential level and the inter-sentential level. The English versions are: 174) Quotation from Katho-Upanishad- ‘...One generation flourishes and another nears its end
and again the next bursts into buds’. 175) Quotation from Ayodhyakand is regarding Rama’s love for Sita- ‘It is like love of father, mother and beloved’. The switches are introduced clearly in response to the demand of the situation.

6) CS in S2A-034

176. : Again, inspite of all that, you keep on saying, your students are going to address you as ’respected sir’, ‘which is not English but chalta hai.

Context of the Situation:

The situation is a Lecture on the ‘Importance of Grammar in Learning Language’.

Sociolinguistic/Pragmatic Impressions:

The language switched to is Hindi. There is only one occurrence in this text. The Code Switching is at the intra-sentential level. The English version of example is ‘it’s all right’ (it goes on). In Indian English, quite often the culture-bound expressions are used. ‘Respected Sir’ is such a kind of expression. Here, the switch informally conveys opinion on the use of such expressions.

7) CS in S2A-035

177. : Janabai, that famous, Saint of Maharashtra says Yega Yega Veethabai, Maze Pandhariche Aai ..

178. : You see yega yega veethabai maze pandariche aai, Vitthal, is supposed to be a mother, and so yega yega veethabai.

179. : We say this is unmannerly, you should say yaho yaho Vithalrao kuthe gela hota magapasun.

180. : So yega yega veethabai maze pandhariche aai ..so that thou .. thou pronoun is to be used when you are addressing God, when you are addressing your parents or mother, and when you are addressing, your beloved.

181. : Whenever most of us .. go barefooted in our childhood and whenever you see a thorn pricks
into our sole S O L E, sole of
our, so we say aai ga .... <ICE-IND:S2A-035#92:1:A>
: Do we say baba ho?
182. : Aai ga .. that is the significance of yega yega <ICE-IND:S2A-035#93:1:A>
Veethabai.
183. : When Abu knew that his name was not, the poet
has used the word, in the next line, Abu spake more
low....
: Nav hai ka? <ICE-IND:S2A-035#107:1:A>
:Nahi ararara <ICE-IND:S2A-035#108:1:A>

Context of the Situation:

The above referred discourse is one of the Lectures delivered in the Two-
day Seminar on ‘Teaching Varieties of English.’

Sociolinguistic/Pragmatic Impressions:

Here, in the lecture, the reference is to the use of ‘thou’ in poetry. The
pronoun ‘Thou’ is used when one addresses God. In order to elucidate this point
the speaker switches to Marathi and cites the lines from a Marathi devotional
song.

There are seven occurrences in this text. The Code Switching is both at
the intra-sentential level and the inter-sentential level. The examples 177) and
178) are quotations from a devotional song by saint Janabai in which she
invokes god Vitthal: ‘Come, come Veethabai, my mother from Pandharpur’.
179) is a parody of the quoted line: ‘Come come, Vithalrao, where have you
been since long’. In 180) the quotation is a repeated. 181) is a satirical remark;
the English version is ‘Oh, Pappa.’ 182) It is again the repetition of above line
of the song. The example 183) has the reference of fairy tale of Abu, in which
the importance of ‘inclusion of the name’ is explained.

While illustrating the use of ‘thou’, the speaker also explains the
meaning of the devotional song and the important role language plays in
expressing devotion to God.
8) CS in S2A-044

184. : One day they called me Arey Kulkarni, tum ek kam karo..<br>
185. : Tell me what is it dekho tum ek jhadu wale ko laga do.<br>
186. : Half page quarter page one eighth page<br>...based on hundred ...and go door to door<br>: Some people say arey jao tum pachas rupye leke jao.<br>
187. : He said dekho ye hamara shaala hai uske liye tum.. phokat mei karneka ..

Context of the Situation:

The discourse from which the above examples are taken is a brief Introduction of an Educational Institution. It is delivered at the event organized by that institution.

Sociolinguistic/Pragmatic Impressions:

The speaker in his speech refers to the difficulties and the problems they faced in the growth of their institution. One of the problems is related to the complaints about dirty classrooms and toilets.

The language switched to is Hindi. There are three occurrences in this text. The Code Switching is at the intrasentential level. The English versions of the examples are: 184) ‘Hey Kulkarni, you do one thing’, 185) ‘See, you ask for one sweeper’, 186) ‘you go, take 50 rupees while going’, 187)’ See, this is our school, so you will perform here free of charge.’

The switches in the examples 184) and 185) are the direct reporting of what the committee member said to solve the problem. The example 186) is again the direct reporting of some people’s reaction when they were approached for donation. The example 187) is also the direct reporting of Bhimsen Joshi talking to Bismillah Khan to give free performance for the school. These are situation-bound CS occurrences.
9) CS in S2A-053

188. : See what is the difference between the so called shwa vowel there kara ,kar, karto, karto

189. : This is a kar, tu kar means you do the work imperative form of kar..

190. : In fact you can hear that, you can choose a particular portion here how it sounds or indeed the head phones otherwise it will disturb everybody .......

: And then, this is karto ... me kaam karto let's say...

Context of the Situation:

The above switches occur in the practical demonstration conducted in Language Laboratory.

Sociolinguistic/Pragmatic Impressions:

There is computer with special programme that gives details of input and output of the sounds. The speaker here is measuring the length of the closure of the sound ‘k’ in ‘akka’. The language switched to is Marathi. There are three occurrences in this text. The Code Switching is at the intra-sentential level. The English version of example 190) is: ‘I do the work’.

The switches in the examples 188), 189), 190) occur for the sake of explanation. These examples refer to /k/ pronounced in different ways in different contexts. Thus here, the switching is for exemplification.

