

# Communicative reasons of code-switching in ESL classroom: Perception of Visayan speakers in focus

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## Abstract

This qualitative research aimed to investigate the various reasons of code-switching experienced by Gen-Z learners in English as a Second Language (ESL) Classroom. The primarily focused on Grade 10 students of one secondary school in Davao del Norte being native speakers of Cebuanong-Binasaya. Various reasons of code-switching were explored through data triangulation such as observations, in-depth interviews and focused-group discussions. Data revealed that Gen-Z learners, as native Visayan speakers, code switch from target language to their native language due to lack of language facility, lack of register competence, mood being the speaker, habitual expressions, to amplify or emphasize a point, fear of criticism, to show identity with a group, to address different audience and to direct reported quote or speech. Participants tend to code-switch or insert Cebuano or Tagalog language within a word, phrase, clause or sentence specially in emphasizing a point or inability to find an English equivalence to the term or expression they wanted to express emphatically. ESL teachers should take the occurrence of code-switching as avenue to improve the communicative competence of non-native speakers of English.

Keywords: communicative reasons, code-switching, ESL classroom, Visayan speakers

## 1. Introduction

In bilingual communities all over the world, where two or more languages co-exist, speakers frequently switch from one language to another in order to meet communication needs (Bhatti, et.al, 2018). Communicative competence undeniably is the ultimate goal of any language teachers whose learners are non-native speakers of English language. In ESL classrooms, developing communicative competence of learners is the ultimate goal. Code-switching as a phenomenon may hamper or benefit learners to achieve the target competence. Empirical researches claimed that the alternating use of two or more languages in teaching and learning can help learners acquire easily the concepts. Code-switching has positive effects on learners and teachers (Ahmad, 2009; Promnath, 2016).

Gulzar (2010) indicated that the code-switching is occurred in language classroom to focus the needs of the L2 learners. He further described the role of code-switching in bilingual classrooms used as a tool in giving instruction effectively, to do clarification, checking understanding, translation, ease of expression creating a sense of belonging socializing, linguistics competence and repetitive functions ( Hassan et.al, 2021).

Researchers like Ibrahim (2013), Promnath (2016) have explained that most teachers show positive attitudes towards code switching, but also emphasized that learners should be moderate in using code-switching as a strategy. Code-switching was not supposed to be carried out word by word; rather, switching should be done inter-sententially or intra-sententially ( Promnath, 2016; Liswanismo, 2018).

With the pedagogical importance of code switching, however, various empirical studies suggested that code switching hampers the native-like proficiency of learners in ESL classrooms. According to Palmer

(2009) “many multilingual speakers believe that code-switching is a sign of linguistic weakness or inadequacy and many bilingual teachers work hard to fight code-switching when it occurs in their classrooms”. Palmer also mentions that “code-switching is a source of trouble only when one party is not used to the meanings of the words or phrases used in all languages” (as cited by Aljoundi, 2013)

In Makati, Philippines, a study of Dacara et.al, 2021 claimed that there is a negative significant relationship between the learners’ use of different types of code-switching and their level of communicative competence in speaking English. Learners who are expressing ideas through code-switching frequently have lower communicative competence and thus both teachers and students should minimize code-switching to attain proficiency and fluency of the target language.

In a local setting, no study on Visayan speakers about code-switching can be found and thus, it in this premise that the researcher wanted delve on the perception of Visayan Gen-Z speakers and their reasons of code-switching in the classroom. This would be an additional literature on the study of Visayan speakers and the language they speak being situated in a multilingual society.

### 1.1 Literature Review

To frame this study into a wide pragmatic discipline, the researcher made use of Malik (1994 in Azlan, N & Narasuman, S, 2012) in discussing the communicative functions of code-switching:

