

THESIS

CODE-SWITCHING IN FILIPINO NEWSPAPERS:
EXPANSION OF LANGUAGE, CULTURE AND IDENTITY

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ABSTRACT

CODE-SWITCHING IN FILIPINO NEWSPAPERS: EXPANSION OF LANGUAGE, CULTURE AND IDENTITY

This research investigates code-switching beginning with a global, sociolinguistic perspective of borrowed words and narrows down to a detailed examination of insertional code-switching in formal settings. The data were obtained by selecting and subsequently scanning English news articles from Philippines' printed newspapers which built evidence for which types of terms are substituted for English. The corpus was examined for identifiable patterns of code-switched lexical items from Tagalog and Cebuano/Visaya, two of the largest spoken languages in the Philippines. A significant presence of code-switching extends the phenomena from a bilingual, substitutional tool into a creative linguistic process that reinforces a growing global language identity out of multiple language speakers in a world of shifting nationalities and boundaries.

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CHAPTER ONE: INTRODUCTION

The globalization of English continues to develop in a multitude of communication and commerce settings. Professionals around the globe now teach, sell, buy and promote their goods and services in English in an expanding economy available instantaneously from a location half way around the world. Global business plans export marketing campaigns as well as manage foreign factories and customer service centers thousands of miles from their originating locations. With an increase in access to travel, business expectations and technological gains in the last quarter century have made almost any product or service available globally. Bhatia & Baumgardner (2008) reported, “the new world economy rests largely on global bazaars, the global shopping mall, the global workplace, and the global financial network. English is no doubt the chosen language in these four aspects of the new economic order” (p. 393).

English serves as a conduit language for much of the business and economic growth contracted among nations and foreign companies. Much of the global English used in business has been encouraged by the Internet’s US origins which created an English-only medium and spurred an information system based on English as a lingua franca (Crystal, 2006). However, since the Internet’s development, many languages have created a web-based presence, albeit a small one. Crystal, an authority on language, states, “until a critical mass of Internet penetration in a country builds up, and a corresponding mass of content exists in the local language, the motivation to switch from English-language sites will be limited to those for whom issues of identity outweigh issues of information” (p.233). The strong interdependence between technology and language sets a standard for academics, research and development. Within the fields of science and technology the language of its technical materials and manuals builds

momentum to create more. Thus, identity and its impact on the future direction of science and technology development relates to the personal and cultural beginnings of language. The presentation of cultural identity and its connection to language will be expanded in Chapter Two.

The upsurge of English in business, science and technology created an increase in the popularity of English language learning and teaching abroad. Motivated young students and working adults searching for a better quality of life sought out English schools and products to help improve their English as a Second or Foreign Language skills in hopes of obtaining better working conditions and/or an increase in salary. Pennycook stated, “English is all too often assumed to be a language that holds out promise of social and economic development to all who learn it, a language of equal opportunity, a language that the world needs in order to be able to communicate” (2010, p.116). As controversial as the expanding reach of English is, the utility of it has further raised its status in many parts of the world and likewise fostered high rates of English development and interest.

Global English is a term often used to describe English’s ability to assert itself around the world in business, academia and through mass media. Sonntag, a political ethnographic researcher, stated, “this period of change in the mid-1970s is frequently dated by globalization scholars as the emergence of the current phase of globalization” (2003, p. 5). And since that time, the economic lure of global English promotes much debate among non-English speaking nations in terms of their commitment to furthering English as a lingua franca. Kirkpatrick, an international linguist, stated that, “it is assumed that countries need English in order to modernize and to participate in and to benefit from globalization” (2010, p. 169).

Global English, or any other chosen lingua franca, operates as an opportunistic language that increases communication and commercial access across nations and cultures. However, the

expense of local language literacy and an overall decline in the numbers of the world's languages could be at stake. The rising interest in English and its global connections of rising incomes is luring interest away from learning indigenous languages and turning increased attention toward English (Kachru, 2008). In multiple regions around the world, expenses paid toward the learning of English can result in entrance to a prestigious college or the ability to get a job. Global English and its potential opposition to local language literacy will be expanded on in Chapter Two along with English's ability to affect global change on a political scale.

With an increasing amount of English being spoken around the globe for a multitude of purposes, it is natural that an expansion of English variations and language mixing also followed. These new blends of languages that mix English and other languages together encourage the necessity of creating functional communication among multilingual speakers and in many locations bridge a gap in communication and local understanding across local borders and distant nations. As a result, English has been adopted into locally spoken languages as a way of blending cultures and identities across linguistic mediums. As English teaching and learning occurs at more localized levels, English language learners (ELLs) have become more adept at using both English words and grammar and incorporating them into their repertoire of speech. One benefit of increased language abilities associated with learning English can lead to a more neutral medium of communication. In some cases where English has become a third party language between conflicting groups' negotiations, the uncharged third language, and in this case English, has resulted in a diffusion of potential conflicts and contributed to successful negotiations (Ha, 2008).

This is especially true in regions of the world where multiple languages are already in play across geographical and commercial boundaries in the social structure of communication.

An important issue arising with the introduction of another language to a community or region over time is language shift, or the move from speaking one language to substituting it with another. Noting that language preference can change as well as the utility and status of speaking that language, Canagarajah (2008) stated that, “community members are troubled by a distinct language shift toward English and a dramatic decline of Tamil in the diaspora in the U.S.A., U.K. and Canada” (p. 145). Although this present research study does not focus on language shift and instead concentrates on code-switching and issues of language-mixing, the complexity of language shift is a topic of interest and should not be ignored.

The consequences of language shift toward English and other trends that favor English over native languages like those mentioned earlier are important issues affecting language choice around the world. Heller, whose work on globalization and the corresponding commodification of language, stated, “What we are seeing then is a shift from understanding language as being primarily a marker of ethnonational identity, to understanding language as being a marketable commodity on its own, distinct from identity” (2003). In this case, English becomes a medium of communication around the world in regions where the global market and economic potential creates a niche for an international language. More information on Heller’s theories involving the globalization of English and how it affects identity acquisition will be presented in Chapter Two.

Identity, culture and language are intertwined on many levels and their interrelationship reinforces deep connections on personal, social and global scales. With so many interconnections between language and a way of life, how does the addition of learning language(s), aside from a person’s native language, alter one’s identity in the broader sense of culture and society? And how does code-switching relate to this concept and/or expand it? Multilingual speakers must move between multiple metacognitive processes, languages and contexts every day to maintain

their skills and cultural understanding of what they are speaking about and how they are using language.

The negotiation of moving between languages becomes a common juncture for code-switching even though much of it occurs at an unconscious level. But is code-switching just a syntactical byproduct of speaking more than one language within the same sentence or within the same stream of thoughts? Or is code-switching a more significant indicator of a creative linguistic process where multiple languages and vocabulary within those languages are forged together to create a new form of communication? Yamuna Kachru (1992), a linguist notes, “the nature of the relationship between language acquisition and/or linguistic competence and socialization on the one hand, and grammar of language and “grammar of culture” on the other has been of great interest to sociolinguists” (p. 341). Research and theories presented in this outline and expanded upon in Chapter Two draw attention to the connections between language and cultural adaptation and the subsequent expansion of one’s identities within a shifting world of borders and newly established communication opportunities.

In the latter half of the 20th Century, ethnographic researchers such as Labov began linking the disciplines of anthropology, sociology and linguistics and theorizing about their connections. Labov (1978) outlines the logical progression from anthropologists who studied foreign people which necessitated the learning of their languages. They reported their understanding of these cultures through a description of the observed grammar and communication. Field work was conducted and they reported on previously unstudied groups of people from within the observed group’s social structure. These sociolinguists evolved their fields of study combining sociology and linguistic analysis simultaneously with empirical roots

to anthropology and linguistics. More anthropological and sociolinguistic research will be presented and expanded on further in Chapter Two.

As the study of language (linguistics) merges with other social sciences over the last 70 years, it is important to define the purpose and function of linguistics here. According to Gumperz, a U.S. linguist and academic, linguistics is the formal study of grammatical systems (Gumperz, 1970). Gumperz and other linguists of the time theorized on the links between linguistics, anthropology and sociolinguistics, or how language and society are interrelated. One of those linguists, Chomsky, focused on generative and transformational grammar. Chomsky's universalist view of language acquisition asserts that, "the existence of deep-seated formal universals, implies that all languages are cut to the same pattern" (1965, p. 30).

In opposition to Chomsky, Gumperz's stated, "historically, one of the most important reasons for the linguist's interest in the study of language usage has been the fact that such studies provide information about the interplay between language change and social change" (1965, p.103). Another researcher who blended sociolinguistics, anthropology and culture was Hymes. Hymes was interested in the interconnectedness between language and society. Hymes (1971) stated,

Speech cannot be omitted from a theory of human behavior, or a special theory for the behavior of a particular group. But whether we focus on the cognitive or expressive or directive role of verbal behavior, or on the role of speech in socialization, we find a paucity of descriptive analysis of "ethological" studies of speaking in context (Conclusion section, para. 1).

Much has been written on the connection between language and culture since that time and more researchers have investigated the expansion of identity within the multilingual context. Chapter Two will contain more information on these linguistic theories and their relationship to sociolinguistics and the formation on identity.

This interlacing of communication and culture not only establishes a link to their connection, but also defines their inseparability. Indeed, languages do not exist in a dynamic way without an interlocutor. Speakers and communities of speakers use languages to communicate and to identify with terms of belonging on an historical, ethnic and cultural level. Gal and Irvine (1995) explain that, “linguistic features are seen as reflecting and expressing broader cultural images of people and activities” (p. 973). People and their culture become deeply conflated with their language and in turn their language(s) reflects their identity. More discussion of this theory will be presented in Chapter Two.

Fishman, a sociolinguist whose interest is bilingualism and the integration and learning of multiple languages researched language learning and practices in New York City (1980). He states that the community propels the study and practice of languages more than academia and that the speakers of languages along with parents and teachers are the ones who promote language learning and interest (p.60). In a later work, Fishman (1991) discusses the benefits of learning multiple languages while explaining how the mother tongue can be maintained, especially when, “at any given time, at least half of the post-elementary school non-English mother tongue world seems to be learning English,” (p. 355). Indeed, Fishman and other researchers note the popularity of English, but at the same time Fishman discusses the reasoning behind adding languages for different purposes instead of consolidating all of one’s languages down to a single one and in this case, English. Chapter Two will contain more discussion on Fishman’s theory.

When one investigates the process of how language is passed on from person to person, families, caretakers and teachers are the natural choice. Moving from the base of direct language instruction by caretakers and teachers within a community noted by Fishman, Eckert, a

sociolinguistic and ethnographic researcher, expands the learning of language through mass media exposure (2003). In Eckert's research, she discusses how people can be exposed to language(s) by mass media influences and how that exposure builds language, culture and identity expansion. Eckert states that one's identity can be constructed after identifying with the media and music of a particular genre. Viewing movies or seeing advertising and/or listening to music can encourage one's language development. The trickle-down effect through mass media's introduction to individuals' usage can raise the status of a new language in one's own communication and across sectors of society. Eckert's research focuses on linguistic variation particularly among the young as adolescents have often been at the locus of language change.

Young people have often taken easily to new movements within society and been instrumental in passing them on to other generations. They listen to new music and watch movies. They spend a lot of their time consuming and communicating about mass media with their friends and families. The connection to mass media and young people perpetuates the marketing of materials to that age group thus encouraging the purchase of games, music and other popular offerings. The dissemination of mass media information through music, movies and news construct a foundation for what is accepted and utilized by a society. Social usage rules are spread and expanded through the public channels of information including TV, advertising and newspapers. And many people's attention is drawn to what is in the news. Shaw, a mass media researcher, reports "the agenda-setting theory says that because of newspapers, television or other news media, people are aware or not aware, pay attention to or neglect, play up or downgrade specific features of the public scene" (1979). In Chapter Two, more about this topic relating to mass media will be discussed.

Because newspapers are one sector of mass media's influence, the data obtained for this research was gathered in the Philippines from published English language newspapers. The Philippines is a south-east Asian country of over 7,000 islands and has a history of English being taught and mixed with other languages within the country since 1900. Like other countries with business and economic ties to the English language, the Philippines had obvious examples of code-switching (newspapers, spoken language, ads, etc.) available for research. The examples chosen will be presented as evidence for the global stretch of code-switching and the expansion of cultural identities. More of this historical context will be presented in Chapter Two for establishing an understanding of English as a background to developing code-switching.

Learning a second language creates the opportunity for language mixing or code-switching (from here this will be written as CS) to occur. Gumperz (1977) defines conversational CS as juxtaposing two language systems within the same conversational exchange. Bilingual and multilingual users commonly switch between two or more languages, especially when they use these languages in daily activities. Language mixing and specifically CS has become a popular research area in second language learning circles because of the implications of bilingual/multilingual education and communication needs across community boundaries (McConvell & Meakins, 2005). Some critics have seen CS as an intrusion to language learning as the mixing can present itself as unexpected and messy. One assumption made about CS is that while you are speaking one language, you should use only that language (Heller, 1988).

