

Sociocultural Variables in Bilingual Matters

(ABSTRACT)

(Sociolinguistic Study of Language)

Meena Jain

Govt. Girls P.G. College, KHANDWA

Bilingualism is a common phenomenon in India. We are all instinctively bilingual. A large proportion of the world's population is bilingual. English, Hindi and other Indian languages varies from state to state and from person to person, and we have a 'cline of bilingualism' (Kachru 1965). The present work focuses on these processes in the general context of bilingualism.

For the purpose of survey the native speakers of Hindi were chosen. There were two main steps in the investigation. First with the help of questionnaire the interviews with 100 informants belonging to different strata of society were conducted. Secondly the speech of 20 subjects with the help of tape-recorder was recorded.

For the convenience of analysis and discussion the sociolinguistic constructs, the concepts of 'recurrent domains' (Pride1971) and 'situations' (Firth1957) were employed. The questionnaire also sought information regarding the speakers' socio-cultural profile, such as their linguistic background, status, age, sex, medium of instruction and attitude to English, with a view to finding out correlations between these and the subjects' language use.

Introduction

Being the second most populous and territorially the sixth largest country in the world, India stands out as a unique contemporary experiment house of building a new identity. Its population is bigger than the total combined population of three continents – Latin America, Africa and Australia. The whole of South-East Asia received most of its culture from India. Early in the 5th century B.C. colonists from Western India settled in Ceylon, Malaya and Sumatra who finally converted to Buddhism. Indian influence gradually leavened the indigenous culture. Indian historians, proud of their country's past refer to this region as "greater India". Sanskrit was the official language of the region which gradually undergone into various changes in the form of 'Prakrit', 'Aphhransh', and 'Hindi' in due course of time. Historically, India has been one of the greatest confluences of cultural **strands**, a laboratory of racial intermixing of cross-fertilization of religious ideas and secular thought of co-existence of languages and dialects.

A language can tell us a lot about what is important in a particular culture. For example, if we look at the vocabulary of a language we find a great deal of elaboration in words describing certain phenomena, while in other areas there is no any elaboration at all. The Eskimo language, for example, has a vocabulary rich in words describing details of the Arctic environment. In one Eskimo language there are 12 separate and unrelated words for wind and 22 words for snow. That means 22 different kinds of snow are recognized in the **Eskimo culture**.

Through the process of enculturation a person masters a culture and learns to speak a particular language. According to American linguist- Anthropologist, **Edward Sapir** (1924) the entire knowledge of world's culture lies in language. He holds the view that the vocabulary of a language is an encoding of that culture's cognitive categories. **Stephen A Tyler** (1969) in his edited volume on 'Cognitive Anthropology' has argued that the reality of a language is a socio-cultural product and hence relative. He says, "Culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and another capabilities and habits acquired by man as a member of society".

India has been referred to as a 'sociolinguistic giant'. In terms of social complexities and cultural diversities, India is more than a state, larger than a nation, bigger than a country. It has continental characteristics. Its anthropological, sociological and cultural range and diversities are more like those in the continents of Africa, Europe or America rather than to any single territorial sovereignty.

The relationship between language and culture is twofold – functional and existential. Considered functionally, language and culture are autonomous, while existentially, they are interdependent and inseparable. The relationship between the two is of inseparable duality which in effect leads to a synthesis of the monistic and dualistic points of view. As Hymes (1979:291), remarks "There cannot be no relation between language and culture nor can there be a total correlation". Hertzler (1965) also is of the same view. He says: "The language system and metaphysical and sociocultural texture and context of a society or even a group cannot be separated. Each reflects the other; each is operationally related to the other; each is both cause and effects of the other". Explorations in the interplay of speech in a particular culture have opened up new vistas of the ethnography of encounter. Social encounters are organized and governed by a set of sociocultural values and situational constraints.

Bilingualism is a common phenomenon in India. We are all instinctively bilingual. A large proportion of the world's population is bilingual. Bilingualism is present practically in every country of the world, in all classes of the society. A bilingual speaking to the other bilingual chooses the language unconsciously or semi-consciously with no extra time or effort. Language alternation has become significant in the Indian context in view of the variety of language distribution throughout the country. English bilingualism, however, is quite unevenly distributed in India. The functional importance of English, Hindi and other Indian languages varies from state to state and from person to person, and we have a 'cline of bilingualism' (Kachru 1965). The English language is used mostly in urban areas rather than in the rural hinterland.