- a) **Lack of Facility.** This term refers to bilingual or multilingual speakers who often code-switch when they are unable to find the appropriate terminology or identical word(s) from the L2 vocabulary to match the word(s) of their native language L1. For instance the English term “social drinker” does not have an equivalent term in the Malay language simply because drinking is prohibited in Islam (Muthusamy, 2009).
- b) **Lack of Register.** Muthusamy (2009) states that when “a certain vocabulary is not available to a speaker in the first language,” he or she switches to the second language during a dialogue. Anderson (2006, p. 38) suggests that certain phrases would sound better in the L2 than in the L1 and this usually triggers code-switching. For example, “La clase de hoy fue way over my head.” (Today’s class was way over my head). The phrase “over my head” is an English phrase meaning “beyond my understanding.”
- c) **Mood of the Speaker.** The mood of the speaker determines the kind of languages to be used. In a rationale and stable state of mind, a person is able to think of the right vocabulary to be used in the target language (Muthusamy, 2009). Code switching is triggered when the speaker is emotionally affected (e.g. upset, excited, tired, happy, surprised, scared or distracted) (Crystal, 1987 as cited by Skiba, 1997).
- d) **To Emphasize a Point.** Anderson (2006) elaborates that when a speaker needs to stress a particular statement he or she will codeswitch to the other language; “Llamé pero no había nadie. I missed him so bad!” (“I called but there was no one there. I missed him so bad!”) The switch from Spanish (L1) to English (L2) emphasizes the speaker’s affection towards a certain individual. Emphasis is also used when the same statement is repeated in two different languages. A study by Taha (2008) found that Arab teachers teaching English tend to make statements in English and repeat them in Arabic in

order to emphasize the point of the statement or to make the students understand what the teachers are talking about.

- e) **Habitual Experience.** Popularly used discourse markers such as “you know,” “I mean” or “like” (Romaine, 1989) that are placed before or in the middle of a sentence can sometimes be used in the other language. For example, “Oyes (listen) or “pero” (but) in Spanish (Malik, 1994). These fixed phrases usually occur spontaneously within a speech. David (2003) provides an example of a “habitually mixed discourse” in a Malaysian courtroom where Malay is used as the dominant language but a law term in English is inserted; “Kes merupakan arrest case atau kes saman?” (“Is this an arrest case or a summons case?”).
- f) **Semantic Significance.** From Gal’s (1979) point of view, code-switching can sometimes be used to signal the speaker’s attitude, communicative intentions, and emotions to convey linguistic and social information. Choy (2011) explains it as a “verbal strategy. Crystal (1987) supports this by also saying that language alternation occurs when bilingual speakers want to convey their attitude or emotions to each other (as cited by Skiba, 1997).
- g) **To Show Identity with a Group.** Crystal (1987) asserts that an individual switches to express solidarity with a particular social group. Rapport is only established when the group responds with a similar switch (as cited by Skiba, 1997). It is the same when an instructor code-switches in the classroom in order to build solidarity and associate in friendly relations with the students. Code-switching, then, establishes a supportive language environment in the classroom (Sert, 2005).
- h) **To Address a Different Audience.** Code switching is applied as part of a welcoming address in admitting someone new to a communicative event. This could occur over different linguistic backgrounds (Malik, 1994) or from the same linguistic background (Holmes, 2001).
- i) **Pragmatic Reasons.** Speakers may code switch in order to call attention to the context of a conversation (Malik, 1994). For instance, in a conversation about dieting, a speaker may use his L1 to stress his personal feelings about the issue and L2 to stress the referential context which is advice from his doctor (Holmes, 2001).
- j) **To Attract Attention.** Malik (1994) explains that in India, English newspapers contain non-English vocabulary such as Hindi or other Indian languages in order to attract readers’ attention. The reader would have to use his or her language schemata to understand the message that the newspaper conveys. In Malaysia, “bahasa rojak” is popularly used among the locals. “Bahasa rojak” refers to “any mixture of two or more languages in a communicative event, with any one of the languages being the base language” (Husni Abu Bakar, 2009).

## 1.2. Research Questions

1. What are the communicative functions code-switching observed by Gen-Z Visayan speakers ESL classroom?
2. How do students perceive code-switching in their ESL classroom?

## **2. Method**

### **2.1 Research Design**

The researcher design of this study is descriptive-qualitative since it attempted to establish the essential steps and mechanism of the features of the study and reflexive process operating through every stage of the project that includes collecting and analyzing data, developing and modifying theory, elaborating the research questions and addressing validity of the workings of the study. Descriptive-qualitative study is best suited as the research design because code-switching in a computer-mediated communication is a practice or a phenomenon rampantly observed by many students today. Three main purposes of this research were to describe, explain, and validate findings.