More examples of CS specifics will be discussed in Chapter Two by other researchers such as Bentahila & Davies, Sayer, Callahan, Backus and Bhatt. Among the review of CS literature, a focus on the phenomenon will include an increasing presence of CS among more formal mediums such as religious services, advertising, courtroom proceedings and newspaper

articles. Another important aspect of CS concerns its presence in oral versus written language. This current study investigates the CS within English published newspapers in the Philippines across newspaper sections/genres to deduce if particular genres display more or less CS. Newspapers were chosen for two purposes as they are considered in this case, both a formal medium and a written text. Both of these descriptors may contribute to the evidence of CS being an accepted linguistic process proved at finding its way into formalized, historical documents. My two topics for a research hypothesis are:

1. There will be significant evidence of CS in English published newspapers from the Philippines.
2. There will be differences in the relative amounts of code-switched words among selected genres from the Philippines newspapers articles.

The purpose of these hypotheses demonstrates the widespread use of CS within the mass media realm of newspapers, a published, public document read and understood by a majority of literate Filipinos. Beyond being a side effect of knowing multiple languages, CS will be viewed as an accepted method of incorporating multiple languages within a formal medium of global proportion.

In Chapter Two, the research discussed will review the sociolinguistic basis of globalization and language from Heller (2003), Labov (1978), Chomsky (1965) and Gumperz's (1965) work on the connections of anthropology, sociology and linguistics. Hymes (1971), Fishman (1980) Gal & Irvine (1995) and Eckert (2003) will show the connection from language learning to identity development. Gumperz and Cook-Gumperz relate to the interrelationship of communication and culture. Work from anthropologists to sociolinguists will lead the development of the self from a beginning language learner to the expansion of one's identity

through language. This concept will then create cultural changes circulating back to language usage and dissemination.

Chapter Two will also contain a section summarizing the historical basis for English usage and learning in the Philippines. This history will provide the reader with an understanding of the context in which this research was obtained. Moving from the particular example of the Philippines to the wider view of CS, Chapter Two expands the discussion of how Mesthrie and Bhatt relate CS to world Englishes. Kachru (2005) adds the background of Asian Englishes and Heller (1998) explicates on the CS phenomenon as a harbinger of language and social change. Scotton (1998) makes the connection between language and identity. The latter part of chapter 2 brings into focus particular examples of CS in more formal settings. The language sharing on the border between the US and Mexico (Uriciuoli, 1995), Singlish debated in the classroom in Singapore (Rubdy, 2007), the presence of CS in Malaysian courtrooms (David, 2003), bilingual Catholic Mass (Alfaraz, 2009), and Spanish bilingual newspapers (Lewis, 2006) among other research articles set a precedence for this current research project.

Newspapers in the Philippines were chosen as the focus of research for this study as I am interested in the integration of CS published in a formal, written context. Although many of the data examples extracted from the newspaper articles are conversational CS, in essence, their presence within a written, published, historical document such as a newspaper gives creditability to the hypothesis that CS has reached a higher stage of acceptance and understanding in the Filipino context. As I have a connection to the Philippines and traveled to the country during the summer of 2011, I obtained access to newspapers there where I collected and scanned them for CS terms. Chapter Three will discuss in more detail the basics of the data collection methods mentioned here.

Chapter Four contains the statistical and qualitative analysis from the chi-square test used to measure the significance of CS in the newspaper articles and across the genres as well as display the results of my research hypotheses. Chapter Five provides a summarized conclusion to this present endeavor and lists its potential limitations. This chapter also discusses the future pedagogical and professional implications for CS in a bilingual or multilingual context.

CHAPTER TWO: LITERATURE REVIEW

In this chapter the literature reviews and expands on theories and research outlining the globalization of English and how it creates the framework for identity expansion through language. This chapter also discusses linguistic anthropology and sociolinguistic issues relating to multilingual speakers and identity construction. Moving on from the theoretical basis of multilingualism and identity development, language mixing and in particular, code-switching with an emphasis on more formal examples in the mass media and society will be discussed.

Since the data for this research project was obtained from newspaper articles from the Philippines, to better understand the particular multilingual issues facing the Philippines, I will include a summarized historical context of the country. The historical emphasis will be on English education and usage from the last century to provide a contextual basis for the upcoming data interpretation in Chapters Three and Four. I will then expand on the phenomenon of code-switching with a heavier focus on South East Asian populations. The research methods outlined in Chapter Three will detail the specific data gathered from the Philippines.

Global English

Why has English become the choice language of global business and development? It is curious that English has grown in popularity around the world as a much often discussed lingua franca, especially in Asia where China and India are fast growing economies and have populations of language speakers who far outnumber the languages spoken in other regions of the world. Besides all of the possibilities that an Asian language would emerge as a dominant global language, the request for English teaching and training is as popular as ever. Prendergast (2008) states, “at the millennial moment, defined by global capitalism and the rise of the knowledge economy, people around the world are buying into English, investing their money

and time in it, hoping for a favorable outcome” (p.1). English has grown to be the illogical choice as an international language of commerce and technology and foreign language learning.

The free movement of people, governmental power, goods and services also has to do with information and systems of moving that information. One cannot discuss global English development in business, politics, language learning or any other purpose without mentioning the growth of the Internet. As mentioned in Chapter One, the Internet is not only a medium of transporting information around the world, but it provides access to communication, learning and technology that may otherwise be expensive and difficult to obtain. Crystal (2006) reports, “the gap between English and the other languages is notable, and supports the widespread impression, frequently reported in newspaper headlines, that the language of the Internet ‘is’ English” (p.229).

As time passes, the truth of the statement above is changing as more and more countries obtain access to computers and build more websites in their native languages. Crystal states, “there is no doubt that low-cost Internet use is going to grow, all over the world, as wireless networking puts the Internet within reach of people in developing nations who will use access devices powered by solar cells or clockwork generators” (2006, p.234). Until then, however, the Internet does have a reasonable amount of content in English and if one is interested in obtaining English language learning resources or connecting with English speaking companies, English will be a vital tool in that search. Increased Internet usage also raises issues of access to educational tools, information and a functioning infrastructure equipped to handle power sources and technology development. These issues of access, education and ability could be the next big challenges for growing economies around the world.

Politics and English have also been linked through access to information, free speech and

democratic movements. Sonntag reports that, “in Nepal, linguistic globalization in the form of global English is seen as an accompaniment to democracy, not as a detriment. In the South African case as well, global English and global economic integration have accompanied democratization” (p.118). More recently, the Middle East uprising known as the Arab Spring has links to English activism and the Internet. Snider & Faris, writers for the Middle East Policy Council report that in Egypt, “the emergence of Facebook activism grew directly out of a strong digital-activist community. This community was initially led by English-language bloggers” (2012). Internal changes emanating from current events and local issues can impact the world on a scale that affects billions of people. Multiculturalism and multilingualism can both lead to beneficial gains, but it is the role of governments and educators to create a place where both native and foreign languages can thrive.

Examining language and economic connections from the global perspective of information-sharing raises the question of inequality. In a world that favors global English non-native speakers of English from developing countries become the global minorities. Non-native English speakers adopt the role of outsiders in a market that prefers the linguistic native speaker. Mentioned in Chapter One, Heller’s research focuses on ethnolinguistic minorities and multilingual identity and reflects on, “how resources are distributed, what the source of their value is, and how actors are positioned with respect to them, are all relevant dimensions of an analysis of the relationship of language and identity to the globalized new economy” (2003, p.476). Through her linguistic work and ethnographic research Heller raises many questions of access, rights and boundaries in regard to language and identities. Working with francophone speakers in Canada, Heller examines “the tensions between commodity and authenticity, and the ways in which those questions are sites of struggle over who gets to define what counts as a

legitimate identity, or what counts as an excellent product” (2003, p. 475). Heller asks difficult questions about when a population begins to view itself as having multiple identities and/or altering identities in the expanding global marketplace.

Ownership and income generation concerning nationality, language and product creation incur issues around ethics and identity. These transitioning populations will need to closely examine how their choices affect their understanding of themselves and their future gain and/or loss of culture. As mentioned in Chapter One, the globalization of English spread by increased financial and business opportunities are examples of contemporary issues that affect a cultural group’s identity and draws attention to where their identity may be adjusted. In this case, the drive for economic advancement and stability is the principle motivation. In other circumstances, conflict or natural disasters might be the impetus for change toward an English speaking identity. But wherever the origination for change may stem from, it is the end result that becomes the principle transformation and/or adoption of another identity.

As mentioned in Chapter One, English has become the opportunistic language tool used to transcend social and economic stations once thought to be static and imprisoning. The idea that language is accessible to all is further reinforced by foreign countries adopting national language policies and opening businesses catering to language tutoring and skill development. In developing countries, English has become an opportunity to increase one’s socio-economic status through higher paying positions in business and an increased potential of working abroad. In developed Asian nations such as South Korea and Japan, private English tutoring has become the norm. Kim states, “the rampant private tutoring in Korea is a market response to the increase in educational demands that is not satisfied by the uniform public provision of schooling” (2010,

p.261). In South Korea, alone, the estimated household finances spent on tutoring in 2006 totaled 24 trillion Korean wan or the equivalent of \$24 billion (Kim, p. 261).

Of course, not everyone has the finances to pay for private schools, extra tutor time or hours spent at an Internet cafe, but many an impoverished student has learned new language skills through hard work and determination. Prendergast offers that the interest in English is, “motivated by the common belief that English, as the language that allows for the free movement of people, goods, and services that characterizes globalization, is essential for developing countries to compete on a level playing field with developed ones” (2008, p.1). The increased interest of English as a skill that brings the promise of financial and professional stability also brings about an increased loss of local language skills and appreciation. English’s popularity abroad and the corresponding promise of economic development has funneled educational funds away from local language literacy and channeled them toward learning English as a foreign language. This recent policy shift has caused much debate among educators around the world.

In countries with inadequate resources for paying qualified teachers to teach English as a second or third language, the loss of local language literacy has taken its toll on general education. A focus on basic, quality education is a struggle for even the most developed and prosperous nations. The financial expense of training local teachers to learn English as a foreign language and/or importing native English speaking teachers becomes a high economic price that only well-structured and committed nations can afford. Kirkpatrick, an international linguist states, “if English is allowed to increase its dominant position, local languages, especially those with relatively few speakers, will continue to die out at an alarming rate” (2010, p.171). The Endangered Languages Project believes that half the world’s languages (3,250) “are under threat of extinction” (Kirkpatrick, P. 171). Kirkpatrick continues to point out that these regions of the

world are at risk of increasing the inequality of education by failing to provide a proper elementary education in local language literacy. Without local language fluency, linguistic and cultural diversity will vanish (Kirkpatrick, 2010).

Sonntag, a government and politics researcher also reports that “the concern of UNESCO, as well as many others, is that the loss of linguistic diversity is akin and related to the global loss of biodiversity” (p.120). The loss of local languages further erodes the cultural knowledge that connects languages and people. Sonntag continues, “local languages are often encoded with information about the beneficial relations between plant and humans. When these local languages become extinct, it is a loss for global humankind” (p. 120). The loss of diverse languages and cultures occur when government and education officials lack funding and planning capacity to promote national policies for their countries. However, linguistic diversity and culture can be preserved with well-developed research and programs that provides linguistic enrichment of native languages as well as foreign languages for business and economic development and in some cases, democratic principles.

The concepts surrounding global English have both positive and negative components. English is an arbitrary choice as any other language option would also have its positive and negative issues as well. However, perhaps because of the Internet’s origins or international business favoring English or its connections to democracy, English is currently the most popular choice. With language schools and private tutors spread across the world, English is being taught as a language that will enhance your chances of entering a prestigious school and improve your chances for financial success in the global marketplace (Kim, 2006). As more international-based work is conducted as companies and their suppliers spread around the world, travel and communication continue to be big business. People are constantly moving greater distances for

economic growth as well as traveling to distant locations for increasingly newer experiences. Our world is expanding and the need for more communication and cultural training and multilingual speakers is more important than ever before.

Linguistic Anthropology and Sociolinguistic Theories

Certain groups of people may be drawn toward learning English or any other applicable language for economic reasons or for travel and/or cultural knowledge, but can the adoption of that language fundamentally change one's identity? And what is the result of having multiple identities, especially when they are not ethnically connected to one's heritage? The answers to these questions may be examined through the lenses of linguistic anthropology and sociolinguistic theories. As mentioned in Chapter One, Labov (1978) began investigating the connection of identity, linguistic anthropology and sociolinguistics in the 70s. An early connection is born among anthropology and linguistics as researchers in the field needed an understanding of a group's native language to study its culture and people. Anthropologists established the grammar of languages and built reference materials that were then borrowed and expanded on by linguists.

Sociology and linguistics' connections have historically focused on communication, social class and speech communities. Analyzing language use and making sense of it in individual cases and large scale populations while attributing to it social meaning and reasoning explains the natural development within the field of sociolinguistics. Labov connects speakers of a language together under "Saussure's notion of langue: a Durkheimian social fact that is equally binding on all members of society in both interpretation and production" (1978, p.97). This means that all competent speakers of a language are members of the same club who understand

the rules of the club and know how it works. By learning a new language you are, in essence, learning how to function in a new society.

As mentioned in Chapter One, Chomskyan views of language acquisition differ from those advocated for in this research study. The dominant Chomskyan theories of linguistics rationalized that language capacity was innate and that a universal grammar of syntactical structure enabled linguistic communication (Chomsky, 1953). Chomsky advocates promote the theory that all people are knowledgeable of a universal grammar at birth enabling them to develop language skills when analytical development is still limited (Chomsky, 1953). Chomsky's focus is primarily on psycholinguistics, generative and transformative grammar and much of his research is based on linguistic competence (1965).