10) CS in S2A-056

191. : Kya hua .. again you have got pain in your Yeah.. Shoulder base and neck .
Context of the Situation:

The discourse in which the above switch takes place is a Demonstration on Physical Exercise. It deals with those exercises that cure the pains caused by prolonged driving.

Sociolinguistic/Pragmatic Impressions:

The speaker here is demonstrating to his friend who suffers due to prolonged driving. The switching to Hindi in here is an informal way of showing concern about one’s health. There is only one CS occurrence in this text, at the inter-sentential level. The English version is: ‘What happened?’

5.2.4 Situations in Scripted Monologue Texts

There are two situations (texts) in the Scripted Monologue texts (S2B-001 to S2B-050) in our data that contain the code-switched instances. Their analysis is as follows:

1) CS in S2B-001

192. : Mr Vajpai said this during the Ishwaramate celebrations of the Satya Sai Bal Vikas in New Delhi yesterday : Ye kaisa lok tantra hai .... <ICE-IND:S2B-001#126:2:A>

Context of the Situation:

The above example is taken from T.V. Broadcast News. One of the news items is about the warning of the minister that the National Front Government would not hesitate to arrest any religious leader who tried to create law and order problems by fanning religious fanaticism.

Sociolinguistic/Pragmatic Impressions:

The language switched to is Hindi. There is only one occurrence in this text. The Code Switching is at the inter-sentential level. The English version is: ‘What type of democracy it is!’

The switching in the above example refers to what Atal Bihari Vajpayee had said on the previous day in another programme. It is the direct reporting of
what he said. As Vajpayee’s speech was in Hindi, it’s quite natural that while reporting Hindi is maintained. Thus, CS here is not a deliberate exercise.

2) CS in S2B-025

193. : Gandhiji. uh being devoutly religious uh belief believed that ultimately goodness always triumphs over evil Satyamev Jayate.

Context of the Situation:
The above switch occurs in a Scripted Talk, delivered in a programme. The programme was arranged to pay homage to Graham Greene.

Sociolinguistic/Pragmatic Impressions:
In this talk, Graham Greene’s thoughts are compared with Gandhiji’s thoughts. Common to both is the philosophy related to power of Goodness. The language switched to is Sanskrit. There is only one occurrence in this text. The CS is at the inter-sentential level. The English version is: ‘Truth always triumphs (over evil).’ Here switching to Sanskrit is for reiteration. It is for quoting to ensure the emphasis on the point.

3) CS in S2B-031

194. : This is everything , I can uh .. there is a Hindustani song who is as great as Rama.

195. : The word is also koudara jagamai in the whole world.

196. : Vinuseva jodravidinapara vinuseva jodravidinapara Ramasarisakonahi koudar.

197. : Every good composition was a reflection of a thought from a saint or somebody else

198. : Now, I will give you the Kannada yena madali nanu?

199. : Vinuseva jodravidinapara vinuseva jodravidinapara Ramasarisakonahi koudar.

200. : Danava takenavanu avage sarathiyaa agianu.
The great demon killer, Krishna is a charioteer for Arjuna.

198. : In what manner?

:Vatapi Ganapatim bhajihum va..

:You are clapping Ganapati it is a praise

Context of the Situation:

The above switches occur in a Scripted Talk on Yakshagan. The Yakshagan is an art form of a popular folk dance of Karnataka. The talk also deals with the composition of the song which is a part of this performance.

Sociolinguistic/Pragmatic Impressions:

The languages switched to in this discourse are Hindi, Sanskrit and Kannada. There are five occurrences in this text. The Code Switching is at the inter-sentential level. All these are Quotations: 194) Hindustani song, 195) Sanskrit Shloka, 196) Kannada song, 197) Kannada Song in praise of Lord Krishna 198) Sanskrit- Prayer in Praise of Ganapati.

Thus all the switches to Hindi, Kannada and Sanskrit in the above Talk are for the sake of citation. They are obviously culture-specific.

5.3 Discourse Markers

Discourse Markers are the responses that indicate the conversation is in progress. Generally, they are in one word or two. They do not have independent identity, but are very meaningful when they occur in conversation. O.K., Yes, No, I mean, of course, yeah, ouch, woo, nei, you know are such English responses. As these Discourse Markers are related directly to the earlier and also the later sentences in conversation, they have been treated as the instances of Code-Switching. Moreover, they are not content words and their existence is relevant to the responses of various types. In our data, there are 1044 such responses. The speaker switches over to the mother tongue most of the time only for responses and then resumes on English language. The reason may be that the speaker does not know English responses or that the switched responses are very much natural and spontaneous in conversation. The code-switched responses in
our data are: accha, yaar, haan, na, nahi, ille, ayya, bara, aare, shi, kya etc. They are meaningful in the sense that they carry meaning. Some of them show positive response (haan, accha) and some negative (nahi, ille); some express intimacy (re, yaar); some are quasi question (kya? mag?). We have classified these Discourse Markers (DM) into five semantic categories: 1) Positive Discourse Markers, 2) Negative Discourse Markers, 3) Address Discourse Markers, 4) Exclamatory Discourse Markers and 5) Interrogative Discourse Markers. The code-switched Discourse Markers in our data are analyzed in subsections. The analysis focuses on the Semantic Components, the Syntactic Status, and the Sociolinguistic/Pragmatic Impressions. The frequency of the Discourse Markers is recorded in brackets.

5.3.1 Positive Discourse Markers

In our data, there are five code-switched Discourse Markers used for Positive Response. Their analysis is as follows:

1) **haan** (402)

**Basic Semantic Components:**

+ Indian Discourse Marker
+ Positive response
+ Language specific (Hindi, Marathi)

**Syntactic Status:** Adverbial Phrase of Positive Response

**Representative Examples from the Data:**


1. *Because I ... I am one of those unfortunate* people, **haan** who have been responsible for uh awarding Ph D to (laughs) so many.