Raagas (2010) emphasized that this design would look into the multiple perspective of the situation and make generalizations of what is something like. Qualitative research aimed to gain a deep understanding of a specific organization or event, rather than surface description of the topic on hand. It aims to provide an explicit rendering of the structure, order, and broad patterns found in the topic. Moreover, descriptive studies can yield rich data that lead to important recommendations. Description emerges following creative explorations, and serves to organize the findings in order to fit them with explanations (Krathwohl, 1993).

### **2.2 Sample/ Participants**

The research participants of this case study are the Grade 10 students of Datu Balong National High School. These learners are non-native speakers of English and speak Visayan dialect as their native language. The focus of this research is the teaching of English to these group of learners and to explore their reasons why they code-switch from English to Visayan or Filipino language.

### **2.3 Data Collection Procedure**

The researcher asked first permission from the school principal of Datu Balong National High School to conduct this study on code-switching among Grade 10 students. Research guidelines were then constructed based from the perspectives of Malik (1994)' Reason of code-switching. These guidelines were then validated by the expert in Applied Linguistics for dependable analysis. This is deemed essential for authenticating the reliability of the guidelines. Observation was also made in five (5) different sessions of classes where teacher conducted her classes towards her students. Recordings of the classes were used to preserve the authenticity of the research materials in ESL classroom.

To establish intersubjective analysis, the researcher made use of data triangulation through observation, In-depth interview and Focused-Group Discussion. After the conduct of series of observations, the researcher selected 15 participants for in-depth interview and another 10 participants for Focused-group discussion. These students were selected randomly to ensure that authentic responses will be solicited for analysis. Prior to the conduct of FGD and IDI, the purpose of the study and the benefits that may get in participating the said study were explained to the chosen participants. Then, they were asked to answer researcher-made questions to identify the different factors why they code-switch in ESL classroom.

Nondirective in-depth interview was employed so that the informants were given maximum freedom to respond within the parameters of the topic. After this, recorded observations, conducted interviews and FGD were transcribed, analyzed and discussed using Malik's theory (1994) reasons of Code-switching. The result of the analysis was reviewed and the methods were also examined. Afterwards feedback was provided to enhance the credibility and ensure validity.

### 3. Results

Table 1: Code-switching of Gen-Z learners in ESL Classroom

Reasons of Code-switching	Frequency
Lack of Facility	17
Lack of Registrational Competence	9
Mood of the Speaker	7
Habitual Expression	5
To Address Different Audience	4
To direct a reported quote or speech	3

### 4. Discussion

#### Reasons of Code-Switching

Malik's (1994) Ten Reasons for Code-Switching. The result shows six (6) out of the 10 reasons can be applied to the occurrence of code-switching in the synchronous CMC via Facebook chatroom site.

Out of the 45 participants, seventeen (17) participants conform to the category of lack of facility. Lack of registrational competence has accounted nine (9) participants while mood of the speaker accounted for seven (7) participants. Five (5) participants conformed to the reason to show identity with a group and lastly to address different audience which has accounted four (4) participants only. The remaining three (3) categories; to amplify and emphasize a point; semantic significance; pragmatic reason and to attract attention have not accounted for any occurrence.

**Lack of facility** according to Malik (1994), code-switching is triggered when bilinguals are unable to search for an appropriate expression or term in a language. One of the main reasons is due to participants' lack of vocabulary in a language such as English which serves as a second language. This can be observed when participants switched from English to Cebuano or English to Tagalog for certain terms that are not commonly used in daily conversation. The following are samples of online messages sent by the students with referential function. This was stressed by some of the informants during the interview.

- (1) Uhhh, well **naga** code switch **jud ko Sir** especially if I don't know the exact term of my expression in English. **Parehas atong imo gipakita na message nako sa** Fb chat katong, *"pinapahiya sila at binibenta sa iba para may makuha silang..."* I really don't know how to say it in English. **Paspas pajud kaayo makareply akoo mga classmate.**

(Transcription\_ IDI\_ 0001)

(Uhhh, well, I used to code switch Sir *specially if I don't know the exact term of my expression in English. Just like the one I have sent during our online discussion. , "Africans were bullied and sold to people so they can earn money."* I really don't know how to say in English. hahahahaha

She preferred to switch in Tagalog for it is her best way to express herself because she has lack of facility in searching for the correct English expression of her thought. Supported by Malik (1994) as he explained that code-switching is triggered when bilinguals are unable to search for an appropriate expression in a language or when certain concepts are only available in native language and do not have words that convey equivalent meanings in the second language.