In Madhya Pradesh, Hindi and English are most extensively used, their use being motivated by social, political, cultural, and economic factors. It has been observed that a bilingual generally assigns areas of functions to each language used by him. By and large, the contextual units in which each language functions are mutually exclusive or dependent upon the participants in a linguistically relevant situation (Kachru 1965). The linguistic convergence of languages in frequent contact takes the form of

code-switching, which is a natural creative process in such a bilingual society. Bilingual processes such as diglossia, code-mixing and code-switching are the most commonly noticed instances of code alternation. The present work focuses on these processes in the general context of bilingualism.

Code-switching is a device used in the functional context in which a multilingual person makes alternate use of two or more languages as the situation demands. This phenomenon has been referred to variously as ‘conversational code-switching’ (Gumperz 1982), ‘code-mixing’ (Kachru 1979), with language-specific terms such as ‘Hinglish’ (Verma 1976), in the sociolinguistic literature.

3.1 Methodology

For the purpose of survey the native speakers of Hindi were chosen. There were two main steps in the investigation. First with the help of questionnaire the interviews with 100 informants belonging to different strata of society were conducted. Secondly the speeches of 20 subjects with the help of tape-recorder were recorded to ensure that the data obtained in the speech of the Hindi-English bilinguals was natural and spontaneous. The informants were of age group of 22 to 65 years. Profession wise they were college teachers (30%), students (30%), clerks (20%), doctors (10%), and officers (10%) who speak Hindi as their mother tongue. The study area is Khandwa i.e. eastern Nimar where people speak Nimari apart from standard Hindi. According to census 2001 the population of Khandwa city is 171976. There are many offices, colleges, government and semi-government organizations and business concerns, where people with varied linguistic backgrounds work together. An overwhelming majority of them is Hindu who speaks Hindi as L1.

For the convenience of analysis and discussion the sociolinguistic constructs, the concepts of ‘recurrent domains’ (Pride 1971) and ‘situations’ (Firth 1957) were employed. Fishman (1966:428) rightly suggests that ‘different kinds of multilingual speech communities might benefit from analysis in terms of different domains of language use’. Dell Hymes (1974; 196) also feels that ‘an adequate approach must begin by identifying social functions’. There was however the problem of delimiting the number of domains and situations. Mackey (1962) has recommended five domains: home, community, school, mass media and correspondence. The five principal domains used in our investigation are family, friendship, neighbourhood, transactions and employment. The questionnaire also sought information regarding the speakers’ socio-cultural profile, such as their linguistic background, status, age sex, medium of instruction and attitude to English, with a view to find out correlations between these and the subjects’ language use. Let us study all these points to find out how each of the languages used by a speaker is most likely to be associated with certain activities or social roles and will vary with the change in topic, context, and role relations of the participants.

3.2 Domain

Domain is a socio-cultural construct abstracted from topics of communication, relationships between communicators and locales (settings) of communication. It enables us to understand that language choice is not only appropriate for the analyses of individual behaviour at the level of face-to-face

verbal encounters but also related to widespread socio-cultural norms and expectations. Here is an example from the recordings where an informant talks about his profession:

There is no life in private company. One can't even think about oneself. No family life, no charm, nothing. *Sunday ko bhi tour karo. College ki service me bada: a:ra:m hai. Teen period parha:o* and finished for the day. *Such poocho to mujhe tumse jalan hone lagi hai. Leikin ab mei cha:hkar bhi tumha:re profession me nahi a: sakta:* (there is no life in private company . One can't even think about himself. No family life, no charm, nothing. We are on tour even on Sunday. There is great charm in the College service. Teach three periods and finished for the day. In fact I am envious of you. Though I like your profession but now I can't do it.)

The example shows that English domain for the informant is employment domain while the most Hindi domain is family. In the studies of multilingual behaviour these two domains have proved to be very crucial one. When the informant speaks about his profession he speaks English. When he speaks about his personal life he becomes emotional and switches to Hindi. Table 3.1 presents the picture that emerges from our analyses of our data relating to language use in different domain.

Table 3.2.1

Mean Scores of language Use in Different Domain

Family Domain				Friendship domain			
Profession	Hindi	English	Hindi –English	Profession	Hindi	English	Hindi –English
	%	%	%		%	%	%
Teachers	68	2	30	Teachers	36	15	49
Students	61	2	37	Students	47	12	39
Clerks	73	0	27	Clerks	49	4	47
Doctors	52	3	45	Doctors	28	11	61
Officers	63	2	35	Officers	21	12	67

Transaction Domain

Profession	Hindi %	English %	Hindi –English %
Teachers	50	10	40
Students	49	3	48
Clerks	64	3	33
Doctors	31	20	49
Officers	30	8	62

Neighbourhood Domain

Profession	Hindi %	English %	Hindi- English %
Teachers	54	6	40
Students	51	3	46
Clerks	64	0	36
Doctors	44	3	53
Officers	46	6	48