II. Private Dialogue: Telephonic Conversation - Goa Trip

2. **Haan, I forgot to tell you na.**

III. Private Dialogue: Direct Conversation - Holy Places

3. **Haan ...Sravanabelgola is just fifty kilometers...** from here.
IV. Private Dialogue: Direct Conversation - Competitive Examination.

4. Without sunlight, **haan**...without moon, without **star**, what would happen...? **<ICE-IND:S1A-071#148:1:B>**

V. Private Dialogue : Direct Conversation - Women Problems

5. But, still on some problem specially **women** **problem** **haan**.. this is the very current and controversial issue in this country uhm .. we know. **<ICE-IND:S1A-088#25:1:A>**


6. Daily morning you are running up no, yeah, and you said, uh Raju uh had call me there **haan**.. I thought it was .... **<ICE-IND:S1A-052#95:1:A>**

VII. Private Dialogue: Direct Conversation - Agricultural Development.

7. But I found some of them even though they are ...means, even in their house they have a small crop they grow uh **haan**.. **Kitchen garden** . **<ICE-IND:S1A-084#172:1:B>**

VIII. Private Dialogue: Direct Conversation - Indian English

8. **Haan** .. if you can consider it as a very very extreme form of Indian English or.... **<ICE-IND:S1A-028#54:1:A>**

IX. Public Dialogue : Legal Cross-examination - Accident Case

9. Till you gave, till yes... till you gave your statement to the police **haan**.. on sixth May eight-one ... **<ICE-IND:S1B-062#247:1:A>**

X. Public Dialogue: Broadcast Discussion - Indo - Russian Relationship

10. And yes, now that he has come, in a sense people, **are once again** getting a whip of old nostalgia saying **haan**.. that even if it's not quite the same love affair can we at least hold hand ? **<ICE-IND:S1B-039#26:1:A>**

XI. Public Dialogue : Legal Cross-Examination- Murder Case

11. **Haan**.. so now, when you found that Strongman never returned with the doctor what did you do with that person who was lying there ? **<ICE-IND:S1B-061#284:1:A>**

XII. Unscripted Monologue : Legal Presentation - Murder Case
It was third April nineteen eighty-eight (interruption) haan. nineteen eighty-eight

Sociolinguistic/Pragmatic Impressions:

The above examples illustrate that it is quite natural for the Indians to use ‘haan’ for a positive response while conversing in English. The examples illustrate its multifunctional usage. It shows the listener’s agreement in the form of this response. In the examples from the categories I), IV), V), VII), IX) it is used more as a sentence filler and hence possesses more interactive value. In the examples from the category III), VI) and VIII) it has positive semantic value. In an example from the category II), two markers haan and na are used. It is a telephone conversation where haan is the positive response and na is the filler that integrates the utterance. This is a peculiar Indian way of responding to the listener. In our data, ‘haan’ occurs 182 times in Direct Conversations, 144 in Distanced Conversations, in Legal Cross-examinations 37 times and 23 times in other categories. In Unscripted Monologues, there are only a few instances of this Discourse Marker, whereas in Scripted Monologues there is none.

2) na (196)

Basic Semantic Components:
+ Indian Discourse Marker
+ Positive response
+ Language Specific (Hindi, Marathi)

Syntactic Status: Adverbial Phrase of Positive Response

Representative Examples from the Data:

I. Private Dialogue: Direct Conversation - Qualified Teachers.

13. But that is also... but that is also important  <ICE-IND:S1A-003#285:1:B>  
  na how to go about things.....

II. Private Dialogue: Direct Conversation - Gender Equality

14. But they don't think na Indian society never  <ICE-IND:S1A-087#173:1:B>  
  thinks that man and woman are equal .

15. And what about your new house every thing is settled down na?

IV. Private Dialogue: Direct Conversation - Managing Shop
16. And one brother sits in the shop one morning na. ah another brother sits in the shop in the afternoon na. another brother sits in the shop in the evening uh when there are good.

V. Private Dialogue: Telephonic Conversation - Study Preparation.
17. I think you know it's matter which has been already decided na?

18. Ah I know that yeah yesterday I saw her na

Sociolinguistic/Pragmatic Impressions:

*Na*, in the above examples, expresses positive response. In fact, it elicits positive response. It is used like a rhetorical question. In Indian languages, it is pronounced in a bit rising tone to assume the listener’s agreement. Its English meaning is ‘you know’ or ‘is it not so’. The examples from the categories III), IV), XI) cited above illustrate its use in eliciting positive response, whereas the examples from the categories II) and IV) express its interactive value as ‘the filler’. In our data, *na* occurs in the Direct Conversations 166 times, in Telephonic Conversations 21 times and 9 times in other speech categories. The Scripted Monologues do not have any. Its habitual use in English shows the Indian peculiarity.

3) accha (216)

**Basic Semantic Components:**
+ Indian Discourse Marker
+ Positive response
+ Language specific (Hindi, Marathi)

**Syntactic Status:** Adverbial Phrase of Positive Response
Representative Examples from the Data:

I. Private Dialogue: Direct Conversation - Competitive Examinations

19. **Accha**.. are you saying your state level students are as equivalent to the IPSC. IP. students here.


20. So I'm I'm thinking of telling my son to come down during that time so that he can attend the marriage **accha**. and have fun at least.


21. **Accha**.. Murali, do you agree with this conclusion that, the rise in prices and the growing graph of unemployment is a logical corollary of the structural reforms that you have carried out in the party in the last one year?


22. As per the advice of the **accha**.. as per the advice of the auditor to be on the safer side this amount is kept aside since nineteen ninety.


