Multilingualism, Punjabi Semi-Speakers' Code-Switching And Functional Domains Of Language Use In Pakistan

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Abstract

Linguistics heterogeneity and multilingualism is a world-wide phenomenon in this modern era. Pakistan is a multilingual region and there is a large population of speakers who use Punjabi language. They are semi-speakers of Punjabi because they are not proficient in this language but use it occasionally. This study aims to describe and investigate multilingual situation among Punjabi speakers who are losing their language and using other languages like Urdu, English and Arabic in different functional domains. This study is an effort for investigating Punjabi language vitality in Punjab. This article identifies the domains where Punjabi is used and also those domains where other languages are utilized. The researcher used randomly selected sample of 132 participants for this study and a questionnaire was used under survey technique of research for collection of data. The findings of this study can be concluded that Punjabi speakers in Pakistan are part of a multilingual speech community where their mother tongue has not gained high status and they are semi-speakers of Punjabi. As a result, they acquire other languages and switch to them depend upon in which context or domain they are to talk. Most of them use Punjabi, Urdu, English and Arabic in different specific domains. Multilingualism and code switching of these Punjabi semi-speakers for the purpose of using languages in their certain domains have been resulting in reducing and weakening the vitality of Punjabi language in their speech community and language shift is happening from Punjabi to Urdu and English.

Keywords: Multilingualism, semi-speaker, code-switching, domains of language use, Punjabi

1. Introduction

Pakistani is a multilingual country where members of Punjabi language community mainly resident of the province Punjab acquire Punjabi, Arabic, Urdu and English languages for using

each of them in its respective functional domain during daily routine life. In the multilingual situation that exists in Pakistan, the choice of languages in conversations defines peoples' attitudes towards given languages, code-switching, code-mixing, lexical borrowing, language shift, language endangerment and language death. Afzal et al (2022) has asserted that Punjabi is approximately mother tongue of large Pakistani population and it has not got prestigious position even after over seventy years of the creation of Pakistan. According to Rahman (2005) & Asher (2008), most importantly the Punjabi speakers have themselves played role for undermining the position of their language. In Pakistan, Punjabi is not taught in even a single school and not a single Punjabi newspaper published from Pakistan. Rahman (2002) states that Punjabi language was associated with Sikh community that had allegedly in genocide of Muslims during partition migration. As a result, Punjabi was removed from the list university subjects. Punjabi speakers are being shifted to other languages such as Urdu, English and Arabic from the creation of Pakistan. They are losing their language, becoming semi-speakers and Punjabi is endangered language in the very area of its native speakers.

Multilingual speakers' language choice depends on various factors. These are: interlocutors' competency in language, situation, group affiliation or identity, status and roles and interpersonal distance or solidarity. Language shift and language maintenance have direct connection with multilingualism. Multilingualism may be individual or societal multilingualism.

Different languages occupy different domains in a multilingual society. Fishman (1970) introduced concept of domains and this concept influenced study of multilingual societies. His definition of domains is 'institutional contexts and their congruent behavioral occurrences'. The distinction among these domains or contexts is made according to types of interactions which take place in them and considering those interlocutors who take part in these domains or contexts.

People of Punjab in Pakistan do not own their mother tongue Punjabi and often choose to use Urdu, English and Arabic in various domains. They switch to other languages ignoring their own language which is, perhaps, the result of multilingual structure of their speech community and presumably they are not fluent speakers of Punjabi but they are semi-speakers due to barrier of intergenerational language transfer from older generation to younger generation, social norms and trends, political preferences, educational needs and requirements and economic factors.

1.1 Research Objectives

The research objectives of the present study are:

To explore the existing multilingual situation and other languages Punjabi semi-speakers use

To find out how much proficiency they have in Punjabi language

To investigate functional domains for all languages they use including Punjabi

1.2 Research Questions

The current study is aimed to answer these research questions:

1. How many languages do Punjabi semi-speakers use and why do they switch to other languages?

2. How much proficiency have they in Punjabi language?

3. In which functional domains do Punjabi semi-speakers use all languages they know?

2. Literature Review

2.1 Types of Speakers and Semi-Speakers

A linguistic community varies because of great variety of its speakers. Types of language speakers have close and special link with that language as foreign language speakers, learners of second language and speakers with language attrition signs. Endangered language speakers show specific linguistic characteristics individually. Fluent speakers, terminal speakers and semi-speakers are three main types of speakers. Fluent speakers may be considered as full speakers because they have good proficiency in language and can still find partners for conversation in the language. Terminal speakers may have passive language knowledge and limited skills for production and they have fixed and frozen language productive skills. Nancy Dorian introduced the term semi-speakers. It is the group or category of speakers that is larger as compared to other two types. This category consists of language community members who have significant receptive skills whereas their levels of productive language skills vary. A semi-speaker has partial linguistic competence in a specific language and he does not utilize it in regular conversation in general. They select and use dominant language in their sociolinguistic situations. His speech may have errors. In the projects of language revitalization semi-speakers are generally the most involved and motivated participants.

2.2 Multilingualism

Multilingualism is the existence of a number of languages in single community, city, state, province or country. In other words, it is ability of speaking or using three or more than three languages. European Commission (2007: 6) defines it as it is the ability of individuals, groups, institutions and societies for engaging with more than one language in their lives of daily routine. The phenomenon of multilingualism is simultaneously social as well as individual in nature. It means that it may an individual's ability to speak or it may be usage of languages on societal level. Hence, societal and individual multilingualism are interconnected. There is great probability among individuals living in multilingual society speaking multiple languages as compared to individuals living in monolingual community. Generally, the number of multilingual speakers is greater in regions where minority or regional languages are spoken and same is the case in border regions. Holistic view regarding multilingualism lays stress on multilingual use of language in societal contexts and focuses on interaction that occur between communicative contexts and multilingual speakers.

2.3 Language Choice in Multilingualism

Speakers in multilingual societies shift from one variety or language to another as a monolingual speaker shifts from one style to another. It is fact that speakers choose different varieties or languages for using different contexts or situations. Accordingly, it is true that all varieties or languages are not equal or deemed as equally adequate or appropriate to use in all speech situations. For instance, an ordinary educated person living in Hyderabad (India) uses Urdu for business, English in university, Telegu in home and Sanskrit at temple. All speech societies are not arranged in similar manner for the selection of language use and choice of language is not made arbitrarily.