Employment Domain

Profession	Hindi %	English %	Hindi –English %
Teachers	36	26	38
Clerks	48	4	48
Doctors	29	40	31
Officers	30	30	40

The table 3.2.1 shows that in oral communication in the domain of family Hindi is mostly used. The Hindi –English mixed code comes after that. The maximum use of Hindi is recorded in our subject's conversation with their mothers. Among those who use Hindi in the domain of family, clerks (73%) rank the highest, followed by teachers (68%), officers (63%) and student (61%). The minimum use of Hindi is found in the case of doctors (52%). The use of Hindi-English mixed code is in inverse proportion to that of Hindi. It is used most by Doctors (45%) and least by Clerks (27%). English is very rarely used in the domain of family in oral communication. Only some of the doctors (3%), officers (2%), teachers (2%), and students (2%) have been found to use it. Some teachers, students and clerks are found to use the dialectal form of Hindi in their close family circle.

The domain of friendship, however, shows different patterns of language use. In this domain, the Hindi-English mixed code is found to be dominant. Hindi is the next widely used language among friends. The use of English is meager. The Hindi-English mixed code is used by officers (67%), who are closely followed by doctors (61%), and teachers (49%). Its minimum use has been recorded in the case of students (39%). The use of Hindi presents a mirror image to that of Hindi-English mixed code. Hindi is used most by clerks (49%) and students (47%) and least by officers (21%). Some of the teachers (15%) make use of English occasionally whereas clerks (4%) use it very rarely.

In the domain of neighbourhood no language has been found to be dominant. Among those who use Hindi in talking to their neighbours, clerks (64%) are at the top who are closely followed by teachers (54%) while doctors are at the lowest level. The Hindi-English mixed code is used most by doctors (53%) and least by clerks (36%). The clerks do not use English in conversation with their neighbours. The maximum use of English is made in this domain by teachers (6%) and officers (6%). Our subjects' neighbours seem to have the same language –the fact which explains the frequent use of Hindi and the Hindi-English mixed code. In fact in Madhya Pradesh the use of English is considered to be somewhat affectation.

No language has been found to be dominant in the domain of transaction. Hindi and Hindi-English mixed code are spoken almost evenly. The highest use of Hindi has been reported in the case of clerks (64%) and the lowest in the case of officers (30%).

The use of Hindi-English mixed code, however, presents a converse picture. Officers (62%) use it more frequently than others, whereas doctors (49%), teachers (40%), students (48%) and clerks (33%) use it rather sparingly. Doctors also use English (20%) sometimes, students (3%) and clerks (3%) are the most infrequent users of it. The choice of code in this domain, however, seems to depend largely on the locale and the interlocutors' background.

To conclude, in the domain of family, Hindi is mostly used in the general communication. It is the caste dialect in most cases, which serves as a symbol of group identity and solidarity. The use of other varieties is actively discouraged. Other domains, however, reveal different patterns. In the domains of friendships, neighbourhood and employment the Hindi-English mixed code emerges as dominant. In the domain of transaction, however, no language has been found to be dominant.

3.3 Variables of Language Use

In our investigation we concentrated on certain well-known variables, such as the speakers educational level, sex and age, situations, topics and role- relationships. An attempt was made to find out whether there is any correlation between the socio-cultural variables and linguistic variation.

3.4 Educational Level

The level of education is an important factor in language use. On the basis of our subjects' qualifications, education is categorized as a four-category variable: graduates, post graduates, Ph.D. degree holders and others. We have analysed the educated speakers' language use in order to find out correlations between the level of education and the use of language in various domains. The mean scores of our subjects' language use in oral communication are given in table 3.4.1.

Table 3.4.1

Mean Scores of Language Use in Relation to Educational Levels

Graduates

Post-Graduates

Ph.D.holders

Domain	Hindi	English	Hindi-English	Hindi	English	Hindi-English	Hindi	English	
Hindi-English									
%	%	%	%	%	%	%	%	%	
Family	81	1	18	69	2.5	28.5	51	1	48
Friendship	38.5	8	53.5	26	15	59	44	5	51
Neighbourhood	47	2	51	43	2	55	52	1	47
Employment	28	15	57	25	16	59	40	24	36
Transaction	50	11	39	42	12	46	50	9	41

Of our informants, 30% were graduates of arts, science, engineering and medicine. They generally use Hindi in the domain of family, neighbourhood and transactions. In the domain of friendship and employment, however, they frequently switch from Hindi to English. It has been observed that the graduates of professional courses in medicine and engineering use English more often than those of arts and science in most of the domains. The postgraduates, who were 35% of the total informants, also use more Hindi than English or the Hindi-English mixed code in the domains of family.

