



## **An Analysis of Code-switching in Uygur, Chinese and English: From the Perspective of Sociolinguistics**

Ma Jianfu<sup>1</sup>, Ayijiamali·Abudurusuli<sup>2</sup>

<sup>1</sup>School of Community for Chinese Nation, North Minzu University, Yinchuan, China.

<sup>2</sup>School of Community for Chinese Nation, North Minzu University, Yinchuan, China.

Email: 97259002@qq.com, 2363570451@qq.com

---

**Abstract:** Code-switching is a common phenomenon in daily life. With the improvement of social education level, we have not only mastered our mother tongue, but also other languages. Code-switching between native language, Chinese and English is an ubiquitous phenomenon in daily conversation for ethnic minorities. Previous studies merely focus on code-switching between two languages, but lack the analysis of code switching function in the dialogue between three language users. Code-switching among the three languages involves little communication in daily life. Bilingual education policy and multi-ethnic communication enrich the language of the nation. This paper analyzes the function of human transcribing in the daily conversation of language users. The author made a questionnaire, which designed whether code-switching would be involved in communication, under what circumstances would code-switching occur, and the intention of code-switching. The author collects and records the conversion of people's three languages in the natural state. Secondly, the author classifies and analyzes the recorded dialogues according to their functions.

**Keywords:** Code-switching, Three languages, Sociolinguistics, Functional analysis

---

### **Introduction**

#### Research Background

Code-switching is an essential research topic in sociolinguistics. With the development of society, the communication between different ethnic groups is becoming more and more frequent, and bilingualism or multilingualism also occurs more frequently than before. Bilingualism has a history of thousands of years in China, but for social and historical reasons, modern bilingual education began about 100 years ago<sup>[1]</sup>. Bilingual education means that minority languages and Chinese are widely used in education, media, political economy and public affairs, it has been carried out by ethnic minorities for a long time, they can learn, communicate, live and work in standard Chinese and their mother tongue<sup>[2]</sup>.

“As (at least) two grammars are involved in Code-switching, the study of their interaction can be a valuable tool for investigating linguistic structure”<sup>[3]</sup>. In the process of learning, people can not only use their mother tongue skillfully, but also master other languages. Campus is the main place for social activities among students. No one can speak only one language or one style at any time. A student can use at least two languages. For ethnic minority students, code-switching between native language (mother tongue), Chinese and English is a common phenomenon in daily conversation, which is more common in campus life among college students who are different ethnic groups in campus students' daily communication. In such an area and campus where multi-ethnic students study and live together, the study of code-switching between several languages is helpful for the language users to their language learning. The study of code-switching phenomenon and its function in the campus of ethnic minority college students is helpful to understand their communication purpose.

For a long time, we live in a multi-ethnic groups and multilingual environments, so people of all ethnic groups learn together and need to master the standard Chinese language. The purpose of learning a language is to cultivate the ability of language communication, so Chinese language has become the need of the real life of ethnic minorities and other necessary abilities. Switching between Chinese language and their mother tongue is inevitable in the process of their communication. Through the study of this topic, we can also reflect the current learning and living conditions of the people of all ethnic groups in Xinjiang. Through code-switching, language users can reduce the psychological distance of communicators, reduce misunderstanding, promote friendship and national unity in a humorous way.

#### Structure of the Thesis

This paper is divided into five parts. The first part is the introduction part, which briefly discusses the purpose of this paper, the background of code-switching research and the structure of this paper. The second part is the literature review part, which describes the current situation of code-switching research in China, including previous researchers' research perspectives and achievements. The third part is the basic theory part, which introduces the

theoretical knowledge used in this paper, including the types and functions of code-switching. The fourth part is to analyze the function of the collected dialogues corpus and draw a conclusion. The fifth part is the summary part, which summarizes this paper and give suggestions.

### Literature Review

“Code refers to any symbol system that people use for communication. It can be a language, or a dialect, style or category”<sup>[4]</sup>. According to Poplack<sup>[5]</sup> the definition of “code-switching” is slightly different: “code-switching is the phenomenon of sentences or sentence fragments in different languages in consecutive speech”. In the past 30 years, research works on code-switching have been published continuously at home and abroad. The research on code-switching abroad, mainly analyzes the code-switching of oral and written language from the perspectives of sociolinguistics, psycholinguistics, syntax and pragmatics, and puts forward basic theories. Foreign researchers have observed that the communicative characteristics and purposes of personal code-switching reflect specific social values. Gumperz and Blom<sup>[6]</sup> first distinguish two types of code-switching: one is situational code-switching, which refers to the code-switching caused by changing the scene factors such as the place of conversation and the participants; the others is metonymic code-switching, which is the code-switching caused by the topic change. Later, in *Discourse Strategies*<sup>[7]</sup>, he further expounds the code-switching in a conversation, including inter-sentence switching and intra-sentence switching.

In the research of code-switching in China, there are more researches on code-switching between Chinese and English and written language, less on code-switching between minority languages and natural spoken language. These studies are based on Sociolinguistics, conversational analysis, psycholinguistics, syntax and pragmatics. Zhang Yuyu<sup>[8]</sup> analyzed the influencing factors of code-switching of minority students. Liu Quanguo<sup>[9]</sup> analyzed three language models and their influences in foreign language classroom in ethnic minority areas of China. Zhu wanjin<sup>[10]</sup> pointed out that “there are three phenomena in code-switching: (1) speakers use different languages in different situations; (2) speakers use different languages in a conversation; (3) speakers use different languages in a sentence.”. This method combines the views of Gumperz and Poplack. Zhang Yunjie<sup>[11]</sup> consciously collected some examples of code-switching between Chinese and English from daily conversation, and analyzed how code-switching realized its pragmatic function based on the perspective of pragmatics. Zhang Shutian, He Zhu<sup>[12]</sup> by recruiting Chinese-Tibetan bilingual users to carry out search experiments, the author obtained the query data set under the scenario of Chinese-Tibetan code-switching, and studied the construction of Chinese-Tibetan bilingual query. Khuhitar-Ayedin<sup>[13]</sup> studies the use of code-switching, a common linguistic phenomenon in Kazakh family oral communication. Lo Kin-ying<sup>[14]</sup> studied the factors influencing the classroom code-switching of junior middle school English teachers in a trilingual environment in Liangshan Yi area. Wang Li<sup>[15]</sup>, her research is based on the English picture-reading writing process of Mongolian, Chinese and English students, and analyzes the performance, influence and countermeasures of code-switching. Duan Yuanbing<sup>[16]</sup> focuses on the frequent code-switching of Hani teachers in the classroom between Chinese, English and Hani in the trilingual environment, and discusses the current situation of code-switching of Hani English teachers in the classroom, the attitudes of teachers and students towards code-switching of teachers in the English classroom, and the factors that affect code-switching of teachers in the classroom. Chao Lumen<sup>[17]</sup> analyzed the corpus collected in daily life, this paper explores the causes of code-switching between Mongolian, Chinese and English in daily life. Liu Xiaoyan<sup>[18]</sup> intends to conduct code-switching experiments between Tibetan and Chinese and between Chinese and English among Tibetan students with different L2 levels by means of behavioral experiments and word-judging tasks, in order to discover the cost and characteristics of code-switching under different L2 levels. Wu Rina<sup>[19]</sup> studies the code-switching phenomenon of Mongolian college students in English classes in the context of Mongolian, Chinese and English. By analyzing the function of code-switching in college English teaching, this paper summarizes the negative impact of code-switching on Mongolian college students' English learning.

