

IDENTITY CONSTRUCTION THROUGH CODE-MIXING IN PAKISTANI YOUTUBE VLOGS: A CASE STUDY

Maryam Arshad^{*1}, Nazia Anwar², Tooba Batool³

^{*1,3}MPhil scholar, English, University of Gujrat

²Lecturer, English, University of Gujrat

¹25011702-038@uog.edu.pk, ²nazia.anwar@uog.edu.pk, ³25011702-034@uog.edu.pk

DOI: <https://doi.org/10.5281/zenodo.20154345>

Keywords

Urdu, English, code-mixing, identity construction, YouTube Vlogs.

Article History

Received: 15 March 2026

Accepted: 24 April 2026

Published: 13 May 2026

Copyright @Author

Corresponding Author: *

Maryam Arshad

Abstract

This research examines the construction of identity via English Urdu code-mixing in Pakistani YouTube discourse, using Irfan Junejo as a case study. The study indicates that code-mixing in YouTube Vlogs is a deliberate and meaningful strategy for constructing a pertinent, introspective, and modern Pakistani identity. The study has adopted the Matrix Language Frame Model proposed by Carol Myers-Scotton (1993) as a theoretical framework to study the structural pattern of language mixing and takes a qualitative research approach. This model is used to analyse the structural pattern of code mixing and the role of identity construction. The vlogs are selected randomly, and their verbal content is transcribed for further analysis. This study looks at how Pakistani YouTuber Irfan Junejo's vlogs use code-mixing between English and Urdu to construct their identities. The analysis identifies several patterns of code-mixing and explores how these linguistic choices contribute to the creation of a modern. The result indicates that code-mixing fulfils various communicative purposes, such as emotional articulation, self-identification, audience involvement, and the establishment of authenticity. The study concludes that code mixing is important for Pakistani Vlogs to balance the identity construction through language. Instead of indicating language deficiency, English-Urdu codemixing manifests as a deliberate and inventive activity that allows the speaker to concurrently traverse local and global identity. With the rise of digital media, YouTube has transformed into a prominent forum for the public performance of linguistic practices.

1. INTRODUCTION

Language is pivotal in the formation and expression of identity, especially in multilingual societies where individuals frequently utilize many language resources. Pakistan is a linguistically diversified nation where English and Urdu coexist in daily communication. Despite the increasing prevalence of code mixing in Pakistani digital media, there is insufficient research about its impact on identity building in vlogs. Prior studies in multilingual settings, such as Indonesia and Malaysia, have examined code

mixing in digital media (Cameron, 2012; Chaer & Agustina, 2010). In Pakistan, various research has focused on code-switching in educational and digital communication contexts (Haque, 2018; Saeed, 2019). Nevertheless, limited research has been conducted on the particular methods by which vloggers construct a contemporary, relatable, and culturally authentic digital identity. This study examines Irfan Junejo's integration of Urdu and English in his vlogs. It emphasises how linguistic selections can influence identity, engage an audience, and disseminate knowledge.

Consequently, in Pakistan, no language is fixed but is constantly shaped by social interaction. The research additionally investigates how these patterns facilitate the formation of digital identity, enabling vloggers to reconcile local cultural authenticity with global modernity, effectively engage audiences, and establish their professional and social presence online (Myers-Scotton, 2006; Muysken, 2000). These vlogs show things like how people use language and construct their identity through code mixing. They also talk about what they do every day and things that happen in their life. People who make these vlogs use Urdu so that other people in Pakistan can understand them. They also use some words when they are talking about things that are popular in other countries. This helps them connect with their viewers and teach them new things. The people who make these vlogs can show their identity, be professional and friendly at the same time. YouTube is a platform for them to construct their identity, and people in Pakistan really like watching YouTube videos. People can make videos. Say what they think on YouTube. It is like writing in a diary but with videos. English operates as an official language, closely linked to education, social advancement, and international connectedness, but Urdu functions as the national language, embodying emotional, cultural, and symbolic significance. Consequently, English-Urdu code-mixing has emerged as a prevalent communicative practice, particularly among urban youth. Recent research on bilingual communication in Pakistan reveals that a substantial percentage of educated young speakers frequently integrate English and Urdu in informal discourse, especially within digital contexts. Social media platforms like YouTube have enhanced this approach by offering speakers public arena where language selections are observable, replicable, and subject to audience interpretation. Pakistani YouTube creators often switch between English and Urdu to engage with audiences, establish credibility, and convey personal uniqueness. YouTube discourses are particularly pertinent for sociolinguistic research as it integrates spoken language with self-presentation and audience interaction. In contrast to conventional media, YouTube enables producers to communicate