12% of our subjects are Ph.D. holders. Hindi is dominantly used by them in the domain of family, neighbourhood, employment and transaction and the Hindi-English mixed code in the domain of friendship. The Ph.D. holders, however, use mostly Hindi in the domain of employment whereas the others use the Hindi-English mixed code. No characteristic patterns seem to emerge in respect of the other informants (23%), who were mostly intermediates and diploma holders.

On the basis of the data certain other significant generalizations can be made. The graduates use more Hindi than the postgraduates. None of the groups use English extensively in the domains of family, friendship, neighbourhood and transaction. The maximum code-switching has been found to take place, irrespective of differences in educational levels, in the domains of friendship, neighbourhood and employment.

3.5 Sex

It has been suggested that with respect to sex, bilingualism is 'predominantly a male skill' (Diebold: 1964). Women (24.5%) formed a sizable section of our subjects. Most of them were teachers and students and some were doctors and clerks. The mean scores of women's language use in oral communication are given in the table 3.5.1

Table 3.5.1

Mean Scores of Women Language Use

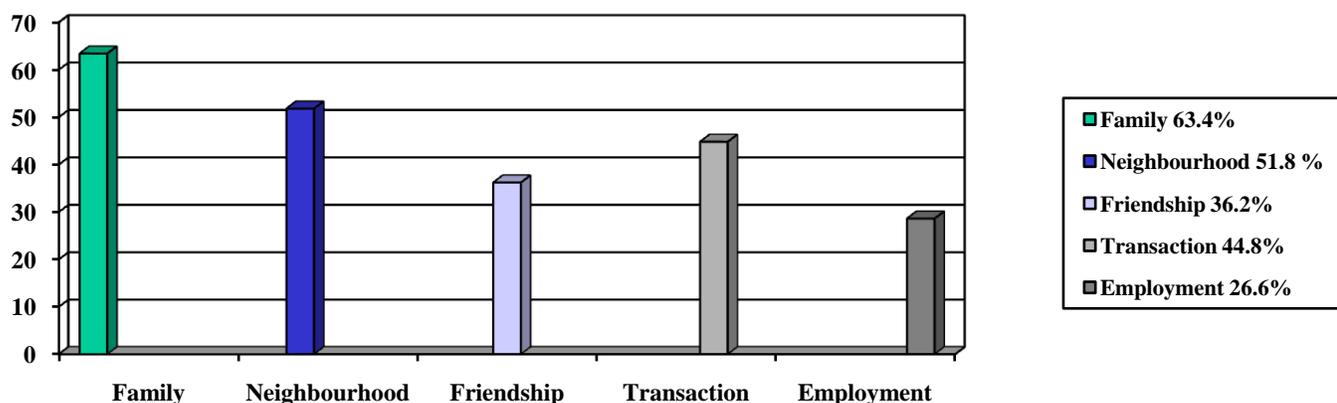
Domain	Hindi	English	Hindi-English
	%	%	%
Family	56	2	42
Friendship	32	9	59
Neighbourhood	48	1	51
Employment	36	23	41
Transaction	34	24	42

An analysis of table 3.5.1 reveals that women use, on the whole, more English and mixed-code Hindi-English than men. Even in the domain of family, women use these codes more regularly. In writing to their family they use far more English than men. They also make use of a greater amount of English in

Analysis of table 3.6.1 shows that the speakers of category one make use of Hindi more than the general speakers in the domain of family and neighbourhood. Their use of English and of the Hindi-English mixed code in the remaining domains, however, is more than that of the other group. The maximum amount of the use of English has been recorded in the speech of the speakers of category three. As for the Hindi-English mixed code, the speakers of category one resort it to more often than the general or advanced speakers. In brief, the subjects belonging to the older generation use English and the Hindi-English mixed code more than the others, while the younger ones use them more than the speakers of category two. Figure 1 shows the information collected from 100 informants on their language use in five different domains:

Fig. 1

Use of Mother tongue (Hindi) in Five Domains by the Indians



3.7 Situations

The social situation is of great value in sociolinguistics. The situation in which all the three ingredients go together in the culturally expected way is called congruent and is the simplest to describe and analyze if there are language usage norms with respect to situations, they are likely to be most clearly and uniformly realized in congruent situations. All school and university- like situations are associated with one language – English, where home and family like situations are tied to Hindi.