2.4 Domains of Language Use

Generally, language use domains are referred to language use patterns among language speakers. These are the situations or contexts in which speakers make conscious choice among their mother tongue, wider communication language, both or other languages of their community. Linguist Jousha Fishman (1972) described the five language use domains: family, friendship, educational, religion and employment (transactional). The addressee, setting and topic are definite domain-specific factors for every domain. These domain-specific factors determine language choices of the speakers. More or less each domain has association with a particular language whose use is considered appropriate in it. Fishman (1972) opines that concept of domain is influenced by such factors as topic, role relation and locale. He adds that topic is the regulator in multilingual settings language use. Marjohan A (1988) states that interlocutors you are speaking with, determine which language you will use in a certain domain that is role relations. Furthermore, he contends that settings or places of conversations impact one's choice of language. Tanner (1967) has stated that content or topic, motivational factors and social distance are factors in the choice of locale. He describes horizontal and vertical dimensions in social distance. Horizontal dimension means one's relative intimacy with others. Everyone tends to use language considering his or her closeness with interlocutors in terms of education, religion, friendship, profession and ethnicity. Vertical dimension refers to one's relative position or status in comparison with others. We need to show respect for someone whose status is higher or who is older etc.

Different types of pressures such as cultural, religious, political, administrative, economic etc. affect speakers' choice of one language instead of other language or variety. It is impossible to anticipate with full surety which language will be choice of individuals for use in a specific context or speech event due to these pressures. Sometimes, individuals' choices of language use in certain situations may institutionalize at society level of speech communities. Generally, every variety or language in multilingual communities performs a certain function and is utilized for specific purposes. It is called diglossia. Majority linguists claim that communicative option availability of switching among languages for a multilingual speech community members is as same as monolingual speakers switch among dialects, styles or varieties of same language. Both types of switching has certain meaning and performs specific function. Speakers' choice of languages affects languages concerned relations in the long run. Language shift and ultimately language death may be result of the choices they made on daily basis. Studies state many reasons for

language shift and death. The minorities' inability for maintaining the family circles or home as unimpaired domain for the use of their language has generally been significant in the process of language shift. The fact is that nowadays institutions are not teaching enough to children about their own cultures and languages in several parts of the world. The school fails to allow children progress further in their own languages and their progress is not good in majority language simultaneously.

Myers-Scotton (1993a) probed into code-switching in Kenya speech community in which speakers use Swahili and English as official languages in addition to ethnic language as Shona. If code-switching involves more than two languages, it is called multilingual code-switching. Some researchers conducted studies on three languages code-switching and a new term 'trilingual code-switching' was coined. Hoffmann (2001) investigated German, English and Spanish trilingual code-switching in his children. Wei (2002) explored Chinese, Japanese and English trilingual code-switching in the USA and it was concluded by them that advance level of linguistic competence is required in trilingual code-switching for exploiting three independent language systems typological efficiency.

Gulzar (2009) investigated code-switching functions in discourse of bilingual classroom with specific reference to TEFL diploma of AIOU. He concluded that quantitative and qualitative changes may not be included in Pakistani education system unless percentage of L1 and code-switching use in classrooms is ascertained. It is also linked with definite policy of medium of instructions considering need of the society. Ahmed et al. (2015) in his research study foregrounded code-mixing and code-switching functions and trends among Urdu EFL College students in district Christian and Okara, Punjab, Pakistan. This research study revealed students' positive attitude in Urdu EFL class towards code-mixing and code-switching.

Mansoor (1993) concludes in her research study of Punjabi-speaking multilingual university students that university students give preference switching into English and Urdu rather than Punjabi which their mother tongue. She has blamed Pakistani educational and language policies in which English and Urdu have been given more emphasis and local languages have been ignored and this sort of treatment with local languages is producing likely threat to all local languages in Pakistan.

Fasold (1991) states that continuous and intentional choosing or adopting a language and giving preference to this language in particular domain results in the shape of language shift. Currently, college students who speak Urdu and Punjabi languages in Pakistan mostly use vocabulary from English language.

Ghani et al. (2013) concluded in her study that Urdu has established itself as family communication language among native Punjabi and Saraiki educated speakers in Bahawalpur, Pakistan. The cause for this shift towards Urdu is the absence of intergenerational language transfer due to specific factors. Furthermore, the results describe that they select Urdu because it is their national language and a symbol of unity that is used foe interpersonal communication. Feelings of superiority

attached with Urdu and English languages and intermarriages between different languages speakers are also reasons for this choice.

Zaidi (1990) claim that majority Pakistani Punjabi speakers prefer using Urdu to Punjabi. Moreover he adds that they use exceedingly Urdu lexical items in their Punjabi. From the time British control over Punjab, the Punjabi language had to face the aggression of colonization. Even before Indian partition, this language has always had to suffer political, economic and social pressures.

Akram & Yasmeen (2011) studied attitudes towards Punjabi and English languages and concluded that Punjabi language despite having large number of native speakers has been marginalized and ignored. Furthermore, they explored that it has low social prestige, educational level, economic value and its learning does not provide a guarantee for getting good job and earning well. Punjabi has been associated with cultural shame and inferiority. Consequently, people hesitate to own, choose and use Punjabi language.

The above discussed literature indicates that semi-speakers are inevitable and larger section of a multilingual society like Pakistan. These semi-speakers lead the way towards language shift and loss. They use languages in their respective functional domains through code-switching and code-mixing. Although there is a lot of research in code-switching yet functional domains of language use have not been explored in the context of Pakistani Punjabi speakers.

3. Methodology

This research study was aimed to investigate existing multilingual situation, code-switching for choosing appropriate functional domain of language among Punjabi-speakers in Pakistan. The researcher selected quantitative survey research design for the current study so that a larger population viewpoints would be taken.