informally, reflectively, and directly with viewers, rendering it an abundant platform for examining natural code-mixing. Numerous Pakistani Vlogs utilise English to articulate abstract concepts, opinions, and evaluative remarks, while Urdu is employed to express emotions, personal anecdotes, humour, and cultural intimacy.

This current study centers on Irfan Junejo, a notable Pakistani YouTuber recognized for his introspective storytelling approach and frequent use of English-Urdu code-mixing. His videos offer significant linguistic data, comprising lengthy monologues, personal anecdotes, and direct engagement with the audience. Initial analysis of his Vlogs reveals frequent intra-sentential and inter-sentential code-mixing, rendering his content especially apt for investigating identity formation through language. Despite the increasing prominence of bilingual practices on digital platforms, there is a paucity of academic research examining Pakistani YouTube discourse from a sociolinguistic standpoint. Majority of current research emphasises classroom contact, printed media, or spoken discourse. This study examines English-Urdu code-mixing in YouTube Vlogs, addressing a significant research gap and enhancing the comprehension of how modern Pakistani identities is produced, negotiated, and expressed in digital environments.

Matrix Language Frame Model is applied as a theoretical framework to explain the identity construction through the language English and Urdu code mixing in Vlogs. To address this gap, the current study examines the bilingual behaviour of Pakistani YouTuber Irfan Junejo Vlogs as the best source of English and Urdu language, and shows how people change language when they talk with each other to construct their identity. Language surpasses mere communication; it functions as a powerful tool for the formation and articulation of identity. In a multilingual society, individuals often employ multiple languages during a single interaction. In Pakistan, English and Urdu share a complex connection shaped by historical, educational, social, and global influences. English is often associated with modernity,

education, and prestige, but Urdu represents cultural identity and emotional expression. The emergence of social media platforms, especially YouTube, has made language use significantly visible and performative. Pakistani YouTubers frequently integrate English and Urdu to captivate a diverse audience. This study analyzes Irfan Junejo, recognized for his insightful storytelling and frequent incorporation of bilingual language in his Vlogs. This study investigates the impact of linguistic selections in English-Urdu code-mixing on the development of personal and social identity in digital discourse.

1.1 Research Objectives:

- To examine the patterns of code-mixing in Irfan Junejo's YouTube videos.
- To investigate the functions of code-mixing in digital communication.
- To examine the influence of language choice on identity formation.

1.2 Research Questions:

1. How does Irfan Junejo (Pakistani Vlogger) utilise code-mixing in his YouTube Vlogs?
2. What are the most commonly utilized ways of code-mixing in Irfan Junejo's Vlogs?
3. How does code-mixing contribute to identity construction in Pakistani YouTube discourse?

2. Literature Review

Studies in sociolinguistics consistently demonstrate that code-mixing and code-switching are socially significant behaviors rather than arbitrary or inadequate language usage. According to *Matrix Language* by Carol Myers-Scotton (1993) shown that multilingual individuals employ code-switching to convey contextual meanings, social ties, and interactional goals. Matrix language posits that language alternation serves as a contextualization cue, aiding listeners in interpreting speakers' attitudes, emotions, and identities. Expanding on this notion, Penelope Eckert (2000) highlighted the intrinsic connection between language variation and social identity, as well as community practices. Eckert contends that speakers actively shape

their identity through language selections rather than merely mirroring static societal categories. This perspective endorses the notion that bilingual individuals employ code-mixing deliberately to align themselves with specific social and cultural groups. Suzanne Romaine's research on bilingualism (1995) further emphasizes that code-mixing is prevalent in multilingual societies and typically signifies linguistic proficiency rather than deficiency. Romaine's research demonstrates that proficient bilinguals are more inclined to creatively blend languages, particularly in informal and expressive settings. This discovery is especially pertinent to digital platforms, where informal language prevails. In research on language and identity, Nikolas Coupland (2007) proposed the notion of identity as performance, contending that speakers deliberately craft their speech to create specific personalities.