23. **Accha** okay I’ll clarify it.

24. **Accha** I didn’t, yeah .. bother to see as to what he was doing.

Sociolinguistic/Pragmatic Impressions:

As the above examples illustrate, ‘accha’ is used for the positive response. Now it is in use in almost all Indian languages. This positive response can be replaced by O.K., Okay or Oh, I see in English. However in the example from the category V), accha and Okay are used redundantly. In the examples from the category IV), the response ‘accha’ is not to the immediate context, but to some other speech segment heard at that particular time. The use of accha reflects the positive response and it also marks the continuation of speech ahead. In our data, in Direct Conversations, it occurs 80 times and in Distanced
Conversation 97 times. In Legal Cross-examination it occurs 27 times and in other categories 12 times. The frequency count definitely suggests the popular use of this Discourse Marker. However, there is not a single occurrence of accha in the Scripted and Unscripted Monologues.

4) **bara (6)**

**Basic Semantic Components:**
+ Indian Discourse Marker
+ Positive response
+ Language specific (Hindi, Marathi)

**Syntactic Status:** Adverbial Phrase of Positive Response.

**Representative Examples from the Data:**

25. **Bara. did you tell the police ... when police** <ICE-IND:S1B-064#104:1:B> recorded his statement ...

**Sociolinguistic/Pragmatic Impressions:**

*Bara* is a Marathi positive response marker, occasionally used in English. In the above example, it is used by the advocate while cross-examining the accused in High Court. Since this High Court is in Maharashtra, the switched code is Marathi.

In our data, it occurs 6 times only in Legal Cross-examination, particularly in the conversions with Marathi criminals. The meaning of *Bara* is ‘O.K’.

5) **jee (1)**

**Basic Semantic Components:**
+ Indian Discourse Marker
+ Positive response
+ Language Hindi, Marathi

**Syntactic Status:** Adverbial Phrase of Positive Response.
Example from the Data:

Unscripted Monologue: Demonstration - Physical Exercise.

26. Lal Sahab this is my brother Rajan
    Hello jee. <ICE-IND:S2A-56#105:2:C>
    Hello nice meeting you

Sociolinguistic/Pragmatic Impressions:

‘Jee’ is a positive Hindi response marker like ‘haan’. The above dialogue occurs in the beginning of the demonstration. Lal Sahib is introducing his brother Rajan. Rajan responded with Jee. The meaning of Jee is ‘Yes’.

There is only one occurrence in our data in Demonstration.

5.3.2 Negative Discourse Markers

In our data, four code-switched Discourse Markers are used for Negative Response. Their analysis is as follows:

1) nei (26), nahi (45)

Basic Semantic Components:
+Indian Discourse Marker
+Negative response
+Language specific (Hindi, Marathi)

Syntactic Status: Negative Verb (Aux)

Representative Examples from the Data:

27. One -one- one yes that is, nei, but they are also saying that you have to present a paper at the end. <ICE-IND:S1A-013#137:1:B>

II. Private Dialogue: Direct Conversation - Multipurpose Hall.
28. Nei nei nei nei it's just. just you know, for all these industrialists to have meetings... <ICE-IND:S1A-041#11:1:A>

III. Private Dialogue: Direct Conversation - Academic Streams
29. Nei you have some programmes arts <ICE-IND:S1A-056#82:1:B>
Nei.. you have some programmes?

30. Nahi nahi nahi .. infact he was totally under the impression that if he talks to me he can convinced and he can okay the deal.

31. Nahi I'm having a horrible time (laughter)...
32. So culture, nahi hai there is I don't follow culture, religion nothing na!

Sociolinguistic/Pragmatic Impressions:

‘Nei, nahi’ are the negative responses in use in Hindi and Marathi. They can be replaced by ‘no’ in English. The above examples illustrate these uses in various contexts. Some times they function as question tags. In the example from the category III) nei is used as a question tag, with the meaning ‘Is it not?’. Some times, it is used to show strong disagreement (Example No. 28))

In our data, the frequency of these Discourse Markers is: Direct Conversations: Nei (26), nahi (2), Legal Cross-examinations: nahi (12), Telephone Conversations: nahi (31)

2) ille (1)

Basic Semantic Components:
+Indian Discourse Marker
+Negative response
+Language specific (Kannada)

Syntactic Status: Negative Verb (Aux)

Example from the Data:
Private Dialogue: Direct Conversation - Marriage Ceremony
33. She's staying in Chindambaram house ille a.?
Sociolinguistic/Pragmatic Impressions:

Ille, as a negative response marker, occurs in Kannada Language. In our data, it occurs in a Direct Conversation. The meaning of ille is ‘not.’ In the above example, however, it is used in the form of a question tag, which means ‘Is it not?’ Though we have only one example in our data, this DM is very much in use among the Kannada speakers.

3) Ahn (1)

Basic Semantic Components:
+ Indian Discourse Marker
+ Negative response
+ Language specific (Hindi, Marathi)

Syntactic Status: Negative Verb (Aux)

Example from the Data:
Private Dialogue: Distanced Conversation - Textbook Preparation

34. : He has uh, actually been in the field

: Ahn ..

: Uh .. in our case .. uhm, we have something
called common sense.

Sociolinguistic/Pragmatic Impressions:

It is an Indian way of expressing negative opinion. In our data, there is only one occurrence of this in a Telephone Conversation. It suggests that this DM is not much in use.

5.3.3 Address Discourse Markers

1) ei(1), aei (1)

Basic Semantic Components:
+ Indian Discourse Marker
+ Term of Address
+ Informal
+ Culture specific
**Syntactic Status:** Interjection

**Representative Examples from the Data:**


35. *Ei come on, please, I've got my exams* coming no......