3.1 Data Collection Instrument

A survey questionnaire was selected by the researcher as data collection tool for the current research study. It is the most suitable tool for data collection as it is useful for getting responses from larger population. The researcher developed questionnaire using online facility for forms on docs.google.com. 'Fishman's Sociolinguistic model for the Study of Multilingualism' was used as theoretical framework for the selection of domains of language use. Fishman (1972) described the five language use domains: family, friendship, educational, religion and employment (transactional). Questionnaire designed for this study had close ended questions and total question items included in it were 33. It was divided into two sections. The first section deals with personal and biographical details of the respondents while second part contains questions related to their mother tongue, their proficiency in Punjabi language and participants' use of languages according to domains. The aforesaid five domains have been focused in the questionnaire. Online questionnaire was administered to respondents sharing its link on email and Whatsapp so that they could respond conveniently and easily.

3.2 Sampling and Research Population

The random sampling technique was employed in this study. The research population was consisted of 132 educated Punjabi speakers whose mother tongue either is Punjabi or any other but who are resident province Punjab and use Punjabi language in their routine life in addition to other languages such as Urdu, English and Arabic. In fact, they are multilingual speakers who are resident of Punjab where Punjabi language is considered their mother tongue more or less. They are educated because multilingual population of Punjab province in Pakistan holds higher qualification. The researcher added a questions in this first part of the questionnaire in which respondents had to tell about their mother tongue, proficiency in Punjabi language and multilingual ability. The respondents were ensured about confidentiality of personal information.

3.3 Data Analysis

The responses were analyzed statistically and results were presented in tables and graphs that were used to present clear picture of domains of language use. Moreover, the researcher added commentary about results for further elaboration.

4. Data Analysis and Results

4.1 Gender and Age

Total response for the questionnaire were 132. Male respondents were 59.1 % (n=78) and female participants were 40.9 % (n=54). Age of the respondents varies from 16 to 53 years. The number of the participants from age group of 16-25, 26-35, 36-45 and 46-55 was 56.1 % (n=74), 22.7 % (n=30), 18.2 % (n=24) and 3 % (n=4) respectively.
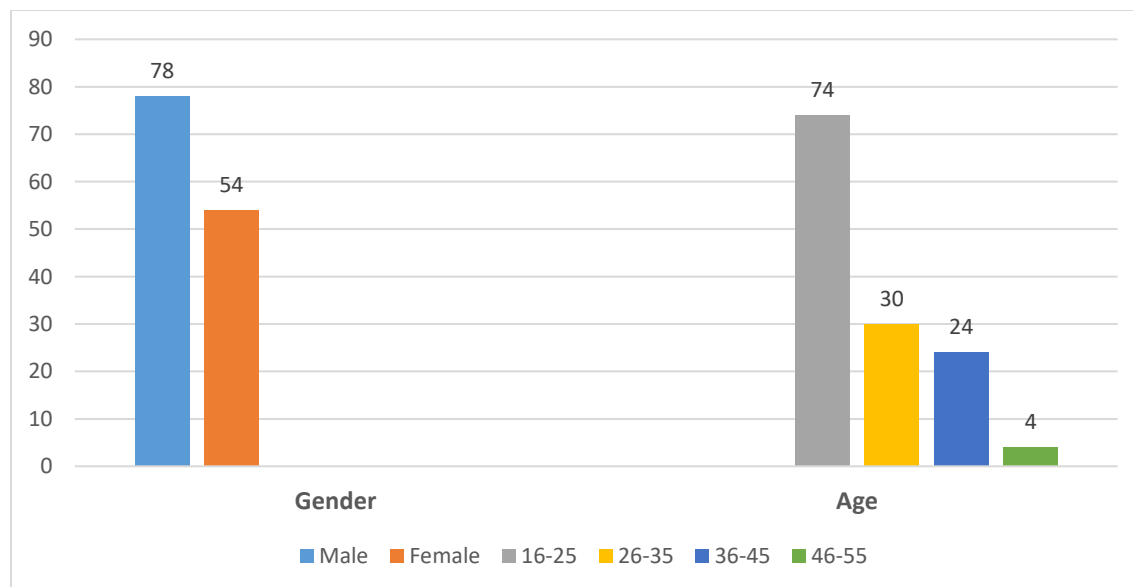

Figure 4.1: Gender and Age

4.2 Medium of Instruction and Mother Tongue

The respondents were asked about medium of instructions in their educational institutions. Urdu was reported as medium of instructions by 52.3 % (n=69), English was medium of instructions for 40.9 % (n=54) and Punjabi was medium of instructions for only 6.8 % (n=9). These statistics show that Punjabi has not gained prestigious status as instructions' medium. Mother tongue of informants' majority 57.8 % (n=76) was Punjabi whereas 34.8 % (n=46) and 7.6 % (n=10) opted for Urdu and other languages as mother tongue. It becomes quite clear that major population of province Punjab still acquires Punjabi as mother tongue and this number is greater even if one compares it by combining all other languages together. Despite being the mother tongue of the majority population of this region, it has been ignored in educational institutions. This kind of rejection must have reasons which belong to multiple aspects.
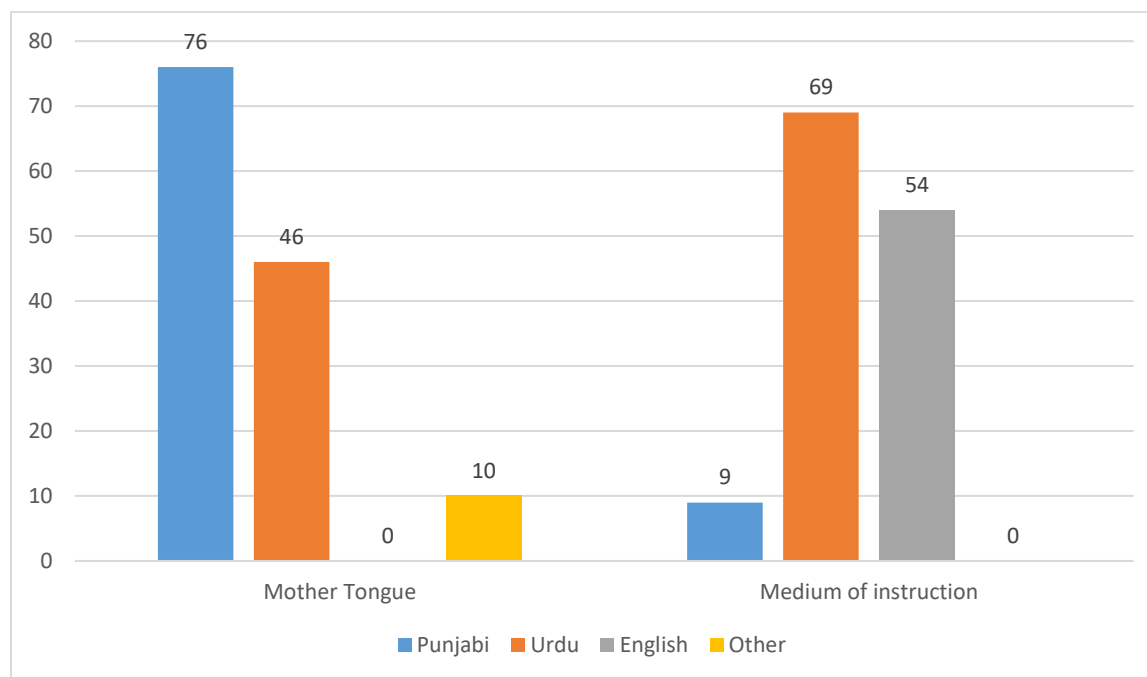