3.8 Topics

As particular topics can bring to mind particular situation, all intellectual discussion on education, jobs etc. which brought to mind university- like situations was in English and belonged to the educational domain. All activity connected with the family like cooking a meal and playing with the children brought to mind family-like situation, was in Hindi and belonged to the family domain. For example one of informants express his views regarding cooking:

I like cooking. I can cook halwa, poha, even rajma. But chapatti nahi bana: sakta: vah ek tedious job hai. (I like cooking; I can cook halwa, poha, even rajma. But I can't make chapatti. That is a tedious job).

Similarly the topic- jokes bring to mind family-like situations and the language used is Hindi for e.g.

Jamshed of Muzaffarpur (Bihar) was traveling by Vaishali express from Delhi to his own town. Suddenly the train came to a halt in the wilderness: “Kisne chain pull kiya?” (Who pulled the chain?) Everyone demanded. A bihari gentleman commented in his dialect: “Susra ko chainva Hi pull karna tha: to platform par karta”. (If the fellow had to pull the chain, he should have done so on the platform.)

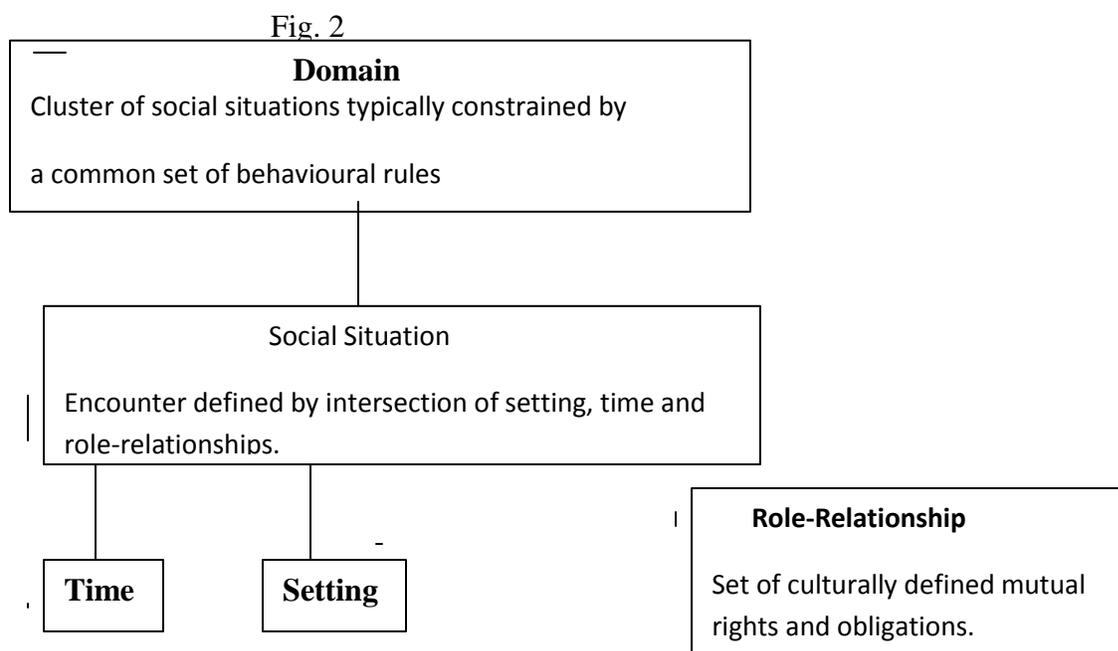
In fact the humour of the joke just narrated is dependent on Hindi- the narration leads up to the untranslatable and inimitable punch line. Thus the jokes are best told in the mother tongue because their wit depends on puns, which are linguistic and idiomatic.

Idiomatic expressions have no appropriate equivalent in second language and each language has its own stock of idioms and phrases. The Hindi idiom like /charsobisi/ or /ti:n-pa:ch/ or nou do; gya:rah/ cant be translated in English.

3.9 Role-Relationships

Role-Relationships are implicitly recognized by and accepted sets of mutual rights and obligations between members of the same sociocultural system. ‘Father-son, husband-wife, teacher-pupil, friend-friend’: these are but some of the role- relationships that may exist in various (but not in all) speech communities. One of the ways in which members reveal their recognition of the rights and obligation that they owe towards each other is via appropriate variation of the ways they talk to each other. As Goodenough (in Pride and Holmes 1971; 21) puts it: “in certain societies particular behaviour (including language behaviours) are expected (if not required) of particular individuals vis-à-vis each other”.

