URDU CODE-MIXING ON PAKISTANI TWITTER: LINGUISTIC INNOVATION OR IDENTITY CRISIS?

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ABSTRACT

With the evolution of computer mediated communication, language does not function in a traditional sense where words are used on paper in combination with other linguistic, cultural and social factors when being grouped or joined. In Pakistan, Twitter is a powerful platform on which code-mixing between Urdu and English is prevalent. This study aims to determine whether such code-mixing is an act of linguistic innovation or it expresses an identity crisis among Pakistani users. Using a single-case mixed-method design, this study analyzes computationally 5,000 microblog posts published in Pakistani Twitter alongside interview data gathered from 25 active users. The results indicate that the use of code-mixing has three functions: it promotes stylistic creativity, communicates socio-cultural identity, and makes digital discourse more efficient. But at the same time, it's a product of forces that also reveal conflicts over authenticity, globalization and linguistic power. Where younger users see code-mixing as a mark of being modern and inclusive, opponents consider it a degeneration of language purity. In this paper we contend that the contemporary GCMU is not simply lacking in language but it also lacks the drama of existential identity crisis; instead, it stands as a creative innovation serving hybrid digital cultural identities. The contribution of this study to the field of sociolinguistics is that it presents Pakistani Twitter as a smallscale model of multilingual communication in globalized contexts.

Keywords: Urdu-English code-mixing, Pakistani Twitter, digital identity, sociolinguistics, linguistic innovation, globalization, cultural hybridity

INTRODUCTION

The digital turn has transformed how people navigate identity, belonging and communication. Social media, and especially Twitter, offers a rich environment for linguistic innovation in which multilingual communities participate in creative exercises (Androutsopoulos 2015). In the Pakistani virtual ecosystem, Twitter has become not only a site for political and entertainment action, but also a linguistic platform where the act of code-switching between Urdu and English is assuming an identity-making/avatar-assembling gesture as clever identities. The hybridization of Urdu and English has been a feature of online discourse in linguistically diverse Pakistan, with hundreds of languages coexisting (Ali & Zia, 2021).

The phenomenon is significant particularly because English still enjoys unchallenged limelight in Pakistan's socio-economic and political affairs. It is Language of power, administrative

process and higher educational system so it refers to prestige or being modern (Rahman, 2002). The national language, Urdu, on the other hand is widely regarded as a symbol of unity and cultural continuity which transcends any diversity across ethnic groups. But in the digital sphere, neither of those languages is far behind the other. Instead, both are increasingly mashed up in ways that have made the old disparities between them irrelevant. The emergent hybrid discourse is an exercise in pragmatic thriftiness—basically opting for whatever lexical item that offers the best precision or expressivity—and more meta-level negotiations of cultural belonging (Ghani & Iqbal, 2019).

This is not just a Pakistani negotiation. Worldwide, researchers have also noticed that digital media support multilingual practices and bring forth new forms of language with the promotional goal not only to communicate but also to shape identities (Leppänen et al., 2014). The relative brevity and ephemeral nature of Twitter lead the platform to be particularly ripe for code-mixing, as users attempt to maximize their expressiveness within character constraints. For Pakistanis users, code-switching on text from Urdu to English might embody humor and critique or solidarity and cosmopolitan belonging.

This research is particularly significant given broader discussions about language in Pakistan. Over the past few decades, individuals such as scholars and policy-makers have wrestled with arguments half-heartedly in the media and journals about whether English is a destroyer or a facilitator of indigenous languages (Rahman, 2002). This becomes increasingly apparent in digital space with rekindled debates that take on new form often as online "controversies" with some users celebrating the possibilities hybridisation affords, and others bemoaning perceived language loss. These conversations connect to wider issues of identity, globalization and postcolonial legacies, placing a Twitter conversation in a broader matrix of historical and sociopolitical contingencies.

Reasons for conducting this research are motivated by a number of interrelated developments. First, the emergence of what has been described as digital globalization has led to new spaces of cross-cultural communication where the separations drawn by linguistic borders are progressively becoming more penetrable (Androutsopoulos, 2015). Second, the normalization of code-switching in mass media – advertising, television drama and popular music, for example – has validated hybrid linguistic practices and made them more common among younger people (Shafi 2020). Third, social media offer a particularly fertile ground to observe linguistic

creativity since code-mixing is exploited by users as a way of negotiating humor, sarcasm or authority functioning quite differently from those employed in formal written registers. Together, these godowns provide rich implications for the study of Urdu-English code-mixing both as linguistic and cultural event.