The phenomenon of code mixing is a particularly exciting area of research in the study of language diversity. Mehwish (2019) examined the application of code mixing in Pakistan TV commercials, and it was reported that Urdu-English mixing was very common. In digital communication, this act becomes increasingly apparent when speakers intentionally engage with a perceived audience. YouTube provides a significant platform for analyzing the language construction of identity. In the Pakistani context, research indicates that English is linked to education, modernity, and social advancement, whereas Urdu represents national identity, emotional articulation, and cultural unity. Likewise, Ahmed et. al., (2015) have examined the code-mixing trends in Urdu-speaking EFL students in Punjab, Pakistan. Research on English-Urdu bilingualism reveals that educated urban speakers often blend the two languages in casual discourse, especially when articulating viewpoints, humour, or personal anecdotes. English frequently articulates abstract notions and evaluative assessments, while Urdu expresses intimacy and emotion.

Moreover, Jannis Androutsopoulos's research on digital discourse (2015) highlights that online

platforms amplify language mixing due to lenient norms, diverse audiences, and selfpresentation requirements. Androutsopoulos observes that social media users utilize codemixing to indicate authenticity, group affiliation, and hybrid identities. These findings strongly correspond with the linguistic practices evident in Pakistani YouTube Vlogs. Nevertheless, there exists a significant deficiency in research that especially targets Pakistani YouTube content makers. The majority of research on English-Urdu code-mixing focuses on classroom interactions, print media, or in-person dialogues. Insufficient attention has been devoted to the manner in which Pakistani YouTubers employ bilingual language practices to formulate identity in extended spoken discourse. In a more general sociolinguistics view, the article by Khuda Baksh et al. (2020) argues that code mixing is a global phenomenon that is being implemented by the growing multilingualism and mobility. The present study investigates English-Urdu code-mixing in the YouTube discourse of Irfan Junejo, thereby enhancing the existing research on language, identity, and digital media. Sociolinguistic research has consistently shown that code-mixing is a notable linguistic phenomenon rather than a sign of linguistic deficiency. Eckert (2000) posited that linguistic variation is closely associated with identity construction among social groupings.

The phenomenon of code-mixing and code-switching is prevalent in Pakistan, particularly in social media and print media as according to Hajra and Akram (2025). In Pakistan, various studies indicate that English symbolises power, education, and global perspective, whereas Urdu embodies solidarity and national identity. Code-mixing between English and Urdu is a tactical method that allows speakers to simultaneously navigate many identities. Nevertheless, despite the growing body of research on bilingualism, inadequate attention has been given to YouTube discourse as a platform for identity expression. This study examines the manner in which a Pakistani YouTuber construct's identity through bilingual language practices. Likewise, in the study, Wali explores the code mixing in the

Urdu-English newspapers published in Pakistan with an analysis as to the sociocultural reason behind such practice. The instances of code mixing have been found on different levels of language. The present study of code mixing among bilingual youth in multicultural Multan, Hussain et al. (2025) investigated the motivational factors and sociocultural role of code mixing in identity development of bilingual youth. Even though a great number of studies have discussed the concept of code-mixing in Pakistan, a majority of the research has been done in the context of newspapers, ads, TikTok, youtube. Specifically, no research has conducted a thorough study on the motivation of code mixing or its communicative and social identity in Pakistani YouTuber Irfan Junejo's Vlogs. This research addresses the gap by focusing on the communicative and social identity of code-mixing in Pakistani youtube Vlogger Irfan Junejo.

3. Methodology

The current study examines the use of Urdu-English code-mixing in Irfan Junejo's YouTube Vlogs using a descriptive qualitative research design (Creswell, 2014) to examine of code mixing in Pakistani Vlogs. Descriptive qualitative research methodology is appropriate because it allows the researcher to thoroughly examine language in an authentic digital setting. In order to comprehend how Irfan Junejo blends Urdu and English when interacting with his audience, a few of his Vlogs are examined for this study. The study examines the social and communicative roles of code-mixing in Vlogs in addition to its linguistic characteristics. In the sociocultural context of Pakistani digital media, the study also looks at how code-mixing facilitates audience involvement, identity creation, and idea expression. The data for this study was obtained from publicly accessible YouTube videos featuring Irfan Junejo. A selective sampling strategy was employed to identify videos that exhibit frequent and natural English-Urdu code-mixing. The study discusses the discourse of Vlogs concerning audience interactivity, identity construction and the sociocultural context within which the Vlogs are created and viewed.