The diagrammatic representation of all the sociolinguistic constructs that we have defined so far is given in fig 2:



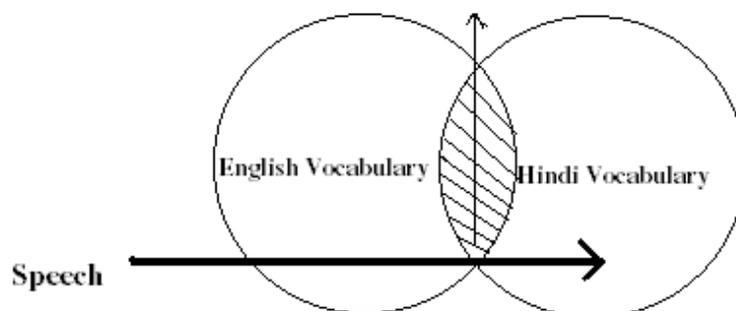
The findings reported for domains/ situations/ topics/ role-relationships have been attested for European languages too. For instance in Edelman (1971) and his analysis of “English –Spanish code-switching”, the most English domain for all children was ‘family’. Thus there is a positive correlation between language variation and the speaker’s socio-cultural characteristics.

3.10 Consequential and Anticipational Switching

When speakers switch from one language to another in consequence of or in anticipation of a switch word (a word that causes the speaker automatically to switch from one language to another), switch words may constitute an overlapping area (the area at intersection of two languages embracing those words which are identical / or nearly identical in the two languages) which causes the speakers to lose his linguistic bearings. He may momentarily forget which language he is speaking and later utterances may automatically be in the other language ...i.e. the one in which the statement was not begun. This is not surprising when we think of the “great mental strain” that is involved in keeping two languages apart. (Christopherson: 1973) The diagrammatic representation of the overlapping area is given in fig. 3:

Fig. 3

Overlapping area (vocabulary belonging to both systems)



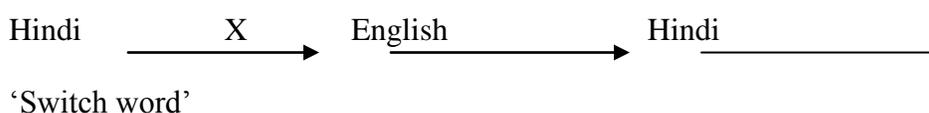
In our recording there are instances of consequential switching.

1. \ Mera: ek friend hai \He is holding a higher official in Governor Office. (I have got a friend. He is holding a higher official in Governor Office).
2. \Parul ke kitne percentage bane/ She was in M.Sc. Final. (What is the percentage of Parul. She was in M.Sc. Final.)

In all the examples listed, the informants begin the sentence in Hindi and then switch into English. Sometimes the informants switch back to the language he was originally talking in i.e. Hindi. This may demonstrate that Hindi is the language the informants speak with greater ease. Sometimes the switch occurs immediately after the ‘switch word’ while in other cases it is delayed. All the ‘switch words’ are nouns. The basic pattern of consequential switching can be diagrammatically represented in fig. 4

Fig. 4
Consequential Switching

Overlapping area



3.11 Anticipational Switching

An informant, thinking ahead to what he is about to say, will sometimes anticipate the use of the word that belongs to the overlapping area and which serves as a switch word. The anticipation of that word either consciously or unconsciously may cause the informants to switch. Sometimes the entire sentence or phrase, which has evidently been thought out in advance, is adapted to the switch word and is thus uttered in English.

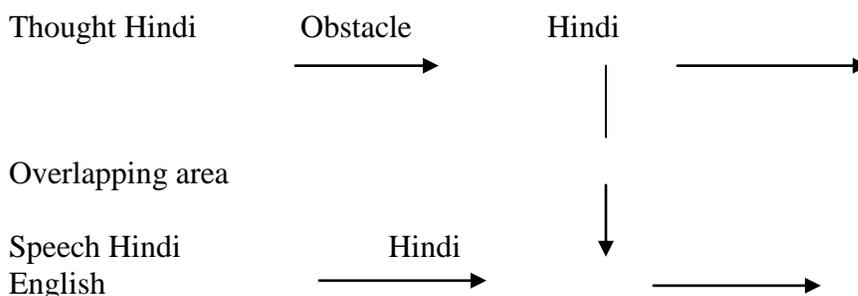
Anticipational switching could be the result of considerable linguistic consciousness: the speaker is so aware that he is dealing with two distinctive speech systems that he changes over to the other language for a sentence or word group rather than ‘mix’ the two systems.

As anticipational switching generally originates from the speaker’s need to plan his sentences ahead a large number of instances of this phenomenon can give us information on how people think ahead and how and when they formulate sentences. In this respect the study of this phenomenon could benefit general linguistics and should be furthered.

