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REASONS FOR CODE-SWITCHING AND MIXING: A GENDER-BASED COMPARATIVE STUDY OF SOCIAL INTERACTIONS ON TWITTER

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Abstract

There is a general belief that the language of women is different and even inferior to men. Jespersen and Chomsky disagree with this notion while scholars like Lakoff, Tannen, and Trudgill point out certain differences in the language of men and women. The issue has been subject to investigation in literary texts as well. This study investigates the reasons for code-switching and mixing (CSM) in social interactions on Twitter among men and women and keeping in view the difference in frequency of reason the present study tries to highlight how the language of men is different from that of women. The data collected to highlight these differences is in the form of tweets posted on social media platform Twitter by students at university students. Samples have been collected by using a stratified sampling technique. The researcher has employed the theoretical framework of Gumperz (1982) & Malik (1994) to categorize the reasons for CSM. A mixed-method approach has been adopted for the analysis of the collected data. After presenting quantitative findings in the form of a table, the researcher supplemented it with qualitative analysis to provide readers with a deeper understanding of the reasons behind CSM. Most of the tweets that have CSM can be placed under various reasons identified by Gumperz (1982) & Malik (1994). As in any case related to language studies, there are a few exceptions as well. This analysis is particularly helpful in developing an understanding of the motivations behind the use of CSM.
Keywords: Inferior, CSM, Language, Gender, Twitter

Introduction

A good amount of critical work has been produced by scholars to describe the relationship between gender and language. A general notion is that there is a difference in the use of the language of men and women. Scholars like Jespersen (1922), Trudgill (1974), Lakoff (1975) & Tannen (1990), in their studies, try to determine how women's language is different in comparison to that of men. Many factors have been considered to develop an understanding of a gender-based variety of language, which is termed "sex dialects" Trudgill (1974). One of such factors is 'Code-Switching.' However, before focusing on the frequencies of the reason for code-switching among male and female participants, it is important to develop background for this study. Code Switching and Mixing henceforth (CSM) is a widespread phenomenon among bilingual and multilingual communities. According to Scotton & Ury (1977), CSM can be defined as the "use of two or more linguistic varieties in the same conversation or interaction" (p.7). Thus, it is making use of two or more linguist varieties of language in the same stretch of discourse. Some researchers differentiate between switching and mixing by structural limitations but, the present study focuses on the reasons for CSM therefore it does not consider these differentiations. Initially, CSM in verbal communication grabbed the attention of scholars like Weinreich (1953), Vogt (1954), and Bloom and Gumperz (2000). Gumperz (1982) & Malik (1994) came forward with reasons for CSM, the former with reasons in verbal communication and the latter mentioned reasons for CSM in written communication. With the advancement of technology and the advent of the internet, language functions have become diversified. The rapid technological development has given birth to electronic communication. The size of electronic written communication is as much as verbal communication. This mode of communication is known as computer-mediated communication (CMC).

Statement of the Problem

The written interactions of bilinguals on social platforms such as Facebook, Twitter, and Myspace incorporate the use of CSM because it is an informal mode of communication. Twitter is the second most popular social network in Pakistan, as per Datar portal it has 4.65 million users as of early 2023, and with every passing day it is gaining more and more popularity. Although CSM is a common phenomenon, it is unclear as to what are chief motivations behind the use of CSM on the social media platform *Twitter.* This study intends to investigate the reasons for CSM on the social platform Twitter.

Significance of the Study

As the study is comparative, it provides valuable insights into patterns of CSM by male and female genders. It sheds light on gender-specific language behaviors. The study is of great importance for language educators, as it helps in developing an understanding of the reasons behind CSM by students. It also has far-reaching implications for various fields, ultimately aiming to enhance communication, technology, and social inclusivity.