3.1 Data Collection

The data is collected on the basis of some selected Vlogs of popular Pakistani youtuber Irfan Junejo. The use of English-Urdu code-mixing in Pakistani vlogger Irfan Junejo's YouTube vlogs is investigated in this study using a descriptive qualitative research design. Because it enables the researcher to investigate language use in its natural environment and comprehend how meanings and identities are created through multilingual activities, a qualitative approach is suitable. Selected vlogs from Irfan Junejo's YouTube channel are the subject of the study. To find patterns of code-mixing between Urdu and English, these vlogs are examined. The researcher can better understand how language choices represent identity, style, and audience communication thanks to the qualitative design. The analysis is purposed by sociolinguistics model by Matrix Language by Carol Myers-Scotton (1993) which focuses how people construct identity through language. The spoken language in the vlogs is examined in this study using content analysis. When the YouTuber alternates between Urdu and English while speaking, the researcher closely watches and examines these occurrences.

The goal of this investigation is to comprehend how code-mixing helps create a contemporary, urban, and relevant online persona. The data analysis was conducted by descriptive qualitative analysis. All 82 occurrences of code-mixing were analyzed concerning their structural form, predominant language, and communicative function. The elevated incidence of intra-sentential mixing indicates that English and Urdu are perceived as a unified linguistic resource rather than distinct systems. A distinct functional pattern in language selection becomes apparent. English is mostly utilized for articulating abstract concepts, contemplation, and assessment. The study reveals that most examples exhibit proficient intra-sentential and inter-sentential mixing, signifying a substantial degree of bilingual competence. Approximately 46 percent of the instances entail mixing within a single sentence, whereas 42 percent transpire between sentences. From an identification standpoint, code-mixing facilitates the formation of numerous identity dimensions.

Approximately one-third of the occurrences facilitate the development of a reflective and introspective self, while roughly 30 percent pertain to emotional openness and sensitivity. This framework is of great use to digital discourse where the example of code mixing taken from Vlogs are analyzed to determine the meaning and social roles that they are concerned with, like identity construction, behaviour, change language unity with audience, social relations etc.

4. Data Analysis

Code mixing is the practice of two or more languages in one interaction, sentence or discussion. The data reveals a distinct functional separation between the two languages. An investigation of roughly 45 minutes of YouTube speech yielded 82 instances of English-Urdu code-mixing, uncovering notable trends concerning language utilization and identity formation. The results demonstrate that code-mixing is neither sporadic nor incidental, but rather a persistent and integral aspect of Irfan Junejo's communicative approach. On average, there are nearly two occurrences of code-mixing per minute, indicating that bilingual language use is a consistent discourse strategy rather than a situational reaction. A significant finding is the prevalence of intra-sentential and inter-sentential code-mixing, which collectively comprise nearly 90 percent of all instances. This significant number indicates a robust level of multilingual proficiency and linguistic mastery. The seamless blending of English and Urdu within and between sentences demonstrates that both languages serve as complimentary resources. For instance, statements like "Life bohat unpredictable hoti hai, and that's okay" demonstrate fluid alternation that maintains fluency. The use of code mixing (CM) is the common practice of Irfan Junejo, a most famous Vlogger of Pakistan. The language use in his Vlogs is AN indicative and professional. He uses both languages English and Urdu in his Vlogs. In order to examine these linguistics changes, the present study uses the Matrix Language Frame Model by Carol Myers-Scotton (1993). The data reveals a distinct functional separation

between the two languages. English is mostly utilized for articulating intellectual concepts, assessment, and contemplation. Over 70 percent of English-dominant segments manifest in contemplative contexts, including discussions on creativity, personal development, or life decisions. Expressions such as “I lack comprehensive answers” and “This significantly altered my viewpoint” portray the speaker as reflective and intellectually invested. Conversely, Urdu is closely linked to emotional expression and personal experience, including roughly 65 percent of emotionally intense portions. Expressions like “this time was very difficult” and “I could not understand things” communicate vulnerability and sincerity.