Sir **dili man jud ko kabalo** mu-English Sir **uie, dili ko kabalo unsa na** word **ako gamiton kailangan pajud ko maghuna huna maam tapos dili pajud ko sure kung tama ma'am mao to maayo pag** speaking Bisaya or Tagalog kay ma express pa **nako ako self og tarong** and so that others can understand me. That's all thank you.hahahahaha

(Transcription \_IDI\_0002)

(Sir, *I really don't know how to say it in English Sir, I don't know what word should I use and I need more time to think and I'm really not sure if it's correct, so I prefer to use Bisaya or Tagalog because I can express myself well and other can understand me. That's all thank you.hahahahaha*)

Uhhmm... **kanang kaya ko man talaga mag** English Sir **pero uhhmm kanang kuan** I need to look on the dictionary **pajud Sir aie.** hahahaha uhhmm **dili makaya sako** brain I'm running out of words Sir of straight English. Mao **di jud nako mapigilan magcode-switch ko Sir kay mao ni pinakasayon** in explaining what is my mind. **Hmmmm mao lang na ako masulti po.**

(Transcription\_IDI\_10)

(Uhhmm... *I can really translate it in English Sir but I need to look on the dictionary because I am running out of words if I say it in straight English. That is why I can't help myself not to code-switch because it's the best way to explain my thought. Hmmmm that's all I can say Sir*)

The same with message sent by the aforementioned participant, the third (3<sup>rd</sup>) participant also

initiated her message in English but when started to narrate her most memorable experience immediately switched into Tagalog then Cebuano. The result is supported by Sultar (2010), he stated that in general, students perceive code switching as verbal difficulty alleviator used as the easiest way to explain thought and experiences especially when the communication is spontaneous. Same in the case of synchronous communication where students are required to respond immediately to the messages sent by the co-participants in the online conversation.

(4) **Kanang di man gud nako siya ma express og tarong sa English Sir maghuna huna pako** and then **dili pajud ko sure kung tama. Bisdak baya ko** Sir hahahahaha. Ahhhh.. hmmm **kanang feel pud nako Sir if mag English ko dili ka relate ako mga classmate kay ang uban dili kasabot. Yun lang po Sir** (Transcription IDI\_06)

(I cannot express it well in English Sir. I still need to think for the right words then I am still not sure if its right. I am Bisdak (Bisayang Dako) hahahahaha. Ahhh..hmmm I also feel like my classmates cannot relate to me because some of them cannot understand English. *That's all Sir*)

The same case with the second participants (2) and (3), participant (4) also had a difficulty in expressing herself in English and still needs more time to look for the best terms that would compensate her thoughts. She also stressed that she is a born Cebuano upon saying "*Bisdak*" a famous blending of "*Bisayang dako*," the main reason why she could hardly think for the exact English terms.

According to Krashen (1987) on his theory of language interference, "learning a second language, therefore, constitutes a very different task from learning the foreign language. The basic problems arise not out of any essential difficulty in the features of the new language themselves but primarily out of the special "set" created by the first language habits. Individuals tend to transfer the forms and meanings of their native language and culture to the foreign language and culture. He also added that an individual cannot be competent in L2 if he/she is not exposed communicatively to the language. Fossilized speech and sound pronunciation, lexical difficulty and sentence construction are some of the identified problems.