Research Objectives

1. To highlight the main reasons for CSM on Twitter
2. To Find out how the use of CSM differs across genders.

Research Questions

1. What are the main reasons for CSM on Twitter?
2. How does the use of CSM differ across genders?

Literature Review

In this section, the researcher has provided a brief review of the previous studies conducted in the related fields. One such study in the Pakistani context is that of (Parveen & Aslam, 2013). They investigated the reasons for CSM on Facebook using Malik's framework. Their data has been

collected from the profile pages of different participants who are university students. Overall they collected 80 messages and found that Lack of Facility and Registral competence are the main reasons for CSM. However, the results can be questioned as the study is focused on 80 messages only. The scholarly debate about the difference in language between men and women is very old. In different languages, we can find several proverbs regarding the language of women. (Jespersen, 1922) claims that women do not make innovations in language and generally continue with the language that they have learned from their ancestors and pass it on to their posterity, while the innovation in language is due to the innovative nature of men (p. 242). In contrast to Jespersen's opinion, Chomsky's notion of 'competence' overlooks the gendered performance of language and tends to develop the concept of universal grammar. Chomsky's universal grammar is beyond the narrow boundaries of class and gender. However, the individual was given little importance in the studies mentioned above. There was a dire need to look at language in practice and develop theories based on actual observations and real-life use of language. Scholars like William Labov (1972), Peter Trudgill (1974), Robin Lakoff (1975) & Deborah Tannen (1990), whose work is in the field of sociolinguistics, anthropology, and gender studies, explored it as a social linguistic practice. Lakoff (1975) found that the language of women incorporates the use of polite forms, tag questions, tentativeness, perfect forms, intensifiers, and quotations more as compared to men. Tannen (1990) found certain contrasts in the language of men and women. She found that women look for support while men seek status. Men's language reflects independence while women on the other hand look for intimacy. Men tend to advise, and women tend to understand that advice. In her discussion, Tannen (1990) argues that the language of men includes

orders, conflicts, and information while the language of women includes proposals, compromise, and feelings. A similar study concerning finding gender differences in CSM is that of Awan & Sheeraz (2011). Their study is on the verbal communication of Quaid-e-Azam University teachers. This study affirms Jespersen (1922) claim that women tend to keep up with a traditional language and are less innovative however it refutes other claims about difference. This study is different from both of the studies discussed as Parveen & Aslam's (2013) research describes only reasons for CSM on Facebook, a social networking website that is different from Twitter. Besides that, they have not touched on the perspective of gender difference. Awan & Sheeraz (2011) focus on gender differences but its data consists of verbal communication and audio recordings while this study is focused on CSM in *'Tweets'*.

Research Methodology

This research is a case study as it is focused on the students of one institute *Foundation University Rawalpindi Campus.* The data comprises 'tweets' collected over three months via observation of instances of CSM.

Approach

A mixed-method approach has been adopted for the analysis of the collected data. The tweets have been quantified in a table based on the frequency of certain functions found in different tweets, and quantification has been supplemented by qualitative analysis. Quantitative data itself does not provide any meanings, the meanings and interpretation are to be provided by qualitative analysis.

Sampling

The sample population has been selected keeping in view the proportional stratified random sampling technique, where strata of equal size are devised randomly. In this case, we have two groups that is male and female participants and the number of participants in each group is ten. Since we must compare

two groups, therefore sample groups of equal size are desirable. The participants are students at *Foundation University Rawalpindi Campus*. The corpus was collected over three months starting from Feb 2017 to April 2017 and the total number of Tweets collected was 400, therefore we can assume that the results are more reliable. Since CSM is an established phenomenon, only the tweets with CSM in them have been collected to analyze the reasons that trigger it.

Data Description

The data for exemplification has been presented in this pattern. Firstly, there is an original tweet, then it has been rewritten in word-to-word translation, and the third line and the third line present a fairly accurate translation of the whole tweet in English.

Tweet: Excuses to mom, "Mama thand lag rahi hai" to use the phone under the blanket

- Excuses to mom, "<u>mama cold feeling</u>" to use the phone under the blanket.
- Excuses to mom, "mama I am feeling cold" to the use phone under the blanket.