Although the importance of these practices is growing, there has been scant research focusing specifically on code-mixing in Pakistani Twitter. Other studies have dealt with classroom (Ghani & Iqbal, 2019), print and electronic media (Baig & Mahmood, 2015) or language policy and power issues (Rahman, 2002). While these contributions offer illuminating analysis, they tend to disregard the specific features of online social media environments on which language is informal, spontaneous and prominent. The present study fills this void through systematic exploration of the Inquiry. Provides information about characteristics of Urdu-English code-mixing (that is, patterns, motivation, and implication) in today's Pakistani Twitter sphere.

"There's more than just the linguistic curiosity at stake here. At a theoretical level, investigating code-mixing practices on Twitter may help in offering new insights into the ways in which digital literacies play out in identity work within postcolonial settings. At an applied level, these findings can contribute to discussions of digital literacy, language teaching, and media portrayal. One such possibility is that legitimizing code-mixing as a creative and valid linguistic resource could contribute to reduce the stigma of hybrid language in academic or formal settings. And also, if framed this way as an identity crisis, that might serve to merely perpetuate fears of linguistic deterioration or cultural dependency.

Within this context, this paper has three main aims. In doing so, the study aims to explore how code-mixing in Urdu and English is used on Pakistani Twitter, focusing on the occurrence of CS at various structural levels and within different domains (i.e. Political commentary, humour or lifestyle talk). Second, it seeks to explore whether or not these practices have anything to do with linguistic also called innovation (which might mean creativity, flexibility and cultural hybridity) or if they point towards a greater identity crisis that rests on colonial heritages and globalisation. Lastly, the paper addresses the larger cultural implications of digital language practices in Pakistan and how they inform debates regarding national identity, authenticity, and modernity.

By examining Pakistani Twitter as a case study, the paper makes a novel contribution to more general sociolinguistic discussions of the ways in which language and identity (and digital media) can be related. It situates Urdu-English code-mixing not as an aberrant, marginal practice but

closer to the center of present-day communicative repertoires in Pakistan, where after all people live hybrid lives more and more connected to a global economy.

LITERATURE REVIEW

Code mixing has been widely studied in multilingual contexts and it refers to the act of alternating between two or more languages within a single utterance (Muysken, 2000). It is frequently differentiated from code-switching, or shifting between two languages in a single utterance at the level of words or morphemes, possibly as strategies for plurality (Muysken 2000), discourse-related notions based on grammatical systems such as verb 'tensing and agreement' marking characteristic of code-mixing. Pioneering sociolinguistic studies remind us that such patterns are seldom haphazard, but serve important communicative and social purposes. Gumperz (1982) focused in particular on the role that code-switching played in identity work, group membership and pragmatic effectiveness. Speaking English within an Urdu conversation — or in the reverse — enables speakers to communicate membership, modernity, or cosmopolitan affiliation while also inserting precision of meaning.

South Asia is multilingual, not just bilingual. Nations such as India, Pakistan and Bangladesh represent multilayered systems of linguistic hierarchies with local communicative means alongside national languages and global lingua franca English (Kachru, 1983). In Pakistan, Urdu serves as the national language and symbol of unity; however English continues to serve primarily as the language of education, governance and status (Rahman 2002). Such sociolinguistic stratifications influence why and how speakers are likely to mix codes in the course of daily interaction.

Academia has extensively analysed English-Urdu code-mixing in the traditional media. For instance, Baig and Mahmood's (2015) analysis on newspapers and television broadcasts illustrate how code-mixing not only served to allow stylistic versatility, but also as a strategy of appealing to middle-class viewers. Likewise, Mahboob and Jain (2016) maintained that contact linguistic practices in advertisements demonstrate aspirations towards (global) modernity as they claim the prevalence of English loanwords shows upmarketness and upward mobility.

There is, however a change in the dynamics of code-mixing with the advent of digital media. Hybridity in computer-mediated communication is now manifest increasingly as a generational fragmentation, as pointed out by Shafi (2020). Younger users frequently adopt English to associate themselves with the digital age and global connectivity, while older generations see it

as a threat to cultural authenticity. This epitomizes the struggle between creative language and a deterioration of culture.

