



 Research Article

CODE MIXING IN DISCOURSE

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ABSTRACT

Code mixing (or transitioning from one code arrangement to another) is one of the hottest topics in contemporary linguistics. Kodlar aralashuvi is the transliteration of the English term code mixing (or code-switching), which first appeared in 1970s English linguistics. Prior to the use of this term, R. Jakobson drew attention to this phenomenon: “Any general code is multi-form, it is a hierarchical (stepped) set of different subcodes freely chosen by the speaker according to the function of the message, the relationship between the addressee and the interlocutors.”

KEYWORDS

Code mixing, code-switching, culture, communication, discourse, subcode.

INTRODUCTION

The phenomenon of code mixing has been studied by P. Auer (Auer, 1998), K. Myers-Scotton (Myers-Scotton, 1993), Sh. Poplack (Poplack, 1980), and B. It has been analyzed from sociolinguistic, psycholinguistic, and linguistic perspectives by Rampton (Rampton, 1995) and other researchers. The sociolinguistic study of code

switching explains why individuals transition from one code arrangement to another during communication. In the psycholinguistic approach to the phenomenon of code switching, which aspects of the linguistic potential of learners lead to code switching are determined. The linguistic approach of code mixing investigates the

distinctions between genuine code switching and lexical units acquired in speech from another language.

According to their functions, the codes and subcodes that comprise the socio-communicative system are divided. Based on the communication conditions, this indicates that the same population of speakers who make up this language group use a common set of communication tools. For instance, if we are discussing the subcodes of the literary language, then the owners of the literary language will be required to use the scientific method in scientific activities, in the correspondence of administrative bodies, in business, in jurisprudence, and in religious ceremonies, in the religious-propaganda style. In other words, the speaker utilizes a variety of linguistic resources depending on the context of communication.

In cultures where two or more languages are spoken, a picture quite similar to this one can be observed. People who are fluent in two or more languages typically “split” their linguistic repertoire in accordance with the setting in which they are communicating. For example, while they are interacting with members of the governing body, they will speak one language, but when they are going about their daily lives, such as at home or with their neighbors, they will speak the other language. In this instance as well, one code arrangement is transferred to another code arrangement; but, in contrast to the scenario shown in the first example, the code is presented in this instance in the form of distinct languages rather than as variations of the same language.

The process of switching from one code arrangement to another code arrangement, which occurs when a speaker shifts from one language (or language varieties, dialect, or style) to another type of language based on the conditions of the conversation, is known as code switching.

Why is the speaker required to transition from one code arrangement to another code arrangement when the conditions of the communication change? A change in the addressee, or the person who is being spoken to by the speaker, is one example of a situation that can result in code mixing. Even if they’ve been speaking another language or both languages during the conversation, if the addressee only knows one of the two languages that the speaker is fluent in, the interlocutors will switch to the language that the addressee is familiar with at the end of the conversation, even if they’ve been speaking the other language or both languages throughout the interaction. For instance, during my time working at Indiana University in the United States of America, I was required to speak Uzbek, Russian, and English depending on the circumstances. When I was with other Uzbeks, it seemed naturally for me to speak in their language. I automatically switch to using Russian whenever a Kazakh or Kyrgyz joins the conversation. This is because an Uzbek can understand Kazakh or Kyrgyz, but speakers of Kazakh, Kyrgyz, and other Central Asian languages do not completely grasp Uzbek. Or, if an American participates in the conversation when it is being carried on in Russian, the participants are obligated to switch to English. Code mixing can



also be caused by shifts in the number of people involved in the conversation. When a third individual who is only fluent in one language joins in on a conversation that is already taking place between two speakers, this kind of situation arises.

Altering the role of the speaker is another one of the elements that can contribute to code mixing. For instance, a Khorezm speaker in the role of a father or mother living in Tashkent speaks Khorezm dialect in the family or when communicating with fellow citizens, but he is obligated to use one of the normative forms of the literary language at work, when addressing administrative bodies, and even in everyday life. This is because Khorezm is the official language of Uzbekistan. In the event that such a code change does not take place, they will not be understood by their coworkers at the workplace or representatives of management bodies, and they will not be able to achieve their goal (conservation of the application or complaint), which means that they will experience a failure in their ability to communicate.

The topic of communication also affects the choice of codes. For instance, when a linguist is giving a lecture or debating with other linguists, he will utilize a scientific approach that is constructed of linguistic terminology. Nevertheless, another subcode shift takes place when the focus shifts to day-to-day activities.

The ability to switch codes reveals not just a high degree of proficiency in the language (or language subcodes), but also a particular level of

communication and culture. The mechanism of code mixing makes the process of people easily understanding and communicating with one another through speech. On the other hand, an individual's inability to disperse his speech appropriately in accordance with the circumstances of the communication might lead to the individual being regarded as an outlier and to communicative problems.

Code mixing is divided into two types by J.Blom and J.Gamperts: the situational switching of codes and the metaphorical switching of codes.

1. Situational switching of codes. When one person in a conversation shifts from speaking one language to speaking another, but the subject matter of the conversation remains the same, this is an example of code mixing. The formality or lack of formality of the context influences the speaker's choice of language as well as the accessible forms of language.
2. Metaphorical switching of codes. It is not necessary to completely alter the social setting; rather, there must be a shift in one of the social setting's components, such as the subject matter of the conversation or the manner in which social and communication boundaries are broken down between interlocutors.

In addition to what has been stated, the shift from one code arrangement to another code arrangement can also be witnessed in the blending of verbal and non-verbal modes of communication. As a direct result of this, when meeting one another, Japanese people are required to bow, whereas Americans typically



only exchange verbal welcomes. For instance, a Japanese person who currently resides in the United States would respond in English “How do you do?” and then proceed to bow in the traditional Japanese manner. As a result of this, it is clear that the Japanese entirely translated the component of his non-verbal communication system to the concept espoused by the Americans.

The novel “War and Peace” by L.N.Tolstoy is a good example of the transition from one code system to another code system because it is feasible to show the substitution of the Russian language for the French language (or vice versa) in the speech of the Russian aristocrats. This is an example of the transfer from one code system to another code system in fiction.

Therefore, the movement from one language (or language subcodes) to another in the speech of a learner or somebody with significant linguistic capacity is classified as the phenomena known as code mixing. The interplay of two different language systems can lead to a phenomenon known as code mixing. When someone mixes codes, they are attempting to communicate extralinguistic information such as their social standing, level of education, or membership in a given social class through the message that they are sending. The investigation of the process of code mixing is of utmost significance to the growth of subjects such as linguistics, sociolinguistics, psycholinguistics, and intercultural communication, amongst others.

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