The data has been analyzed in the light of reasons for CSM presented by Gumperz (1982) & Malik (1994). According to Gumperz (1982) there are six major reasons for CSM, and they are quotation, addressee specification, interjection, reiteration, message qualification, and personalization versus objectivization. Similarly, Malik (1994) observed ten major reasons for CSM as lack of facility, lack of registral competence, mood of the speaker, to amplify and emphasize a point, habitual expressions, semantic significance, to show identity with a group, to address different audience, pragmatic significance and to attract attention. The framework of both theorists has been combined for the sake of convenience and to consider a wide variety of reasons for CSM. In case of overlapping of reasons, they have been merged into one reason. Gumperz's 'Interjection' and Malik's 'Habitual expression' have been treated as the same reason as both serve as sentence fillers. Similarly, Gumperz's 'Addressee specification' and Malik's 'to address different audiences' have also been treated for the same reason. Content analysis technique has been used to assign reasons for CSM to tweets.

Findings

The light of critical framework and the quantitative findings are given in Table 1.

Reasons of CSM	Frequency (Female)	Frequency (Male)	Collective Frequency and Percentage
Quotation	30	29	59 (14.75 %)
Addressee Specification/ To address different audience	19	26	45 (11.25 %)
Interjection/Habitual Expression	35	26	61 (15.25 %)
Reiteration	2	1	3 (0.75 %)
Message Qualification	5	13	18 (4.50 %)
The mood of the speaker	41	38	79 (19.75 %)
Pragmatic significance/ Personalization vs. objectivization	7	6	13 (3.25 %)
To intensify or emphasize a point	7	8	15 (3.75 %)
semantic significance	0	1	1 (0.25 %)
lack of facility	20	18	38 (9.5 %)
To attract attention	1	2	3 (0.75 %)
To show identity with a group	3	0	3 (0.75 %)
Lack of registral competence	20	21	41 (10.25 %)
Unspecified	10	11	21 (5.25 %)
Total	200	200	400 (100 %)

The interpretation and detailed discussion of the reasons for CSM is given below.

Analysis and Discussion

Findings indicate that the Mood of the speaker, interjections/ habitual expression, quotation, addressee specification/ to address a different audience and lack of registrar competence turn out to be the most

frequent reasons for CSM. Semantic significance, reiteration, attracting attention, and showing identity with a group are among the scarcely used reasons for CSM. "Personalization versus objectivization" stands out as the only reason for which no instance has been found in the collected corpus. There are however 21 (5.25%) of the tweets on the whole that couldn't be placed under any category mentioned by both researchers. The section below is a discussion on each reason analyzed comparatively across genders with illustrations. Discussion is organized in descending order in terms of frequency.

Mood of the speaker

Malik (1994) is of the view that sometimes a speaker's or writer's choice of language depends on their mood. Fatigue, anger, irritation, and other similar factors play a vital role in the choice of language. Fatigue or irritation can result in blockage of access to vocabulary in a language in which he/she is more skillful. Thus, the speaker finds himself/herself switching to another variety of language. It is found that on Twitter 'Mood of the speaker' is the chief and most frequent cause of CSM. The frequency of this reason among female participants is higher as compared to male participants.

Ex 1: Jab dekho mujhe neend aati hai. This is not so cool. @FatimaLodhi_24

- All the time I drowsy feel. This is not so cool.
- All the time I feel drowsy. This is not so cool.

Ex 2: Getting ready for uni is the hardest task in winter. Bas buht ho gya. Huh @ @TalhaAhmadd

- Getting ready for uni is the hardest task in winter. Okay enough is. Huh
- Getting ready for uni is the hardest task in winter. Enough is enough. huh

The above-mentioned examples reflect that irritation has triggered CSM. In example

1, the female participant is feeling irritated and angry at herself because she feels drowsy all the time and it halts her productivity while the male participant is irritated by the preparations to attend his university.