Affordances of digital platforms have become enabling factors for linguistic creativity. Because the online discourse is fast moving, informal and multimodal, users have to adapt to hybrid forms of language. Androutsopoulos (2015) has coined the term 'polylanguaging' to describe this highly strategic use of a whole range of languages which is no longer bound by traditional monolingual language boundaries. This framework is particularly relevant in the case of Twitter, as its brevity (character limits), hashtags and real-time conditions make users favour linguistic economy and novelty.

International research lends credence to the notion that online code-mixing is a purposive, resourceful strategy rather than an indication of linguistic incompetence. Lee (2017) on Korean-English hybridizing on Twitter found that the users utilize hybrid discourse as cosmopolitan identity markers. Likewise, Sharma (2018) examined Indian Twitter talk and showed that English insertions held symbolic meaning especially for urban youth as these indexed education, modernity, and social inclusion.

There is relatively little research in the Pakistani setting, but this activity is increasing. Ali, A. Z. (2021) investigated social media interplay and posited that the use of Urdu-English code-mixing is instrumental in moving between national identity and global aspirations for their users.\ Unlike in India, where research on Hinglish (Hindi-English) is well established, "Urdish" on Pakistani social media has not been the subject of a sustained empirical investigation.

There are a number of theoretical perspectives through which one could analyze code-mixing in Pakistan. According to the Markedness Model (Myers-Scotton 1993), speakers choose codes (languages) using it as an "unmarked" or "marked options, depending on context. For example, on Twitter, switching to English may be a "marked" choice in order index one's modernity or authority. On the other hand, using Urdu or embedding it in English tweets could be an "unmarked" way to convey an authentic message or show solidarity with local publics.

A third viewpoint is offered by Blommaert's (2010) concept of superdiversity, according to which globalization and migration result in linguistic repertoires that are inherently messy. From this perspective, Pakistani-Tweeps may not cognitively partition "English" and "Urdu" as distinct systems but rather draw flexibly on both to meet the demands of successful communication.

Although code-mixing is increasingly acknowledged as a linguistic novelty internationally, local discourses in Pakistan frequently cast it as a cultural menace. Opponents claim English is not as important symbolically for the country and that it detracts from Urdu as being a uniting language in Pakistan (Rahman, 2002). Tele et al., 2018 {I}Public discourse in the media and educational spaces often homogenise English use (as elite) with Urdu (as traditional/national pride) (shafi, 2020). But not much empirical work has looked at how "ordinary" Pakistanis, particularly youth, themselves understand these dynamics on digital platforms like Twitter.

In addition, the existing research on students' language practices in Pakistan generally depends on classroom observation (Ghani & Iqbal, 2019), policy analysis (Rahman, 2002) and media studies (Baig & Mahmood, 2015). A very limited number of them have conducted a systematic analysis of social media data, which offers rich evidence on everyday language use. By concentrating on Twitter, this paper addresses an important gap in knowledge about code-mixing in informal, impulsive, and public communication.

RESEARCH OBJECTIVES

To investigate structures and functions of Urdu-English code-mixing used on Twitter.

To determine user motivation and attitudes concerning this behavior.

Is codemixing a means of facilitating innovation or identity crisis in Pakistani society- An evaluation.

RESEARCH QUESTIONS

What are the most prevalent types and purposes of Urdu-English CM on Pakistani Twitter?

How do the participants' experience and rationalize their code-switching activity?

What do instances of code-mixing in Pakistani digital spaces express, innovation or identity crisis, or both?

SIGNIFICANCE

This research adds to sociolinguistics as it situates code-mixing in the background of a South Asian digital site. Where international scholarship predominantly focuses on the notions of innovation and identity formulation, Pakistani discussions oscillate between celebration and critique. Drawing on live social media exchange, this work sheds light on how Pakistani youth negotiate globalization, identity politics and language change. Not only the theoretical discussion of multilingualism in digital spheres, but also debates related to language education, digital literacy and media policy will benefit from these findings. Acceptance of Urdu-English code-

mixing as a valid and innovative form of language use may change public attitudes from negative to more positive ones, with linguistic hybridity being seen as an asset and not a liability.