Gumperz raises issues with Chomsky's theory of linguistic competence. Gumperz states that Chomsky's theory, "refers to the ability to act, rather than what is done in particular instances. The goal of a linguistic analysis of competence is not to classify forms appearing in a particular body of data, but rather to explain occurring patterns in terms of deeper more abstract regularities" (1970, p. 4). Gumperz expands on Chomsky's concept of linguistic competence by including not just how language is utilized and analyzed, but also how the larger social context may affect how it is used.

When investigating the interaction of languages among each other and across borders, Gumperz comments on the work of Salisbury and the specific shifting of two New Guinea tribal languages across a local border. The boundaries separating these languages had shifted over several generations and the two groups were bilingual. Gumperz states, "the shift does not necessarily involve the replacement of one language by another or the migration of population, but rather a shift in attitude" (1965, p. 104). It is this attitude shift and how it relates to language

and languages within a cultural context that is important and significant. Like the natural evolution of a language changing over generations incorporating different usages and vocabulary to relate to more contemporary times, multiple languages spoken in the same region are likewise evolving and interacting with each other and their environment.

Similar to Gumperz and also in contrast to Chomsky, Hymes, a sociolinguist and anthropologist, discusses two views of linguistics. Chomsky's view is labeled by Hymes (1974) as, "Cartesian linguistics, not as a historically exact label, but in recognition of a direction given to the theory of language in the period following Descartes by an emphasis on the nature of mind as prior to experience and an analytic, universalizing, reconstituting methodology" (p. 120). The other theory opposing Chomsky's "Cartesian linguistics" is named "Herderian linguistics" which again is not a historically exact label, but which names Herder (1744-1801) who placed "an emphasis on language as constituting cultural identity" (p. 120). Like Gumperz, Hymes differentiates between the universal origins of language theory proposed by Chomsky and the cultural identity theory that links to language development.

Hymes asserts that language learning is far more cultural-based and related to identity, rather than a structural origin based on universal grammar. Beyond being a language speaker of one language and participating in the culture of associating with that group, multilingual speakers must learn, master and participate in all of their language and cultural groups simultaneously. Hymes also expands on Chomskyian views by discussing three linguistic choices (1985). The first is the structure and history of language and language families. The second choice brings in the psycholinguistic nature of language. Hymes continues, "a third choice is to regard the expansion of scope of recent years as requiring foundations deeper than those that Chomsky is prepared to recognize, foundations that include the social science and

social life. From this third point of view, the expansion of scope would not be a reaching out, as it were, but a reaching down” (p. 11).

In a synthesized work more recently published, Hymes states, “in a multilingual community, one must thus discover the uses and situations for which each code is specialized if one is to assess the importance of its semantic patterns in the daily round” (2010, p.574). This concept may be obvious, but upon examination, the magnified difficulty of using multiple languages points to the extensive working knowledge of a multilingual speaker. Multilingual speakers must decode and communicate among multiple groups and cultures knowing precisely what words to use in the correct form at the correct time. Structurally, multilingual speakers will not only use the language they are communicating in, but they will have to identify with it to be productive as language carries cultural components as well as syntactical ones.

Hymes writes more on the discipline of linguistic anthropology with regard to multilingual speakers, “ethnographically, one must begin, not with the function of language in culture, but with the functions of languages in cultures” (2010, p.577). The distinction the author makes is that information can be gleaned across multiple settings. Languages are active within and across cultures and researchers should not stop at one language’s investigation, but look at the interplay among the meanings and negotiations among more than one context. Hymes’ vision is as broad seeking as there are cultures because the intersection of those interactions of language and their analysis may contribute much to language study.

As mentioned in Chapter One, Gall & Irvine (1995) dissect the early connections of language and sociology and discuss how many theorists and researches have linked the concepts of language and culture. Hymes is referenced in their work as being one of the first people to look at the relationship among multiple languages and cultures instead of attributing one

language to one culture. Gal and Irvine state that their work investigates “the ways in which boundaries between languages and dialects are socially constructed, and the cultural processes by which linguistic units come to be linked to social units” (1995, p.970). They are arguing that language and culture are interconnected and created autonomously through social groups. Although their work is aimed at the researcher and directs attention to how language and culture should be studied, the larger implication is that communities of language speakers should be seen as having multiple boundaries of social and cultural significance affecting linguistic ideologies.

Gumperz and Cook-Gumperz (2008) again note the previous connections to Hymes and Labov and the continuing research in the field of sociolinguistics and linguistic anthropology. Gumperz and Cook-Gumperz state that, “the ethnography of communication provided the insight that culture is essentially a communicative phenomenon” (2008, p.536). Many researchers are coming to the same conclusion. There are inseparable connections among language (linguistics), culture (anthropology) and society (sociology). The researchers in these fields all point to examining where the individual disciplines can stand alone, but then conclude that the connections among these disciplines cannot exist in isolation. If one is studying language or people, then one needs to look at the other as well. In their conclusion, Gumperz and Cook-Gumperz encourage the relationship between sociolinguistics and linguistic anthropology, “in reconsidering the new issues of language politics and postcolonial language, now seen as part of a changing urban sense of personal identity and belonging” (2008, p.542).

Shifting from the connections seen in the larger realm of sociolinguistics and linguistic anthropology, Eckert (2003) as described in Chapter One, discusses how individuals create identity. With a review of the literature, Eckert sees how, “these studies emphasize the performance nature of social identity and move the focus from the reflection of identity to the

construction of identity” (2003, p.112). Sociolinguistics and linguistic anthropology may research the interrelationships between the fields and among culture, society and language. However, it is the individual speakers of a language who “perform” the identity associated with that culture and in a sense, create it. Because language and culture are fluid and constantly changing, they are also adapting to new inclusions and at the same time transitioning away from outdated and unpopular choices. Technology, inventions, entertainment and social fads all contribute to altering what is desirable within a community of people.

Eckert claims that mass media, music and personal conversations are communication methods which encourage identity changes. The changes can be subtle linguistic markers such as the insertion or deletion of sounds such as, “the reduction of *-ing*—a variable that is found across the English-speaking world and that is class stratified” per Labov 1966; Trudgill 1974 (2003, p.114). And the changes can encompass whole identities in the case of musicians learning a style of music, song and performance that they may never have been associated with before. One can learn to play mariachi music or become an urban rapper and come from very different social and linguistic backgrounds. Either way, people can take on identities based on their language and cultural adaptations therefore altering and broadening their social and linguistic abilities. Exposure to music, teachings and/or new innovations can create an interest in a language previously not utilized by an individual or an entire community.

In some circumstances, a second or third language is learned from caregivers or family and in other cases through exposure to the language at school or in the external environment including the influential mass media. In the case of adding a language into one’s already established communication repertoire, the speaker becomes familiar enough with the syntax and vocabulary of a foreign language to incorporate it into their everyday usage. This incorporation

of another language allows the speaker to become comfortable using it. This bilingual or multilingual speaker can now interchange words and phrases within multiple languages and may communicate within those multiple languages within the same sentence or exchange. Code-switching between languages reinforces that the thought processes and usage of more than one language are at play. The code-switching acts as a beacon for the identity development of the speaker. The speaker of more than one language must identify their connection to the language and culture to all of the languages they speak. This connection aids in expanding the cultural identity of the multilingual speaker in a world that has grown toward expanding boundaries and understanding.

Historical Basis of English in the Philippines

As mentioned in Chapter One, a summarized history of the English language in the Philippines will follow for increased understanding of the current code-switching research provided in this project. The Philippines, located in the south-east Asia/Pacific, is a country with a complicated base of languages (over 100) and a diversity of cultures spread throughout more than 7,000 islands. The Filipino people report an ethnic root of Malay due to the close location of Malaysia as well as an indigenous Filipino native population, the Aeta. Chinese and Indonesians have a historical hereditary connection to the islands from an established ancient trade route as both those countries border the Philippines' seas and are their closest Asian neighbors to the west and south, respectively.

Spanish colonizers arrived in the Philippines over three centuries ago and as a result Spanish heritage and language mixing spread throughout the archipelago. The US was given authority over the Philippines as a result of the Spanish-American War in 1898 (Schneider, 2007). The US connection to the Philippines has persisted from this original political association.

Many Philippines' institutions such as the education and military systems continue to be based on US American equivalents with the first school being established in the Philippines in 1901 by visiting US American teachers named the "Thomasites". The Philippines was granted "commonwealth" status in 1935 and Tagalog (southern Luzon Island language see Figure 1) was made the national language in 1937. Both Japanese and US Americans have had a vested interest in the Philippine Islands as it was a crucial stronghold during World War II when much of Manila was decimated by bombings and soldier combat.



Figure 1: Philippines Map

Note. Map is from Bruce Jones Design, Inc. Retrieved March 24, 2012, from <http://www.freeusandworldmaps.com/html/Countries/Asia%20Countries/Philippines.html>

Language instruction and preferences in the Philippines changed numerous times during WWII among Spanish, English, Japanese and Tagalog. The changes were based on current loyalties and national political identities either being forced on Filipinos or chosen by them in protest against their colonizers. After WWII, Vietnamese refugees began immigrating to the Philippines from the Vietnam War era and through to the present. Many of the Vietnamese refugees arrive illegally in small boats crossing the Pacific and remain in refugee camps on Palawan Island in the western Philippines (See Figure 1) for many years learning English. More recently and in an economic tourist migration, Korean and Japanese college students and families with young children have been visiting the Philippines for extended English language learning in private language institutes in Manila specifically catering to the Philippines' Asian neighbors.

Aside from pocket populations of Moslem Indonesians in the Southern Philippines (on Mindanao Island and specifically, Zamboanga, See Figure 1) and high numbers of Chinese populations situated in the north of the country (Luzon Island, See Figure 1), there has been an extensive history of ethnic mixing and language mixing throughout the Philippine Islands. English has been designated a first, second and a third language throughout the Philippines' history since 1900. At the date of this research project, English now shares status along with Tagalog, although the name Tagalog officially changed to Filipino in the 1973 Constitution (Schneider, 2007).

Contemporary debates are common concerning the role of English and Tagalog in the Philippines as to what course will produce the best options for future generations as well as encourage national pride. Letters to the Editor and editorialists as well as political figures often raise issues relating to Filipino identity and the popularity of English. One side of this multi-language issue is the potential of English to enhance workers' skills and enable more Filipinos to

work abroad for better salaries. The other side of the language debate questions Filipinos' allegiance to a non-native language when the Philippines has numerous languages at play for communication and business purposes. Aside from the debate of English's status in the Philippines, the US has been involved in Philippines' business, politics, military and government aid for over a century.

There are only estimated to be around 132,000 American Ex Patriots living in the Philippines currently (US Department of State, 2011) while the Philippine's population has grown to over 101 million (US Census Bureau, 2011). However, with a more recent focus on its own language and national identity issues and concurrent economic difficulties, English fluency has declined in recent decades. Still, English examples abound throughout Metro Manila and beyond the main island of Luzon. English appears in signage and is commonly visible in chain restaurants such as McDonalds and Kentucky Fried Chicken. Visiting malls and watching American movies are a popular pastime (partly because those venues are air-conditioned) and English is taught in schools as well as being the medium of instruction for science and math beginning in the fourth grade.

The Philippines' deteriorating economy, extended inflation and escalating unemployment rates have purported English into an economic commodity. Students able to master the language and partner it with an exportable skilled field such as engineering, mechanics, education or nursing have been eligible to migrate to foreign countries at high rates through job placement agencies. More than 8.2 million Filipinos are said to be working abroad (Opiniano, 2006) with the majority in the Middle East, the UK, Canada, Hong Kong and the United States and across the seas on cruise ships and commercial vessels. The departure of well-trained Filipinos searching for jobs and higher income has caused much public commentary. The "brain drain" of

Filipino professionals vacating their homeland and leaving the country without skill and talent contribute to the Philippines' economic troubles and a lack of political leadership.

However, in terms of linguistic growth and development, Filipinos' migrations and associations abroad have created extended travel networks, increased opportunities for international jobs and connected families spread across multiple borders. Because of these reasons, English has intermixed in the Philippines long enough to have born an informal Tagalog dialect, Taglish, which mixes the Tagalog and English languages. Thompson (2003), a Taglish researcher and author, reports on Filipinos language mixing by stating, "their mixing of English and Tagalog, first called *halo-halo* mix-mix, Engalog, and then Taglish, spread rapidly from the classroom to the general populace through radio and television in much the same way that Tagalog had spread earlier" (p. 41). The influence and contribution to language mixing through mass media and young people cannot be denied. Thompson continues about Taglish's popularity by stating, "today nearly all educated Filipinos, including those in high places, use Taglish except in formal situations when only "pure" English or "pure" Tagalog may be used" (p. 41). Currently in diverse locations across the Philippines, numerous examples of code-switching are heard in schools, the workplace and politics as well as in informal conversations and formal contexts such as newspapers. Language mixing such as Taglish and CS is seen as a vital component of communicating across language and identity boundaries in the Philippines. Students, families and professionals freely interchange languages as Philippine language and social contexts have expanded to contain multiple languages that encompass multiple identities.