36. *We shall make mutton biryani, ... Aei next* Monday, the Idd also ....

**Sociolinguistic/Pragmatic Impressions:**

*e, aei* are the Indian informal terms used to address a person. They resemble the English terms ‘hey, come on’. In the above examples ‘*ei’ and ‘aei’* are used to address a friend. In our data, they occur 2 times in Direct Conversations.

2) *re(1), arre(2)*

**Basic Semantic Components:**

+ Indian Discourse Marker
+ Term of Address
+ Language specific (Hindi, Marathi)
+ Informal
+ Culture specific

**Syntactic Status:** Interjection

**Representative Examples from the Data:**

Private Dialogue: Distanced Conversation - College Routine.

37. *Arre we started it almost when was that one* month back .

38. *You ask something re ...* ...

**Sociolinguistic/Pragmatic Impressions:**

*Re, arre* are the terms of address used in Marathi and Hindi for a male person. In the Indian community, the terms of address for elders, seniors are different from the terms for address for the youngsters and intimate persons. *Re, arre* are used to address the young and intimate friends and the close family members. In the above example, ‘*Arre’ is used in informal situation to address
an intimate college friend. In our data, they occur once in Direct Conversation and twice in Telephone Conversation.

3) **yaar (130)**

**Basic Semantic Components:**
+ Indian Discourse Marker
+ Term of Address
+ Informal
+ Language specific (Hindi)

**Syntactic Status:** Noun

**Representative Examples from the Data:**

I. Private Dialogue: Direct Conversation - Attending Function
   39. Hey, Aruna, you're wearing a lovely shirt. *ICE-IND:S1A-048#133:1:B* yaar, where did you get it from?

II. Private Dialogue: Direct Conversation – Personal Matters
   40. So, God really saved yaar, or else you know. *ICE-IND:S1A-052#124:1:A* I would have caught good.

   41. Of course, they are not at fault because of society of that kind yaar made up... in fact.... *ICE-IND:S1A-052#136:1:A*

III. Private Dialogue: Direct Conversation - Family Matters
   42. Uh.. what are you doing in the house yaar? *ICE-IND:S1A-053#14:1:A*

IV. Private Dialogue: Direct Conversation - Terrorism in Kashmir
   43. Or may be they can haunt also yaar, so many people have died untimely death there in Kashmir. *ICE-IND:S1A-054#262:1:A*

V. Private Dialogue: Direct Conversation - Pet Birds
   44. This parrot gone up, a crow hit it yaar! *ICE-IND:S1A-055#58:1:B*

VI. Private Dialogue: Direct Conversation - Friends
   45. Hey, come on yaar I am getting... you are getting out of the track okay, I'm .... *ICE-IND:S1A-056#42:1:C*

VII. Private Dialogue: Direct Conversation - Private Class
46. *So boring* **yaar** *reaching at four O'clock...*  

VIII. Private Dialogue: Telephonic Conversation - Family Matters

47. *If you do something, do it with style* **yaar**.  

48. *What was yesterday* **yaar** *very festive it was?*

**Sociolinguistic/Pragmatic Impressions:**

**yaar** is a very popular Indian term of address. Though it is from Hindi, it is used by all Indians. **Yaar** means a friend. This expression is more in use among the college youths. In our data, it occurs 118 times in Direct Conversations and 12 times in Telephonic or Distanced conversations.

5.3.4 Exclamatory Discourse Markers

1) **arre baapre** (2)

**Basic Semantic Components:**

+ Indian Discourse Marker  
+ Surprise, worry  
+ Language specific (Marathi)

**Syntactic Status:** Adverbial Phrase of Surprise

**Example from the Data:**


49. *Uh.. Just now, he won't be there* **arre baap**  

**Sociolinguistic/Pragmatic Impressions:**

**Arre baapre** is a response marker from Marathi. This is an exclamatory remark used to express surprise. It may be translated in English as ‘Oh, my god!’ In our data, it occurs twice in Distanced Conversations. In the above example, the speaker has forgotten to give the message to the listener. He suddenly remembers it while speaking on phone and becomes worried. To express his feeling of guilt for forgetting the message, he switches to Marathi.
2) **ayyah (1), aiyyo(2)**

**Basic Semantic Components:**
- + Indian Discourse Marker
- + Surprise
- + Language specific (Marathi, Kannada)
- + Gender specific

**Syntactic Status:** Interjection

**Representative Examples from the Data:**

I. Private Dialogue: Direct Conversation - Hostel Stay
   50. *Sorry, aiyyo.. please you go and see.* <ICE-IND:S1A-054#110:1:B>

II. Private Dialogue: Direct Conversation – Purchasing Saree
   51. *Oh you are very fond of sarees,*
   *Vimala ?*
   *: Ayyah* <ICE-IND:S1A-029#165:1:B>

**Sociolinguistic/Pragmatic Impressions:**
These exclamatory utterances are used in Marathi and Kannada. They are used to express surprise such as ‘how funny’ or to react against a shocking news as in English ‘Oh, sorry’. In the example from the category I), the reference is to the movie ‘Aaina’. The participant in the conversation asks about the story of the movie. The speaker is not ready to tell the story. She advises them to go and see the movie. The feeling of regret that she is unable to tell the story is expressed by using ‘aiyyo’. In the example from the category II, ‘ayyah’ is used to show surprise over liking of Sarees.

In Indian culture, this response is considered as a feminine response.