Figure 4.2: Mother Tongue and Medium of Instruction

4.3 Proficiency in Punjabi Receptive and Productive Skills

As far as overall proficiency in Punjabi was concerned, 39.4 % (n=52) chose 'fully competent', 36.4 % (n=48) 'moderately competent', 12.1 % (n=16) 'mildly competent' and 9.1 % (n=12) 'Not at all' options. With regard to their proficiency in receptive (reading and listening) and productive skills (speaking and writing), 42.4 % (n=56) and 39.4 % (n=52) opted for 'moderately competent' and only 28.8 % (n=38) and 27.3 % (n=36) for 'fully competent' category respectively. From their choices, it may be concluded that most of the Punjabi speakers are not as fully competent as they should in Punjabi language. They cannot be categorized as fluent speakers of the Punjabi because they are not as proficient in this language as any fluent speaker is. Consequently, they can be categorized as semi-speakers because their proficiency level in Punjabi demonstrates characteristics of semi-speakers.
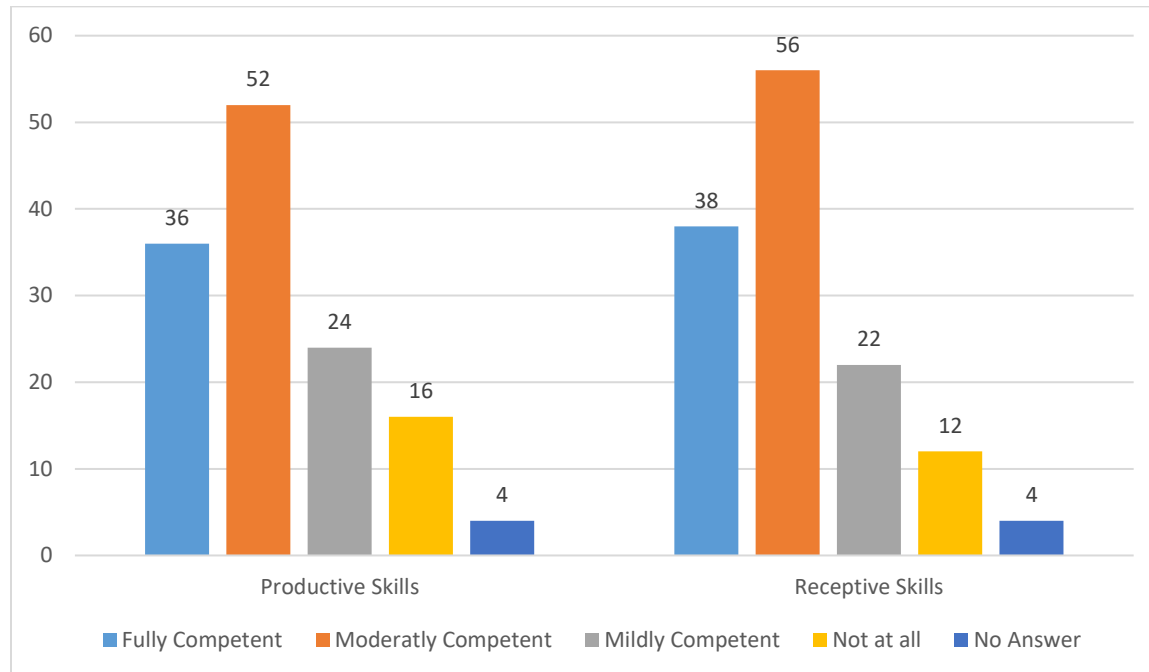
Figure 4.3: Proficiency in Productive and Receptive Skills

4.4 Number of Languages and Frequently Used Language

Half of the respondents 50 % (n=66) informed that they used three language in daily routine communication purposes and 19.8% (n=26) reported about using four languages. The 24.2% (n=32) pointed out of using two languages and only 3% (n=4) mentioned of using one language for their day-to-day communication purposes. It was reported by the participants that their most frequently used language for communication with other is Urdu. For frequently spoken/used languages, Urdu was selected by the 68.2% (n=90), Punjabi was chosen by 27.8% (n=36) and choice of English language was made by merely 3% (n=4) among the respondents.
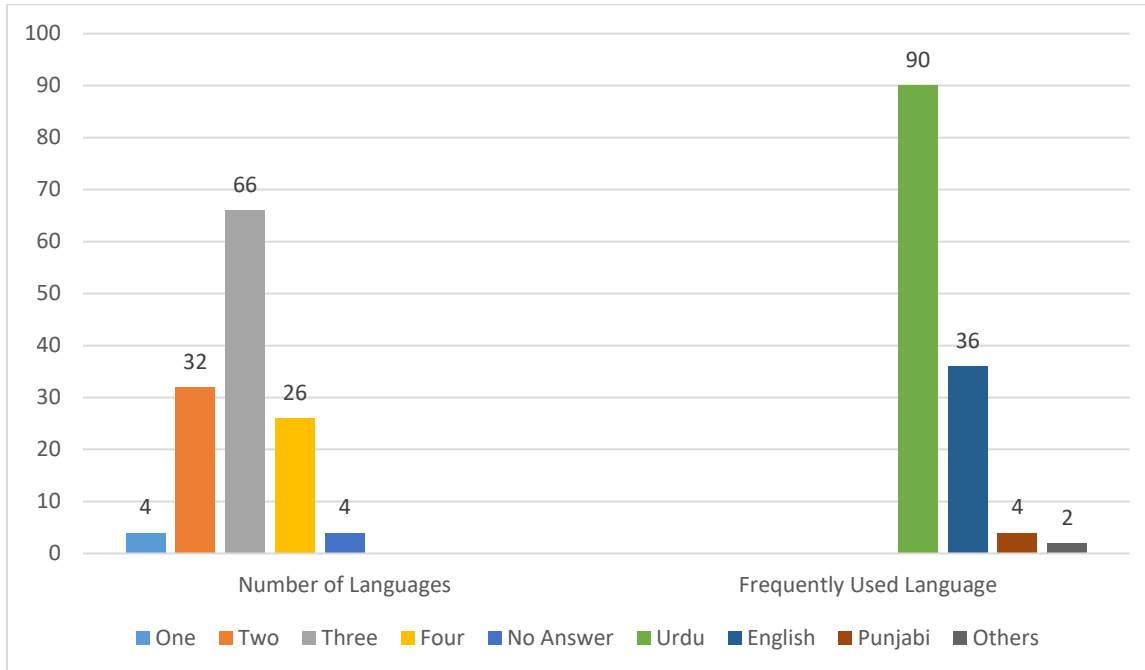
Figure 4.4: Number of Languages and Frequently Used Languages