METHODOLOGY

Methodology With mixed-methods (quantitative and qualitative) procedures, this paper analyses the structural forms and socio-cultural implications of Pakistani Urdu-English code-mixing on Twitter. Mixed methods perspectives are well-suited to the study of sociolinguistic research into digital practices, because they facilitate analysis at scale and interpretation (Tagg & Seargeant, 2014). Through a combination of corpus-based analysis and insight from users, the investigation will furnish us with an overall view of how and why code-mixing is used in the context of online interaction.

A dataset of 5,000 public tweets was obtained with Twitter APIs. To ensure pertinence, the tweets were filtered based on geotagging and focusing only in Pakistan and using hashtags and keywords widely used in Urdu-English hybrid language. This method made it possible to obtain a varied corpus which also covered political discourse, jokes, life style issues and popular culture. As the interface of Twitter supports multilingual content, it hosted a variety of text types including Roman Urdu, English and hybrid speech This is an example. Because we did not want to lose contextual clues (spelling variation, or orthographic inventiveness), these were kept as originally recorded for our analysis.

In addition to the numbers, 25 heavy users of Twitter (aged between 18 and 35) were also interviewed in a semi-structured manner. Participants were purposefully sampled to include different language backgrounds, levels of education and digital habits. The interviews aimed at establishing users' points of view on their reasons for code-mixing, the socially constructed implications of this communicative practice, and attitudes towards controversies over language purity discourses and cultural belonging. Semi-structured interviewing was seen to be suitable for this purpose whilst maintaining a degree of formality and ensuring appropriate coverage.

The frequency of code-mixing was calculated in terms of the frequency ratio between lexical items in English and tokens in Urdu. Structural tendencies were studied by comparing insertional versus alter national mixing; cf. Muysken (2000) typology. Meanwhile, the interviews were coded with emerging themes such as digital modernity, cultural hybridity and anxieties of linguistic decline. Taken together, these analyses provided a rich overview of not only how code-mixing works but also how it is socially construed.

Ethical aspects were considered throughout the research process. Only tweets that were publicly available were used, and no efforts were made to access private users or direct messages. Usernames and other directly identifiable metadata was anonymized by the researcher in line with extant digital research ethics (Buchanan, 2017). Study participants provided consent, with explained confidentiality and right to withdraw at any time. Because language and identity are issues in Pakistan that are highly sensitized, we were cautious in formulating our questions so that they were respectful and didn't reproduce stigmatizing discourses.

The approach combines big data with long interviews, achieving a blend of empirical rigour and interpretative richness. The corpus analysis supplies quantifiable data on the incidence and form of Urdu-English code-mixing, whereas the interviews reveal something of their social motivations. The establishment of this marriage plan means the study goes beyond mere surface level description to the broader question of whether code-mixing can be taken as a linguistic innovation or is more indicative of an identity crisis in the digital terrain of Pakistan.

RESULTS AND EVALUATION

Analyzing 5,000 tweets and 25 semi-structured interviews, we have identified quantitative trends as well as qualitative insights that speak to the dynamics of Urdu-English code-mixing in Pakistan Twitter. Results reveal not only the widespread existence of this phenomenon, but also its symbolic and disputed status as a practice enmeshed in larger debates over modernization, identity, and linguistic authenticity.

Quantitative results: Evidence for normalization of code-mixing in Pakistani cyberspace the quantitative findings report a strong level of evidence through which code - mixing has got normalized in the digital space of Pakistan. 66% of tweets had at least one English lexical item in largely Urdu discourse. This ratio illustrates the extent to which English has penetrated online linguistic practice, and signals not just a mode of functional borrowing but one of stylistic choice. Structural Analysis The preference was witnessed for insertional mixing where basically single English words or little chunks of sentences were inserted in between other bigger Urdu sentence (s). Mostly emphasis and modernity was projected with these Mixing. Intermingling was le… 7.3 Alternating mixing The phenomenon of alternating insertion is typified by this:\ud (19) Maryne dees geosphere appointed het\and The first language, English, would basically not be allowed entry into this sub-typical mixed construction via the speaker's 'adult' acquisition route; nor could course towards the alternate construction through lsc.\ud For there are such scraps at all in

argenteums crudely age sensitive processes allows longer Latinate sentences result from intercalated Germanic inductions with a groupie..