Examples:

1. *Asslamualikum guys, welcome back to my youtube channel.*

This statement is from Irfan Junejo’s Vlogs, he mixes two languages English and Urdu. By saying “Asslamualikum” he is showing his Pakistani culture and religious identity. Then he says “guys welcome back to my youtube channel” now he mixes to English and show friendly and modern identity. This is a metaphorical code mixing. Then he said “mein hon Irfan Junejo”, this statement creates authenticity and make social social identity with Pakistani audience ane all over the world. Myers-Scotton in MFL argue that when people mix two languages, it follows systematic grammatical rules, not just random code mixing. The use of urdu language show that the culture proximity and on the other hand the use of English signifies the modernity and show identity. English sentences make it feel modern. It shows that his Vlogs are causal and real.

2. *mein thora sa lazy ho gia tha, which is not a good thing.*

In this statement, he starts in urdu (mein thora sa lazy ho gia tha) then switches to English (“which is not a good thing”), he adds self-reflective tone he connects both English and urdu language and speaking both language with audience.

3. *Is Vlog ka concept simple hai, bas everyday life capture krni hai.*

This sentence is a simple and clear example of Urdu and English code-mixing; both languages

are used naturally at the same time. The main grammatical structure of a sentence is in Urdu. First, the part “Is Vlog ka concept simple hai” follow Urdu grammar. Words like “is...ka...hai” from Urdu sentence structure. These words are commonly used in a digital media context, so the speaker used English because it feels more natural. The second part is “bas everyday life capture karni hai” again follows Urdu sentence structure. The phrase “capture karni hai” shows how an English verb “capture” is blended with Urdu grammar (karni hai). This is a very common pattern in bilingual speech in Pakistan, where an English word is inserted, but the grammatical rules follow Urdu. According to Carol Myers-Scotton’s Matrix Language Framework, this sentence has Urdu as a Matrix Language because it provides a grammatical frame of the sentence. English acts as an embedded language; words like “Vlog,” “concepts”, “everyday life”, and “capture” are inserted into Urdu structure. From a communicative perspective, this type of code mixing also reflects the identity and communication style of the speaker. In simple words, this sentence shows how code mixing helps the speaker explain any ideas clearly and also expressing a modern digital identity.

4. *Is shot ka lighting off hai, thori adjustment karni paregi.”“Aap samajh rahe ho na, this happens all the time.*

From a communicative point of view, this type of code mixing reflects the professional and digital environment. This sentence shows how bilingual speakers like Irfan Junejo mix urdu and English not randomly but naturally.

5. *Comment thora harsh tha, but I get the point. Aaj ka schedule tight hai, editing raat ko hogi.*

6. *Galti ho jati hai, that’s how you learn. Main yahan baat khatam kar raha tha, but wait, ek cheez aur.*

7. *Motivation hamesha high nahi hoti, and that’s okay. Bas yahi soch raha hoon, life kaafi unpredictable hai.*

A significant discovery pertains to the construction of identity. Approximately one-third of the code-mixed instances facilitate the development of a reflective and introspective identity, while approximately 30 percent endorse an emotionally candid and genuine

persona. The remaining examples contribute to the formation of a relatable youth identity and strengthen cultural affiliation. This dual identity enables the speaker to present as contemporary and globally conscious while remaining connected to local cultural values. The evidence further indicates that code-mixing significantly enhances listener engagement. Urdu is often employed when immediately engaging with viewers, providing reassurance, or conveying mutual understanding. For instance, statements like “Life bohat unpredictable hoti hai, and that’s okay” demonstrate fluid alternation that maintains fluency.

The statement, *this is very personal, is liye main detail mein nahi jaoon ga* enables the speaker to establish boundaries while preserving intimacy with the audience. Overall, the data analysis substantiates that English-Urdu code-mixing in Irfan Junejo’s YouTube discourse is systematic and intentional.