Some conclusions can be drawn from those literatures. If only one language's syntactic rules are used in a speech, it can't be said that there is code-switching. Among the standard code-switching phenomena, there are also different structural levels: inter-essential switching, intra-essential switching and tag-switching. The change of living environment leads to the coexistence of multiple languages, which will lead to the alternative use of multiple languages. There are many foreign theories, but few empirical and applied results. In the past five years, Xinjiang has witnessed rapid development, closer communication among all ethnic groups, more common use of language interchanges, and the purpose of code-switching has changed in the process of dialogue between language users. There is one more point, the state pays more attention to education in ethnic minority areas and implements bilingual education policies. The use of Uygur and Chinese interchanges not only prevails among college students, but also occurs between other students. In addition, for the sake of Xinjiang's economic development, the government has promulgated many employment policies, which required the masses to learn and use the standard Chinese language. In Xinjiang every place has opened night schools to organize the masses to learn Chinese and let the Han people learn Uygur, which not only promotes the communication and cooperation between the people of all ethnic groups, but also highlights the phenomenon of alternative use of languages. This paper studies the types and

functions of code-switching from the perspectives of society and language structure, so as to provide materials for further discussion of the social functions of code-switching.

## Research Method

### Research Route

The author interviewed seven people before writing the paper, each of whom had a talk time of 15 minutes. In the course of conversation, they mentioned that due to the change of the communication object, the change of the conversation scene often requires the use of language alternately. For the reason that current environment and different times, their thinking mode and choice of language use has changed to some extent. They have different purposes when they use several languages alternately, including code-switching functions that have not been involved in previous studies.

In a typical interview, during the communication between the author and her younger brother, the younger brother mentioned that she didn't realize that he was using several languages alternately in the process of chatting with other people, which may be due to the change of education he received. Since counterparts support Xinjiang policy, there have been junior high school and senior high school in developed coastal cities, students from Xinjiang are enrolled in their school. Xinjiang students in developed coastal cities can receive better quality education. Improve the proficiency of several languages, be able to use them fluently and use them alternately unconsciously. The open-ended questions are used as a context of the participants<sup>[20]</sup> and they are used sparingly<sup>[21]</sup>. Other interviewers also mentioned that the current living conditions of Uyghurs have a great impact on their language use, and they have more frequent exchanges and cooperation with other ethnic groups, so the phenomenon of code-switching is extremely common.

After communicating with several people, the author found that there were many problems not involved, so he decided to make a questionnaire for collecting more opinions and suggestions to assist the paper writing.

**社会语言学视角下维吾尔语、汉语、英语语码转换分析**

本问卷问卷仅用于毕业论文设计, 个人信息不会公开, 请放心答题, 非常感谢您的参与。注: 语码转换 (code-switching) 是指的语者在同一对话中, 使用两种语言或更多语言 (包括方言) 进行交替的现象。  
 例如: A: Oh, yeah, 我成功了! B: بولسا ئىش بولغان

1. 您的性别? (单选题 \*必答)
  - 男
  - 女
2. 您的年龄? (单选题 \*必答)
  - 0—12 岁
  - 12—18 岁
  - 18—30 岁
  - 30 岁以上
3. 您认为自己经常在单次对话中从维吾尔语转换到汉语, 英语吗? (单选题 \*必答)
  - 总是
  - 经常
  - 偶尔
  - 几乎不
4. 以下在哪种场景中, 这种语言转换发生最频繁? (多选题 \*必答)
  - 工作学习场所
  - 平时非正式聊天
  - 自言自语
  - 若有其他场合填一下
5. 您平时使用语码转换的对象有哪些? (多选题 \*必答)
  - 父母、亲戚
  - 老师
  - 同学、朋友 (本民族)
  - 同学、朋友 (非本民族)
  - 若有其他对象填一下
6. 您认为您在日常对话转换语言的目的(用意)是什么? (多选题 \*必答)
  - 引用(谚语, 名言)
  - 有些词汇为固定一种语言/缺少词汇/ 增加表达准确性
  - 加强/弱化语气 (或者其他修辞目的, 比如幽默)
  - 炫耀/自我满足
  - 保持对话隐私性
  - 避免尴尬
  - 方便/省时
  - 拉近情感距离
  - 仅用一种语言无法表达清楚要说的内容
  - 语言表达习惯
  - 已成习惯, 意识不到自己在夹杂用其他语言
  - 碰巧和对方都会另一种语言
  - 转述别人的话语时
  - 用于重复或强调
  - 若有其他原因请填写一下
7. 补充原因(目的)/举出实例 (填空题 \*必答)

Fig 1: Questionnaire

The questionnaire is a new questionnaire based on the interview, which is based on several items published on the Internet before the research. Qualitative research is mainly to determine the structure of the interviewees in the community, the interview content is mainly about their use of the three languages in their daily life, and collect the code-switching dialogues. The reasons for their code-switching were investigated, and the interview records were used as supporting materials for the data analysis of this questionnaire. The author collects dialogues from users of the language in the natural state as the corpus, and records them manually. The author explained to the interviewees that the dialogue was used for code-switching research and got their permission. The collected dialogue materials are classified according to their functions, and their purposes and functions are analyzed and studied by using sociolinguistics knowledge in the letter writing process.