It seems that Urdu is being used as lingua franca in this speech community. Though it is mother tongue of a smaller population yet it has established itself as language for common communication. Hence, members of this speech community need to learn Urdu in addition to their mother tongue Punjabi so that they may communicate with others. Overall, conclusion of these responses is that speech community in province Punjab (Pakistan) is not monolingual. Its majority population is multilingual because they speak three or more languages. A small portion is bilingual but the monolingual speakers are almost non-existent.

4.5 Family Domain

The participants were asked to respond about their choice for use of language in family domain. Seven questions from 10 to 16 were added in the survey questionnaire for taking their opinion. It was emerged from their responses that 75.5% (n=100) participants were speaking Punjabi and 16.7% (n=22) were using Urdu while talking with their grand-parents. The use of Punjabi was reduced to 50% (n=66) and choice of Urdu language was increased to 43.9% (n=58) in their conversation with parents

Which language do you use/speak at home?	Punjabi	Urdu	English	Other

With grand parents	75.7%	16.7%	1.5%	6.1%
With parents	50%	43.9%		6.1%
With spouse	21.4%	59.5%	4.8%	14.3%
With children	9.5%	61.9%	11.9%	16.7%
With siblings	42.4%	47%	4.5%	6.1%
With close relative guests	47%	44%	3%	6%
With non-close relative guests	7.6%	87.9%	3%	1.5%

Table 4.1: Family Domain

Two questions were included for married persons in which they were to answer about their choice of language when they talk with spouse and children. These questions were answered by 84 respondents because rest of the 48 were unmarried. The 21.4% and 9.5% of the informants mentioned choosing Punjabi to communicate with their spouse and children respectively. The selection of Urdu language for talking with spouse and children was reported by 59.5% and 61.9% participants respectively.
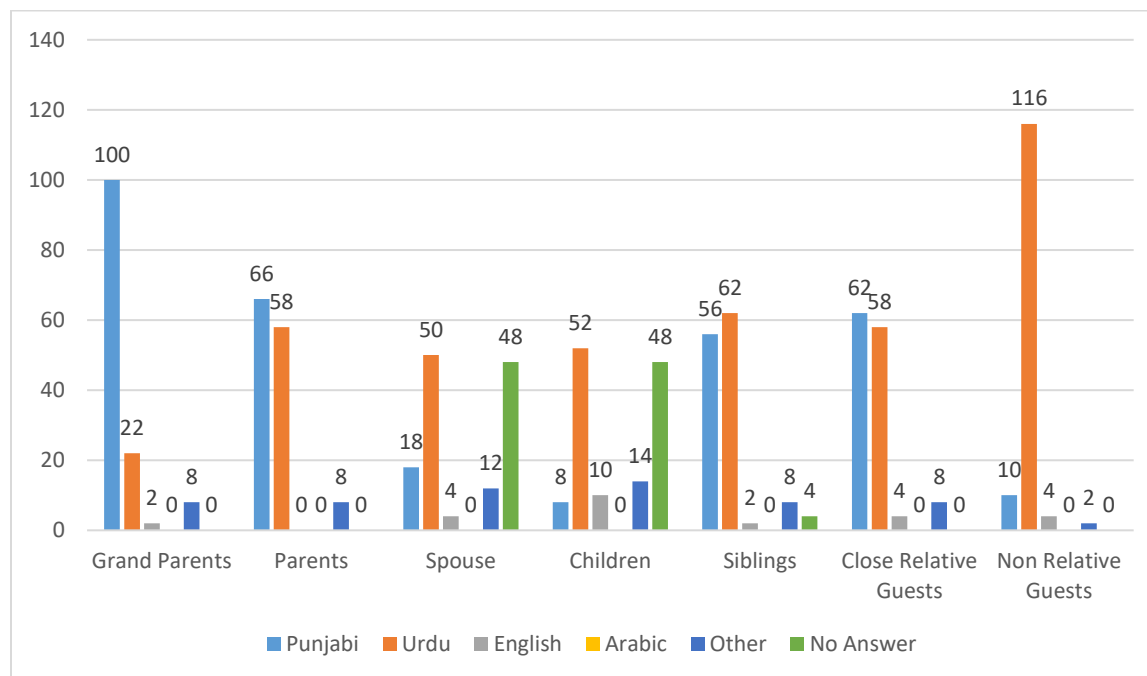

Figure 4.5: Choice and Use of Language in Family Domain

According to data of filled questionnaires, 42.4% (n=56) chose Punjabi and 47% (n=62) Urdu when they talked with their siblings. Their language selection in this section of family domain shows their preference of using Urdu in place of Punjabi.

With close relative guests, choice of Punjabi and Urdu language was reported by 47% (n=62) and 44% (n=58) participants respectively. When they were asked about using language with guests

who are not close relatives, the respondents who chose Urdu were 87.9% (n=116) as compared to those who chose Punjabi which were 7.6% (n=10) of the total number of respondents. Here again, this family sub-domain explains increasing trend of adopting Urdu language for communication. Although in the domain of close relative friends there is a little bit increased tendency of selecting Punjabi language yet choice of Urdu is very close in percentage.