Interjection/ Habitual Expression

Both Gumperz (1982) & Malik (1994) mentioned the same sort of reason for CSM. Gumperz argues that CSM can be triggered by a gap in the sentences. The interjections, lexical and discourse markers fill up the gaps left in communication. Malik adds something further into it as habitual expression. He argues that sometimes a speaker may use certain habitual expressions to fill in the gap that is created in communication. He also includes *welcome, farewell, orders, requests, invitations, express*ions of gratitude, and discourse markers in this category. For him, the use of these expressions strengthens the message and therefore improves upon the impact of the message. Females more frequently code-switch for interjections or habitual expressions as compared to males, thus affirming the view of Lakoff (1975) that the language of women incorporates the use of intensifiers more as compared to males.

Ex 3: Yaar, Karachi bht hot hai aur Karachi kay loug bhi. O My God. @TheManshooskid

- Dude Karachi very hot is and Karachi 's People also. O My God
- Dude Karachi is very hot and so are its people. O my God

Example no 3 is from a female participant and we can see that her expression 'O my God' serves as an intensifier while the expression used by the male participant 'you know' serves as a discourse marker and helps the participant to begin his communication smoothly.

Quotation

Quotation becomes the reason for CSM when the speaker intends to convey exact words spoken by another person in another variety of language that his audience can understand. The quotation can be quoted to

strengthen a point or to create fun. When the speaker knows that his audience can understand the quotation in its original variety then he/she code switches. Lakoff (1975) stated that women tend to quote more in their conversation while men tend to paraphrase more, however, in CMC the findings do not confirm her claim. The frequency of quotations among male and female participants is almost equal. There is a negligible difference of only one and it is female who led.

Ex 4: The way I was shouting Mama was like "Tameez karo larki ho tum" @ FatimaLodhi_24
- The way I was shouting mama was like "Behave yourself girl are you"
- The way I was shouting mama was like "Behave yourself you are a girl"

Ex 5: Wasim akram singing in his mind *Imran khan de jalse vich nachan da aj mera jee karda..* @MHaris_
- Wasim akram singing in his mind *Imran Khan 's procession in dance today my heart wish*
- Wasim akram singing in his mind *in Imran Khan's procession my heart wishes to dance*

In example no 5 the female participant started her message in English, but she wanted to share her mother's words with her friends and the original words were in Urdu therefore she felt forced to switch codes. The male participant quoted a line from a famous political party song to create amusement.

Addressee specification/ To address different audiences.

This reason is mentioned by both theorists; therefore, it has been described and classified as one. When a group is engaged in a conversation, and the speaker must address a specific individual or a group that may or may not immediately be part of the conversation, the speaker switches codes. "The switch serves to direct the message to one of several possible addressees"

(Gumperz, 1982, p. 77). It can also serve as an invitation for someone who is not part of the conversation to join the ongoing discussion. Just like Gumperz's addressee specification function, Malik (1994) also notes that a speaker may code-switch to direct his message to a specific person among the range of recipients of the message. The findings show that the ratio of CSM for the reason under discussion is higher among male participants as compared to female counterparts.

Ex 6: love is trust. Tm jasy logo k bas ki bat nhe hy. @ @chapairkhaoge
- Love is trust. You like people afford cannot is
- Love is trust. People like you cannot afford it.

Ex 7: waiting for the Day jab hum sub bas pakistani ho gy, feeling patriotic @Ahsii_
- Waiting for the day when we all only Pakistani be, feeling patriotic
- Waiting for the when all of us will be Pakistani only, feeling patriotic.

In example no 7, the female participant has directed her message to a specific individual among her followers' lists. She initially started in English with her view of love but to direct her message to her target individual she switched to Urdu. In example no 8, the male participant switches to Urdu when he directs his address to the whole Pakistani nation.

