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Cultural impact of code-switching on modern bilingualism

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Abstract

In modern society, code switching is considered a bridge between two multilingual groups, which allows them to overcome the difficulties they face of staying inside two language groups by favorably influencing the modern language culture. In this article, we are trying to study cultural influence of code-switching on the language of modern-day bilinguals. We are trying to understand what advantages the ability of using two languages in one sentence brings to the societies, where bilinguals live. The world is changing and the language doesn't stand still, so now more and more linguists are looking into the computer language (the language of social networks and messengers). Some social networks are even focused on common ethnolinguistic characteristics of the users and can be used by ethnolinguistically heterogeneous individuals. Modern linguists compare the computer language to everyday speech in order to find the synchronous or asynchronous features in them. Therefore, it is believed that public computer models create favorable conditions for the functional marginalization of minority and dead languages on the Internet. Certain cases of the use of computer language comprise various conditions for the implementation of the intentions of the speakers, who can rely on a strong inferential potential or the stability of their code choices and switch from language to language, using common skills and common practice.

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Bilingualism, market, behavioral research, interlingual, synchronous inclusions, asynchronous models.

Introduction

In modern society, code switching is considered a bridge between two multilingual groups, which allows them to overcome the difficulties they face of staying inside two language groups by favorably influencing the modern language culture.

The concept of P. Bourdieu involves the use of the phenomenon of code switching as a way to reflect certain forms of linguistic and cultural knowledge that contain the inherent value [Bourdieu, 1982]. This value is related to the extent to which these language forms simplify access to the situations in which other symbolic and material resources are spread, based on the prevailing forms of organization of the social life of society. Some of these resources have a specific, functional basis for expressing value (for example, if they are in the category of food), but most indirectly they refer to the methods of expression of status, prestige, solidarity and power. This is happening due to the mobilization and distribution of resources, as well as the ability to identify commonalities and differences existing among members of the same group or different language groups [Heller, 189]. Solidarity can be associated with the development of culturological practices and relationships that can help representatives of the elite express their influence and position, and representatives of the lower (subordinate) groups, on the contrary, resist the conditions of language subordination.

Cultural impact of code-switching on modern bilingualism

Competitiveness and equal relations can be observed between representatives of the language groups of French and English in Canada [Heller, 1989]. Anglophones occupy a leading position in Quebec companies due to their knowledge and relations with North America, while francophones try to compete with them on their territory, but with the help of other power resources based on recent political reforms of the social sector [Heller, 1989].

Groups that control any "valued resources" also control the "marketplace" (the term introduced by P. Bourdieu, 1982), in which these resources are exchanged and their immediate value is indicated. Such "markets" function through hegemonic practices and symbolic domination, convincing the participants in the dialogue that the values and modes of action of the "market" are universal and unchanged. As a result, certain groups of people establish rules for language games, for a good level of which the mastery of linguistic and cultural knowledge is required, on which its rules are based [Milroy, 1995]. With the beginning of the game, following the rules, accepting them as a daily universal routine, rather than conventions, imposed by the dominant groups, the improvement of their status in society begins, as in B. Shaw's "Pygmalion."

However, Bourdieu does not deny the existence of different scenarios: in a particular society, one "market", one game with established linguistic resources, can prevail, and people will have to adapt to this situation. There may also be several different games at once that can change their course, the nature and value of the resources used.

A. Kharkurin and L. Wei held a study at the American University of Sharjah (UAE), in which 157 students who speak different languages (56 - male and 101 female) at the age of 16 to 24 years took part. The main languages of most students are English, Arabic and Urdu. 93 participants spoke Arabic

as their native language and had English language competences; 19 participants were native English speakers, but they could speak good Arabic; 14 participants spoke Urdu and English; 5 had English as the first language, and Urdu as the second; 26 participants spoke other different languages.