As previously discussed in Chapter One, the current study examines the research behind the CS of lexical items in English substituted for Tagalog and Cebuano/Visaya languages in Filipino published newspaper articles. This study attempts to prove that there is no significance

among different CS topics (food/drink, kinship terms, social circles) in Philippines' published English newspaper sections in regard to code-switched Tagalog and Cebuano/Visaya lexical terms and that different newspaper sections show no significant numbers of conversational code-switching.

Code-switching

In this section I will provide a context of CS within the Philippines and then discuss CS research and finally end with specific articles that display CS in formalized, written settings and show how ubiquitous the phenomenon has become within multilingual contexts. In Chapter One the topic of CS as it relates to global English and identity development was mentioned. Here, in Chapter Two, these concepts will be expanded and with an understanding of the development of how these topics relate to the Philippines people, specifically the multilingual speakers of English and Filipino language(s).

With upwards of seven million Filipinos living abroad in historically popular financial destinations such as the Middle East, Britain, Canada and the US, English has been a standard language for communication and commerce both in the Philippines and beyond. A traditional knowledge of English allows Filipino workers to be employed using a common language abroad as well as being familiar with a cultural reference that they have shared for over one hundred years. The island nation of the Philippines may have no direct border-touching neighbors, but with a flourishing population working abroad and a historical acceptance of intermixing and blending ethnicities and identities, the Filipino identity has crossed geographical and communicative boundaries around the world.

Among the Philippine Islands, dozens of native languages give way to communicating in the national language of Tagalog/Filipino and English, a common second or third language

choice. The Ilocano speaker of northern Luzon would not be able to relate with the Ilongo speaker of the Visayas or vice versa without the unifying languages of Tagalog and/or English. Taglish and constant CS are proof of the language mixing that Tagalog and English are spoken with a cultural and communicative blending in mind. The research questions behind multilingual speakers' language preference and word choice intersect at the phenomenon of CS in terms of what language speakers choose to communicate with and why one word or phrase from another language might be substituted in a different language. On a broad level of understanding, the research from studies on language socialization may present clues to how and why multilingual people choose to utilize languages.

Continuing on from what was mentioned in Chapter One, code-switching is the use of more than one language while communicating. This multi-language usage can be within the same sentence or within the same conversation or paragraph. In the introduction of an edited text on code-switching, Heller states that, "code-switching is seen as a boundary-leveling or boundary-maintaining strategy, which contributes, as a result, to the definition of roles and role relationships at a number of levels, to the extent that interlocutors bear multiple role relationships to each other" (1998, p.1). The use of the word 'boundary' with regard to language and roles is significant. Code-switching is a communicative technique that enables one to access and transcend an invisible line that relates to multiple cultures and identities and the languages at use within those cultures and identities. Heller is saying that the 'boundary' crossing of multilingual speakers creates a relationship between and amongst the languages and cultures and roles of the individuals. These roles are crossed just as boundaries are crossed by speaking multiple languages within the same context.

Heller notes that the purpose of her volume of research, “is to illustrate ways in which the study of code-switching addresses fundamental anthropological and sociolinguistic issues concerning the relationship between linguistic and social processes in the interpretation of experience and the construction of social reality” (1998, p.2). Connecting language and the interpretation of self, CS becomes a medium of reconstruction, a plane where multilingual speakers share multiple identities. However, one question that arises about CS is why do groups of people speak more than one language within the same utterance instead of just focusing on one language at a time to communicate with?

Scotton, a linguist who has specialized in CS (1982) states that, “multilingual communities remain multilingual because of the function of the different languages as tools of both positive and negative identification of the subgroups within the community; that is, different codes are maintained because they serve as social markers for different subgroups” (p. 432). Scotton argues here that CS is a side-effect of the linguistic process of being multilingual and people use their multiple languages for different purposes. The CS between languages becomes an expression of the social markers used to identify differences and showcase other language functions while communicating. Scotton expands on this concept of multilingual speakers and CS by adding, “it is as if the switch is made to remind other participants that the speaker is a multi-faceted personality, as if the speaker were saying ‘not only am I X, but I am also Y’” (1998, p.170). The line between language speakers and cultural identities is thin, if existent at all. When a language speaker learns and performs a new language, they are becoming a speaker of that identity. They are an English, Mandarin or Spanish speaker and incur all that the language entails in terms of culture and experience. Their expression of their language, in essence, becomes an expression of their identity.

Scotton clarifies the implications behind utilizing more than one language in CS and how that affects their identity construction, “by using two codes in two different turns, however, the speaker also has been able to encode two different identities – and the breadth of experience associated with them” (1998, p.177). Scotton reinforces the magnitude of what it means when multilingual speakers code-switch. Beyond analyzing the appearance of CS and what it means syntactically, Scotton’s research provides a theoretical background to the actual practice of CS and how it stretches ones’ identities through their language usage. Scotton provides the theoretical background that reinforces a groups’ motivation for being multilingual as well as discussing the reasons of how CS lends itself to being a creative linguistic output of communication.

Uriciuoli, a linguistic and cultural anthropologist, expands upon the limits of language rules and borders. Beyond language mixing and lexical analyses exists a broader sense of identity, ethnicity, race and class. Languages allow speakers to identify with a concept of nationhood that unites together all notions of politics, economics and social relationships. Uriciuoli states that, “the rhetorical purposes that emerge in code-switched discourse are very much tied into the long-term political economy of language that shapes not only the language situation itself but social actors’ relations” (1995, p.529). A particular language speaker will most often identify themselves with the language of their particular country of origin. Reasoning must follow that speakers of multiple languages build on their native identity/ies with every additional language they learn.

Uriciuoli argues that traditional measurements of bilingualism leading to policy alterations contain a focused basis in measurable tests and competencies. The more encompassing concept of language and national identity is not often measured through

communicative tasks and therefore, language and their corresponding borders are more porous and adaptable than is usually accounted for. Code-switching becomes not only a linguistic marker of bilingual identity, but a byproduct of multiple identities that create communicative blendings and opportunities that transect borders. Uriciuoli states, “given that ethnicity has become nonlocalized as people move into ‘global ethnoscapes’ much of what the ‘border’ represents is in effect deterritorialized, as is, for example, the case with foreign languages, especially Spanish, in the United States” (p.533).

The global nature of our contemporary world, encompassing the arenas of travel, technology and commerce is now readily accessible and affordable for many beyond the elite. With the ease of travel available to all who can afford it, the once geographically limiting access to languages and the cultural knowledge of distant people have now become popular destinations for authentic travel experiences. Out of the way locations now market to tourists and have fostered a financial opportunity for their hospitality and local industries. Uriciuoli speaks specifically about the border area between the US and Mexico in terms of the blending of Spanish and English and the subsequent culture, food, experiences. However, any diaspora living beyond their country of origin will blend and merge culture and language across borders. This is especially noticeable with larger populations settling in one area. The confluence of cultures limits opportunity to maintain isolated social and linguistic communities abroad in a potentially global environment of constantly mixing identity.

Garrett and Baquedano-Lopez (2002), discuss the concepts associated with language socialization in terms of its research and types of study. Drawing on a base of anthropological works, sociolinguistics, psychological and sociological aspects of human development while also using the medium of longitudinal and ethnographic studies, the authors attempt to explain the

process of holistic reasoning behind what constitutes creation of functional language within a community. The authors examine the social theory of learning, a practice-based approach that aids in defining the conceptual tensions between such pairings as, “collectivity and subjectivity, power and meaning, practice (as socially constituted ways of engaging with the world) and identity (as a function of the mutual constitution of group and self)” (p. 347). Focusing on the everyday, mundane details of language, their research focuses on communication socialization and how language is taught and interpreted within a community.

When looking at language education within a community, parents, children, teachers, friends and relatives all contribute to the expansion of language and the understanding of its meaning through socialization. The constant change of language usage and meaning and the complexity of mixing cultures add to both perpetual exchange and conflict. Language is no exception as it contributes to socialization and as Garrett and Baquedano-Lopez report, “researchers are finding that ideologies of language intersect in complex and interesting ways with local notions of cultural and group identity, nationhood, personhood, childhood, and language acquisition as a developmental process” (p. 354). Perhaps inseparable, notions of language learning, individuals and the community and culture all work together to create a system of being that define who people are and what they know. Garrett and Baquedano-Lopez conclude their article by stating, “recent studies also emphasize that language socialization is central to—and in some cases a driving force in—dynamic processes of transformation and change” (p. 355).

As language and the interaction of multiple languages among members of a community contribute to transforming communication, language shapes the way people interact and how they perform the roles within their society. When two languages are used regularly, CS and other

combinations of languages emerge. Sayer, a researcher in bicultural-bilingual studies (2008) reports that, “Spanglish takes three main forms; borrowing words, switching from one language to another between or even within sentences, and mixing the grammar of one language with the words of another” (p.97). In this case of a community that speaks Spanish and English routinely, the population has combined different aspects of both languages to form a new combination of communication, Spanglish.

Spanglish encompasses both a language and an identity that relates to dual cultures and their corresponding functions. Sayer comments on this concept by stating, “sociologists study how language use corresponds to social categories and thus can be seen as an identity marker” (p. 100). Associating with a particular language also aligns an individual and/or community of speakers with all that language and culture envelops. Food, dress and cultural experiences such as spiritual expression, family gatherings and celebrations contribute to marking one’s identity and defining their communicative practices. Beyond the concept of just combining grammar and words of two separate languages, Sayer also states that mixing languages can be politically and socially significant.

Combining languages blends different cultures and can introduce those cultures to other communities. For instance, by including Spanish within one’s English speaking or writing can further the linguistic/social agenda of the other culture in schools, art and politics. Many a politician reaches out to Latino/a voters by flourishing greetings and speeches with Spanish. This politically charged type of CS attempts to establish a connection between Spanish speakers and the politicians requesting their votes. In Florida, for instance, the Miami Herald reported that a politician speaking Spanish is almost a requirement for being elected to a state office. Mitt Romney recently released a Spanish speaking Ad called “Nosotros” in Florida where, “72 % of

registered Republicans are Latino” (2012, HuffPost). Romney and other politicians are using Spanish to show the voters that they understand them and are sensitive to their issues.

Blending two or more languages across cultures and into different contexts allows for an expansion of identities. These different identities reach into spheres of communication and culture that create precedence for their existence and interaction. Take for example, English and Spanish interacting in both Texas and Florida from large migrations of people from Mexico and Cuba, respectively. The presence of these languages interweaving among people, media, products, politics, etc. establish a basis of cultures that act as a conduit of interconnections. The presence of these languages and their effect on culture can at times increase or decrease depending on the political and social climate of the times. Likewise, Tagalog and English blendings work together to promote an ease of communicative language use based on dual cultural and identity markers. Bilingual speakers of multiple languages that live within or among two or more cultures have built connections not only to multiple languages, but also to the corresponding cognitive processes which call upon knowledge and concepts that span across those multiple languages and identities.

Although combining languages can assist in blending cultures and enhancing communication for multiple groups, these creole languages can also draw criticism and complaints. Rubdy, a professor of education and linguistics, reports on the negative views of Singlish, a creole of English, Malay, Tamil, Punjabi, Cantonese and other languages originating in multinational Singapore. Rubdy (2007) examined the perceptions and usage of Singlish among teachers and students in the primary grades and discovered that, “despite this disparaging view of Singlish as a stigmatized variety and explicit official disapproval, the presence of the vernacular in the classroom continues to be robust” (p. 308). Investigating the perceptions

behind Singlish' utilization in the classroom, Ribdy used a qualitative approach in interviewing teachers and students to obtain their point of view. A few teachers reported that Singlish should not be used at any time within the classroom, but Rigby found, "a majority of them, however, openly acknowledged its usefulness in making the lesson seem friendlier, building rapport and solidarity and providing a sense of inclusiveness" (p. 314).

In Ribdy's evaluation on the use of Singlish in Singaporean schools, the emphasis on the language was oral and informal in usage. The CS was utilized to draw attention to certain features of the conversation and/or to make connections to the students in an attempt to build relationships. These same motivating factors in CS will be seen in evidenced in other articles following this discussion as this point has been noted by other researchers as well. Although the Singaporean policies or perspectives on usage of Singlish may be negative and dismissive in origin, Ribdy acknowledges that little research has been done to determine if Singlish, or various creoles around the globe for that matter, have proven detrimental to other standard varieties of language.

The main question raised by Ribdy in his research was if Singlish is a help or a hindrance to language learning. And as mentioned, because of the polarity of opposition concerning this contested topic, more research will need to be done to have enough evidence for either side to be persuaded to join the other. Encouraging more ethnographic research to take place, Ribdy's perspective on this issue draws from recent research in applied linguistics that favors creative and collaborative techniques to aiding language and literacy education. Toward the end of his article Ribdy states, "Some have proposed that L2 students should learn codeswitching to succeed in intercultural communication, while others even argue that in an increasingly globalized world, codeswitching may need to be added as a curriculum objective, a required life

skill” (p. 323). It is clear that Ribdy views CS as a method to build language education in a context of multilingual and multiethnic students.