The study of domain-specific analysis result shows that there were three main domains of code-mixing in the tweets: political commentary, humor, and lifestyle discourse. Political tweets frequently included English words with respect to government, policy and democracy which implies that English acts as the language of authority and legitimacy in political communication. Terms like democracy, corruption or system also proved highly collocable with Urdu constructs, indicating the role of English political lexicon in times of local contestation. In the lighthearted genre of ironic tweets, code-mixing had a performative function, and brought irony or comic exaggeration by language-shifting at surprise. Conversations about lifestyle, in fashion, food and technology particularly, were dominated by borrowing from English and indexing global cultural trends and desires for cosmopolitan membership. These observations are consistent with earlier accounts of English as a prestige language in South Asia (Rahman, 2002) and yet they also suggest its novel recontextualization via creative modes of digital communication.

The Functional analysis verified that emphasis, modernization and humor were overall the main function of code-mixing. English words were used also for emphasis, in particular, information exchanges that took place on Twitter in emotional terms where they increased the effect elements and as expressions of authority. For example, expressions such as seriously yaar or totally scene on Hai showed how English intensifiers infiltrated Urdu idiomatic phrases. The functional importance of modernization was evident in the widespread lexical transfers from English related to technology, global culture and emerging lifestyle—elements that reveal how code-mixing enables participation in global discourse while keeping a local mooring point. Humor in turn used code-mixing strategically to create contrasts and mock intendeds, implying that language switches were being governed by speakers for the purpose of humoring their perlocution Aries.

The qualitative description of the interviews gave more understanding into how users make sense of their code-mixed usage. A lot of people said they thought code-mixing was 'cool,' 'efficient' and 'emotive'. For them, the fusion of English with Urdu was not just about a facile language device, but another means of expression using which they could articulate nuanced feelings; project cosmopolitan self-identities and fashion themselves into global youth culture-niks. This is in line with Androutsopoulos's (2015) concept of "polylanguaging," the active use of multiple linguistic repertoires for identity construction in digitally networked environments.

My interviewees often associated code-mixing with a "Pakistani modern identity," which, to them, combined local cultural signifiers with global linguistic repertoires. Some respondents also stressed the fact that this hybridity is an accurate portrayal of the situation of urban Pakistani youth who are engaged with English through education, media, and professional spheres but continue to live very much within Urdu-speaking spaces. This view implies that code-mixing is an index of cultural flexibility, and may signal the capacity to straddle more than one world at a time. In this way, code-mixing serves as a symbolic declaration of modernity but without jettisoning the past.

But not all views were good ones. A "loss of authenticity" or evidence of "linguistic inferiority" were some participants' critiques toward code-mixing. These were particularly strong views among individuals who raised concerns about cultural degradation and the decline of Urdu as a national language. For them, the spread of English words in ordinary conversation was perceived as delivering a blow to linguistic integrity and indicating over-reliance on Western patterns of communication. This review is consistent with larger societal concerns in Paki stan about the spread of English and its connection to elitism, power an d inequality (Rahman, 2002).

The counterbalance of celebratory and critical views reflect a contested element to Urdu-English code-mixing in Pakistan's digital space. On the other, it's venerated as innovation — an adaptive means of expression that allows its users to convey the nuance and complexity of modern life. On the other hand, it is treated as a linguistic catastrophe challenging cultural purity and perpetuating socio-economic stratification. The dichotomy in these readings also mirrors deeper fractures within Pakistani society regarding globalization and tradition, modernity and authenticity, and inclusiveness and hierarchy.

In general, these findings suggest that code-switching on Twitter in Urdu-English is not at random or peripheral activity, but simply an ordinary part of the language ecology on Pakistani digital media. Its cross-cutting ubiquity and practical flexibility are testimony to its importance as a linguistic and cultural phenomenon. The quantitative analysis provides evidence for rampant encoding, and the qualitativeshow some of the subtleties through which people negotiate identity, belonging, and values around language. Positioning these insights in the context of wider discussion of language, identity and globalisation, the article foregrounds the ambivalent but transformative agency of code-mixing as a feature of Pakistani digital discourse.'

DISCUSSION

This study's findings are consistent with global academic opinion that code-mixing is a flexible and creative language choice. Androutsopoulos (2015) and Sharma (2018) stress digital environments offer new communicational dynamics where users consciously resort to their palette of languages as a means of expression, identity negotiation and participation in global discourses. The widespread occurrence of Urdu-English code-mixing on Pakistani Twitter also shows that such hybrid styles are not accidental, but increasingly default in online interaction. among Pakistani users, mainly from younger and urban speakers, code-mixing seems to be a stylistic issue as well as pragmatic one where older cultural DNA meets contemporary global modernity.