Here are some actual instances of anticipational switching:

1. Subah ka: samay bada: crucial hota: hai. (Morning time is very crucial)
2. Wife service karti hai. (Wife is in service)
3. Morning walk ke liye ja:ya: kaaro. (Go for morning walk)

The basic pattern of anticipational switching is:



In all the examples listed above, the switch occurs immediately before the anticipation of the switch word ‘crucial’, ‘wife’, ‘morning walk’.

In nutshell we can say that language is an expression of both the intellect and the emotion-English being used for the former and Hindi for the latter. A speaker can switch in consequence of or in anticipation of a word. Bilinguals tend to internalize generally accepted norms regarding the appropriate use of language and individual choices are related to relatively stable patterns of choice in multilingual settings as a whole.

3.12 Indian English

Indian English has a complex network of features contributed by the mother tongue of its speakers by their culture and also by intralanguage analogical process. There are eighteen national languages in India. Hindi is the official language of the union. Whereas English is used in cross-cultural and cross religious context. It is the major international language, which is widely spoken all over the world. Half of the world's books are written in English and majority of the international telephone calls are made in English. Maximum number of mail is written and addressed in English and eighty per cent of all computer text is stored in English. Thus English has acquired the largest vocabulary of all the world's languages.

Indians are bilingual in the sense that they are using English as a complementary language in typically Indian context. As a medium for interstate communication, English has been used as a lingua franca both before and since India's independence. The substantial data collected for the study shows that code-switching has a major contribution in the formation of **Indian English**. In the development of distinct Indian English three grids namely, the cultural, the linguistic and the pragmatic primarily determined their deviation from the native varieties English (Kachru, 1986; 109).

3.13 Conclusion

The relationship between language and culture is twofold – functional and existential. Considered functionally, language and culture are autonomous, while existentially, they are interdependent and inseparable. The relationship between the two is of inseparable duality which in effect leads to a synthesis of the monistic and dualistic points of view. As Hymes (1979:291), remarks “There cannot be no relation between language and culture nor can there be a total correlation”. Hertzler (1965) also is of the same view. He says: “The language system and metaphysical and sociocultural texture and context of a society or even a group cannot be separated. Each reflects the other; each is operationally related to the other; each is both cause and effects of the other”. Explorations in the interplay of speech in a particular culture have opened up new vistas of the ethnography of encounter. Social encounters are organized and governed by a set of sociocultural values and situational constraints.

In the final review we may say that sociological factors such as educational level, age sex and attitude to languages and other background factors including individual characteristics affect the choice of language. It is clearly conditioned by sociolinguistic constructs-domain, situation,(topic), role-relationship and style of speech; it is above all verbal strategy, the choice of a speaker from his verbal repertoire, according to the principle of “speech economy”, ‘language distance is not an absolute, it is a function of intensity of contact and social context’ (Gmperz, 1968). We find that language is an expression of both the intellect and the emotion – English being used for the former and Hindi for the latter. We also find that lexical item also cause switching: a speaker can switch in consequence of or in anticipation of a word.

The convergence of languages in a bilingual or multilingual society results in code-switching. Code-switching is a role-dependent and function-oriented language use. An excessive amount of it, however, like an overzealous use of L2, can seriously affect the creativity of the mother tongue by usurping its functions in various domains and situations in the community.

In the family domain the mother tongue is the most dominant code in its most intimate variety, which is a symbol of group identity and solidarity. In rural areas, most transactions (shopping, banking, etc.) are carried out in the regional dialect. In the urban areas the educated people have a choice between the regional language and English. In

the transaction domain some transactions, e.g. banking, elicit more English. In the domain of religion- rituals, recitations and ceremonies are carried out in the classical language (Sanskrit, Arabi, Pali, etc.) though devotional hymns and prayers are often in the regional dialects. In multilingual metropolitan centers like Bombay, Madras, Delhi, etc. public religious discourses are sometimes conducted in English. It is interesting to note that several religious periodicals aimed at Pan-Indian readership are published in English.

The largest number of newspapers and periodicals are in English and Hindi, with the former considered to be the more influential and more widely circulated. The more educated urban dwellers prefer to receive their news and information through English while the moderately educated rely on the regional language media. In non-Hindi states, the preferred languages for this function are English and the regional languages.

In the entertainment domain, Hindi is extremely popular than the regional languages or English. Hindi movies and film songs find wide patronage all over India and are probably the most effective instruments for the popularization of the language. English is associated with upward socioeconomic mobility, national mobility, authority, modernization and westernization. Hindi carries connotations and nationalism and is considered a politically advantageous asset, but lacks prestige in the non-Hindi areas (S.N. Sridhar, 1978).