In another Asian country whose population derives from a multiethnic and multi-linguistic base, David (2003) examines the presence of CS in the formal court system. In Malaysia, Malay, Chinese and Indians compose the bulk of the population and English is taught as a compulsory second language beginning in grade one. Maya Khemlani David, a linguist with research based on cross-cultural communication, writes on the contextual background of CS within the Malaysian court system and the perceptions of how this language mixing is viewed. David’s article (2003) states that, “with differing levels of proficiency and zones of comfort in English and Malay it is inevitable that code-switching will be used in such a multilingual setting” (p. 7).

In transcripts collected from Malaysian courtrooms, in which Bahasa Malaysia (BM) is the official language of the court, English is often used by counsel and witnesses when they are not able to speak BM fluently. The findings of the transcripts showed that CS was extensive throughout the hearings and occurred in many different situations. Some people code-switched habitually and other people switched languages when they were spoken to. Code-switching occurred to substitute technical terms and some code-switched due to limited proficiency as others code-switched for emphasis. Other reasons behind CS were sarcasm, coercing witnesses, and to quote others.

The findings of this study are evidence that CS is found in formal settings and contribute to the understanding and communication of the proceedings. Although Malaysian courts are conducted through oral language, witnesses and counsel may have prepared their case and statements in a mixture of languages fitting a multi-lingual context. David states that as the

courtrooms contain CS and code-mixing documents the extensive CS found across most contexts of communication and interaction within Malaysia. Through documenting CS in such a legalized, formal context contributes to the significance of language mixing and the legitimization of its presence and function.

In another example of formal code-switching, Bentahila and Davies (2002) discuss French and Arabic CS in music lyrics written by rai musicians. Rai music is a folk music tradition that began in the 1930s in Algeria from Spanish, French, African and Arabic musical forms. A corpus of 150 songs by the rai artists were examined for code-switching and analyzed. The authors' research drew attention to the dual language use as a marker of identities between the in- and out-group statuses within the North African communities where those songs were played. The rai musicians have used language to identify their origins and "have in fact explicitly stated that they see themselves as symbols of their own community" (p.198).

The authors also noted the use of Arabic in some of the rai music was written by musicians who did not speak Arabic, but included it in their music to relate to her cultural background and per the musician, "it is a part of her and must be used" (p. 199). This fact is significant because the use of CS here contributes toward the marketing and/or association of a certain identity. In this case, a song contained Arabic because the singer/songwriter wanted to relate to the identity of being Arabic. Adopting a language through music promotes the identity and culture of a particular group of people as well as their culture, background and struggles.

Bentahila and Davies make other observations of the musical genre in terms of conversational and formal CS types. Conversational CS, they report, "has an intimate quality" (p. 192) and the intended audience of a conversation is restricted. Opposed to this is a public performance or other literary works which are intended for a broad and far-reaching audience.

The significance of conversational CS v. more formalized CS is that the formal CS is composed of more purpose with regard to language and meaning. When one writes for publication or performance, they create with forethought and intentionality. Their formal product carries with it a targeted meaning and in this case, the rai music was meant to cross cultures and identities to relate to more people and their interrelationships. The musicians may or may not be bilingual, but the purpose of their music is to reach and relate to the bilingual identities of the listeners.

Another case of formal CS in a published medium is the newspaper. Newspapers have long been a consumable product made for targeted audiences. Newspapers are as varied as their readers as they comprise multiple socio-economic levels as well as professional and educational differences. As identity is central in the use of language, CS expands both the languages used and the identities that individuals and/or a whole community may belong to in both conversational and formal forms. Lewis (2006), a journalist reporting on the bilingual nature of newspapers in northern Spain describes, “where a ribbon of regional languages has made the area a hotbed for linguistic risk-taking” (p. 88). Spain is publishing papers which consist of three different kinds of bilingualism. The first is production bilingualism which publishes news in both Spanish and a regional language within the same paper. Content bilingualism publishes in Spanish and then mixes the local language throughout the story and sometimes reports on a particular story in the language of the region where it occurred or where it will affect more readers.

The third type of bilingualism is a tailored bilingual paper which may have a section within it that is in the regional language and/or report on certain stories in the regional language. One editor said that if a witness gives a quote in the regional language and the story will be published in Spanish, that they will keep the quote as it was given because, “the reader

understands perfectly, and it's more realistic" (p.90). Reporting the news in multiple languages becomes a reflection of how people negotiate their day to day lives and their communications with others. Bilingual people would naturally feel comfortable reading and discussing the news, politics and events in a bilingual context because that is how they communicate and that is how their identities, cultures and languages mix together.

With an exposure to the larger concept of global exchange of language sharing and cultural identity it is important to narrow the scope of bilingualism to the specific concept of CS in terms of definition and theory. Backus' article (2003) moves through assumptions from cognitive grammar, cognitive linguistics and construction grammar to establish a lexical status of multimorphemic units that may help build a more unified CS theory. Working with CS examples between Dutch and Turkish, Backus focuses on insertional CS and specifically shows that lexical units should be seen as a whole element because in the majority of cases displayed, these whole elements are recurrent and idiomatic. The evidence Backus exhibits are examples of multimorphemic units such as plural nouns like 'business people,' compound nouns such as "straightforward," idioms and verb object collocations which all share both the recurrence and the idiomaticity to separate them as individual lexical units.

Backus states that, "though prototypical nouns, verbs, and prepositions obviously have an important place in the lexicon, they exist side-by-side with larger units, which combine morphemes in all kinds of syntactically possible ways and have achieved a degree of entrenchment high enough to be lexical units in their own right" (p. 124). This article provides evidence that enlarges the view of insertional CS to include the multimorphemic units Backus would like to see included as independent lexical units. This is important data when analyzing

CS and language insertion because the explicit descriptions and examples name the occurrences that will appear in the following articles.

With an ever tightening perspective, the global language sharing of sociolinguistics narrows to specific grammar and lexical units of insertional CS and language alternation as the data review moves to specific examinations. Code-switching can be seen as a larger phenomenon across linguistic contexts where bilingual communication takes place on multiple levels of engagement and it can also be syntactically dismembered and theorized on a micro level. Looking at specific examples, Backus helps to piece together why and when CS takes place and that, in turn, increases the development of more extensive understanding of the broader connections to multi-language usage and sociocultural intermingling.

Callahan, a professor of Hispanic Linguistics, writes on the presence of CS within fiction and non-fiction prose. The focus on the majority of CS in her research features Spanish and English, but she does reference other data including Hindi/English, Danish/English and French/English. Investigating the evidence of conversational CS within these genres, Callahan examines the differences that compose formal and informal registers, their connection to genres and the results of the communicative goals of the text. Callahan asks if CS signals a less formal register than a text in one language. Callahan states, “texts that encourage a higher interpersonal involvement are frequently written in an informal register, often approximating casual speech, whereas texts in which the primary goal is to convey content exhibit features of formal register, including more complex syntactic structures such as, for example, more embedding and less coordination” (p. 14). The majority of fiction prose evaluated by Callahan proved to be more informal and conversational in structure.

The more formal CS was found either in oral form such as speeches directed to the Latino/a community or in written, nonfiction prose examples such as newspaper articles, academic writing, critical essays and reviews. Callahan notes, “here it can be observed that nonfiction will more often feature a focus on the communication of content” (p. 15). Callahan also notes that one of her criteria for the determining the informality of a text is the presence of taboo terms. Callahan states, “that the percentage is much smaller in the nonfiction corpus supports a general correlation between nonfiction and higher level of formality,” (p. 15). The results of Callahan’s investigation show that CS is exhibited in more informal, conversational prose examples. However, it is important to note that Callahan regards newspapers as an example of more formal prose. Although Callahan’s data shows limited presence of CS in nonfiction, formal sources, this basis of data can be used to compare the presence of CS in the future for tracking the potential progressive appearance of CS in formal prose such as newspapers.

Alfaraz’s (2009) article examines language choice, register and code-switching on a macro-level within bilingual Catholic masses performed by priests over a nine month period in Miami, FL. The masses were evaluated and noted to contain different sections marked by both ritual and non-ritual language in regard to factors of language alternation and choice. The six masses were recorded totaling approximately 60 minutes each and transcripts were produced and evaluated. Alfaraz looked at the overall frequency of both English and Spanish languages being spoken and if they were spoken more in the ritual or non-ritual sections of the mass as well as language alternation, code-switching within sections of the mass, openings, closings, pauses, responses and language choices.

As part of the data collection, Alfaraz also debriefed the priest on her data collection and interviewed him about his decisions and motivations for his language choices. She said that her interview with him validated her own analysis and did not alter any interpretation of the findings. During their debriefing interview, the priest related to Alfaraz that he planned every language switch with the church committee that he met with each week. This confirmation shows not only the extensive thought and decision-making of language switching in the planning stages of the mass, but this fact also reiterates the formal register of both the ritual and non-ritual language used.

Utilizing a formal register and ritual language, the Catholic mass is considered a more regulated form than the journalistic choices made by writers of news articles that are part of this present study's data, but Alfaraz's article did relate to language switching in a larger sense. The author examined not what specific lexical tokens were being switched, but when and where the code-switching occurred and for what purpose. Alfaraz notes that switching within the ritual talk marked the opening of a linguistic routine and that switching at the start of an activity consequently reinforced the activity and drew attention to both the language and physical actions required. She said, "One effect of the switch between the directive and the ensuing linguistic activity is that it heightens the audience's attentiveness and increases its focus" (p.437).

Similar to some of the motivating reasons behind CS present in Malaysian courtrooms, the CS used by the priest also drew attention to particular points of the mass. This utilization of CS notes a significant function of the bilingual phenomenon. Code-switching can serve the purpose of not only setting a tone for inclusivity among its readers or observers' identities, but it can also serve as a guided technique to serve the author's or speaker's purpose. News writing can also validly have this effect with lexical term CS within an article. The CS draws the readership

into the text with a change of language. Any change may act as a transition, as was a technique used in the mass and the court proceedings, and also as an attention getter or a concentration technique to keep the mind alert and the observer or reader interested.

Focusing on CS in Indian newspaper articles, Bhatt (2008), a linguistics professor whose research encompasses minorities and multilingualism, code-switching and world Englishes, investigates language mixing, identity representations and third space. Bhatt expands upon the sociolinguistic orientation of code-switching and news articles in an analysis of Hindi switches in English language Indian newspapers. Basing his examinations on the context of a third space, Bhatt argues that the Hindi code-switching represents a safe place for the old and new of India to converge and be expressed in a publicly accessible medium.

Bhatt states, “the negotiation of cultural identity in this space involves sociolinguistic performances (e.g. English-Hindi code-switching) that in turn produce a mutual and mutable representation, and recognition, of cultural difference and of cultural meaning” (p. 181). Bhatt’s concept of the third space becomes a literal place within the newspaper articles where multiple identities can exist side by side. Bhatt also notes the significance of his research medium when he states, “code-switching in newspapers, I therefore argue, offers one of the ways in which cultural texts participate in the construction of wider cultural values and ideologies” (p. 182). Not only is the third space a shared space, but it is also a published, public and formal medium of representing numerous identities of individuals and their cultural background. Hindi and Sanskrit substituted for English in the articles of interest are used to express terms and philosophies related to Indian religion, class (caste) systems and cultural beliefs that would be too space consuming or linguistically awkward to explain in English.

Bhatt's analysis looks specifically at where the junctions of code-switching occur or, where "the local and the global co-exist with each other, textually established by code-switching" (p.189) to identify the coexistence of this third space of cultural identity and political and social reporting. Bhatt's analyses state that code-switching accomplishes multiple purposes throughout the articles examined including the expression of multiple domains of social language, creating a socio-political consciousness of its readers, supporting a new voice of modern India (the third space) and blending a bilingualism into a public forum instead of forcing distinct languages into separate realms.

Examples of CS within newspaper articles in India and the Philippines accomplish similar purposes. Bhatt relates that, "code-switching under this view is the mechanism used to annihilate difference in a synthesis of antithetical forms, e.g. between colonial English and indigenous Hindi, and its function is to serve as a linguistic diacritic of a new, class-based cultural identity" (p. 182). Like India, the Philippines has multiple identities of cultures and languages merging together in marked ways. The visible representations of culture and identity blending together can be witnessed by two languages also meeting at the same intersections. Bhatt reasons that this intersectionality is called a third space that transcends the newspaper and creates in itself an expression of combined identities. My purpose in drawing attention to the CS found in the newspaper articles in the Philippines is not necessarily to connect their presence with a third space, but to show their formal acceptance in a published medium and to claim that the CS is evidence of acknowledged multiple identities visible through the use of language.

Bhatt's article contributes to the present study's analysis of code-switching that takes place in English newspaper articles in the Philippines due to the multiple shared similarities between India and the Philippines and using similar data collection methods and the medium

researched. With many differences between the two countries, they do share the fact that they are both Asian countries with democratic governments and an extensive history of colonization and developing world status. They both have strong religious histories and deep cultural roots with a growing globalizing trend emphasizing technology, cheap labor and the growing popularity of English. My hypotheses, like Bhatt's, relate to the connection between language and identity and the evidence draws from the presence of CS in newspaper articles.

Similar to Bhatt's data collection, my methods were scanning newspapers for CS tokens and will be described in detail in Chapter Three. Both Bhatt's research and this present study attempt to document evidence for the formalized presence of CS within a specific context to link multilingual communities with identity expansion. The base of my assertion is that the CS examples in Filipino newspaper articles will show evidence to the multilingual presence in the Philippines. An investigation into their occurrence and will attempt to ascertain if the results are significant across types of CS categories and in their presence in general. The method collection will be presented next in Chapter Three.