### Research Findings

The author filled in a questionnaire through the Internet to investigate people with three language backgrounds.

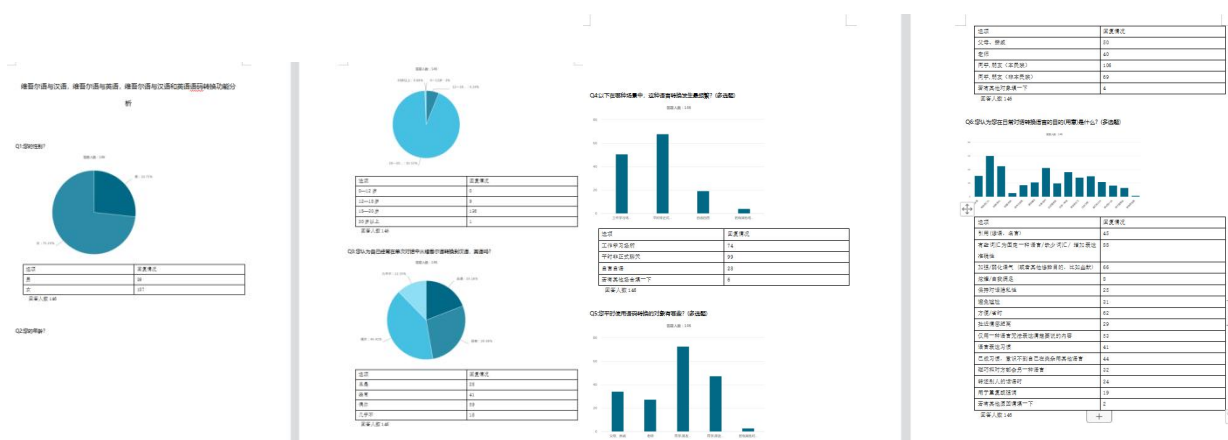


Fig 2: Results of the survey

A total of 146 people participated in the survey, and 146 questionnaires were filled in effectively. There are 107 women and 39 men. Age distribution: 9 people aged 12-18. There are 136 people aged 18-30, and 1 person over 30. The establishment of the survey is such that the classification mainly takes into account that code-switching mainly occurs among youngsters and coincides with the author's social circle. They express different languages in different environments and in the face of different people. The majority of the population occasionally choose to chat informally in the workplace and learn place, mostly for the purpose of expressing accuracy or strengthening / weakening tone (or for other rhetorical purposes, such as humor) or convenient / time-saving or just one language cannot express clearly what they intend to say. Most people are in the language when dealing with their parents and relatives, classmates and friends of their own or else different ethnic groups different languages, of course, some people are in different language environments when they are young, so they use different languages for a long time to receive Mandarin education. In the process of mother tongue communication, they unconsciously mix Mandarin. Sometimes some words can't remember the expression of the mother tongue to improve their own mandarin level, which is also the demand of work, sometimes to help others. In addition, these data will help those who wish to increase their understanding of Code-switching theory and practice.

This survey reflects that it emerges in society. With the development of the times, the competition is fierce, people's awareness and education is improved, and quite a few ethnic groups live together. In order to exchange and learn other languages, speaking becomes a habit, so people use a variety of language inclusions in interpersonal communication. It's intensely common to express what you want to express in several languages at the same time in the normal communication process. This kind of situation, especially among young people, has become a common habit, usually in order to make the communication between them more time-saving and convenient.

Code-switching plays a significant role in communication. Through investigation, the author found that code switching has many functions. The following is the code switching and its functional explanation collected in the questionnaire:

Increase the accuracy of expression: use proper nouns from some loanwords in the conversation without expressing vocabulary.

It is impossible to express clearly what to say in only one language: Because of the interpersonal relationship, with different people, language expression ability is not the same. When we are with our family, we can express clearly in one language. When we stay at school with our classmates and friends, we will mix different languages, because there is no generation gap between our classmates, and we are conveniently sandwiched with another language.

Language expression habits: after the popularization of bilingual education, we will use bilingualism in daily communication without realizing that we are using several languages alternately.

Strengthen or weaken tone: in order to maintain the feelings between the interlocutors, they will choose another language to strengthen or weaken the tone, or choose to use humor to resolve the embarrassment and promote emotional communication.

Close emotional distance: in our daily life, other ethnic groups communicate more and more closely. In order to promote national unity, we will choose languages that can be skillfully used.

Taboo/Avoid embarrassment: in order to avoid some problems in the use of language, we will choose another language.