Lack of Registeral Competence

When the bilingual speaker does not have equal competency in one language and he switches to another language in a stretch of conversation for the sake of their convenience, it is called a lack of registeral competence. They may switch to the language that they are more competent in when they cannot find suitable words or phrases in another language for conveying their ideas. The frequency of this function is roughly equal among both groups of

participants. There is an insignificant difference of one only.

Ex 8: You're not a true Pakistani agar aapki subah Parathon, chae or andon ki khushboo k sath nahi hoti. Feeling blessed @chapairkhaoge

- You're not a true Pakistani if your morning Parathon Tea or Eggs of aroma with not <u>begins</u>. Feeling blessed.
- You're not a true Pakistani if your morning does not begin with the aroma of parathas, tea, or eggs. Feeling blessed.

Ex 9: viva kai itnay manhoos questions k bad I wish I could just ask the internal, *fail karna hai ? aesae btado itni mehnat na Karo!* huh @taimiiSays ·

- Viva 's that ominous questions after I wish I could just ask the internal, *fail do is? Tell that-much hard work does not make to do.
- After such ominous questions of the viva, I wish I could just ask the internal, *want to fail me? Tell me so that I may fail without hard work.

In example no 9, the female participant started writing her observation about Pakistani culture in English but when it came to expressing what she wanted to express she switched to Urdu because she felt more at home in Urdu to express her observations. English may not have proper expressions, or those expressions were not accessible to our participant so it became the cause of switching codes. In example no 10, certain words do not have an exact alternate in Urdu, for example, Viva and fail. The word 'questions' has been inserted not because of lack of facility but because to go on with the flow. Similarly, the essence of the phrase 'I wish I could just ask the internal' cannot be conveyed exactly like that in Urdu, therefore for the sake of appropriate expression the writer switched to English.

Lack of Facility

When the bilingual speaker finds himself/herself at the loss of appropriate expression in one language, and the target expression or word exists only in the other language, he/she may switch to another language to convey his/her message. In this regard, Malik (1994) quotes the example of the Hindi expression 'Charn Sparsh' that can be translated as touching the feet, however it is particular to Hindu culture and religion and culture where younger members of the family touch the feet of elders to seek their blessing therefore this essence cannot be conveyed in its English alternative. The frequency of this reason is slightly higher among female participants, the females have 20 occurrences to their credit while males have 18.

Ex 10: yar us ny mujhy jan bhoj k block kr dia @saharshahzad
 ➢ Dude he me consciously block did
 ➢ Dude he consciously blocked men

Ex 11: Aik angraiz ko voice note bheja hai.wo pareshan ho gya @proud_pakistani.
 ➢ An Englishman to voice note sent he confused is.
 ➢ I sent a voice note to an Englishman and he got confused.

In the above-quoted examples, the participants feel the need to switch to English because the expressions for their target ideas only exist in the English language. 'Voice note' is the name of cell phone technology while 'block' is the term when you unfriend someone on social networking websites.

Message Qualification

Message qualification becomes the reason for CSM when a topic or idea is introduced in one language while it is explained and elaborated in another language. The ratio for this reason is much higher among male participants. The frequency of this reason among males is 13 while among female it is only 5.

Ex 12: What traffic signals mean in Pakistan: Green: Taiz nikaal. Yellow: Aur taiz nikaal. Red: ROKEE'N NAAA!!! @Pr0ud_Pakistani

- What traffic signals mean in Pakistan: Green: Fast go. Yellow: faster. Red: stop not!
- What traffic signals mean in Pakistan: Green: go fast. Yellow: faster. Red: do not stop.

Both examples mentioned above reflect that an idea or issue is being introduced in one language while it is being explicated in another language. A higher ratio of this reason among male participants shows that they are more conscious of conveying proper messages, and they wish to eliminate all possible chances of miscommunication.

To intensify or emphasize a point

Sometimes, bilinguals may code-switch to emphasize a point. The switch makes listeners focus on a point that is being conveyed in another language. In the data of female participants there are 7 instances of this reason while in male data 8 instances have been found.