CHAPTER THREE: METHOD

This chapter outlines the study's purpose and research questions, the details of the data collection, and finally, the resources used for the data collection are described.

Purpose

The purpose of this research study is to determine if a significant amount of CS exists in articles across different genres within the newspapers gathered. I theorize that the presence of CS terms within nationally distributed, English language newspapers in the Philippines is proof that CS is commonplace in newspapers (a mainstream mass media source) and accepted by the Filipino population as a function of multilingualism. The presence of CS in a formal, published medium creates a standard of language mixing. The CS found in such mediums (newspapers, ads, signage) shows that multiple languages, and in this case English and Tagalog and/or Cebuano/Visaya, are commonly used together in multiple mass media and understood by the general population of the Philippines. And, furthermore, the precedence of language mixing and specifically CS creates a theoretical link that parallels multiple identities, expanded and reinforced through the use of language.

My two topics for a research hypothesis are:

1. There will be significant evidence of CS in English published newspapers from the Philippines.
2. There will be differences in the relative amounts of code-switched words among selected genres from the Philippines newspapers articles.

I theorize that the data collected will show evidence for possible patterns across topics of CS terms between lexical items code-switched for Tagalog and Cebuano/Visaya from English.

Materials

The criteria for which this study was chosen was determined by the CS terms obtained through the definitions of CS found in Chapter Two. The medium through which the obtained CS examples were gathered were mainstream national newspapers available to the average Filipino both on Luzon Island in Metro-Manila and in a major metropolitan city, Cagayan de Oro City, located on the northern coast of Mindanao Island, the largest island located in the Philippines. With Metro-Manila as the origin location for Taglish, it will be interesting to determine if Tagalog and/or Cebuano/Visaya will be inter-mixed into the newspapers available in either location. On Mindanao, however, doubts exist as to the presence or the extent of the code-switching of Cebuano/Visaya visible in the English language newspapers. On average, people are less exposed to English on Mindanao and the U.S. American ex patriots' presence is fairly uncommon on this most southern island of the Philippines.

To investigate the presence of CS in newspaper articles from the Philippines a preliminary investigation of online sources was conducted. Numerous examples of online articles contained Tagalog and Cebuano/Visaya tokens and quotations within English articles. Confirming a strong potential of available CS terms within English language newspapers travel to the Philippines in June 2011 allowed for three weeks of English language newspaper collection to search for CS examples for this current research study. Much like Bhatt's article and the research into the presence of CS in Indian newspapers mentioned in the latter part of Chapter Two, this study also utilized scanning of newspaper articles by hand to examine the CS phenomenon for patterns and examples.

It is anticipated that most of the data will originate from the Metro-Manila region. There are no target subjects or participants, per se, besides the different newspapers collected and

analyzed. However, there are quite a few types of newspapers produced in the Philippines including many sensational papers and gossip papers. The newspapers chosen for this study will be only the largest circulating daily papers that feature a news focus and would perhaps be equivalent to a large, metropolitan US city's daily paper such as the Denver Post or Chicago Tribune.

I have broken down the materials' collected into two separate categories. The first category of data, composed of a collection of 160 articles, contain CS words in isolation embedded in the articles. That is, the words in these articles were most often nouns or adjectives or one to two words tokens. These tokens commonly substituted Tagalog or Cebuano/Visaya for an English noun, named an event or described a reaction. The CS terms were incorporated into the text of the article either as an addition by the journalist or as part of a quote from someone interviewed. These articles may have the CS word appear just once or repeated multiple times, but it was inserted in isolation and on average no other Tagalog or Cebuano/Visaya was noted in the article. I will refer to this section as insertional CS.

Some examples of insertional CS terms most commonly counted in this section were examples of single nouns such as "barangay" (neighborhood) or "estero" (drainage ditch) or "baon" (lunch you pack at home). This insertional category also contained annual events written about in the articles such as, "Brigada Eskwela," (a community service week of cleaning, repairing and painting classrooms held before school begins) or regional spiritual/cultural practices such as "boklug" which is a time of ritualized offering to the spirits to encourage forgiveness in Zamboanga, Mindanao. Also included in the insertional CS category are short one or two word Tagalog or Cebuano/Visaya sayings or quotations common to the Philippines such as, "sayang naman," (too bad) or "wang wang" (complainers).

Many of these insertional CS terms were food and culturally-based words referring to Filipino cuisine and cultural folk festivals and/or religious events common to the Philippines. As the data was examined and counted within this category, the subject types were sorted according to word meanings and syntactical structure. Some words appeared multiple times and have their own category group such as food/drink while other categories are general such as nouns or adjectives. This category of insertional CS terms was divided into three subcategories based first on the appearance of a CS token and then according to the meanings or types of words. The three topics are food/drink, kinship and social circles. Samples of these topics are located in Appendices A-F. These three subcategories were sorted into article groups of approximately 5,000 words in each category and analyzed with through the percentage of appearances in the article and a chi-square for significance both between categories and spanning across the newspaper sections. The results are presented in Chapter Four.

The second main category of data sorted out from the newspapers articles contained conversational CS. Compared to the insertional CS made up of individual terms in the first category these articles had expanded Tagalog or Cebuano/Visaya language tokens imbedded in them. Beyond the examples of multiple words or longer phrases, direct quotations from political figures, opinion writers, celebrities and/or interviewed witnesses were often not translated into English. In some examples whole paragraphs appeared in Tagalog or Cebuano/Visaya within the English article as the interviewee responded in a Filipino language to an English question and this direct quote was not translated. Some articles that contained conversational CS would include the CS quote and then the translation in parentheses immediately after the quote (see Appendix I, example 3).

Most examples of conversational CS included longer phrases or insertions of Tagalog or Cebuano/Visaya interspersed within the English article. However, in two of the articles occurring in the Philippine Daily Inquirer on different days, the journalist noted that the quotation used in the paper was translated. The first article written by Esguerra (May 7, 2011) stated, “He added in Filipino: “So our appeal to our Muslim brothers is to look at the consequences of terrorism and not just because Osama bin Laden [was] a Muslim.” The second article by Castillo (May 12, 2011) stated, “I thought I could post a sweep,” Orcollo said jokingly in Filipino.” In both cases the writer translated the quotation and mentioned it was translated. Of all the articles read from 33 different newspapers, these were the only two examples of writers stating that the original quotation was in Filipino (Tagalog). The writer’s admission of translating quotes raises a question about other English responses/quotations in the articles and if they too were translated. However, the original language of the quotations is an inquiry not investigated in this research study, but a question worth critically examining at a later date or in future research.

This second section of the conversational CS data contained 112 articles. Compared to the categorization of the first group of insertional CS which was sorted by the topic of the CS term present in the articles, the second category of conversational CS consisted of CS content which was too varied to be categorized by the same method. Instead, the conversational CS group of articles was categorized by the newspaper section in which the article appeared. Conversational CS was detected in six different sections spread throughout the newspapers including entertainment/lifestyle, news, opinion, sports, business and school sections.

Conversational CS was also found in numerous half-page and full-page ads appearing throughout the paper. These ads were originally sorted into a separate category to analyze. However, only three of the collected seven categories contained articles with enough data to

measure at 5,000 words or above. These sections are Entertainment/Lifestyle, News and Opinion. Samples of the collected conversational CS data appear in Appendices G-L. This second collection of articles was also examined for the presence of conversational CS data by section and analyzed through a percentage of CS appearances in the article and a chi-square analysis with reported results in Chapter Four.

Data Collection

The data gathering was obtained by manually scanning a non-fiction, written corpora of English newspapers published in the Philippines for CS terms. Collected over the course of a 17 day period from June 1 to June 17, 2011, the data totaled 33 newspapers. The individual papers contained between approximately 56 and 150 articles based on the number of pages and sections within each paper. The variance in length of the paper depended on the day of the week and the individual size of each paper examined.

Out of 33 papers collected, 23 papers were the Philippine Daily Inquirer and 10 other newspapers were composed from the Daily Tribune, Malaya, Manila Bulletin, the Manila Standard Today and The Philippine Star. In total, seven different newspapers were collected within the time frame and scanned for CS articles. The majority of the papers collected were the Philippine Daily Inquirer. It was not anticipated to amass one particular newspaper, but because I was able to collect papers that people previously purchased their preference created the larger base of the Philippine Daily Inquirer. The newspapers were dated from March 14, 2011 through June 15, 2011. As mentioned above, because I was able to find newspapers that had been purchased previous to my arrival and kept around the house or business explains why some of the papers were dated earlier than my arrival to the Philippines.

Similar to this research study's data collection, Bhatt's (2008) methods discussed in Chapter Two, also involved gathering newspaper data during month long visits. Bhatt's research, however, spanned over five years and while my study scanned 33 newspapers, Bhatt scanned a total of 289 papers during the research period collection time. Again similar to Bhatt's research, I will also be examining multiple newspaper genres for specific types of articles as well as for CS terms within the articles.

Procedure

The literature review from Chapter Two was used to define CS. In this research I will count a CS term as the presence of a Tagalog or Cebuano/Visaya word or phrase in an English language article from a Philippines' published newspaper. After scanning the newspapers and counting the incidents of CS terms, data analyses for the two research questions was conducted using the percentage of tokens appearing in articles and a chi-square test to calculate the significance, if any, of the CS terms from the various newspaper articles. The data collected from the Philippines' newspapers was sorted into two separate categories. The first category of data was titled insertional CS and the second category was titled conversational CS.

The insertional CS category contained individual terms and words that were counted at least once within the text of an article or title. The same term and/or word may have been repeated within that same article and was counted again for as many times as it appeared. The conversational CS category contained data of longer embedded statements or phrases of CS within the articles scanned. This section was sorted by the newspaper section it was contained within and again all of the Tagalog and/or Cebuano/Visaya tokens were counted. The conversational CS category often contained higher counts of CS tokens as the CS consisted of phrases, whole sentences and/or whole paragraphs in this category. Results of the significance of

this data investigation will be reported in the next chapter through percentages and a chi-square analysis.

Summary

This current research examines if there is significant presence of CS terms found within a formally published, non-fiction corpora from the Philippines. For this purpose, CS terms were counted and analyzed for possible significance across two different categories, insertional and conversational CS. The potential results of noted CS significance within published newspapers in the Philippines may show that CS is present in a formal mass medium. This presence may be further documentation that multiple languages are interchangeable within a context of multilingual speakers. Thus, the multilingual speakers identify with multiple languages and the subsequent identities of those cultures and contexts simultaneously.

This chapter describes the research questions and the purpose of the study. The data collection methods were detailed through a materials discussion, procedure collection description and subsequent explanation of data categories. The result of this data computation is reported in Chapter Four.

CHAPTER FOUR: RESULTS

As mentioned in Chapter Three, the purpose of this research study investigates the presence of possible significance in CS terms found in Philippines' published English newspapers. The significant presence of CS terms contributes to evidence for the acceptance of English language usage and comprehension among other native languages within the Filipino context. And furthermore, this usage and comprehension of multiple languages within published newspapers establishes a theoretical baseline for expanding the concept of identity expansion. In other words, the formal, published evidence of CS contributes to a sociolinguistic basis of understanding and relating to the culture of multiple languages learned and used within a single context.

In terms of verifying the quantitative data, the ratio of CS within the collection of 5,000 word articles was analyzed as well as the potential significance of the CS tokens. According to Hatch and Lazaraton (1991), the assumptions underlying chi-square analysis for this study were met. The chi-square analysis was utilized for computing significance in this research study because the variables are frequencies of nominal data. The nominal data are in logical classifications, independent and there are no repeated measures associated with the calculations. Furthermore, the sample size is large enough to obtain the expected cell frequency of five or above.

This chapter contains two different results sections. The first section presents statistical results that calculate the percentages of CS within the English articles. This section also analyzes the potential significance of CS topic categories present in the scanned articles as well as evidence of CS significance across newspaper sections. The second section discusses the results

of the analysis. Potential pedagogical implications as a result of the research analysis as well as recommendations for consequent research relating to this topic will be presented in Chapter Five.

Descriptive Statistics

As discussed in Chapter Three, the data collected for this research was obtained from CS present in a total of 272 newspaper articles and sorted into two categories. The articles in the insertional CS category were compiled by topic terms with three main subtopics identified. These subtopics (food/drink, kinship, social circles) were grouped into a collection of articles totaling approximately 5,000 words each. The subtopics analyzed comparing ratios between code-switched tokens and English tokens within the article. Finally, a chi-square test was used to check for significance. The second category of conversational CS data was sorted by identifying CS examples within particular newspaper sections (entertainment/lifestyle, news, opinion). These articles were also examined in quantities of 5,000 words per article category and again compared ratios of code-switched tokens to English tokens and analyzed using a chi-square computation to test for possible significance. The following statistical outcome for each research hypothesis is presented below.

Hypothesis 1: There will be significant evidence of CS in English published newspapers from the Philippines.

Table 2.1 reports the ratios of code-switched tokens to the English tokens within the articles' subtopics. The highest percentage of code-switched tokens appears in the subtopic category of food/drink. Table 2.2 shows the descriptive statistics of the presence of CS terms resulting from chi-square analysis of the insertional CS articles' data taken from the Philippine newspapers.