All participants had to fill out an online questionnaire before they went offline in the lab. The first questionnaire showed that English is the language of instruction and communication in this country for the respondents. Despite the fact that the United Arab Emirates are located on the Arabian Peninsula, the language of informal everyday life, as well as official communication is English. Most of the UAE population is expatriates from different countries of the world, for them the main language of communication is English. This study showed that bilingual students, who switch from language to language, are prone to language creativity in speech more often than other students, thus they are more successful in studying other subjects. Behavioral research in this work showed that among the bilinguals code switching is subject to cognitive control. Bilinguals often switch from language to language to express love, anger or hatred. This happens because the code switching violates the conventionalism of speaking, filling the conversation with emotionally colored elements of the language.

J. Duvall and Li Wei in their study of the attitude to the code switching of 2,070 multilingual respondents revealed that those who have a high level of cognitive empathy and low level of neuroticism are positive about the code-switching process. Those interviewed who showed themselves as emotionally stable tend to communicate with representatives of other linguistic circles without much trouble and even enthusiastically use the phenomenon of code switching. However, a high level of proficiency in different languages is not an obligatory criterion for a positive attitude toward code switching. In their study, linguists also confirm all the well-known and above-stated theories that individuals who have grown up, live or work in an interlingual environment, have positive attitude to code switching and are willing to use it in their oral and written speech. It has also been revealed in the course of the study that female individuals are more willing to code switch than male individuals. The younger respondents and elderly people showed a less positive attitude toward the code-switching phenomenon than middle-aged people [Dewale, Wei, 2013].

However, progress does not stand still and code switching is more and more often found in online bilingual speech. Linguist S. Herring (Herring, 2007) states that code switching refers to a variety of relationships between mediation and situational factors that are used to compose different language groups in computer discourse. However, J. Paolilo, in his article "On the study of English / Panjabi in IRC and Usenet", found that IRC information contains creative spontaneous code-like foreign language inclusions, while Usenet information is limited to template inclusions (use of foreign language poetry and everyday phrases). Let's consider an example of a template in the computer language of the social network Instagram:

Friendship is the *joie de vivre* [Instagram: @ lauramercier]. (Friendship is the joy of life).

In this case, the author of the slogan uses the French word combination *joie de vivre* in order to interest the reader / buyer and create the atmosphere of prestige and sophistication.

The generalization of J. Paolilo implies that the computer language will contain more synchronous conversational (spontaneous) foreign-language inclusions than asynchronous ones. In addition, the quantitative component of foreign inclusions is more understandable to the reader than the qualitative one: this means that a more extensive and rich repertoire of pragmatic code-switching functions will be used to create the phrase. The predictions of J. Paolilo are confirmed in the work of the linguist C. Lee [Lee, 2007], who noted that in ICQ language, switching is more frequent than in email. She explains this by synchronicity and formality, because the e-mails she studied included mainly the

exchange of messages inside official institutions, and the ICQ messages were more personal.

The theory of synchronism is strengthened by the variety of a particular usage factor, which means that the digital environment allows the exchange with fast modulations and a small-time interval, reflecting a real conversation between two individuals to happen. In asynchronous models, individual contributions and the gaps between each contribution are longer, thereby creating a distance for the prototype interaction. So, according to this research, we can conclude that synchronous models in computer language are closer to real speech practice [Dorlejin & Nortier, 2009]. C. Lee [Lee, 2007] studies cases in which synchronous and asynchronous data from the same individuals is compared. Studying computer articles with general access - news groups and chat channels, she revealed that the conversation is formed by the technological properties of the synchronism of computer discourse, as well as by social and pragmatic factors, such as individual linguistic repertoires of special interpersonal relationships, interpersonal actions, etc.

The theory of Paolilo does not exclude the use of the phenomenon of code switching in spontaneous, non-interactive computer models [Paolilo, 1996]. The code-switching articulation and the regime described by J. Paolilo for the Hindi and Panjabi peoples living in the United States imply that foreign inclusions remain synchronous, fixed in the language. L. Hinrichs states that asynchronous computerized models using code switching, such as styling and double-voicing, have a planned character. In this case, the asynchronous models will be of more interest for switching the code online, due to the fact that in this case a spontaneous interpersonal communication act will be used. Synchronous models allow to mediate interaction and reveal successive properties that can be sustained for a while, reflecting dialogic foreign inclusions almost thoroughly, whereas asynchronous ones are endowed with planning and citing properties, due to different patterns of foreign interlacing taking place.