Serial number	Function				
1	增加表达准确性	场景: A: سەمەر خەيىرلىك B: كەيىنچە ئاتىڭىڭىز قارىسام سەمەر خەيىرلىك بىش خۇشاللىق بىرە تۇردۇ ياخشى شۇندا ت ئوخشاشمىدۇ ولغان A: قارىمە خەيىرلىككە قۇيۇپ ئاتىڭىڭىز نەلۈمىتە م. 好几个省疫情清零了 B: ئىشكىن بولارلىق خۇش راسلا A: ئۇلۇ بەكلام 中国 ۋەتەنسىز دىگەن شۇنى تېخىمۇ ۋەتەنسىگە مەن ئارقىلىق ئىش مۇشۇ غ بولۇمۇ مەنئەتدارلىق بەك B: تۇيغۇدا شۇنداق ھەم مەنمۇ دېمىسە توغرا 总书记亲自指挥，国民都团结一 心，共同抗疫情 A: بوپ مودا شۇندا گەپ بىر بېقىندا شۇشۇ كەتتى B: 终于到了躺在家里不出门也是对 国家做出贡献的时候	场景 A: 阿达西، دەس سەلەگمۇ، اشلىدىمۇ يا B: بوماو دەششەت نۆتسە نۆتسە ۋاي ھەتە با دەس لىكىن سەنەتلىك نىككى دىگەن سەمەر بۇ بۇرۇنقىدىكى بەنلا ۋاقتى شلاش تۇ ئاڭلاپ دەس بۇمەي بۇزىمىزنىمۇ تۇرۇپ ئاشتا ئاندىن بولۇپ نۇقۇپ دەس سائەت ت تېپىشىپ كۆز ئاغرىپ باش قىپ كىيىنكى چۈشتىن تېخى يانا، A: 哈哈， يانا، ئاڭلاپى بېگەچ تاماق چۈشلۈك دەسنى 一点效果都没有 B: 对对，想早点开学	تاماق ۋاقتى كەپ قايتۇ نەم يەمسە ز A: سەنچۇ 大盘鸡 B: 炒米粉 A: 炒米粉 B: قوشۇقتا يەمسىز قولگىزنىمۇ A: سەن قوشۇق نەشلىتىمىسىز 子? B: 筷子	
2	仅用一种语言无法表达清楚要说的内容	场景: 对话: A: پاراڭلىشىمىسە بىلەن ئۇنىڭ ھازىرمۇ سەن B: دىگەننىڭ ھازىرمۇ. “这么晚了还跟他聊，还是这几年一直跟他聊”的意思 A: “这几年一直联系”的意思			
3	语言表达习惯	场景 A: يولۇقتۇم مەسلىگە بىر دوستۇم ھەي B: دېمىسە مەسلىگە قانداق A: توشادى 3.27 ۋاقتى نىڭ سەننىڭ يۇتتىڭىز گە ھازىر ئۇيۇسۇمنى مەن لىكىن ى بومد ھازىر ئىشلىتىمىدى ئوقۇش تېخىچە ھازىر بومۇ باغلىنى گە ھازىر ئۇيۇسۇمنى باغلىنى گە ھازىر ئىشلىتىمىدى چۈشكىلى ھازىر ئۇيۇسۇمنى ئىشلە خادىمىمۇ بانكا دەپ تۇردى توشقىلى ۋاقتى بومدى ئىشلىتىمىدى ھازىر ئۇيۇسۇمنى قاغان كۆن بىر توشقىلى ۋاقتى بومىسا يا B: چۈشۈۋالامسىز بېگەچ بېتىپ دە ھازىر	场景: A: كەچ بۇگۈن ؟ B: telephone 流量 سى A: 流量 سى B: 流量 سى A: 流量 سى B: 流量 سى		
4	拉近情感距离	场景: 几个人一起回宿舍，有一个维吾尔族女孩子不跟她们一个宿舍，她先走了。留下了一个维吾尔族学生跟其他民族学生。 对话: A: ناداش خوش B: Bye bye C: خوش 是不是再见的意义? A: 对，对，你听懂了? C: 没有，我猜的。那“阿达西”是什么意思啊 A: ناداش是朋友，闺蜜的意思，对特别亲近的人说的 C: 懂了，我俩也是 ناداش 对吧? A: 必须呀，我们两个也是好朋友，好闺蜜，走吧 ناداش	场景: 两个人聊天 A: 做了一个超级痛苦的梦 B: 什么梦啊 A: 在我高中的学校，我好像生病了，走路都走不好，晕倒了，但我有意识，知道我很痛苦，眼睛睁不开，一直在哭，好多人在围着我。 B: ماڭىدۇ تەنئورگە دىگەن چۈش، 不要多想啦，说不定你会有好运啊	场景: A: 老乡，亚克西木 ( 亚克西木 ) B: ياخشى ياخشى، 喝茶 A: با؟ كىم نۆيدە B: مەن با A: 下次下次 下次 下次 热合 麦提 ( 热合 ) B: 肚子 肚子 肚子 A: 吃了拉条子 A : چۈشۈندۈرۈش خېلى ئۇيغۇرچە ھە B: ئازىراق ، 我在夜校学习维吾尔语	场景: 有个人来宿舍找她朋友商量考试的事情。 对话: 维A: 普通话 ھەي ئىشلىتىمىسىز ھەي ئىشلىتىمىسىز 维B: بولسۇن كىيىنچە ، 英语四级 بېرىپ ئى ھەي ئىشلىتىمىسىز 维A: 我跟你小花说好的 一月份一起去考普通话 维B: Yes, 到时候一起去考吧，你们有什么不懂的 可以问我啊 维A: 哎呀，小花这么好！
5	避讳，避免尴尬	场景: 有个男孩子问一个英语专业的女孩子，可能那个男孩子喜欢那个女孩子。 对话: 男生: 问个问题啊， I love you نى دەپتۇ نەم ئۇيغۇرچە 女生: ئىشلىتىمىسىز 男生: 不是 ھەي ئىشلىتىمىسىز 女生: 不是 ھەي ئىشلىتىمىسىز	场景: 有个维吾尔族学生跟汉族学生去逛街，汉族学生路上特别饿，看到一个小店铺， 对话: A: 我想买点包子。我过去看看啊 B: 我也想买，都有什么馅儿的? A: 就Pig滴，你好像不能吃 B: Its ok, 你去买吧，我在这等你	场景: 爸爸将要做一个妈妈知道了后会生气的东西，这时候他会用妈妈听不懂的方式给我们讲 爸爸: كە قۇلاق ئاڭلاپ ئۇزۇق ئاڭلاپ قىتۇمىدى بۇپ ئۇزۇق مەن سەن كەچ دەپمەن مەن ئىشلىتىمىسىز بولغاندىكىن 妈妈: ئۇنىڭ جەم سەن ۋاي نەمۇن ئۇنى داداڭ تۇغۇدىڭىزنى بېرىپ تۇردۇ سەن نەمۇن سەن مەن بولمايدۇ ھېچنەن ئانا ۋاي دەپمەن ئىشلىتىمىسىز 妈妈: ئۇنىڭ جەم سەن ۋاي	



Fig 3: Classified dialogues

For repetition or emphasis: in order to remind others, we will repeat a sentence or a word when we narrate others' words.

Show off: there are still language users in the dialogue who will show off when they learn a new language in order to satisfy themselves.

Convenient and time-saving: Uygur belongs to the Turkic language family of the Altaic language family. There are a lot of suffixes in the language. It is difficult to express clearly what to say without a complete sentence. In order to save time, we can use the language that can be expressed briefly.