8. *I was really struggling at that time. Phir mujhy smj I ke patience zarori hai.*

9. *Life but unpredictable hoti hai, and that’s something we have to accept.*

In this example, the speaker smoothly integrates English and Urdu within a single sentence to express acceptance and reassurance.

10. *Creativity jo hoti hy wo pressure mein kam ni krti, you need space to breathe.*

11. *I don’t have all the answer. bus apna experience share kr raha hon.*

In this example, English is used to express reflection, while Urdu follows to signal humility and emotional sincerity.

12. *This is hard, yaar.*

13. *you guys understand na, shayed ap ne bhi ye feel kia ho .*

14. *I was really confused us waqt , or mujhy smj ni a rhi thi cheezen.*

15. *Assalam-o-Alaikum guys, aaj ka Vlog thora different hone wala hai.*

English address term guys mixed with Urdu sentence structure shows hybrid digital identity. Common in almost every Vlog opening.

16. *Main bas yeh show karna chahta hoon ke consistency is everything. Honestly bataun, mujhe editing sab se zyada enjoy karni lag gayi hai.*

17. *YouTube itna easy nahi hota, especially jab aap daily upload kar rahe ho. Agar aap log new ho, make sure you subscribe.*

18. *Yeh shot perfect lag raha tha, lekin camera ne phir dhoka de diya. Views important hain, but mental peace zyada zaroori hoti hai.*

19. *Aap apni awaaz dhoondhein, don’t copy anyone*
Overall, the data analysis substantiates that English-Urdu code-mixing in Irfan Junejo’s YouTube discourse is systematic and intentional. Language alternation is intricately linked to subject matter, emotional context, and audience configuration. Instead of indicating linguistic deficiency, code-mixing serves as a strategic tool for identity formation, allowing the speaker to simultaneously navigate modernity, authenticity, and cultural heritage. The dataset consists of three publicly available YouTube videos produced by Irfan Junejo. The videos depict many communicative contexts, including personal reflection, social commentary, and casual audience interaction. Instances of English-Urdu code-mixing were gathered and documented as written samples.

The chosen videos comprise one personal narrative Vlog, one reflective video on creativity and life decisions, and one informal Vlog that engages the audience directly. The cumulative duration of the selected videos is roughly 45 minutes, resulting in a spoken corpus of approximately 6,200 words following manual transcription. The data further indicates that code-mixing is constantly present throughout the films rather than confined to particular segments. On average, there are around 1.8 occurrences of code-mixing each minute, showing that multilingual language usage is a consistent characteristic of Irfan Junejo’s speech. The dataset comprises three YouTube Vlogs, totaling around 45 minutes in time. Approximately 6,200 words of spoken conversation were transcribed manually from these films. During transcription, particular emphasis was placed on recognizing linguistic boundaries and instances of code-mixing.lects

5. Findings and Discussion

This examination of Irfan Junejo’s chosen YouTube vlogs demonstrates that English-Urdu code-mixing is a methodical and persistent linguistic phenomenon that is pivotal in the formation of identity. Irfan Junejo typically

alternates or intermingles languages every 30 to 35 seconds, especially during contemplative speeches. The peak incidence of code-mixing transpires amid instances of self-assessment, personal conflict, and counsel provision. In sections addressing uncertainty or personal development, code-mixing significantly escalates, suggesting a robust correlation between introspection and multilingual articulation. Codemixing is consistently observed in all three videos, irrespective of topic or emotional tone, from a total of 82 documented instances. This consistency indicates that bilingual language use is a fundamental aspect of the speaker's communicative identity rather than merely a situational adaptation. A significant observation is the frequency density of code-mixing.

A notable discovery pertains to the directionality of switching. In around 68 percent of cases, English predates Urdu. This pattern indicates that English is frequently employed to present or contextualize an idea, whereas, Urdu is utilized to personalize, mitigate, or emotionally anchor the message. An illustration of this pattern is shown in the statement: "I am uncertain if this is the correct decision, but my heart suggests that I should attempt it." In this context, English conveys ambiguity, whereas Urdu emphasizes emotional clarity. The results indicate that Urdu-dominant switches escalate during emotionally charged moments. Approximately 65 percent of emotional utterances are entirely in Urdu or conclude in Urdu following an English clause. This underscores Urdu's status as the favored language for sensitivity, sincerity, and intimate revelation. Expressions like "yeh waqt bohat heavy tha" and "andar se bohat ajeeb lag raha tha" frequently appear in Urdu, even within predominantly English conversation.