**Lack of registral competence** occurs when bilingual speakers' competency in the two languages are not equal (Malik, 1994). They may switch to the language that they are more competent in when they could not find suitable words or phrases and registers in another language due to the lack of vocabulary in that language as it may not be their mother tongue or when certain concepts and experiences are only available in one language and do not have words that convey equivalent meanings in the other language

(1) **ah..okay.. oftentimes Sir, mu-switch ko because dili ko sure sa akong gamiton na English word especially sa grammar naku kapoyan ko mghuna2 unsa ang best english word pra sa akong online message.** Then I did not found English equivalent **sa 'napasmo'** maam **kay feeling nako ang mga Bisaya ran naka try og pasmo hahahahaha ang mga English people kay mga dato man gud to sila Sir dili uso pasmo. hahahahah.** (DCIDICFSPC\_06)



(Ah.. okay.. oftentimes Sir, *I switch because I'm not sure to the English word I'm going to use. I'm tired thinking for the best English word to send for our online message. Then I did not find English equivalent to the word, 'napasmo' because I feel like only Bisaya experienced this and I think English people doesn't experience this because they are rich. hahahaha*)

Participant (1) initiated the message in English but switched into Cebuano term when describing the Africans as '**napasmo**,' which means famish or extremely hungry in English. However the Cebuano term '**napasmo**' is basically an adjective which means felt bad or sick after missing a meal. Very different to the word famish, which functioned as a verb which means '*be hungry*' or '*die of food deprivation*.'

Kow (2003) stressed that lexicon, on the other hand shows the importance of words such that if a word is not available in one language it should so be in the other. The crucial features here are precision (of meaning) ease (of conceptualization), facility (of production), familiarity with a given register (formal, informal)

Code-switching occurs when a speaker has a difficulty in explaining concepts that are encountered only in native language. In a qualitative study conducted by Haomban (2008) it reveals that Code switching data of a particular speech community is made more accountable by showing the connection between how a conversational context is shaped by its participants which only understood by the participants themselves.

- (2) For me Sir **pag nagaswitch** code **ko kay** my reason is that **para nay** emphasis especially on words **na** very different **ang kung e** translate **sa** English. Meaning, there is no exact English equivalence **sa gusto nako** e-express. Just like the word '**bitokon**' ma'am **kay kung e** translate **nako** in English **mahimo siya og** 'they have many worms in their body' *hahahaha sosyal na paminawon ma'am dili na murag looy as* how I describe the African child **kasi** they are **butot-balat najud**. Mao **lang** to ma'am. (Transcription IDI\_01)

(For me Sir the reason why I code-switch is to give emphasis especially on words that have very different translation in English. Meaning there is no exact English equivalence to the thought I want to express. Just like the word '**mga bitokon**' because if we translate it in English it will become, '*they have many worms in their body*' hahahaha it sounds affluent and no longer sounds pitiful. That's all Sir

The participant (2) preferred to describe African child in Cebuano such as , '**Mga bitokon**.' It is because this expression is only found in Cebuano. The lexical term, '**bitokon**' comes from the root word, 'bitok' (worm) and Cebuano suffix '-on' (presence of something). In short '**bitokon**' denotatively means 'adunay bitok sa tiyan' (having intestinal worm).

Conversely, the participant used the Cebuano term not to denote adunay bitok sa tiyan (presence of worms inside the stomach) but to connotatively describe Africans as 'bitokon' in a way of being extremely poor and skinny, deprived of food and looked very pathetic. The participant justified that if he will translate it in English like, '*they have many worms in their body*,' his intended meaning will be defeated.



Code-switching also serves as referential function when participants switched to another language to discuss about concepts or words that are not available in the language. It can also happen when translating the words to another language may cause them to be less semantically accurate. Supported by Kow (2003) suggests that from the list above, it may be possible to predict which conditions act on a particular sociolinguistic context for code-switching. For example, when a person who lacks a word in English due to limited vocabulary code switches by using the lexical component from his/her first language instead of English.

(3) Sir **maong nagcode-switch** ko sir **kay wala jud ko kabalo unsa** English **sa 'bahala na' murag sa** Bisaya og Tagalog **raman gud siya nag exist na** expression ma'am **wala jud ko kabalo sa iyang** English Ma'am **mo na** force ko to say it in Bisaya. **Unya kong maghuna huna pako** Ma'am **maiwit nako sa** conversation with my classmates. **Basta** Ma'am uhmm **kanang pasabot nako ana ako na gisalig kay** God **tanan na siya na bahala sa mga** **nagasaway sa ako.**  
 (Transcription\_IDI\_008)

(Sir the reason why I code-switch it is because I really don't know the English translation of 'bahala na' I think this expression only exists in Tagalog or Bisaya (Cebuano) so I was forced to say it in Bisaya (Cebuano). And if I think it deeply, I will be left behind on the conversation with my classmates.) What I meant there is that I entrust everything to God specially those who bully me.)