Quotation: in the process of formation and development of a nation, the ancestors will leave many proverbs and famous sayings. In the process of chatting, they will use the famous sayings and famous sayings of the predecessors to explain one thing to the communicators.

There are many reasons for code-switching in the process of daily communication among ethnic minorities. They are proficient in using three languages and will use them alternately in the course of conversation. For social and historical reasons, Uygurs and Han people had contact and integration in language for a long time, so there are many Chinese and English Loanwords in Uygur language, which cannot be translated in Uygur language and are directly quoted in the dialogue. Additionally, language users will use several languages alternately for work. Some people choose to use Chinese in order to improve their mandarin.

### Analysis of Code-switching from the Perspective of Sociolinguistics

Li Shaohong<sup>[22]</sup> "Code-switching can be regarded as a social language tool for bilingual, and it is often regarded as a strategy to negotiate interpersonal relations, which plays an important role in communication and social language function." According to the three types of "code-switching" from Poplack (1980), through the dialogue corpus collected by the author, it is found that the three types of code-switching are very common in daily communication. In the process of communication, most of the words are proper nouns and loanwords. Sometimes, for convenience, the communicator will choose a language that can be simply expressed. The author will select several typical cases for analysis:

#### Expressive Function

In order to increase the accuracy of the conversation, language users will choose to use proper nouns, loanwords, or use another language for interpretation. Due to the different language environment of ethnic minority students, they can't express clearly what they want to say in only one language when using the language, and the phenomenon of alternate use of language often occurs, which becomes a language expression habit.

Case 1: In the evening, A saw B chat with a friend on WeChat and asked him

A: سەن ھازىرمۇ ئۇنىڭ بىلەن پاراڭلاشماقچىسى (Are you still talking to him now?)

B: ھازىرمۇ دىگەننىڭ (You said "now") "这么晚了还跟他聊，还是这几年一直跟他聊"的意思

A: "这几年一直联系"的意思

B: 铁杆兄弟، دەپ قويا (I mean), 一直联系着呢

In this case, "ھازىرمۇ" can express many meanings in the Uygur language. In the dialogue between A and B, B fails to understand whether what A said is "it's too late to talk now" or "it's been kept in touch in recent period or in recent years". So B asked in Chinese what's the meaning of one side to understand A's question. Using Chinese alternately in chat increases the accuracy of expression.

Case 2: A and B are talking about recent events across the country

A: خەيىرلىك سەھەر (Morning!)

B: خەيىرلىك سەھەر قارسام ئەتىگەندە كەيىپىيات شۇندا ياخشى تۇردۇ بىرە خۇشاللىق ئىش بولغان ئوخشىمامدۇ (I think you're in a good mood. Is something good going on?)

A: ئەلۋەتتە ئەتىگەندە قوپۇپ خەۋەرگە قارسام (Of course! I get up in the morning to watch the news)好几个省疫情清零了

B: 哇 راسلا خۇش بولارلىق ئىشكەن (This is really good news!)

A: بەكلىم ئۇلۇغ مۇشۇ ئىش ئارقىلىق مەن ۋەتەننىڭ تېخىمۇ بەك مەنئەدارلىق بولۇمۇ (Exactly! China is really good. After this time, I am more sure that our country is great!)

B: توغرا دەيسىمەن ھەم شۇنداق تۇيغۇدا (Yes! I feel the same way!)总书记亲自指挥，国民都团结一心，共同抗疫情

A: شۇشۇ يېقىندا بىر گەپ شۇندا مودا بوپ كەتتى (There is a popular saying recently.)

B: 终于到了躺在家里不出门也是对国家做出贡献的时候

A: ئاخىرى ئۆيىدىن تالغا چىقماي يېتىپ، دۆلەتكە تۆھپە قوشىدىغان چاغ كەلدى (Finally, it's time to lie at home and not go out to make contributions to the country.)

The second dialogue:

A: 阿达西، سىلەڭمۇ دەس ئۆتۈشنى باشلىدىمۇ، (Have you started your class yet?)

B: لىكىن دەس باشلاش ۋاقتى يەنىلا بۇرۇنقىدەك بۇ سەھەر تۇرۇپ يۈزىمىزنىمۇ ۋەتەن دەششەت بومايدىكەن ئىككى سائەتلىك ۋەتەن ۋاي (Because of the time difference here, I got up early in the morning and couldn't open my eyes in class. I didn't eat breakfast until after four classes.)

A: 哈哈, يانا تېخى چۈشتىن كىيىنكى دەسنى چۈشلۈك تاماق يېگەچ ئاڭلاپى, (The afternoon class starts at lunchtime here. I have lunch at home.) 一点效果都没有

B: 对对, 想早点开学

In the first conversation, two Uygur people talked about, popular words and sentences. During the epidemic period, we pay attention to the news every day. Those proper nouns have been engraved in our minds, so we subconsciously speak them in Chinese. Finally, A repeat what B said in Uygur, expressing A's recognition of B, and hopes that the disaster will pass quickly and the country will be peaceful and the people will be safe. In the second dialogue, there are some words that can't be translated into short Uygur, and the interlocutors express them directly in Chinese. In Xinjiang, we began to receive Chinese education in primary school, and we unconsciously used it alternately with Chinese in the process of communication in our mother tongue. Sometimes we can't remember how to express some words in our mother tongue.

Case 3: A and B are preparing for dinner

A: تاماق ۋاقتى كەپ قاپتۇ نىم يەيسىز (It's time for dinner. What are you eating?)

B: 大盘鸡 سىزچۇ (What about you?)

A: 炒米粉 يېمەكچى (I would like to eat)

B: سىز قوشۇق ئىشلەتمەيسىز ？ (Do you want a spoon or chopsticks?)

A: 筷子

Case 4: Two people discuss playing games

A: بۈگۈن كەچ (tonight) 吃鸡么 ?

B: telephone 流量 سى قامىدى (There is no)

A: (then) 网吧 بارا يلى (go)

B: Let's go!

Case 4: A and B are talking about the latest hot topics

A: 最近网上很火的热搜你看了么

B: Nop, 什么呀

A: Girl helps girl !

B: 没注意这个, 那 I'm girl, you're girl, you will help me ?

A: Of, course, anytime !

B: 谢谢你, love you!