Indian leaders speak about globalization and discuss world politics and in a few moment switch directly to their local politics of their ward and talk about other local issues. Similarly the traits of our personality have become global. We have surpassed all other languages of the world and accepted the English language as an international language but we never mind to switch over to Hindi in the emotional situation or in a family domain. In order to bring uniformity a Standard English should be promoted. There have been rigorous attempts by all educational institutions to promote the teaching and learning of English throughout the country. The efforts should be made at primary level otherwise the language will not come out from the grip of culture and society and India will continue to speak different varieties of English.

The interesting phenomenon of code-switching in the Indian context deserves further investigation. There has been some adverse reaction to code-switching at times. The purists brand it, as “linguistic pollution” which they think is “funny” as well as “tragic”. Some fear that Hindi is being invaded and “swamped by a host of English words and expressions” which is stifling its native character. (Mullick, 1980). In spite of such reactions and apprehensions expressed from time to time, the fact remains that Hindi–English code-switching takes place extensively and it is this which make it a subject worthy of a detailed and serious investigation. It poses interesting questions with regard to the underlying bilingual competence and educational efficiency.

It has brought a significant change in the attitude of people in general towards the use of lexical material from one language on to the system of other. Such a type of language mixture is no more considered a “corruption” of language by language loyalists. On the contrary, it is now regarded by them as the natural outcome of languages in contact and one of the crucial instruments of bilingual in-group interaction.

The study also has implication for research in identifying the processes of language modernizations. For example, Hindi has enriched itself by assimilating many elements; both structural and lexical, from the languages it had been in contact with. Since the association of a community with the English language is considered to be a mark of being

modernized, Hindi also possibly is modernizing itself by assimilating some elements from English, not only through ‘assimilative’ code-switching, but also through ‘translational’ code-switching.

Today our culture includes more than its medieval form. It has widened its dimensions in the last two hundred years, in the wake of the encounter with European civilization and the mighty sweep of the national liberation movement. With the result five different types of English are spoken in modern India due to regional variations, with the promotion of science, technology and the rationalistic temper.

Reference

Christopherson, Paul (1973), *Second Language Learning – Myth and reality*: Harmondsworth, Middlesex England, Panguin Books Ltd.

Diebold, A.R. (1964), Incipient Bilingualism in D. Hymes (ed.) *Language in Culture and Society*: New York, Harper and Rowe.

Edelman. M. (1971), The Contextualization of School Children’s Bilingualism in Fishman, J.A. et. Al. (eds.), *Bilingualism in Barrio*. Bloomington: Indiana University Press.

Firth, J.R. (1957), A Synopsis of Linguistic Theory, in Firth, J.R. (ed.), *Studies in Linguistic Analysis*. Oxford: Basil Blackwell.

Fishman, J.A. (1966), Language Maintenance and Language Shift as a Field of Inquiry, in Fishman, J.A. et. Al. (ed.) *Language Loyalty in United States*. The Hague: Mouton.

Gumperz, J.J. (1968), *The speech Community* in Giglioli. P.P. (ed.) (1982), *Conversational Code-Switching in Discourse Strategies*. Cambridge, Cambridge University Press.

Hosali, Priya (1973), Bilingualism and Code-Switching. (Unpublished M.A. dissertation), England, University of Lancaster.

Hymes, Dell. . (Ed) 1964 *Language in Culture and Society*. Newyork : Harper and Row.

(1974), *Foundations in sociolinguistics – An Ethnographic Approach*: Philadelphia, University of Pennsylvania Press.

Kachru, Brij B. (1965), The Indianness of Indian English, *Word* 21, No. 3:391-410.
 (1979), Towards Structuring Code-Mixing : An Indian Perspective, in Brij B. Kachru and S.N. Sridhar (Issue eds.) *International Journal of Sociology of Language* 16: 27-46.
 (1986), *The Alchemy of English*. The spread, Functions and Models of Non-native English. Delhi: Oxford University Press.

- Mackey, William. (1962). The Description of Bilingualism. *Canadian Journal of Linguistics* 7. 51-85.
- Mullick, K.S. (1980). Pidgin English. *The Hindustan Times Weekly*, Sunday, September 21, p.9.
- Pride, J. And Holmes, J. (1986). *Sociolinguistics*. Harmondsworth: Penguin.
- Pride, J.B. 1971. *The Social Meaning of Language*. London: OUP.
- Sridhar. S.N. (1978). On the Function of Code-Mixing in Kannada. In B.B. Kachru and S.N. Sridhar (eds.) *Aspects of Sociolinguistics in South Asia*. Special issue of *International Journal of the Sociology of Language*. 16 : 109-117.
- Trudgil, P. (1974), *Sociolinguistics: An Introduction*. Penguin.