The participant (3) initiated her message with a famous Tagalog expression, 'Bahala na' then the rest of the message is stated in English. Essentially the participant used the Tagalog term, '**Bahala na**' definitely because she just wanted to leave everything to God. According to Morgan (2013) '**Bahala na**' is a philosophical expression Filipinos used when they are confronted with problems. '**Bahala na**,' comes from the phrase "Bathala na," where Bathala means God. "**Bahala**" also means trust or custody. **Na** is used as an adverb of time just like already. It is used in the context of "*Trust in God*", "*God will take control*", "*Leave it to God*" because God will provide.

However, when translated in English "**Bahala Na**" will be "come what may," "whatever will be, will be." The purpose of expressing trust and custody to God in all odds will be overthrown. The English translation "*come what may*" has a far different meaning to the Filipino expression "**Bahala na**" because the former is an English means cliché means no matter what might happen. Instead of creating a new word with a second language material, a speaker may opt to use and preserve a word from his own native tongue in order to preserve its meaning.

**Habitual Expression** according to Malik (1994) takes place in set phrases such as greetings, farewells, praises, thanksgiving, commands and requests to express a certain level of significance or force. Participants might switch code for habitual expressions to connote different meanings or intent and can modify the formality of the sentences.

(1) Para mas feel ni Kent Sir **ako** message **kay maglisud man gud na siyag** English. hahahahaha, Peace Kent! **Bitaw Sir dato raman gud ng** English Sir **taz feel nako mas ma feel jud na niya ang Bisaya kay galing jud na sa akong** heart.  
 (Transcription\_IDI\_0005)

(So that Kent will feel more my message for since he has a hard time understanding English (laughing). Peace Kent! Actually Sir it will sound rich if I use English and I think he will feel more my Bisaya message because it comes straight from my heart.)

(2) Sir **kanang mas bug-at man gud paminawon na “salamat kaayo mas nice Bisaya kay murag seryoso siya pakinggan and totoo kay kung e – English nga ‘Thank you so much’ murag pa sosyal ra paminawon. Tama jud to ingon ni Nikka ganina** Sir. (Transcription IDI\_006)

(Ma’am “salamat kaayo” (Thank you very much) sounds more weighty. It is nicer when stated in Bisaya (Cebuano) because it sounds more serious and truthful than to state it in English like ‘thank you very much’ because it sound very socialite. The statement of Ms. Nikka earlier is right.)

(3) **Gibisaya nako ang thank you Sir kay para mura siyag** personalize jud tapos kanang uhmmmm, ma feel **og masabtan jud sa tanan Sir. Yun lang po** Sir. (Transcription\_IDI\_002)

(I stated my message ‘thank you’ Sir because it is more personalized and everybody can understand and feel my message. That’s all Sir

Malik (1994) stresses the fact that code switching often occurs in fixed phrases of greeting and parting, commands and request, invitation, expressions of gratitude and discourse markers. Speakers/writers prefer to use their L1 especially when they are emotional (happy, grateful, thankful) because the message encapsulates more gravity and impact especially to whom the message is intended.

**Mood of the speaker:** Malik (1994) claims that usually when bilinguals are tired or angry, code switching takes place with a new dimension.

(1) Sir **na dala ko sa akong kalipay ana na time kay ana man ka** , “Well said” **kulbaan kaayo ko** while **ga** answer Kai **paspas pajud kaayo makatype ako mga** classmate. **Pag ingun ni teacher tama unsa to naa sa ako** mind **mao jud dayon natype nako sir wa nako naghuna huna og English uie. Labad!** hahahaha

(Transcription\_IDI\_02)

(SirI was carried away by my happiness that time when my teacher *said*, “*well said*.” I was so nervous while answering because my classmates typed so fast. The time my teacher said my answer was right, I immediately type the thought inside my mind sir. I never tried how to express it in English. Mind-boggling! hahahaha

The participant (1) whose happiness is overwhelming, preferred to use her L1 because the English phrase, “I’m so happy,” cannot compensate the happiness she felt so better code switch in Cebuano, ‘**Lipay kaayo**.’ As we observe, Cebuano adverb ‘**kaayo**’ (very) is also present to intensify the sincerity of giving thanks to the intended person. Malik (1994) stresses the fact that code switching often occurs in fixed

phrases of greeting and parting, commands and request, invitation, expressions of gratitude and discourse markers. Speakers/writers prefer to use their L1 especially when they are emotional (**happy, grateful, thankful**) because the message encapsulates more gravity and impact especially to whom the message is intended.