4.6 Domain of Friendship

The friendship domain part of questionnaire was consisted of 4 questions that were numbered from question 17 to 20. In the sub-domain of close friends, majority respondents 60.6% (n=80) have pointed out Punjabi and 34.8% (n=46) mentioned Urdu as their language choices. It shows that participants tend to use Punjabi in situations of informal and frank communication.

Which language do you use/speak with friends?	Punjabi	Urdu	English	Arabic	Other
With close friends	60.6%	34.8%	3%		1.6%
With causal friends	30.3%	66.7%	1.5%		1.5%
With family friends	42.4%	53%			4.6%
With foreign friends	7.6%	34.9%	53%		4.5%

Table 4.2: Friendship Domain

As far as causal friends were concerned, the number of respondents who opted for Urdu language category was greater than Punjabi language. The 30.3% (n=40) chose Punjabi and 66.7% (n=88) opted Urdu when they discussed with causal friends. In the sub-domain of family friends, Urdu language was reported by 53% (n=70) and Punjabi was mentioned by 42.4% (n=56) informants as a choice for speaking with others. In these statistics, the number of speakers of Urdu has declined a bit but it is still higher than the number of those who select Punjabi.

The question related to foreign friends' sub-domain was answered as Urdu is the choice of 34.9% (n=46) and English is chosen by 53% (n=70) among the participants. Punjabi is far behind in this sub-domain as well with only 7.6% (n=10). It is meant that Urdu has got higher status as language with passage of time in their multilingual speech community and their mother tongue no more enjoys prestigious status in their own community.
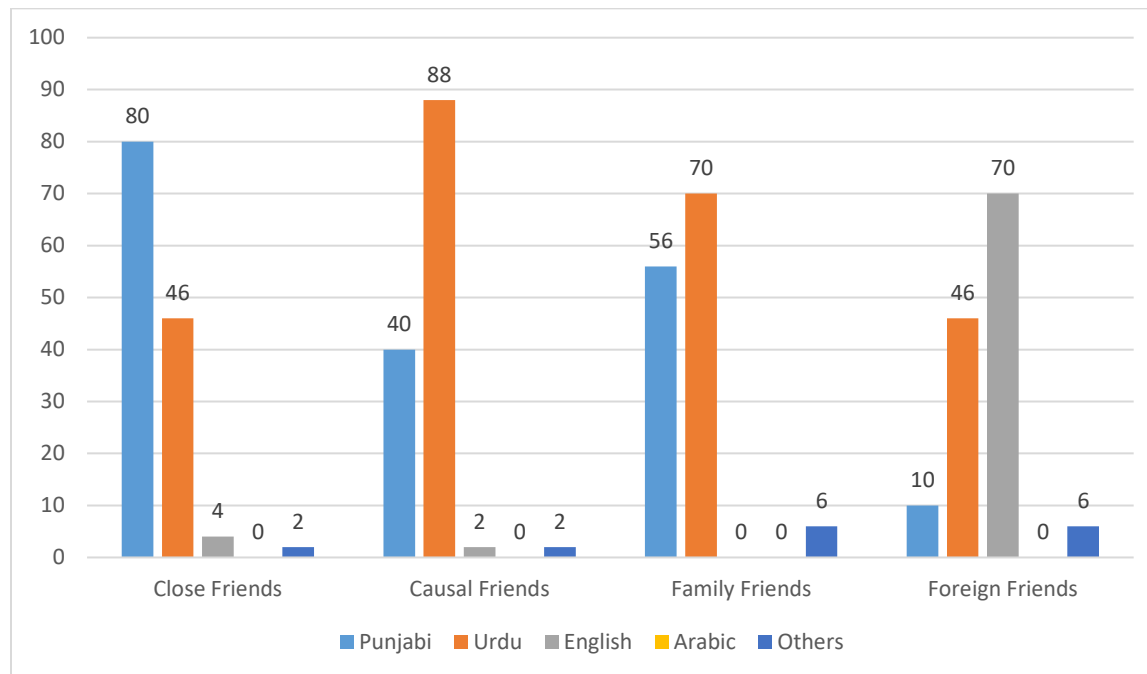
Figure 4.6: Choice and Use of Language in Friendship Domain

It means that Punjabi is not used or spoken when they feel that they need formality because it has not been promoted as civilized and formal language in their speech community. Civility and formality have been attached with Urdu and other languages. This is the reason that Punjabi speakers switch to Urdu or other appropriate languages whenever they are to speak in formal and civilized contexts.

4.7 Educational Domain

The use of language in the domain of education was ascertained by asking four questions from the participants of the current study. These questions were included in the questionnaire from question number 21 to 24. A vast majority of the respondents ensured that they use Urdu language when they talk with their teachers either inside the classroom or outside the classroom.

Which language do you use/speak in educational settings?	Punjabi	Urdu	English
With teacher in classroom	3%	71.2%	25.8%
With teacher outside classroom	10.6%	83.3%	6.7%
With fellows in classroom	12.1%	83.3%	4.6%
With fellows outside classroom	34.8%	65.1%	4.6%