3) **awwa(1)**

**Basic Semantic Components:**
- + Indian Discourse Marker
- + Surprise
- + Language specific (Kannada, Marathi)
- + Gender specific

**Syntactic Status:** Interjection
Example from the Data:


52. :No I'm not su...sure, about it
at all or even tent... even
tentatively for that matter.
:Awwa, I see . <ICE-IND:SIA-095#270:3:A>

Sociolinguistic/Pragmatic Impressions:

This Discourse Marker is used in Kannada and Marathi and it is a feminine response. It expresses shocking and surprise feeling. Its meaning is ‘oh, what to do? I see’. In the example above, both expressions ‘Awwa’ and ‘I see’ are used. It shows the redundant use of words with the same meaning. This seems to be quite a common practice among the female speakers. Our data locates this utterance only once in Telephone Conversation.

4) aai ga(1)

Basic Semantic Components:
+Indian Discourse Marker
+Surprise
+Language Marathi

Syntactic Status: Interjection

Example from the Data:

Private Dialogue: Direct Conversation - Teaching English in India

53. Whenever, most of us go barefooted in our <ICE-IND:S2A-035#91:1:A>
childhood and whenever you see, a thorn
pricks into our sole ... sole of our, so we say
aai ga .

Sociolinguistic/Pragmatic Impressions:

It is a Marathi expression. Aai in Marathi means a ‘mother’ and the addition of ga as a suffix to it suggests the informal way of expressing pain. When a person is hurt or injured the common natural painful reaction is aai ga. Aai or mother, being the most intimate person, is thus remembered. The expression in English would be ‘Oh mother!’.
5) **Wah (3)**

**Basic Semantic Components:**
- Indian Discourse Marker
- Surprise, Joy
- Language specific (Hindi, Marathi)

**Syntactic Status:** Interjection

**Example from the Data:**
Private Dialogue: Direct Conversation - ‘College Activities’.

54. National selection *wah* .. *nice man*.

**Sociolinguistic/Pragmatic Impressions:**

*Wah* is a very popular Indian response marker. It is used in Hindi and Marathi. It may be translated as ‘*wow / very nice / very good*’ in English. In the above example, it is a Hindi exclamation on hearing the friend’s selection for the sport event. It occurs three times in Direct Conversation in our data.

6) **shi (1)**

**Basic Semantic Components:**
- Indian Discourse Marker
- Dislike, Disgust
- Language specific (Hindi, Marathi)

**Syntactic Status:** Interjection

**Representative Examples from the Data:**
Private Dialogue: Direct Conversation - Vacation

55. *Theatres they are shi there are* si simply *terrific* ...

**Sociolinguistic/Pragmatic Impressions:**

*Shi* also is a Hindi and Marathi exclamatory response. It shows strong dislike or disgust towards things. In the above example, it is used to express the feeling of disgust about the ‘dirty theatres’ in Gulbarga City. It occurs three times in Direct Conversation in our data.
5.3.5 Interrogative Discourse Markers

1) manhje (2)

*Basic Semantic Components:*
+ Indian Discourse Marker
+ Interrogation
+ Language specific (Marathi)

*Syntactic Status:* Verb of Interrogation

*Representative Example from the Data:*


56. *Under relevant time you were under the influence of alcohol?*

: Relevant time *manhje?* *(ICE-IND:S1B-069#227:1:A)*

: Relevant, when, when the incident had occurred, when uh... ah...

*Sociolinguistic/Pragmatic Impressions:*

This is a Marathi interrogative term which functions as a response marker in conversation. *Manhje*, used in rising tone, means ‘*means what*’, as in the above example. In our data, it occurs twice in Legal Cross-examination.

2) kya? (2)

*Basic Semantic Components:*
+ Indian Discourse Marker
+ Interrogation
+ Language specific (Hindi)

*Syntactic Status:* Verb of Interrogation

*Representative Examples from the Data:*

I. Private Dialogue: Distanced Conversation - Money Investment

57. *Okay, he’s a big shot kya (laughter..)* *(ICE-IND:S1A-094#332:3:B)*

II. Private Dialogue: Distanced Conversation - Money Investment

58. *Arre, you gave him, Kya?* *(ICE-IND:S1A-094#348:3:B)*
**Sociolinguistic/Pragmatic Impressions:**

It is an interrogative response marker used in Hindi. The meaning of *kya?* is ‘*what?’*. In the example 57), it has the added meaning ‘*Did you not?’* and in the example 58) it further means ‘*Isn’t it?*’. In the colloquial Hindi, ‘*Kya*’ is used very often. It seems that to the Indians ‘*kya*’ as a more natural response than its English counterpart ‘*Is it not*’. These two instances of this response marker occur in our data in Distanced Conversation.

**5.4 Conclusion**

In the above sub-sections we have analyzed and commented upon the code-switched instances that occur in the Spoken Texts of ICE-IND. The code-switched Discourse Markers have also been analyzed and assessed. The foregoing discussion on Code Switching is summarized in the table below:

**Table – 7: Summary of Code-switched instances**

<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Text with CS No.</th>
<th>Switched Language, Frequency Count</th>
<th>Social Setting</th>
<th>Topic of Discourse</th>
<th>Pragmatic context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>S1A-3</td>
<td>Hindi - 1 - 1</td>
<td>Private</td>
<td>Friend’s party</td>
<td>Informal acceptance</td>
</tr>
<tr>
<td>2.</td>
<td>S1A-4</td>
<td>Hindi - 1 - 1</td>
<td>Private</td>
<td>Regional culture, and food dishes of Maharashtra and Orisaa</td>
<td>To provide illocutionary force</td>
</tr>
<tr>
<td>3.</td>
<td>S1A-8</td>
<td>Hindi - 1 - 1</td>
<td>Private</td>
<td>Ways of respecting the elders</td>
<td>Reiteration</td>
</tr>
<tr>
<td>4.</td>
<td>S1A-17</td>
<td>Hindi - 1 - 1</td>
<td>Private</td>
<td>About the trip experience</td>
<td>Informal acceptance</td>
</tr>
<tr>
<td>5.</td>
<td>S1A-33</td>
<td>Hindi - 1 - 1</td>
<td>Private</td>
<td>About foreign trip and Marxist ideology</td>
<td>Informal way to get details</td>
</tr>
<tr>
<td>6.</td>
<td>S1A-38</td>
<td>Hindi - 2 - 2</td>
<td>Private</td>
<td>Teasing a friend about his girl friend</td>
<td>Intimacy and Informality</td>
</tr>
<tr>
<td>Sr. No</td>
<td>Text with CS No.</td>
<td>Switched Language, Frequency Count</td>
<td>Social Setting</td>
<td>Topic of Discourse</td>
<td>Pragmatic context</td>
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<tr>
<td>7.</td>
<td>S1A-41</td>
<td>Hindi - 1</td>
<td>Private Dialogue</td>
<td>About purchasing land</td>
<td>Modification for previous utterance (Hindi)</td>
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<tr>
<td>8.</td>
<td>S1A-48</td>
<td>Hindi - 3</td>
<td>Private Dialogue</td>
<td>An incident in the cinema theatre</td>
<td>Narration of actual utterance (Hindi)</td>
</tr>
<tr>
<td>9.</td>
<td>S1A-77</td>
<td>Hindi - 1</td>
<td>Private Dialogue</td>
<td>About hostel stay and the food in the mess.</td>
<td>Hesitation</td>
</tr>
</tbody>
</table>
| 10.    | S1A-78          | Hindi - 2                          | Private Dialogue | The problem of Teaching English | 1) Reflecting one’s thought  
2) Direct reporting |
<p>| 11.    | S1A-84          | Hindi-1                            | Private Dialogue | Modern ways of agricultural development | To equip with the new terminology |
| 12.    | S1A-91          | Hindi-1                            | Private Dialogue | Telephone : Regular health issues health, other work etc. | Informal acceptance |
|        |                 |                                    |                |                   | Informal way to show intimacy |
| 15.    | S1A-97          | Hindi-4, Marathi-19                | Private Dialogue | Telephone talk : Study preparation for examination | To quote the proverb |
| 16.    | S1A-98          | Hindi- 1                           | Private Dialogue | Telephone : About Goa trip and other family matters | |
| 17.    | S1B-9           | Marathi-3                          | Public Dialogue | Class lesson : Theory of Translation | Demand of the topic |
| 18.    | S1B-28          | Hindi-1                            | Public Dialogue | TV Broadcast : Discussion about Population Day | Quotation to strengthen the point |
| 19.    | S1B-29          | Hindi-5                            | Public Dialogue | Broadcast Discussion : Epidemic Disease – Plague | Viewers specification |
| 20.    | S1B-32          | Hindi-3                            | Public Dialogue | T.V. Broadcast Discussion : Analysis of General Election | To accommodate Hindi viewers |</p>
<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Text with CS No.</th>
<th>Switched Language, Frequency Count</th>
<th>Social Setting</th>
<th>Topic of Discourse</th>
<th>Pragmatic context</th>
</tr>
</thead>
<tbody>
<tr>
<td>21.</td>
<td>S1B-33</td>
<td>Hindi-1</td>
<td>1 -</td>
<td>Public Dialogue</td>
<td>Broadcast Discussion: Border Security Force</td>
</tr>
<tr>
<td>22.</td>
<td>S1B-34</td>
<td>Hindi-1</td>
<td>- 1</td>
<td>Public Dialogue</td>
<td>Broadcast: Parliament Budget Session</td>
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<tr>
<td>23.</td>
<td>S1B-35</td>
<td>Hindi-8</td>
<td>1 7</td>
<td>Public Dialogue</td>
<td>Broadcast: Aging and Life Expectancy</td>
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<tr>
<td>24.</td>
<td>S1B-41</td>
<td>Hindi-17</td>
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<td>Public Dialogue</td>
<td>Broadcast: Health Care in India</td>
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<td>25.</td>
<td>S1B-43</td>
<td>Hindi-14</td>
<td>5 9</td>
<td>Public Dialogue</td>
<td>Broadcast Interview with 1) Mrs. Jamuna the MP and Cinema Artist 2) With an advisor in the Dept of Science &amp; Technology about Supercomputer</td>
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<td>26.</td>
<td>S1B-45</td>
<td>Hindi-2</td>
<td>2 -</td>
<td>Public Dialogue</td>
<td>Broadcast Interview with Ms. Savitri Laxman MP from Kerala</td>
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<tr>
<td>27.</td>
<td>S1B-47</td>
<td>Hindi-10</td>
<td>- 10</td>
<td>Public Dialogue</td>
<td>Broadcast Interview with world-famous Tennis player</td>
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<tr>
<td>28.</td>
<td>S1B-48</td>
<td>Hindi-1</td>
<td>1 -</td>
<td>Public Dialogue</td>
<td>Broadcast Interview with Bengali writer, social worker Mahashweta Devi</td>
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<tr>
<td>29.</td>
<td>S1B-49</td>
<td>Hindi-20</td>
<td>3 17</td>
<td>Public Dialogue</td>
<td>Broadcast Interview with the Director General of All India Radio</td>
</tr>
<tr>
<td>Sr. No</td>
<td>Text with CS No.</td>
<td>Switched Language, Frequency Count</td>
<td>Intra SE</td>
<td>Inter SE</td>
<td>Social Setting</td>
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<tr>
<td>30.</td>
<td>S1B-56</td>
<td>Hindi -2</td>
<td>-</td>
<td>2</td>
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<td>31.</td>
<td>S1B-61</td>
<td>Hindi -16</td>
<td>4</td>
<td>12</td>
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<td>32.</td>
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<td>S1B-63</td>
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<td>36.</td>
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<td>Hindi -3</td>
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<td>S2A-11</td>
<td>Hindi -2</td>
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<td>38.</td>
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<td>39.</td>
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<td>Hindi -1</td>
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<td>-</td>
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<td>41.</td>
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<td>Hindi -1</td>
<td>1</td>
<td>-</td>
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<td>S2A-35</td>
<td>Marathi-7</td>
<td>7</td>
<td>-</td>
<td>Monologue Unscripted</td>
</tr>
</tbody>
</table>
From the Table- 7, it may well be observed that in 48 out of 300 texts, the instances of code switching occur. In these 48 situations, code switching is illustrated in clauses, sentences or stretches of sentences. It must be noted that these texts do contain also the code-switched discourse markers, which have been treated in different sections.