The best examples of online bilingual creativity belong to the asynchronous model, which represents the exchange of information in a personal conversation with colleagues and friends. Public discourse attracts interlocutors who are unknown to the author. I. Hutchby in his work on the study of the language of the media calls the audience – “overhearers” [Hutchby, 2006], which coincides with the category of lurkers in the Internet culture. Listeners are legalized, ratified participants of a conversation that the speaker does not know and they are not involved in the exchange of information with him, but whose presence is reflected in the treatment and style of the author's communication [Bell, 1984], since the use of language features are tailored for a specific range of people.

All public computer language dialogue models include the definition of the term "eavesdropping", since most media texts are aimed at specific recipients that initially affect the style of the language. At the same time, the use of the code-switching phenomenon involves a bilingual or multi-lingual audience that is able to recognize different codes and draw a logical conclusion on how the author uses and changes codes. This ability of communication participantion is a basic condition for using the phenomenon of code-switching in interactive models of computer text.

J. Paolilo believes that public computer models create favorable conditions for the functional marginalization of minority and dead languages on the Internet [Paolilo, 1996]. Social networks, focused on common ethnolinguistic characteristics of the speakers can be used by ethnolinguistically heterogeneous individuals, which leads to the reorientation of majority languages as a common denominator. The reason for such heterogeneity can be that ethnic societies use computer language and integrate elements of their language into it. In such cases, the communicative goal is to attract the largest number of people and to index the ethnolinguistic identity, which leads to the activation of the template and emblematic code switching from the dominant, majority language in a less common

language, as described by J. Paolilo and J. Androutsopoulos [Androutsopoulos & Hinnekamp 2001, Hinnekamp 2008, Tsaliki, 2003].

Particular cases of the use of computer language, on the contrary, imply various conditions for implementing the intentions of the addressee, since participants in the communicative act (oral or textual) can rely on a strong inferential potential; they can rely on the stability of their code choices and switch from language to language, using common skills and common practice. Speakers have a great deal of discretion to explore the associative potential of language, dialects and styles within a common repertoire [Tsiplakou, 2009].

Sites made by immigrants and diasporas for their convenience, dedicated to code switching and public computer language, are the main sample of bilingual discourse.

Conclusion

The study of this type of code switching involves interest in ways to preserve the language, and in the computer language, philologists and linguists see just the stratification of language along with the loss of language identity [Sperlich, 2005].

The interest of linguists is caused by young users and their local or "glocal" language practice, connected with modern music and media culture.

The language of young people is a variety of innovative language tools in which they use not only their own language, but also code changes. J. Andrutsopulos calls this phenomenon minimal bilingualism, which combines English expressions and template phrases (including greetings and farewells, interjections and structural markers, requests, slogans, etc.) integrated into the basis of the majority language.

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Культурный эффект переключения кода в общении современных билингвов

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Аннотация

В современном обществе переключение кода считается мостом между двумя многоязычными группами, что позволяет им преодолевать трудности, с которыми они сталкиваются, и оставаться внутри двух языковых групп сразу, благоприятно влияя на современную языковую культуру. В этой статье предпринята попытка изучить культурное влияние смешения кодов на язык современных билингвов. Мы пытаемся понять, какие преимущества дает возможность использовать два языка в одном предложении для обществ, где распространено двуязычие. Мир меняется, и язык не стоит на месте, поэтому теперь все больше лингвистов изучают компьютерный язык (язык социальных сетей и мессенджеров). Современные лингвисты сравнивают компьютерный язык с повседневной речью, чтобы найти в них синхронные или асинхронные функции. Некоторые случаи использования компьютерного языка подразумевают различные условия для реализации намерений докладчиков, которые могут переходить с языка на язык, используя общие навыки и общую практику.

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Ключевые слова

Переключение кода, смешение кодов, билингвы, двуязычие, поведенческие исследования.

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