Table 4.3: Educational Domain

Inside the classroom 71.2% (n=94) and outside classroom 83.3% (n=110) participants mentioned about using Urdu language for discussions with teacher in educational domain. The second preference of the respondents in domain of education is English and use of Punjabi in this domain in next to nothing according to their viewpoints.
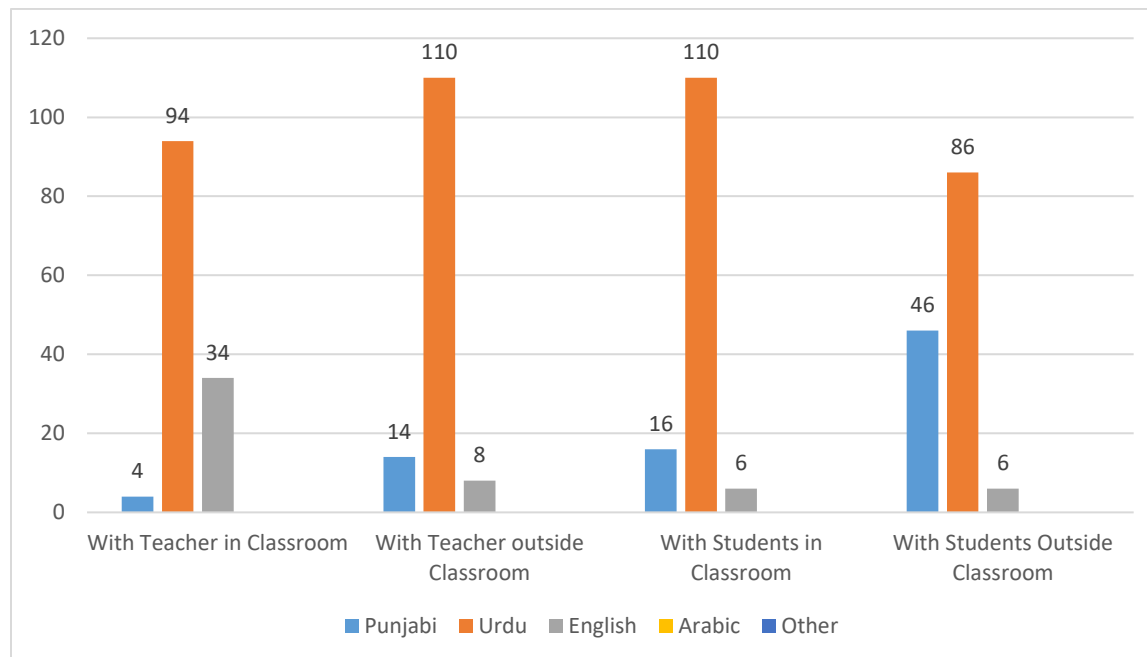

Figure 4.7: Choice and Use of Language in educational Domain

In the same domain of education, their conversation with the other students show more or less similar results. The use of Urdu language in classroom with fellows was reported 83.3% (110) and outside classroom 65.1% (n=86) whereas use of Punjabi in classroom and outside classroom was pointed out by 12.1% (n=16) and 34.8% (n=46) of the informants. The percentage for use of Urdu language is much higher than that of Panjabi language in every kind of setting of educational domain. The switching from Punjabi which is their mother tongue to Urdu language also highlights their status of Punjabi semi-speakers, existence of multilingualism and using languages considering their appropriate domains.

4.8 Religious Domain

One of the most important is the religious domain of language usage. The table 4.4 explains use of language in this domain.

Which language do you use/speak during religious settings?	Punjabi	Urdu	English	Arabic	Other
While saying prayer	7.6%	30.4%		59%	3%
While reciting Holy Quran	1.5%	6.1%	1.5%	89.4%	1.5%

Talking with religious scholars	3%	90.9%	1.5%	4.6%
Talking with other worshippers	12.2%	78.8%	4.5%	4.5%

Table 4.4: Religious Domain

The great majority of respondents has expressed of using Arabic language while saying prayers 59% (n=78) and reciting Holy Quran 89.4% (n=118).
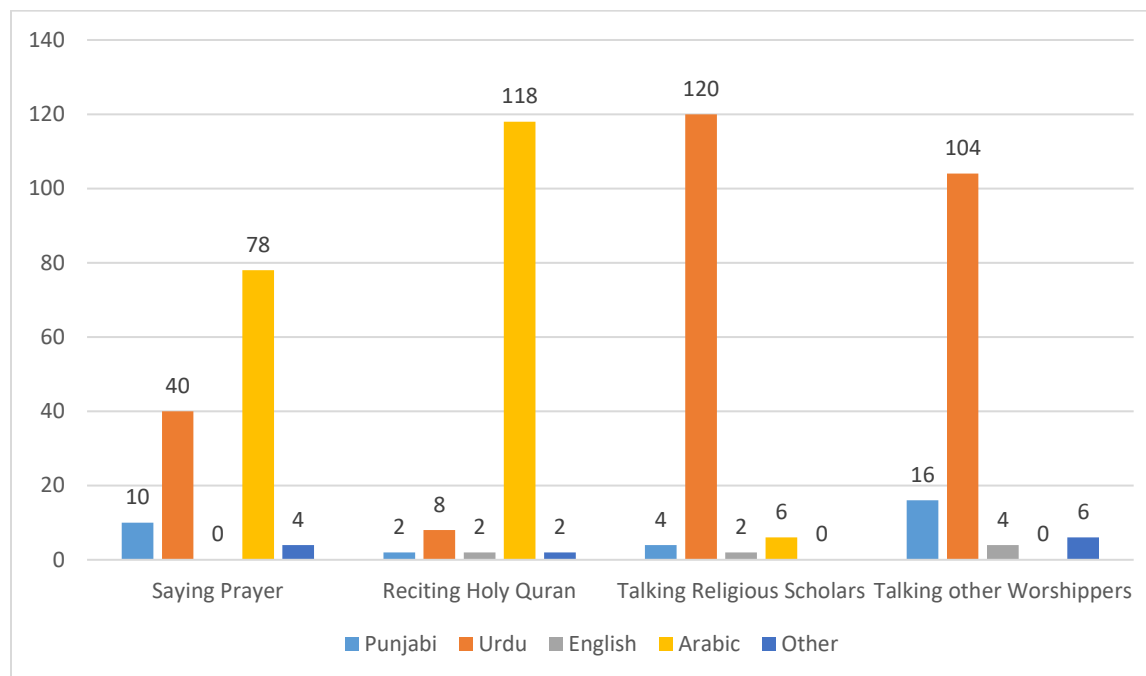

Figure 4.8: Choice and Use of Language in Religious Domain

Urdu has been pointed out second choice in terms of percentage for these religious sub-domains. When they were asked about their use of language in discussions with religious scholars and other worshippers, Urdu was chosen by 90.9% (n=120) and 78.8% (n=104) respondents for both aforesaid religious sub-domains respectively. The percentage of Punjabi and other concerned languages is very low in comparison with Urdu and Arabic languages for religious domain.

4.9 Transactional Domain

To explore language choice and use in transactional domain four questions were added in questionnaire for the respondents. These questions were numbered from question 29 to 32. This domain was sub-divided into four parts that were related to Punjabi speakers, non-Punjabi speakers, acquaintances and unknown persons.