Ex 13: agar kisi qoam ko khatam krna hy to phly us ka culture khatam kro, we shouldban bollywood movies @BlogOfHK

- If any nation to end want to than first their culture end it. We should ban Bollywood movies.
- If you want to kill a nation than kill their culture. we should ban Bollywood movies.

In example no 13, the female participants want to emphasize the importance of Pakistani culture and the negative impact of Bollywood movies on it. Her key line 'we should ban Bollywood movies' is written in English for the sake of emphasizing that this is the step that can be taken to save Pakistani culture. The male participant wants to explain the qualities of a strong man. For him, it is staying quiet and not complaining. To give strength and emphasis to his point he asserts its importance with the help of the English sentence 'try to understand this.'

Pragmatic Significance/ Personalization vs Objectification

At times the code-switching may depend upon the context of the conversation and many other factors such as location, time, and formality. So, code-switching may portray a varying degree of the speaker's involvement. It is the same as what Gumperz called Personalization vs. objectification. Gumperz (1982) says that

"The code contrast here seems to relate to such things as: . . . the degree of speaker involvement in, or distance from, a message, whether a statement reflects personal opinion or knowledge, whether it refers to specific instances or has the authority of generally known fact" (p. 80).

There is a nominal difference in the frequency of this reason between both groups of participants. Seven instances have been found in female data while frequency among male participants is six.

Ex 14: MaShaAllah mare sister Har ulta kam krti hy . So multitasking @BlogOfHK

- MashaAllah my sister every stupid thing does. So multitasking
- MashaAllah my sister does every stupid thing. So multitasking.

Ex 15: Girls be like: "You look beautiful!" "Han bus aur koi choice nahi thi." @MHaris_

- Girls be like: "you look beautiful!" Well that's it other any choice not had.
- Girls be like: "you look beautiful!" well there was no other choice.

In example no 14, we can see that the switch serves to convey double meaning. The participant's sister gets involved in every stupid thing for which she feels irritated. But instead of reprimanding her, she resorts to pun 'multitasking' thus conveying her message and also creating amusement. We can also see that the speaker has a personal relation with the address, she is her sister therefore her degree of involvement with her allows her to make fun. In the second example, the participant creates fun again by

using a pun. Sentence "han bus aur koi choice nahe the" can have two meanings, The first one is that girls are so beautiful that he does not have another choice except to admit it, second one is that the girls are not beautiful and out of courtesy, he was not left with another choice except to admire their beauty.

Minor reasons

Reiteration, to attract attention, to show identity with a group, and Semantic significance are the reasons that have a minor share in the frequency having 3, 3, 3, and 1 instance respectively. Reiteration means that the message is written in one language and it is repeated in another language, the repetition may serve as amplification or clarification.

Ex 16: coz ur nice with me ツ, Ap achi ho yaar @aishaarif95

- Coz ur nice with me ツ, <u>you nice buddy</u>
- Coz ur nice with me ツ, you are nice.

We can see in example 19, that the writer wrote her message in English and later repeated it in Urdu for the sake of clarification and emphasis. Malik (1994) observed that in print media, a function that CSM serves is to attract the attention of the readers. When any regional language appears in the English newspaper, it alerts the readers that something significant is there and they immediately turn to it.The writer wishes to grab the attention of his readers so that may appreciate his achievement, that is to memorize the first ever verse of his life. Malik (1994) emphasizes that participants of conversation may code-switch to identify themselves with a particular group. The switch of this particular kind shows the shared cultural, social and linguistic background of the participants.

Ex 17: We guys are patriotic. Chak dy phaty

- We guys are patriotic. <u>Untranslatable expression</u>
- <u>We guys are patriotic. Go and conquer everything (rough sense of expression)</u>

In example no 17 we, can see the writer has identified himself with a group of people (Pakistani nation), and later uses an idiomatic Punjabi expression to show his solidarity with his nation. He means that we as a nation, should go ahead in life with such zeal and zest that we will be able to conquer the whole world. Code-switching can transmit semantically significant information at a particular moment. It builds upon the participant's perception of two languages. Speech acts are used to indicate the speaker's intentions, emotions, and attitude to convey linguistic and social information.The first participant is being thankful to that person who loves him unconditionally. He switches to English to express his feelings.