No language can be self-sufficient, that's why it needs loanwords<sup>[23]</sup>. In the above two dialogues, A and B are all proper nouns, which is directly loanwords. In the process of a nation's development, its language is constantly absorbing some words from other ethnic groups' languages to enrich its own language. The emergence of loanwords also makes the interaction between different ethnic groups more frequent, promotes ethnic relations, and finally makes common development of all ethnic groups. The case 4 requires the use of Internet hot words. This is an inevitable thing nowadays.

Communicative Function

In daily conversation, for the sake of communication strategy, some words are often not suitable to be said directly. The speaker often uses code-switching to avoid cultural conflict, so as to achieve the purpose of narrowing emotional distance, avoiding language taboo and embarrassment, which reflects the intercultural communication ability of language users. Sometimes language is used alternately just to show off that they can speak another language and show their superiority.

Case 1: Three people go back to dormitory together. A and B are Uygurs, C is other ethnic group

A: خوش ناداش (Goodbye, friends.)

B: Bye bye

C: خوش (Goodbye) 是不是再见的意思 ?

A: 对, 对, 你听懂了 ?

C: 没有, 我猜的。那 "阿达西" 是什么意思啊

A: ناداش (friends) 是朋友, 闺蜜的意思, 对特别亲近的人说的

C: 懂了, 我俩也是 ناداش (friend) 对吧 ?

A: 必须呀, 我们两个也是好朋友, 好闺蜜, 走吧 ناداش (friend)

In this case, because A and B are students of the same ethnic group, they used their own national language when they said goodbye. C guessed the words they used when they said goodbye, according to the situation at that time, and then asked the meaning of another word. At this time, A patiently explained "ناداش". Finally, the two ended the conversation with "best friends", which shortened their emotional distance. In school life, students of all ethnic groups learn from each other and make progress together. B is in English when answering A's words. It's very fashionable.

Case 2: A chat between Han and Uygur



A: 老乡, 亚克西木 (ياخشىمۇ)  
 B: ئۆيگە, (Come in, please), 喝茶  
 A: ئۆيدە كىم با؟ (Who else is at home?)  
 B: مەن با (Just me)  
 A: 下次下次 热合麦提 (رهەمەت)(Thank you very much.)  
 B: 肚子(hungry) تاشلاڭزا 吗?  
 A: 吃了拉条子 (no)  
 A: ئۇيغۇرچە خېلى چۈشۈندۈكەنسز ھە (You can understand Uygur language.)  
 B: ئازىراق, (a little) 我在夜校学习维吾尔语

In this dialogue, Han cadres greet Uygur when talking to Uygur people, and quickly close the distance. In order to take care of each other's feelings, two people communicate in each other's language and respect each other. The chat includes Xinjiang Dialect, which is similar in pronunciation of Chinese. It's very kind to listen to. In Xinjiang, night schools have been set up to learn Uygur and Chinese, so people of all ethnic groups can chat with each other. This not only promotes unity among all ethnic groups, but also plays a positive role in the economic development of Xinjiang.

Case 3: Two Uygur students discuss the examination, and this dialogue needs the intervention of other ethnic students

维 A: 普通话 قانچان بېرىمىز قانچان؟ (When shall we go to the exam?)  
 维 B: كىيىنچە بولسۇن, (After the test) 英语四级 نى بېرىپ بولۇپ بېرىمىز, 我跟小花说好的一月份一起去考普通话  
 汉: Yep, 到时候一起去考吧, 你们有什么不懂的可以问我啊  
 维 A: 哎呀, 小花这么好!  
 维 B: 小花 真的特别好, نىڭ كۆڭلى بەك ياخشى بىلىمىڭنى سوراڭمەن (Xiaohua is really good) 小花真的特别好  
 维 A: بىللە ئۆگۈنەيلى نەمەسە (Let's study together) 那大家一起去考吧, 不懂的我就找你啊小花  
 汉: 可以, 可以, 随时欢迎  
 维 B: 谢谢你们!

In the above case, A and B discuss the time of Putonghua test, and tell A in a language that she Han friend understands that she and a Han friend have agreed to take the test together, so as to avoid misunderstanding and thinking more after Han students hear their names. In the dialogue "英语四级" and "普通话" are proper nouns, which are directly quoted in the chat. When A and B use the language, they repeat what they want to say in two languages, expressing their deep feelings for their own language, and taking care of the feelings of other ethnic friends. In campus life, students of all ethnic groups help each other, make progress together, and create a harmonious and beautiful campus together.

Case 4: Dad is going to do something that his mother will be angry when she knows it. At this time, he will tell it in a way that his mother doesn't understand

爸爸: مەن ئۇزاق بۇپ قايتىمىدى (He borrowed money but didn't pay it back)  
 我: دادا نەمەسە مەن دەيمەن كىچىك بوغانتىكىن (I can tell him to pay back.)  
 妈妈: ئۇ ئاي سەن جىم ئولتا داداڭ بېرىپ تۇغاندىكىن داداڭ ئۆزى دىسۇن سەن دىسەڭ سەت تۇردۇ (It's not good. Your father lent him the money and let him say it.)  
 我: دىلا دەۋىرەي 微信 ئۇ ئاي ناناي ھېچنەم بومايدۇ مەن (I can tell him on Wechat.)  
 妈妈: ئۇ ئاي جىم ئولتا داداڭ ئۆزى دىسۇن (May not! Let your dad say it!)  
 爸爸: بالام, 没事, 别听你妈妈的, 你微信跟他说吧  
 我: ماقۇل (OK)

In the above dialogue, both the father and daughter can speak Chinese, and the mother does not agree with their suggestions. Therefore, the father talks with the daughter through changing another language, keeping the privacy of the dialogue, and does not want to let the mother know their dialogue.

Case 5: There are a Uygur student B and Han student A going shopping. The Han student is very hungry on the road. He sees a small shop and says

A: 我想买点包子。我过去看看啊  
 B: 我也想买, 都有什么馅儿的?  
 A: 就Pig滴, 你好像不能吃  
 B: Its ok, 你去买吧, 我在这等你

In this case, B has to pour attention into diet for special reasons. In order to avoid the taboo words of B, code-switching is used in the chat between A and B. Language taboo is the result of language fetishism. Taboo produces euphemism, that is, using pleasant and implicit words instead of taboo words (Chen Yuan, 2000: 342). In order not to use the language taboo of B, A expresses in English, avoiding embarrassment and maintaining harmony.