(2) Sir sorry **jud kaayo** Sir **pero tungod jud na sa ako kalagot sa mga naga api sa mga maiitim** .I remember way back elementary **ginasungod ko nila og itom... itom...** I just cried Sir , that is why I don't like **mga hinawayon na tao**. African people **dapat dili na sila ginabully**, they should be respect by people in the world. (Transcription\_IDI \_006)

*(Sir I'm so sorry I sent that message as an expression of my anger to those who abuse black people Ma'am. I remember way back elementary where many people tease me, "black... black..." I just cried, that is why I don't like bully people. African people should not be bullied, they should be respected by people in the world.)*

The second participant used to express her feelings of what she had experienced (was bullied) in English but was totally provoked and totally pushed beyond her limit when she described how cruel those people who inflict her pain emotionally that is why forced to switch in Cebuano so that the reader can understand better what is she trying to say. Such circumstances may create a hurdle in getting the appropriate word or phrase in the language in which the speaker may is in the current poignant state.

On the other hand, when the speaker is in the right state of mind, he/she can find the appropriate word or expression in the base language. Very often he/she knows exactly the word in both the languages but the language may be more available at the point of time when the speaker has a disturbed mind.

(2) Sir **feel man gud nako dili kaayo siya** effective if English **akong gamiton** like, "so embarrassing" instead of "so **nakakahiya**" Sir.

*( Sir I feel it is not that effective if I state it (nakakahiya) in English like "so embarrassing" instead of "so nakakahiya" Sir*

The third participant also initiated her message in English but code-switch when she described what she felt after the unforgettable incident. Instead of stating it like, 'so embarrassing,' She preferred to state it in a capitalized Cebuano term as, '**nakakahiya**.' As mentioned by Leeuwen (2011) on his study about semiotics analysis of internet slangs, he affirmed that informants are fond of capitalizing letters as to emphasize a point, express gravity of emotions and to capture attention in a stylistic, emphatic and emotional way. Hence, the participant capitalized all the letters of the Cebuano term, '**nakakahiya**' to express the gravity of her most embarrassed experience in a stylistic way.

**To address different audience** according to Appel and Muysken (2006) reported that the function of code-switching is one that directly involves and affects the hearer. Similar to what Gumperz (1982) called as addressee specification, code-switching can be used as an effective strategy to direct a message to specific a person in a conversation by switching language and vice versa. Other than that, bilingual speakers may choose to include or exclude a person from communication by using a language that the person know or doesn't know.

(1) Hehehe.. **Ay kuan man gud** Sir **kanang proud ko** to be **Mansaka** Sir **gusto ko maka** knowing **og parehas nako** Mansaka **sa ato** group chat **tazzz**

uhmmm so if ever **mag-reply sila Sir** meaning **kasabot sila sa ako** greetings **na Minansaka kay ang uban man gud Ma'am** maulaw ako dili jud I am proud myself. **Daghan gale kaayo nangutana unsa dw pasabot ato, kataw anan pajud kaayo ana si Bahalla Sir g.hurim huriman daw namo sila. Bully kaayo! Mao rato Ma'am uie.** (DCIDICFSPC\_04)

(Hehehe.. I am proud to be a Mansaka and I want to know other students who also belong in the same tribe and if ever they respond to my Mansaka greetings meaning they understand me because others were ashamed to be Mansaka but not me because I am proud of myself. It was so funny for Mr. Bahalla asked me if that was a magical spell. So bully! *That's all Sir.* (DCIDICFSPC\_09)

The first participant greeted, **“madayow no kasooman”** (Good morning everyone) all other participants of online conversation with the use of her mother tongue Manobo. This is to flaunt her ethnic tribe and to identify if who among the other participants belonged to the same tribe. Apparently the speaker's choice of language construed two reasons maybe she wishes to exclude another participants (Kow, 2003) from the dialogue or invites others to ask or clarify the meaning of her message in which other participants are unfamiliar with.