This pattern supports the Matrix Language Framework proposed by Carol Myers Scotton, which proves that one language controls the grammatical structure and another language provides embedded lexical items. Conversely, English-dominant portions include around 72 percent of abstract and evaluative assertions. This encompasses dialogues on creativity,

discipline, identity, and philosophical perspectives on life. Expressions such as "I required clarity," "this altered my perspective," and "growth is uncomfortable" exemplify how English signifies reflection, intellectual detachment, and worldwide debate. This pattern indicates that English has a role in shaping an informed and reflective identity. Additionally, another finding pertains to audience alignment. Approximately 40 percent of code-mixed occurrences transpire during direct audience engagement. Urdu is often employed by Irfan Junejo to foster solidarity or shared experience, exemplified by phrases such as "shayad aap ne bhi yeh feel kiya ho" or "aap log samajh saktay ho." These linguistic shifts diminish social distance and cultivate an inclusive speaker-audience rapport. The data further reveals a limited application of tag switching relative to other forms. Tag switches like "yaar" or "bas" occur infrequently, constituting a minor segment of the dataset. This indicates that Irfan Junejo favors elaborate multilingual constructions over concise discourse markers, hence emphasizing linguistic proficiency and deliberateness.

The findings indicate that English-Urdu code-mixing in Irfan Junejo's YouTube discourse fulfills various identity-related roles concurrently. The evidence indicates that code-mixing enables him to reconcile rational contemplation with emotional profundity, personal experience with communal comprehension, and a global perspective with cultural grounding. The findings robustly substantiate the assertion that code-mixing serves as a purposeful identity-construction tactic inside Pakistani digital media discourse. The results of this study demonstrate that English-Urdu code-mixing in Irfan Junejo's YouTube discourse is not arbitrary but holds social and ideological significance. The steady occurrence of 82 code-mixed instances over 45 minutes indicates that bilingual language utilization is an integral aspect of his communicative identity. This pattern illustrates the formation of a hybrid identity that reconciles

modernity with cultural heritage. A key interpretation is to the relationship between language and identity positioning. The data indicates that English comprises roughly 70–72 percent of abstract and evaluative comments, whereas Urdu accounts for nearly 65 percent of emotional and experiential expressions.

This split can be understood as a strategic alignment with several identity responsibilities. English signifies an educated, contemplative, and internationally conscious identity, but Urdu signifies emotional genuineness, sincerity, and cultural closeness. By shifting between these languages, the speaker simultaneously identifies as a contemporary intellectual and a culturally rooted Pakistani youth. The directionality of code-mixing further reinforces this perception. In around 68 percent of instances, English precedes Urdu. This pattern indicates that English serves as a frame language to provide ideas, concepts, or reflections, but Urdu is employed to personalize or emotionally affirm those notions. For instance, when Irfan Junejo states, “*I don’t know if this is the right decision, lekin dil kehta hai ke try karna chahiye,*” the transition into Urdu signifies a movement from rational doubt to emotional confidence. This substantiates the view that Urdu possesses emotional significance, but English holds intellectual dominance.

The analysis of identity formation also encompasses digital self-representation. Irfan Junejo’s frequent use of English aligns him with global YouTube discourse standards, creativity culture, and self-help narratives, but Urdu situates his content inside local social realities. This dual positioning enables him to attract a diverse audience while preserving authenticity. The research indicates that code-mixing serves both as a branding strategy and an identity activity. The analysis of the data substantiates that English–Urdu code-mixing in Irfan Junejo’s YouTube discourse facilitates the formation of a multifaceted identity that is introspective, emotionally resonant, culturally rooted, and globally oriented. The numerical patterns and linguistic samples combined illustrate that code-

mixing is a purposeful and significant tactic via which identity is perpetually negotiated in Pakistani digital media.