Unspecified

21 or (5.25 %) of tweets, on the whole, could not be placed under any reason of CSM mentioned by either Gumperz (1982) & Malik (1994). The frequency of such tweets is 10 among female and 11 among male participants. A careful analysis of those tweets revealed that there is a particular pattern in all those tweets. There is an option on social media websites Facebook and Twitter, of hashtag (#) or trending. The writer usually begins his message with the hashtag and a popular phrase or sentence is attached to it no matter what the language. The writer adds his/her message after that phrase, and it usually resembles or supports the situation expressed in the popular phrase. The hashtag phrase can be a topic of discussion, a popular event a popular quotation from the book, or somebody who is of some importance.

Ex 18: Logon ka sense of humour mar chuka hai. Time to leave this planet. @FatimaLodhi_24

- <u>People 's</u> sense of humour <u>die –ed has</u>. Time to leave this planet.
- People's sense of humour has died down. Time to leave this planet.

Ex 19: one of the best feelings, mama k hath ka garama garam khana. @AhSii_

- one of the best feeling, mama 's Hand made hot hot food.
- One of the best feelings, fresh hot food made by mother's hands.

Example number 19 is from a female participant who wrote her original message in Urdu and to express her feelings about the scenario described in the message she switched to English and quoted a sentence that is very popular on social media and is used in a variety of situations. In Example no 24, the male participant begins his message with the popular phrase, which is in English, however to convey his real message that fits the feeling expressed in a phrase, he switches to Urdu.

Conclusion

The above-stated findings and analysis show that the mood of the speaker, interjection, habitual expression, and quotation are the most frequent reasons for CSM on Twitter. The findings contradict the findings of Parveen & Aslam (2013) who conducted a similar sort of study on Facebook using Malik's (1994) framework. They found that lack of facility and registral competence are the main reasons for CSM on Facebook. The difference however can be attributed to the varying nature of social networking sites. As far as language and gender is concerned, there are some confirmations and some contradictions. Tannen (1990) claims that women's language involves more feelings as compared to males has been found true because the reason the 'Mood of Speaker' ratio of female participants is higher as compared to males. Women's higher frequency in Interjections/habitual expressions also supports Lakoff's (1975) claim that the language of women incorporates the use of intensifiers. Another claim of Lakoff (1975) regarding the use of quotations has been confirmed as the data reveals that among women the tendency to quote directly is higher as compared to males. Lakoff also claimed that men go out,

have exposure and their language reflects confidence. The data reveals that men because of their high confidence level tend to direct their message to a specific audience while women like to talk in general. According to Lakoff (1975), men are confident and more innovative in their language, the claim is supported by finds of lack of facility. Men find themselves less often stranded on lack of proper words to express their ideas as compared to women. Another claim of Lakoff (1975) is that women's language reflects tentativeness therefore they repeated or emphasized their point time and again however the findings do not support this claim as we can see that the frequency of message qualification is higher among male participants. To sum up we can say that the reasons for CSM can be applied to Twitter CMC except for a small fraction. The small fraction is the result of innovative use of language on the internet. The findings also support Lakoff's (1975) & Tannen's (1990) claims about the language of men and women.

Limitations

Although the number of tweets included in the study can be considered as a reliable sample size, the study has its limitations. The chief limitation is that the sample has been collected from students of one particular university, thus excluding the majority of the population. To generalize the results, another study of a greater sample size may be required to validate the results.

Recommendations

The research provides valuable insights into understanding the underlying reasons for CSM on *Twitter*. However, further studies can be carried out to test and confirm the results of this study. Future researchers can conduct a comparative study regarding patterns of code-switching and mixing observed on Twitter and those in face-to-face or traditional offline communication.

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