But the Pakistani case is not entirely separate, like in parts of the world where code-mixing is mostly lauded as creativity a la andalus or Turkish from Central Asia. The colonial model of English in South Asia has bequeathed long-term tensions between the Anglocentric and Urdu centric nationalist purity (Rahman, 2002). English is still a prestige language in education, governance and elite discourse, but at the national level as a symbol of cultural unity Urdu dominates. This doubleness generates ambivalence toward code-mixing, read by some as a sign of cosmopolitan adjustability and others as evidence that the tones and soundscapes of national language act are being washed away. The findings from this research certainly demonstrate such a paradox is apparent among participants between ways of extolling code-mixing as creativity and denouncing it as an indication of the ignorance of language.

The wider social implications of findings such as this reach deep into questions of language policy, literacy and media representation. The acceptance of code-mixing as a valid linguistic practice brings into question the ideal of "pure" language use and underlines the flexibility of multilingual subjects. With regard of digital literacy policies, it is recommended that efforts do not "other" hybrid language practices but rather understand and incorporate them as a part of the changing communicative environment. Applying this understanding for educational practices, particularly in Pakistan where medium of instruction debates are still raging, the functional role of code-mixing could be considered to foster more inclusive pedagogic practices. Instead of punishing students for code-switching between Urdu and English, teachers could see it as a pathway from formal academic knowledge to everyday linguistic repertoires. Embracing code-mixing in media may result in portrayals that are more relatable brough closer to the newer generations of Pakistanis whose speech patterns and modes of communication have evolved.

The cultural politics of code-mixing point towards issues of class structures as well. Where urban youth frequently view hybrid language use as "cool" and globally connected, critics claim it replicates inequities by privileging those who are educated in English. This taps into crucial questions of who is entitled to define linguistic correctness, and how mixing practices intersect with wider structures of class, education and cultural capital. It is, therefore, not reducible to a matter of linguistic creativity - it has also to be interpreted in terms of social power and social injustice.

Despite these interesting findings, there are limitations of this study. Using Twitter data as source material limits the focus of analysis to a certain demographic, urban, digitally active and rather young. The attitudes of this population may not reflect the overarching language attitudes in rural or older generations in Pakistan, potentially with different attitudes regarding English and Urdu. Further, the kinds of practices have also been influenced by the platform tool Twitter and its bias towards concision and real time, in ways that may not exactly transfer to other platforms. For example, TikTok or Instagram could favor more performative and visualised uses of code mixing, while Facebook might allow longer and conversational forms. Comparisons between different platforms would therefore be a worthwhile avenue for further work.

A further restriction is the size of the corpus. 5,000 Tweets provides a useful snapshot of this phenomenon, running models on larger sets would enable better systematic mapping of code-mixing patterns over time, regions, and potentially user-level information. Furthermore, the incorporation of ethnographic techniques might also help in understanding how online practices fit into both offline language use and attitudes.

CONCLUSION

We argue in this study that the Urdu-English code-mixing observed on Pakistani Twitter is not just a sign of identity crisis; rather, it is a kind of adaptive linguistic innovation which has resulted due to information technology and cultural values. The quantitative results showed that they are used across diverse topics including politics, humor and lifestyle, while the qualitative responses highlighted how the participants saw it as 'cool', efficient and a representation of a modern Pakistani identity. Simultaneously, dissenting voices emphasized concerns around language purism, authenticity and inferiority complex revealing the contested meanings of hybrid practices.

By embedding code-mixing in Pakistan's socio-historical and postcolonial specificity, the study

demonstrates that it works both as a site of innovation and contestation. It makes stylistic innovation, socio-cultural adaptations and global entanglements possible, but it is also the terrain of more general battle about English hegemony and Urdu nationalism. In a sense, the trend is simply another example of bigger arguments about globalization, local culture and linguistic accommodation in the digital era.

In this regard, the contribution of the study to sociolinguistics has an empirical basis where digital multilingualism in South Asia is concerned. Implications for practice stretch to educational institutions, technological literacy and media representation through which hybrid strategies should not be demonized but legitimised. This research also needs to be broadened across different platforms (TikTok, Facebook, and Instagram) with longitudinal designs that follow the trajectory of these practices within changing digital environments (Leppänen et al., 2014).

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