Table 2.1

Subtopics	Insertional Code Switched Tokens/ English Tokens	Percentage of Code-Switched Tokens Appearing in Subtopics
Food/Drink	108/5050	2.13
Kinship	50/4991	1.00
Social Circles	39/4907	.79

Table 2.2

Subtopics	Insertional Code Switched Terms	Totals
Food/Drink	108	27.57
Kinship	50	3.66
Social Circles	39	10.72

The descriptive analysis in table 2.2 reports the results of Hypothesis 1. A chi-square test of independence was performed to examine the frequency of insertional CS within the newspapers examined. The frequency of these variables was significant, $X^2 (df, 4) = 41.96, p < .01$. The presence of insertional CS within the newspaper articles was significant.

Looking at the number of insertional CS terms in each of the three categories, the food/drink category contained the most CS terms followed by kinship and social circles. The food/drink category results shows double the terms counted from the next nearest sized category. With regard to sorting the data, an attempt was made to calculate the results of the insertional CS terms within the newspaper sections examined with the conversational CS category. However, when the insertional CS data was sorted by the sections they appeared in (Entertainment/Lifestyle, News and Opinion) similar to the conversational CS data, the results

were low enough to see insignificance at this level and the pursuit of calculating the insertional CS data according to this criteria was abandoned. The results of Hypothesis 1 will be discussed further in the subsequent section, Discussion of the Results.

Hypothesis 2: There will be differences in the relative amounts of code-switched words computed among selected genres from the Philippines newspapers articles. Table 2.4 shows the descriptive statistics of the presence of CS terms resulting from chi-square analysis of the conversational CS articles data taken from across the different genres/sections in the Philippine newspapers.

Table 2.3

Newspaper Section	Conversational Code Switched Tokens/ English Tokens	Percentage of Code-switched Token Appearing in Section
Entertainment/Lifestyle	1775/5133	34.5%
News	382/5064	7.54%
Opinion	291/5044	5.76%

In Table 2.3 the entertainment/lifestyle section reports the highest number of conversational CS terms within the newspaper articles. This category's data more than quadruples the second highest category of conversational CS terms in the news section. Clearly, evidence for conversational CS is present in the entertainment/lifestyle section of the English published newspapers in the Philippines.

Table 2.4

Newspaper Section	Conversational Code Switched Terms	Totals
Entertainment/Lifestyle	1775	1127.06
News	382	230.82
Opinion	291	337.77

The descriptive analysis presented in table 2.4 reports the results of Hypothesis 2. A chi-square analysis of independence was performed to examine the frequency of conversational CS within the newspaper articles examined. The frequency of these variables was significant, $X^2 = (df, 2) = 81.6, p < .01$. The presence of conversational CS within the newspaper articles proves to be significant. The highest presence of CS within the newspaper sections appears in the entertainment/lifestyle section.

The types of articles in this section were dominated with celebrity, author and artist interviews. Another type of article that contained extensive CS was gossip or commentary articles that reviewed movies or discussed celebrities. I only included one or two of these into the data, but one commentary article had so much CS that I highlighted the English words first as most of the article was in Tagalog. The entertainment industry in the Philippines is very popular across the country's regions. Likened to India's Bollywood, Filipino movies, mass media advertisements and TV shows provide daily doses of the country's favorite celebrities from actors, to show hosts, to musical entertainers.

The Philippines has an active movie industry and is constantly airing a rotating cast of variety shows during the day and television dramas at night. TV, newspapers and magazines all give celebrities a lot of publicity. The data made up of the entertainment/lifestyle section of the

newspapers was extensive in length and variety. Although many of the articles' authors used English for the majority of the articles in this section, the celebrities or interviewees' responses to questions contained extensive CS. The CS used in these articles may reflect the celebrities' language choice or preference. Their CS may also be used as a tool to relate to a particular audience or to associate themselves with Filipino identity and/or English identity based on their CS choices and intended purpose. The reason behind the choice to CS was not examined in this research study, but a future project could examine the rationale and motivation behind CS choices made by Filipino celebrities, artists and authors.

The insertional CS data was also examined again to look for significance across the categories of food/drink, kinship and social circles while comparing those categories among the different newspaper sections. This data also showed that the two variables are related (the presence of CS tokens within the articles and the newspaper sections). With *4df* for the .01 level the probability level listed is 13.27 (Hatch & Lazaraton, 1991). I am confident in rejecting the null hypothesis because my χ^2 of 48.79 is larger than 13.27.

The results of Hypothesis 2 will be discussed further in the subsequent section.

Discussion of the Results

The above descriptive analysis introduces the results of both hypotheses. The following discussion expands the discussion of the results taking into account the corresponding null hypotheses:

1. There will be no significant evidence of CS in English published newspapers from the Philippines.
2. There will be no differences in the relative amounts of code-switched words among selected genres from the Philippines newspapers articles.

The statistical results concerning the insertional CS data presented in Table 2.1 and 2.2 reject the first null hypothesis because the results report that insertional CS showed a significant presence in the newspaper articles examined in this study. The significant results of Table 2.2 point to the presence of insertional CS tokens within newspaper articles through a chi square test. This analysis helps to prove the utilization of multilingual tokens among newspapers, a common mass media source within the Filipino context.

In the case of the second hypothesis, again the results display a significance of conversational CS present when examining the occurrence of different counts of conversational CS terms analyzed across three sections of newspaper genres. Both tables 2.3 and 2.4 demonstrate significant results in this research study and confirm both hypotheses presented in regard to the conversational CS data. Also disproving the second null hypothesis is the chi square test performed on the insertional CS data. This analysis compared the amount of insertional CS data present in the newspaper articles and then examined the differences among the presence of tokens across the newspaper sections.

Similar analysis was attempted for the conversational CS category. The data for conversational CS was examined first for the presence of CS among the articles and then sorted across the newspaper sections. However, since the conversational CS data was not chosen for the specific type or meaning of CS tokens within the article, initial analysis comparing the conversational CS tokens to the categories of the insertional CS data was not successful. The data collected of conversational CS tokens did not contain significant numbers of CS tokens related to the categories of food/drink, kinship or social circles. This part of the analysis was discarded.

Conclusion

This chapter contained the results and discussion associated with the study's research. The results discussion utilized ratios comparing CS tokens to English tokens within the articles as well as a chi-square analysis to report the significant findings from both of the hypotheses. Data related to insertional CS and conversational CS was presented, tested and discussed. The previously presented analyses will be discussed further in Chapter Five along with this study's limitations, possible pedagogical implications and potential for future research.

CHAPTER FIVE: CONCLUSION

The purpose of this study identifies the significant presence of CS terms within a formal published medium and establishes the presence of the CS phenomenon within the Philippines. The purpose of pursuing code-switching research on Tagalog and Cebuano/Visaya languages in English published papers located in the Philippines is similar to Bhatt's (2008) research presented previously in Chapter Two. Bhatt's research relates to the concept of speaking multiple languages within the expanding domains of home and reasons how identity can be construed as a linguistically-based link connecting code-switching and a third space. In this research study, I analyzed the significance of CS occurring in different subtopic groups of articles within English published newspapers as well as the significant presence of conversational CS terms found across different newspaper sections.

By examining the presence of CS terms within the medium of the common newspaper, the premise of the hypotheses act as an attempt to note significance with regard to this CS topic. The mixture of English and Tagalog and/or Cebuano/Visaya languages within a readily available and popular mass medium follows a global phenomenon that speaks to a larger concept of mixed identities and cultures visible across nations and borders. With ever-expanding relocations due to political reasons such as war and famine, economic and academic opportunities, people are traveling the world more frequently. As a result of this increased travel and interaction among employees, teachers, students, business and government staff, more people have experienced foreign languages and the cultures and identities that are connected to them.

Kachru (1992) states that, "it is a very culture-bound concept. To understand a bilingual's mind and use of language, one would have, ideally, to be ambilingual and ambicultural," (p.

306). This is an interesting observation and essentially Kachru notes that for someone to be bilingual and bicultural, that individual also needs to be equally fluent in moving among both of their languages and cultures. The concept of developing a cultural identity through language learning has now impacted many individuals, communities and regions around the world. Repeated exposures to new languages and interacting with the people and their cultures over time have created opportunities of learning that reach into realms previously unexplored in homogeneous contexts.

Another contributing factor to the growth of identity and cultural knowledge is the presence of the internet and modern business and technical fields. Crystal (2006) quotes the Internet's creator, Tim Berners-Lee, in his preface by stating, "The Web is more a social creation than a technical one," (p. ix). Indeed, the development of new, technologically based products and services made possible through the medium of the Internet creates the need for more highly skilled people to communicate in more languages and locations. The social implications of communication and understanding across cultures have spurred more interactions and research based on cultural negotiations, conflicts and meaning.

In review, the data presented in Chapter Four was obtained by scanning 33 Philippines newspapers published in English for CS terms present in articles across multiple genres. The CS terms were then sorted into two categories. The first category contained insertional CS tokens from articles that totaled approximately 5,000 words per category. These terms were further sorted into subcategories by their meaning and include food/drink, kinship and social circles. This category of insertional CS shows that the food/drink category displays one CS token for every 46 English tokens or 2.13% of the tokens in the article are CS tokens. The kinship category

showed one CS token to ever 99 English tokens or 1% of the article and the social circles category showed one CS token for every 125 English tokens or .79%.

The second category concerned conversational CS. This category contained phrasal or sentence level CS that was sorted according to the newspaper section it appeared in. The three sections that registered with articles totaling approximately 5,000 words were entertainment/lifestyle, news and opinion. Within the entertainment/lifestyle section there was one CS token for approximately every 2.89 English tokens measuring the CS tokens as 34.5% of the article's total tokens. The news section contained one CS token every 13.25 English tokens or 7.54% of the article's total tokens and the opinion section contained one CS token every 17.33 words or 5.76%. The CS terms were then counted and analyzed using ratios and a chi-square test to look for significance.

Research Hypotheses

The following research hypotheses were presented in Chapter One:

1. There will be significant evidence of CS in English published newspapers from the Philippines.
2. There will be differences in the relative amounts of code-switched words among selected genres from the Philippines newspapers articles.

Chapter Organization

Chapter One introduced the thesis topic and highlighted the main areas of research and development. This research began with the globalization of English, a review of sociolinguistic and linguistic anthropology research as it relates to identity and culture development and a brief introduction to the use of English in the Philippines. The next section introduces the theories

behind CS and expands on the research done on that topic from various sociolinguists and multilingual researchers.

Chapter Two presented the literature review in detail. In the same sequence as outlined in Chapter One, the presentation of research discussed global English, theories on culture and identity, a longer summary of English usage within the Philippine context and articles on CS and multilingual research. This literature review presented the theoretical and research-based background to establish a link between the learning of language and the subsequent adoption of that language's cultural identity.

Chapter Three detailed the research methodology employed in investigating the research hypotheses for this project. The information presented in this chapter explains the techniques used to collect, measure and analyze the data obtained from the CS terms present in the Philippines' newspaper articles.

Chapter Four contained the results to this research study and discussed the results. The results showed significance and confirmed both hypotheses. Although the results were significant, it is difficult to quantitatively prove the larger, theoretical issue of CS as a conduit for cultural identity expansion in this research. It was not my intention to prove that cultural identity is acquired with language. Instead, my purpose was to raise the possibility of language acquisition and cultural identity being intertwined and inseparable. The concept that language learning incurs cultural identity will require more substantial research. In this study, it is the basis for the theoretical background of multilingual adoption and usage. And analyzing the presence of CS may be one of the empirical research collection points to prove this theory in the future.

Pedagogical Implications

The significance of the data presented in this study suggests certain implications for pedagogical use in the future. These implications can contribute to classroom instruction in the following ways:

1. Code-switching can be used as a tool for learning multiple languages and cultures. Students and educators can utilize CS examples as a medium for learning about translation, interpretation, cultural differences and the uniqueness of multiple languages at use within a culture and/or region.
2. Working with journalists and editors in the Philippines to establish written/communication policies on language mixing, CS and/or bilingual reporting in newspaper publishing sectors.
3. Journalism and mass media students can study the use of CS within their medium. Discussions on CS/language mixing and policies relating to the presence of CS can increase understanding of practice and philosophies regarding the phenomenon within the multilingual context.
4. Elementary students across the Philippines take part in a journalism competition (Presscon) writing articles, features, news stories, etc. for regional and national awards. These students can also set policies and rules about the use of CS within their writing competition which reflect on and/or expand the discussion of national policies.
5. Focusing on CS and its existence within the classroom will draw attention to its practice by both educators and students. Developing a concentrated attention on the practice of CS may help define linguistic usage within multilingual countries or regions and create opportunities for further research within a particular context.

6. On a broader scale, English teachers concerned with the extensive use of code-switching among certain languages can be more aware of how and when students code-switch and for what purpose. Educators can tailor more lessons around the phenomenon of CS and if not to promote awareness of it, than to limit the code-switching in professional or academic settings, if that is a goal or priority for them or their institution.
7. Evaluate and research the concept of portmanteau words as a growing blend of sociolinguistic and/or linguistic anthropological phenomena. Identify the roots of language and identity development and specifically, research where language and culture co-exists to create a “third space” and/or expansion of one’s language, culture and identity.