Case 6: Daily conversation between elder sister and younger brother

姐姐: ئۇكام ئوقۇش باشلىدى ئۇگۇنۇش قىل (It's the beginning of school. You have to study!)

弟弟: ئاچا مەن دەشەت ئەقىللىق مەكتەپكە بېرىپلا تولۇقلىيالايمە (I'm very smart. I can make up all the courses when I go back to school.)

姐姐: ۋاي سېنى پولا سۆزلەشكە قويىسلا بولدى (You can only boast!)

弟弟: مەندە سۆزلەيمە hello everybody قارا ھە (I can say)

姐姐: ئاران مۇشۇ بىر ئېغىز (Is that all you know?)

弟弟: Are you kidding me ?

姐姐: مەنىسىنى چۈشۈنەمسە (You know what that means?)

弟弟: مېنىغۇ ياراتمايسە سەن (You look down on me?)

姐姐: مۇشۇندا دېگەن گەپمە (Is that what it means?)

弟弟: بومىسچۇ (Or what?)

In this case, because the younger brother learned a little English and came back from college, he thought it was a kind of honor to know a language. Adding English sentences in the dialogue with elder sister can show fashion.

Simplified Function

If the communicators change their language, they will choose a more gradual way of dialogue, which is not only convenient but also saves time and makes the dialogue more smooth.

Case 1: Between two good friends

A: قانداق ئەھۋال يېقىننىڭ ياغىزى (How are things going?) 忙撒呢 ?

B: كۆرەپ ئۆزەڭچۇ 电视 كۈندە ئۆيدە (at home ,watch) ياخشى (fine)

A: كېلىشىم aerodrome مەنمۇ شۇ بايام (come,from)

B: Why ?

A: ئوتتۇرۇپ قايتىشكەن (from)airplane دىن 北京 (elder brother) ئاكام (use ,back)

B: ئاكاڭ نىمگە باغان (What is he going to do?)

A: خىزمەت سەۋەپلىك (A business travel) 培训 قىلدى

Second dialogue: Borrowing money between two people

A: ئەۋەتىپ بەرگەنە (hand out) 微信 红包 (five yuan) بەش كوي

B: ئەۋەتە (send) نىڭ نى تاپامدىم (Can't find) 信息 (Just a minute) ھازىر ئەۋەتەي

A: 发了, رىنگە قايتۇرۇپ بېرمە رەھمەت 支付宝 ھىلى (Return you with Alipay.)

B: OK

In these two dialogues, A and B talk about the recent situation, and there are proper nouns (loanwords in Uygur). There are also some words, such as "电视" and "培训", which have more syllables in Uygur and have complex pronunciation. They seldom use Uygur translation in daily life. In order to quote loanwords directly in daily conversation, it is more appropriate and convenient. The quotation of these words can not only avoid the complicated translation process, but also express the discourse content more accurately.

Case 2: Two people watching the news

A: 问个问题 "BDT" English چە گەپمە (word), دىن ئىزدەپ تاپامدىم 词典 (I can't find) لىكىن

B: No no ,BDT دۆلەتلە تەشكىلاتى (the United Nations), ئۇيغۇرچە گەپ (It's a Uygur word), 是维吾尔语缩写名词

In this case, A and B are reading the news. A hears that "BDT" is an English abbreviation, and only when he looks it up in the dictionary and asks B can he know it is a Uygur abbreviation. Due to the fact that there are more words when English is translated into Uygur, and the syllables in Uygur vocabulary are relatively long, it is necessary to use special fast-paced speed when broadcasting news. Abbreviations are the result of solving the contradiction between too long words and too fast-paced words. When it is more convenient or time-saving, abbreviations and loanwords will appear in Uygur.

Quoting Function

In a conversation, language users will quote some famous sayings and sentences in order to express their feelings and ideas, and the classic sentences left by the forefathers to the posterity. This code-switching can not only increase the persuasiveness, but also help to convey the information accurately.

Case 1: After dinner, a student wanted to go to bed. Her friend wanted her to go shopping with her

A: ئادا ئولتۇرۇۋېلىپ ئىچىڭلا سىقىلمىدىمە (Don't you feel bored?), 我们去逛街吧, 好久没有出去了

B: 我不想出去, 我想睡觉

A: 活者何必多睡死后必定长眠 (Don't you feel bored?), ئۆلگەندىن كېيىن چوقۇم مەڭگۈلۈك ئۇيقۇغا كېتىدۇ دەيدىغان. ھاياتلىقتا كۆپ ئۇخلاشنىڭ نېمە ھاجىتى، گەپ با

B: You win, قاچان بارمىز (What time do you go?)

A: تۆمۈرنى قىزىقتا سوق دەپتىكەن كۈنلار ھازىر بارايلى (Now! Strike while the iron is hot.)

B: OK! 走吧

In this case, A wants to go shopping with B, but B wants to sleep. At this time, A persuades B to go shopping with a famous Chinese saying. B is persuaded to discuss the time. A uses the Uygur saying "strike while the iron is hot" to

go out now. In the language ecological environment, all ethnic groups have closer communication and cultural integration. In our daily conversation, there will be inspirational quotes, folk adage can be translated into each other by Uygur and Chinese, which can be quoted according to the situation.

Case 2: In a family, the son is fond of playing everyday, and his father begins to educate him

爸爸: قولايغا كىتابنى ئېلىپ كۆرگىن كۆرگىن ۇرۇنغا كىمەيدۇ (It's time you got up!) 早起的鸟儿有虫吃 (You need to read some books.)

弟弟: ماقۇل ماقۇل (All right !)

爸爸: (Children, you have to cherish the opportunity to study hard. I didn't have this opportunity before. Now the education policy is good. I wish I could go to school.) 少壮不努力老大徒伤悲 (It's too late to regret at my age.)

弟弟: ۋاي دادا مەكتەپتە قاتتىق ئۆگىنىش قىلمە شۇ ئۆيدە ئۆگۈنۈش قىلغۇم كەمەيدىكەن (I can study at school, but I'm reluctant to study at home.)