6. Conclusion

The present study investigates the use of Urdu English code mixing in the Vlogs of Irfan Junejo by applying the Matrix Language Framework proposed by Carol Myers-Scotton. This study indicates that English–Urdu code-mixing in Pakistani YouTube discourse functions as an effective tool for identity construction. Irfan Junejo use deliberate language to present himself as a reflective and culturally grounded person engaging with modern realities. YouTube functions as a crucial venue for the continuous negotiation and articulation of bilingual identity. Future research may augment this study by integrating diverse content creators or utilizing a quantitative approach. This study aimed to investigate the role of English–Urdu code-mixing as a tool for identity formation in Pakistani YouTube discourse, focusing on the instance of Irfan Junejo. The data indicate a distinct pattern in language selection. Conversely, Urdu constitutes approximately 65 percent of emotionally expressive and experienced parts, particularly during instances of vulnerability, comfort, and audience engagement. This functional separation allows the speaker to harmonize intellectual authority with emotional authenticity. From an identity standpoint, the research indicates that code-mixing facilitates the formation of many intersecting identities. A considerable segment of the remaining occurrences fosters audience cohesion and cultural affiliation, especially through the utilization of Urdu in direct communication. This layered identity enables the speaker to portray himself as contemporary, relatable, and culturally anchored simultaneously. The conclusion derived from the numerical patterns and qualitative samples indicates that English–Urdu code-mixing in Pakistani YouTube conversation is a deliberate and significant practice. In Irfan Junejo’s example, linguistic alternation serves as an effective mechanism for negotiating global and local identities, regulating audience interactions,

and preserving authenticity in digital selfpresentation.

REFERENCES

- Androustopoulos, J. 2011. A review of beliefs and evidence regarding language change and digital media. *Standard Languages and Language Standards in a Transforming Europe*, 145–161.
- Androustopoulos, J. 2015. *Language and identity inside digital media*.
- Auer, P. (1998). *Code-switching in discourse: Linguistics, interaction, and identity*. Routledge, London.
- Bucholtz, M., & Hall, K. 2005. Identity and Interaction: A Sociocultural Linguistic Perspective. *Discourse Studies*, Volume 7, Issues 4–5, Pages 585–614.
- Crystal, D. 2011. *Internet Linguistics: A Student's Guide*. Routledge, London.
- Eckert, P. (2000). *Linguistic Variation as a Societal Practice*. Blackwell.
- Gumperz, J. 1982. *Strategies for Discourse*. Cambridge University Press.
- Gumperz, J. J. 1982. *Strategies for discourse*. Cambridge: Cambridge University Press.
- Halliday, M. A. K. 1978. *Language as a social semiotic: The societal interpretation of language and significance*. London: Edward Arnold.
- Herring, S. C. 2004. Computer-mediated discourse analysis: A methodology for investigating online behavior. *Designing for Virtual Communities to Facilitate Learning*, 338–376.
- Holmes, J. 2013. *A Synopsis of Sociolinguistics*. Routledge.
- Kachru, B. B. 1983. *The Indianization of English: The English language in India*. Oxford: Oxford University Press.
- Myers-Scotton, Carol 1993. *Social incentives for codeswitching: Evidence from Africa*. Oxford: Oxford University Press.
- Norton, B. 2013. *Identity and Language Acquisition: Expanding the Discourse (2nd Edition)*. Bristol: Multilingual Matters.
- Rahman, T. 2002. *Language, ideology, and authority: Linguistic acquisition among the Muslim populations of Pakistan and North India*. Oxford: Oxford University Press.
- Rampton, B. 1995. *Intersection: Linguistic and ethnic identity among teenagers*. Longman: London.
- Romaine, S. 1995. *Bilingualism*. Blackwell Publishing
- Sebba, M. 2012. Investigating and conceptualizing multilingual literature. *Language Sciences*, Volume 34, Issue 1, Pages 97–118.
- Shamim, F. 2011. English is the medium for advancement in Pakistan. *Dreams and Realities: Developing Nations and the English Language*, 291–310.
- Tagg, C., & Seargeant, P. (2014). *The discourse of social media: Identity and community in the digital realm*. London: Palgrave Macmillan.
- Zhang, Q. 2018. Multilingual behaviors and identity formation on YouTube. *Journal of Sociolinguistics*, Volume 22, Issue 2, Pages 156–180.