Out of 48 texts, 30 are in Dialogues and 18 in Monologues. If we look to the percentage (Dialogue 16%, Monologue 15%), it becomes obvious that there is not much difference with respect to the switched situations in Dialogues and in Monologues.

The major pragmatic reasons of CS in the Private Dialogues are: Informal acceptance, intimate and close relationships, hesitation, informal requests, personal remark about money investment, study preparation, ignorance of the required terminology, being ill-equipped with the required terminology, observing Indian manners while closing conversations. The noticeable pragmatic
reasons of CS in Public Dialogues, on the contrary are: Demand of topic, introduction of quotations, viewers specifications, accommodating Hindi viewers, direct reporting, citation, maintaining rapport with viewers, following closely the court procedure, etc. The pragmatic reasons for switching differ from Private Dialogue to Public Dialogues. In Public Dialogues, the wider context of Indian social setting such as Class lessons, Broadcast Interviews, Sports Commentary, High Court Procedures, Parliament Session play important role in code-switching, whereas in Private Dialogues the immediate situations of the speech events play crucial role in switching.

In the Monologues, the Unscripted Monologues exhibit more switches than the Scripted ones. Here, the pragmatic reasons are somewhat different. The switching is projected as an informal habitual style, a common practice among the bilinguals- a quotation on demand of the topic, a citation for emphasis or direct reporting. The important feature of the Monologues is that, the immediate contexts or speech topics, in which the switches occur, are based on the wider Indian contexts. For example, ‘Teaching classics’ (S2A-25) is the immediate context of the speech; but the classics referred to are the wider Indian contexts. In the same way, the speech on ‘Teaching Variety of English’ (S2A-35) has the wider context of teaching English in the Indian situation. Hence, it may be said that in Monologues the switches occur because of the wider context of the topic and not the immediate one. Thus, the speech situations with wider Indian socio-cultural setting are equally important for the switch occurrences. The code-switched Indian languages are Hindi, Marathi, Sanskrit, and Kannada. This reveals the influence of the multilingual setting in India.

The discussion on the code switched Discourse Markers is summarized in the following Tables:
<table>
<thead>
<tr>
<th>Sr. No</th>
<th>Texts</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>hann</td>
<td>Na</td>
</tr>
<tr>
<td><strong>Dialogue -Private</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Direct Conversations (S1A-001 to S1A-090)</td>
<td>182</td>
<td>166</td>
</tr>
<tr>
<td>2</td>
<td>Distanced Conversations (S1A-091 to S1A-100)</td>
<td>144</td>
<td>21</td>
</tr>
<tr>
<td><strong>Dialogue -Public</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Class Lessons (S1B-001 to S1B-020)</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Broadcast Discussions (S1B-021 to S1B-040)</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Broadcast Interviews (S1B-041 to S1B-050)</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Parliamentary Debates (S1B-051 to S1B-060)</td>
<td></td>
<td></td>
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<tr>
<td>7</td>
<td>Legal Cross-examination (S1B-061 to S1B-070)</td>
<td>37</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>Business Transactions (S1B-071 to S1B-080)</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td><strong>Monologue -Unscripted</strong></td>
<td></td>
<td></td>
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<tr>
<td>9</td>
<td>Spontaneous Commentaries (S2A-001 to S2A-020)</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>Unscripted Speeches (S2A-021 to S2A-050)</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Demonstrations (S2A-051 to S2A-060)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Legal Presentations (S2A-061 to S2A-070)</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td><strong>Monologue -Scripted</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Broadcast News (S2B-001 to S2B-020)</td>
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<td></td>
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<tr>
<td>14</td>
<td>Broadcast Talks (S2B-021 to S2B-040)</td>
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</tr>
<tr>
<td>15</td>
<td>Speeches (not Broadcast) (S2B-041 to S2B-050)</td>
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</tbody>
</table>
As the Tables above indicate, the frequency of the Discourse Markers in Private Dialogue is 898, in Public Dialogue 123, in Unscripted Monologue 23 and ‘nil’ in Scripted Monologue. It shows clearly that the Discourse Markers are used more in Direct Conversation and Telephone Conversation, than in Public
Dialogue. They are less used in Unscripted Monologue, whereas in Scripted Monologue they are not used at all.

From the sociolinguistic point of view, the switched Discourse Markers have more socio-semantic value than the regular (unswitched) Discourse Markers. The occurrences of L1 Discourse Markers in Indian English conversations show that the interlocutors are bilingual or multilingual, and their mother tongues are different. Accha is used in Hindi; ille is used in Kannada. Yaar, haan and na are used in both Hindi and Marathi.

Though, linguistically, the Discourse Markers are considered extra-sentenced particles; they carry meaning when used in the conversation. They are used to express the positive or negative meaning, an exclamatory or the interrogative attitude and are used also as terms of address. It shows that the Indian speakers do not hesitate in switching to their mother tongue for such expression. They are more comfortable in switching to these Discourse Markers than in using the equivalent expressions in English.