爸爸: (Although you can't go back to school, you can study online recently.) 线上教育 باقمىدىم كۆرۈپ ئاڭلىغىنىڭنىمۇ كۆرۈپ باقمىدىم (Although you can't go back to school, you can study online recently.)

弟弟: ئىخسسىزلىقىڭىزدا دادا كىلۋاتمە ئۆگۈنۈشنى (OK, I will study.)

爸爸: ۋاقتىڭى بىكار، 世上无难事只怕有心人، كۆڭۈل قويغان ئادەمگە، مەن مۇشۇ ئىشنى ئۆگۈنۈش قىلغۇم كەمەيدىكەن (Don't waste time.)

In the above dialogue, the father uses Chinese famous sayings and sentences to educate the children. The father expressed his expectation for the children, so that the children can not be afraid when facing difficulties, do not flinch in the face of setbacks, and bravely confront all kinds of things in life. In the future, he should be positive and progressive. This kind of educational dialogue is more persuasive in Chinese.

The functions of code-switching involved in this paper are all obtained through the investigation and analysis of the collected corpus. In the process of analyzing the function of code switching, it can be found that the purpose of language users in alternate use of language is somewhat different from that in the past. This is because the social environment in which we live has changed, and we no longer ignore developed. We begin to pay attention to the development of the country, the progress of the region, and the prosperity of our nation. Through this study, the author finds that with the changes of social life, the purpose of code-switching has changed in our daily communication. Therefore, it is suggested that scholars pay attention to the psychological activities of language users and the social functions of code-switching in future research.

## Research Result

Code-switching, as a means of communication, has a certain function in daily communication. With the increasingly close communication among all ethnic groups in China, code switching between mother tongue and Chinese, mother tongue and English, mother tongue and Chinese and English is more frequent. The bilingual education policy implemented in our country has changed the language environment of Uygur people, which is conducive to the development of their own language. Absorbing foreign words in the process of communication with multi-ethnic groups not only enriches the national language, promotes the better development of Uygur language, but also changes our living standards.

The research on the three languages can make up for the lack of the research on the code-switching among the minority languages, Chinese or English in the field of sociolinguistics, and play a positive role in the research on the relationship between language, culture and society. In addition, these data can also be used to further confirm the identified functions, can better supplement the study of code-switching in national languages, and how code-switching between ethnic groups can reduce the psychological distance of communicators, reduce misunderstanding and promote friendship and national unity in a humorous way. This will be a way forward for all ethnic groups to develop mutual understanding among communities living in the same geographical location. Using code-switching plays a positive role in the communication between all ethnic groups, which can promote national unity and common prosperity and development of all ethnic groups.

## REFERENCES

- [1]. Zhu Xinhong. A literature review on "The history of bilingual education in ethnic areas in China" [J]. Journal of Science and Education, 2012(29).
- [2]. Emma Vanden Wyngaerd. (2020). C0 and Dutch-English Code-switching, Ampersand, Volume 7.
- [3]. The white paper.(2018). Cultural Protection and Development in Xinjiang. retrieved February 28.
- [4]. Wardhaugh.R, (1986). An Introduction to Sociolinguistics, Basil Blackudll Ltd. Oxford, 86-87.
- [5]. S. Poplack, (2001). Code-switching (linguistic), in: N. Smelser, P. Baltes (Eds.), International Encyclopedia of the Social and Behavioral Sciences, 2062- 2065.
- [6]. Blom, J.P. & J.J. Gumperz, (1972). Social meaning in linguistic structure: Code switching in Norway.

- [7]. Gumperz, J.J. (1982). *Discourse Strategies*, Cambridge: Cambridge University Press.
- [8]. Zhang, Y.Y.. A study of code-switching in higher education [J]. *Asia-Pacific Education*, 2016(33).
- [9]. Liu Nguang, Mu Baolong. The trilingual contact model in foreign language classrooms of ethnic minority regions in China[J]. *Contemporary Education and Culture*, 2011(2).
- [10]. Zhu Wanjin. *Introduction to Sociolinguistics* [M]. Changsha: Hunan Education Publishing House, 1994.
- [11]. Zhang Yunjie. The socio-linguistic function of Chinese-English code-switching [J]. In: *The Chinese Language and Culture*, 2022(45):126-128.
- [12]. Zhang Shutian, He Zhu. A study of Chinese-Tibetan bilingual query construction from the perspective of code-switching[J]. *Library Information*, 2022,66(13):4-14.
- [13]. Hu Xitar Aydin. An analysis of the code-switching phenomenon in Xinjiang Kazakh family communication[J]. *Chinese Character Culture*, 2021(S2): 37-39.
- [14]. Luo Jianying. A study on teachers' code-switching in junior high school English classrooms under trilingual environment[D]. Southwest University, 2021.
- [15]. Wang Li. An empirical study on code-switching in English writing of trilingual high school students in Mongolian, Chinese and English[D]. East China Normal University, 2018.
- [16]. Duan Yuanbing. A study on code-switching in English classrooms in a multilingual environment in Yunnan Hani-inhabited areas[M]. Yunnan University Press, 2017, 12.234.
- [17]. Chaolumen. Causes of code-switching - a case study based on trilingual code-switching in Mongolian, Chinese and English [J]. *English Abroad*, 2017(15): 187-188.
- [18]. Liu Xiaoyan. A study on the effect of Tibetan-Chinese English trilingual speakers' second language level on the conversion cost of L1-L2 and L2-L3[D]. Lanzhou University, 2019.
- [19]. Uria. The function and influence of classroom code-switching under trilingualism among Mongolian university students[J]. *Journal of Language and Literature (Foreign Language Education and Teaching)*, 2015(07):158-159.
- [20]. W. Dean, , (2022). Can a survey with both closed and open ended questions for a particular issue be categorised under Triangulation? Accessed August 2.
- [21]. M.L. Patten., (1972). *Questionnaire Research: A Practical Guide* (fourth ed.), Routledge, New York .
- [22]. Li, Shao-Hong. An overview of code-switching [J]. *Journal of Hotan Normal College*, 2009(2).
- [23]. Chen Yuan. *Sociolinguistics* [M]. Beijing: The Commercial Press, 2000:291.