Which language do you use/speak during at market places?	Punjabi	Urdu	English	Arabic	Other
With Punjabi speakers	81.8%	16.7%	1.5%		
With non-Punjabi speakers	1.5%	95.5%	3%		
With acquaintances	16.7%	72.7%	10.6%		
With unknown persons	6.1%	89.4%	4.5%		

Table 4.5: Transactional Domain

In relation to Punjabi speakers' transactional sub-domain, the participants opined about opting Punjabi language for talking with them. 81.8% (n=108) of the participants claimed of speaking Punjabi language during their interaction with Punjabi speakers in the transactional domain. Moreover, only 16.7% (n=22) informants pointed out choosing Urdu language for interaction with Punjabi speakers. In contrast to it, the percentage of respondents who use Urdu with non-Punjabi speakers increased to 95.5% (n=126) and use of Punjabi with non-Punjabi speakers is the lowest of all that is 1.5% (n=2).
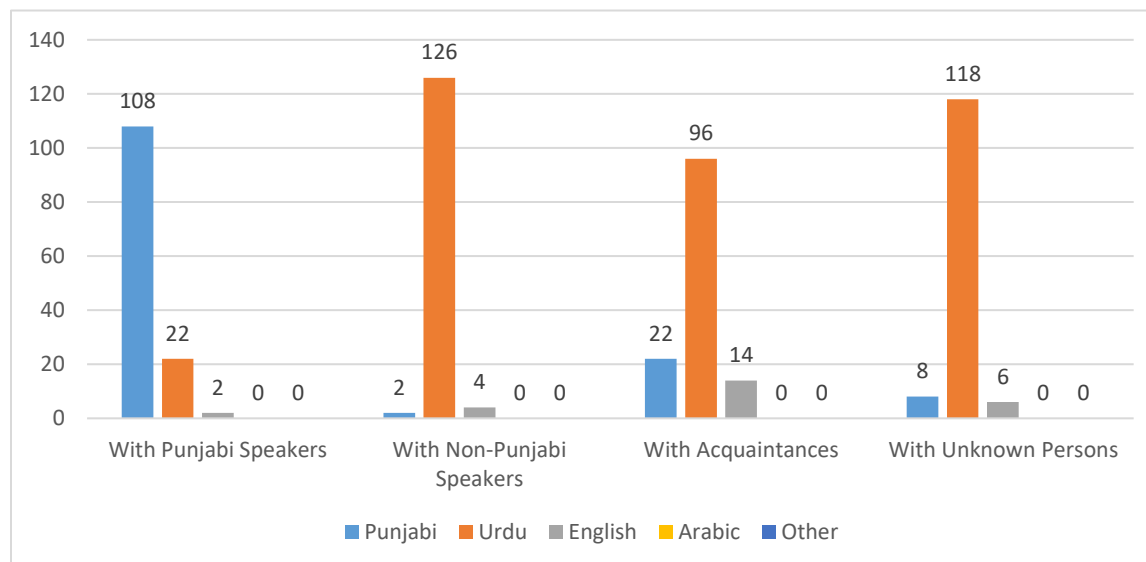

Figure 4.9: Choice and Use of Language in Transactional Domain

The responses highlighted language choice in two other transactional sub-domains linked to 'acquaintances and unknown persons'. The language that is used by most of the respondents was Urdu whose percentage was 72.7% (n=96) in case of acquaintances and 89.4% (n=118) in the context of unknown persons. But number and percentage of Punjabi language choice and use in both transactional sub-domains is very low than that of Urdu language. Perhaps this is due to established status, prestige and preference of Urdu in their speech community.

5. Findings and Conclusion

This research study was conducted to explore the existence of multilingualism in the province of Punjab (Pakistan) and to establish status native Punjabi speakers as semi-speakers and find out their choices of languages in different domains. The major findings of this study are:

- Punjabi is the mother tongue of majority still in the speech community of Punjab (Pakistan) but it has not got status and prestige as medium of instructions in institutions. According to this study, Urdu is medium of instructions for 52.3 % and English is medium of instructions for 40.9 %. However, Punjabi is the mother tongue of 57.8% population.
- This study concludes that 50% use three and 19.8% use four languages. Most of the members of speech community in Punjab use three or four languages in their daily matters of life. Hence, it is a multilingual speech community.
- People's proficiency in productive and receptive skills of Punjabi is not as good as fluent speakers should have. The cause of it may be that Urdu is used frequently in this speech community as language of contact or as lingua franca. Their responses show lack of proficiency in productive and receptive skills in Punjabi language that makes them semi-speakers of Punjabi language.
- As far as family domain is concerned, Punjabi is chosen for use with older generation or members (grand-parents and parents) but the choice is switching towards Urdu and English when contexts are involved young generation or member (spouse, children, siblings etc.). It may be concluded that Punjabi speech community speakers are switching from Punjabi to Urdu and English languages in family domain.
- Punjabi semi-speakers prefer to use Punjabi language with close friends and family friends but to talk with casual friends and foreign majority chooses Punjabi and English respectively in the domain of friendship.
- In educational domain, the most preferred language is Urdu whether interaction with teachers and class fellows occur inside or outside classroom. English is second preferred language in discussions with teachers inside classroom and Punjabi is second preferred language for use in talks with class fellows outside classroom.
- Most speakers switch to use Arabic language when they perform religious rites and recite religious Holy Quran but Urdu is used great majority of them when they discuss religious matters with scholars or other worshippers. Hence, Arabic and Urdu are languages of religious domain.
- Generally, Punjabi semi-speakers use/speak their mother with Punjabi speakers whereas there is trend of using Urdu for talking with non-Punjabi speakers, unknown persons and acquaintances in transactional domain.

The findings of this study can be concluded that Punjabi speakers in Pakistan are part of a multilingual speech community where their mother tongue has not gained high status and they are semi-speakers of Punjabi. As a result, they acquire other languages and switch to them depend upon in which context or domain they are to talk. Most of them use Punjabi, Urdu, English and Arabic in different specific domains. Multilingualism and code switching of these Punjabi semi-

speakers for the purpose of using languages in their certain domains have been resulting in reducing and weakening the vitality of Punjabi language in their speech community and language shift is happening from Punjabi to Urdu and English.

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