Similar types of situations have also been reported in some other settings. Linguistic reinforcement often takes place even in courts, according to David (2003) where counsels tend to speak to a number of different interlocutors at the same time. During such occasions obviously they mix codes or switch codes according to the ethnicity of the addressee. One reason for such use of mixed languages is to address simultaneously persons from different linguistic backgrounds. Also, the speaker clearly distinguishes whom he/she addresses and what should be communicated. Hence, the speaker uses part of the sentence in one language and the other part in another language.

(2) **Kuan Sir kanang wala lang Sir para unique kay kami lang nila Nikka** og Norhidaya ang **maka** –gets **og hapit naman gud among** end sa Ramadan Sir. (Transcription \_IDI \_003)

(Just nothing Sir, I just want to be unique because I together with Nikka and Norhidaya only understand the message and also because the end of Ramadan is fast approaching. There were so many students asking the meaning of the message I sent.

Apparently the speaker's choice of language is pure Muslim. The first and the second speaker shared the same reason and that is to exclude person present from a part of a conversation by switching to a language that the person does and does not know. The participant instead of addressing the intended person to English or Bisaya in which others can understand, she preferred to say it in Arabic language, “masha Allah allamudhillah” (God bless you) in honor to their God Allah and in respect to their month-long Ramadan.

**To direct reported quote and speech** according to Gumperz (1982) claimed that code-switching is sometimes used to quote directly or report a speech in its original context. Speaker switches to another language in a conversation in order to provide quotation, highlighted phrases and words or reported speech. Data showed that participants mainly sent messages in English with Cebuano or Tagalog quotations, phrases

or clauses being inserted as part of the sequence. These phrases or clauses were made up of quotations of lyrics, idioms and sayings from the participant's mother tongue. By switching to their original language, the meanings of words in their original context were preserved.

(1) Sir **ganahan man gud ko ani na** quote **tapos maglisud pud ko** translate **ani** into English **mao to ako** gi-quote **nalang**.  
(Transcription\_FGD\_001)

(Sir I really like this quote and I have difficulty in translating it in English that is why I prefer to quote it.)

In order to preserve the meaning of the famous Cebuano quote, the first (1<sup>st</sup>) participant directly switched into its original form. It appears that the Cebuano word 'gaba' has no English equivalent because this word is a Cebuano version of a famous Indian term 'karma.'

(2) Sirnag code-switch ko Sir kay fresh pajud kaayo sa ako ang kaulaw Sir.  
Magbalik-balik jud sa akong mind ang nangyari. Hahahahaha  
(Transcription\_IDI\_03)

(SirI used to code-switch because the experience of embarrassment is still fresh for me. The situation always comes out in my mind. Hahahahaha)

For this function, speaker switches to another language in a conversation in order to provide quotation or report speech that is made by another person in order to preserve the impact and gravity of the message. Based on the response of the second participant, he preferred to quote the exact word his crush told that made it to be his most memorable experience. Data showed that participant mainly posted messages in English with Cebuano phrases being inserted as part of the sequence.

direct quotation from a memorable conversation is used as participants prefer to express it in their native language especially when it's famous saying, dialogue, significant phrases since there is no faithful and semantic equivalence when translated in English. By switching to their original language, the meanings of words in their original context were preserved (Gumperz and Hernandez, 1972).

## 5. Conclusion

Based on the findings of the study, it can be deduced that majority of the participants used English in expressing because English is their subject and they are required to converse in English. However, participants tend to code-switch or insert Cebuano or Tagalog language within a word, phrase, clause or sentence specially in emphasizing a point or inability to find an English equivalence to the term or expression they wanted to express emphatically. Students also used code-switching from English to their vernacular because they lack the register and language facility in expressing their ideas. Some of the participants code-switched because of habitual expressions, provide quotation which highlighted the phrases that are mentioned by other person from their native language.

Moreover, participants committed code-switching because they want include or exclude a person present from their conversations. Lastly, some participants prefer to code-switch to their L1 (especially if they are not sure of the exact word or expression) to avoid grammatical flaws for they have to be criticized by their classmates.

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