Study Contributions

The focus of this research study has two components. One is the research hypotheses and how CS in a public record and formally published newspapers shows a significant statistical presence. The data collection and results clearly document a phenomenon that future researchers may be interested in expanding on. The second component of this study proposes to establish a link between multiple languages being spoken by an individual and how those languages relate to the subsequent increase in their identities related to those languages. This component of the study is a concept based on a theoretical premise taken predominantly from previous linguistic research studies and a combination of psycholinguistic, linguistic anthropologists and sociolinguistic experts. The premise that identities and language have inseparable connections creates the most potential for future contributions.

As in every study, this current research has limitations that may be altered and corrected in future works. The following list contains some of the noted limitations:

1. With regard to the data collection of newspaper articles and the amount of collection time spent on this endeavor, more newspapers could have been collected over a longer period of time to establish more evidence with more data related to the hypotheses.
2. More detailed data could have been collected to analyze a single paper's total words and compare CS with non-CS data.
3. Also relating to data collection and expanding the scope of the current study, newspapers could be collected from different countries or regions of the world to confirm the presence of CS in other contexts and among different languages.
4. A further investigation of data other than newspapers could have been collected such as public and private signage that displayed CS, government publications and/or other written information and documents. This further evidence of CS in multiple mediums could provide increased data for a similar study.
5. Qualitative methods could be added to this study involving questionnaires, observations and interviews of journalists and readers of newspapers. An ethnographic approach with data collected over a longer period of time could help track changing perceptions over time. This data could also be collected to ascertain intentions, perspectives and beliefs about including CS in the newspaper articles and how they may be interpreted by the general public.
6. Another qualitative component could be to include data collection on identity development/expansion and multilingual speakers. Again questionnaires and interviews as well as observations of students in different settings could contribute much to how, when and if a multilingual speaker identifies with another culture. An ethnographic study could be done to examine the connections between identity and language.

In future studies related to this research, all of these suggestions can be accomplished in the Philippines or any location displaying clear evidence of bilingualism/multilingualism. With a continuing global expansion of languages and established multilingual and bilingual contexts, numerous regions around the world show strong evidence for established CS practices. This phenomenon can and should be studied extensively. This research could have valuable implications with regard to language mixing, CS, cross cultural communication and identity ideation to name just a few examples.

Future research on CS trends can also examine language mixing changes over time. Within a particular region or context, language mixing can be studied over longer periods or generations to gauge if the phenomena has grown or diminished. Factors affecting the change in language mixing can be evaluated and used for future language studies on cross-cultural communication, identity ideation, altering borders and a wide variety of related topics and fields including linguistic anthropology and sociolinguistics. A written or recorded corpus from a variety of sources examined over an established period of time may provide continued evidence for dynamic language changes affecting multilingual speakers and global identity in our continually shifting world of boundaries and nations.

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APPENDIX A

Samples of Insertional Codeswitched Terms (Food/Drink)

1. Bibingka: rice cake
2. Balut: fermented duck egg
3. Pata: a front or hind leg of the pig including the knuckles
4. Adobo: soy, vinegar and garlic sauce mixed with meat and served over rice
5. Adobong puti: meat cooked in white vinegar and water
6. Mongo: high protein mung bean, originating in China that is cooked with water, garlic, squash and served over rice
7. Taho; tofu that is eaten for breakfast with a sweet sauce
8. Siniguelas: a salty, juicy summer fruit
9. Suman: rice cake
10. Talangka: freshwater crablets
11. Duman: traditional sticky rice treat from the Pomponga region
12. Malagkit: sticky rice
13. Butong pakwan: pumpkin seeds
14. Pancit: noodle dish with vegetables and meat
15. Merienda: snack time usually at 10 am and 3pm
16. Lugao: rice porridge
17. Lelut manuc: chicken rice porridge
18. Sotanghon: white rice noodles
19. Buco: coconut
20. Tuba: alcohol extracted from the coconut tree

APPENDIX B

Data Sources for Samples of Insertional Codeswitched Terms (Food/Drink)

Samples 1-2,

Tan-Zubiri, A., (2011, April 20) How to plan a meaningful, 'child-friendly' Holy Week.

Philippine Daily Inquirer.

Samples 3-5,

Tayao, A.S. (2011, March 27). Heirloom recipes, "revolutionary" menu. *Philippine Daily*

Inquirer.

Samples 6-19,

Ocampo, A.R. (2011, April 20). Food and circumcision. *Philippine Daily Inquirer.*

Sample 20,

Villa, H.P. (2011, May 7). Boracay's slick drink: 'tuba' popsicle. *Philippine Daily*

Inquirer.

APPENDIX C

Samples of Insertional Codeswitched Terms (Kinship)

1. Anak: child
2. Yaya: nanny
3. Ninyo: boy child
4. Nanay: mother
5. Ate: older sister
6. Inday: woman acquaintance
7. Tita: aunt
8. Kuya: older brother
9. Lola: grandmother
10. Ako: myself
11. Ninongs: godparents
12. Apos: grandchildren
13. Pare: male buddy
14. Lolo: grandfather

APPENDIX D

Data Sources for Samples of Insertional Codeswitched Terms (Kinship)

Samples 1-5,

Babao-Guball, C. (2011, May 8). Growing up with my 'artista' mom. *Philippine Daily Inquirer*.

Samples 6-10,

Carvajal, D.A. (2011, May 9). Celebrities' favorite memories with mom. *Philippine Daily Inquirer*, p. F4.

Samples 11-12,

Goloy, A. (2011, March 27). A 'homespun' wedding. *Philippine Daily Inquirer*.

Sample 13,

Yuvienco, J. G. (2011, May 25). The art of hiring (and keeping) a 'yaya'. *Philippine Daily Inquirer*.

Sample 14,

Lazaro, T. S. (2011, May 23). The true value of war. *Philippine Daily Inquirer*.

APPENDIX E

Samples of Insertional Codeswitched Terms (Social Circles)

1. Poblacion: town center
2. Barangays: neighborhood
3. Barrio: out of town neighborhood
4. Tagakaolos: mountain dwellers
5. Bayanihan: community spirit
6. Pakikisama: sense of teamwork
7. Pakikipagkapwatao: common cultural belief of generosity and respect directed toward others
8. Paggalang: respect toward others
9. Filipino: someone from the Philippines
10. Cuartel: bunkhouse for farm workers

APPENDIX F

Data Sources for Samples of Insertional Codeswitched Terms (Social Circles)

Sample 1-4,

Alcantara, J. (2011, May 29). Davao del Sur's hidden wonders. *Manila Bulletin*.

Samples 5-9

Tamayo, R. B. (2011, May 14). Why save Filipino culture. *Philippine Daily Inquirer*.

Sample 10,

Romana, P. D. (2011), May 31). Unchanged social divide. *Philippine Daily Inquirer*.

APPENDIX G

Samples of Conversational Codeswitched excerpts (Opinion)

1. “In a TV interview, Dial said, “Lahat po ng inmates ay nag-oobserve ng policy. Wala pong exemption. He explained that inmates can receive visitors, limited to immediate families and friends and explained the process. Puwede naman po iyung dumalaw, bawal iyung inuman. Dapat pagpasok pa lamang nila, kinukuha na iyung pangalan. Ika countercheck po iyan.

Translation: “In a TV interview, Dial said, “All of the inmates need to observe the policy. Without any exemption. He explained that inmates can receive visitors, limited to immediate families and friends and explained the process. Visits are allowed, but drinking is not allowed. The names of the visitors are checked right away after entry and they are counterchecked again.”

2. “When I got home, everyone in the family was upset at the sight of the “new me.” My eldest bro reprimanded me: “Kung anu-ano ang ginagawa mo sa sarili mo. Gago!” My sis mocked me “Mukha kang itlog!” The youngest broke into laughter. And Mama wailed, “Sa hitsura mong iyan, hinki ka na irerespeto.”

Translation: 2. “When I got home, everyone in the family was upset at the sight of the “new me.”

My eldest bro reprimanded me: “You look like an idiot with the things that you do to yourself.

My sis mocked me “You look like an egg!”

The youngest broke into laughter.

And Mama wailed, “You won’t get any respect with the look that you have.”

3. “I know my craft and the social discourse of my film. I have great disdain over melodramas. Tapos na ang melodramas ng 1980s, nasa telebisyon na lang ito at wala na sa matitinong indie films. My audience will get affected with my dramatizations but they will also reach a certain point of critical consciousness. Kailangang nag-iisip at masaya ang audience paglabas ng teatro at hind luhaan at naghihinagpis,” Mardoquio said, of his decision to pull out from Cinemalaya 2010.

Translation: “I know my craft and the social discourse of my film. I have great disdain over melodramas. The melodramas of the 1980s are gone, they only exist on television and not in serious indie films. My audience will get affected with my dramatizations but they will also reach a certain point of critical consciousness. The audience nowadays should come out of the theatre happy and at the same time continue to contemplate about the movie’s message, not teary eyed and depressed.

APPENDIX H

Data Sources for Samples of Conversational Codeswitched excerpts (Opinion)

Sample 1,

Villanueva-Ong, Y. (2011, May 28). Jailbirds that fly. *Philippine Star*.

Sample 2,

Andrion, C. H. (2011, May 21). Kalbo. *Philippine Daily Inquirer*.

Sample 3,

Zarate, C. I. T. (2011, May 30). Shieka's vindication. *Philippine Daily Inquirer*.

APPENDIX I

Samples of Conversational Codeswitched excerpts (News)

1. “Data from CHEd showed that tertiary enrollment remains steady. “Hindi naman masyadong bumaba ang enrollment. Magkakaroon lang ng pagbabago kung saan mag-enrol. Marami pa din ang mag-aaral sa college pero maghahanap sila ng mura or hind nag-increase ng tuition.”

Translation: “Data from CHEd showed that tertiary enrollment remains steady. “The enrollment went down, but not much. There will just be a few changes depending on where they enroll. Many will still go to college, but they will look for cheaper schools or schools that did not have a tuition increase.”

2. “May nakikita na mga vehicles with red plates na wala nan gang logo wala ring nakasulat na for official use only, minomonitor na naming ‘yan and I will call the attention of the auditors assigned,” Reyes said.

Translation: “We are seeing vehicles with red plates, but also no for official use only written logos, we are monitoring those vehicles and I will call the attention to the auditors assigned.

3. “Simbolo ito ng paggalang at pagmamahal sa ating bansa na tayo ay proud, na tayo ay Pilipino (This is a symbol of respect and love for our country, of demonstrating that we are proud to be a Filipino), said Gamma Lauriol, who has been a vendor at the Rizal Park for seven years now.

Translation: Added in text by writer.

APPENDIX J

Data Sources for Samples of Conversational Codeswitched excerpts (News)

Sample 1,

Aquino, L. A. & Malipot, I. H. (2011, May 30). Shift course, nursing students urged.

Manila Bulletin.

Sample 2,

Sun Star Cagayan de Oro. (2011, May 30). Report misuse of gov't vehicles: COA.

Sample 3,

Hilomen-Velasco, S. (2011, May 28). Philippine flag symbolizes freedom, unity. *Manila*

Bulletin.

APPENDIX K

Samples of Conversational Codeswitched excerpts (Entertainment/Lifestyle)

1. “Ang tatay ko kasi nagtrabaho. Bihira kong makasama si erpats dahil ang dad ko, may trabaho. Nagkikita kami sa gabi,” she recalled. “Namulat din ako sa showbusiness na playground ko siya. Parang gusto kong may taping, I looked forward to it kasi nakikita ko ‘yun mga playmates kong matanda.”

Translation: “Father is working. I seldomly have his company because he is working. We only see each other at night,” she recalled. “I grew up in show business and felt like it was my playground. I always wished there was tapings. I looked forward to it because I see my old playmates.”

2. “Describing their unborn child as “malikot,” Alcasid gushed that these visits to the OB/GYN (Obstetrician/Gynecologist) allow them to see “...na gumagalaw yung kanyang mga kamay, yung kanyang mga paa, yung ulo niya...”

Translation: “Describing their unborn child as “always moving around,” Alcasid gushed that these visits to the OB/GYN (Obstetrician/Gynecologist) allow them to see “...that the baby’s limbs are moving and the head...”

3. “And she wants things to stay the same even when he becomes a teenager. “Feeling ko pag-alis ni Kuya ng bahay, “O eto pambili mo ng yosi, eto ang condom mo, eto ang pambayad ng gas.” Ganun ako. Kesa itago pa. Mas mabuting sa akin na lang sabihin. Pero syempre lahat yan regulated. Kailangan lahat yan alam ko.”

Translation: “And she wants things to stay the same even when he becomes a teenager. “I feel like when my brother leaves the house, “Here’s money for your cigarettes, here’s for condom, and here’s for the gas.” I’m that way. I don’t hide it. It’s better for me to say it. But all that is simply regulated. It is important that I know everything.”

APPENDIX L

Data Sources for Samples of Conversational Codeswitched excerpts (Entertainment/Lifestyle)

Sample 1,

Lim, R. S. (2011, May 29). Have you seen their childhood? *Manila Bulletin*.

Sample 2,

Matabuena, J. C. (2011, May 29). Ogie: Regine, baby doing ok. *Manila Bulletin*.

Sample 3,

Pastor, P. (2011, May 7). Mamma mia: super transforms young celebrity moms into our favorite tv moms. *Philippine Daily Inquirer*.