Episodes of forms and reasons of code-switching in facebook posts

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ABSTRACT

This study examined the phenomenon of code-switching embedded in the 51 instances Facebook posts and comments of Filipino of multilingual users. Employing qualitative research design and purposive sampling of ten participants, data were gathered through screenshots and online interviews and analyzed by classifying posts according to formations and sorting reasons according to themes. Results showed that the forms of code-switching in Facebook posts are tag, and intra-word. The reasons behind this linguistic phenomenon are to talk on a particular topic, provide emphasis about a message, express group identity, clarify speech content, meet a real lexical need, exclude others, indicate emotion, express their emotions, and keep up with linguistic trend. These forms and reasons implied that Facebook influences the language use of netizens in their cyber communication and fortified the prevalence of code-switching as an online linguistic phenomenon.

Introduction

Inclusive education, quality learning environments, and cultural and linguistic diversity are the commitments of the United Nations Educational, Scientific and Cultural Organization (UNESCO). It supports the learning of a mother tongue language as a way of improving educational quality, bilingual or multilingual education to promote both social and gender equality. It also serves as significant component of linguistically diverse societies and language as a crucial factor of inter-cultural education (Ball, 2011). These pedagogic and linguistic issues triggered the need to implement multilingual education as it caters to diverse learners coming from different linguistic backgrounds and promotes gender parity, thus there is need to formulate a language policy that addresses all levels of education and integrates it in a national plan of education UNESCO (2014).

In the Philippines, posting in Facebook about anything under the sun is a regular activity of most Filipinos nowadays. It is seen to be a useful tool for online communication among individuals who are referred to as Facebook users. There are social transformations facilitated by Facebook on the Filipino Gen Y or the Millennial

Generation (Carvajal, 2014). Among these alterations are cultivation of superficial friendships, selective socialization, projection of a puffed- up self, over-sharing, communicating and socializing easily, as well as the display of material possessions or luxurious experiences. In the educational setting, a Facebook group wall discussion is incorporated as a flexible learning activity (FLA) in an undergraduate teacher education program literature subject which modified the students' online social media behaviors into academic works (Cacho, 2019). Moreover, there is a significant connection between using Facebook as a source of information about politics and discussing politics more often with other active users in the heat of the 2016 national elections in the country (David, San Pascual, & Torres, 2019).

Majority of the Facebook users in the current study combine two or more languages such as the vernacular Visayan, Surigaonon, Tagalog and English to express their thoughts, experiences, emotions and experiences by posting in their walls or commenting on somebody else's post. This simultaneous use of languages is referred to as code-switching which is regarded both as an online linguistic behavior and phenomenon. Related circumstances are perceived with students and professionals in Mindanao who are speakers of regional languages such as Chavacano, Cebuano, and Tausug. They preferred Taglish (Tagalog-English) code in their online communication primarily for real lexical need. It was further guaranteed that regional languages could possibly co-exist with English and other languages in online human interactions (Caparas & Gustilo, 2017).

This qualitative study examined the forms of code-switching which include inter-sentential, intra-sentential, tag, and intra-word through the lens of Poplack (1980). The reasons of code-switching were anchored on Hoffman (1991) which are to talk about a particular topic, to quote somebody else, to provide emphasis about something (to express solidarity), to make an interjection (by inserting fillers or sentence connectors, to repeat for clarification, to express the identity of a group, to clarify speech content for interlocutor, to give a request or command softly or strongly, to have a terminology that will compensate for lack of equal translation, and to exclude other individuals when a conversation is for exclusive addressees.

Code Switching

Code-switching is the tendency of bilinguals or multilinguals to mix two or more languages in discourse, often without a change of speaker or topic. The occurrences of this mixing is possible in any level of linguistic structure though it may occur in a single sentence, constituent, or even word (Poplack, 2001). The incidence of code-switching according to Wei (2001) is due to the alternation of two languages both between and within sentences which is governed by extra-linguistic and intra-linguistic factors. In the Philippine context, the mixing of Tagalog and English in informal discourse is seen as a feature of the linguistic repertoire of educated Filipinos who belong to the middle and upper class. Tagalog-English code-switching is a mode of discourse with linguistic structures and the sociolinguistic functions which could be analyzed beginning with a linguistic focus, segmenting each utterances into sentences and studying the switches within the sentence (Bautista, 2004).

For the purpose of meeting the objectives of the present study in establishing the forms of code-switching in Facebooks posts, the four types of code-switching by Poplack (1980) were used. In inter-sentential switching, the alternation of languages occurs at phrasal, sentence, or discourse boundaries. A language speaker

must be fluent in both languages since each part of the utterance must agree with the rules of each language. Intrasentential switching of languages occurs within the sentence and requires that the speaker has a great knowledge of the grammars and mapping of both languages used since there are greater chances of violation of syntactic rules. Tag-switching or emblematic switching refers to the inclusion of a tag phrase from one language into an utterance from another language which constitutes a switch including interjections, fillers and idiomatic expressions such "you know", "I mean" and "right". Intra-word switching is the most recent type that occurs within a word boundary.

There are a number of reasons for the switching from one language to another (Crystal, 1987). A speaker may speak another language when he or she cannot express in one language to recompense for the deficiency. This may happen when the speaker is upset, tired or distracted in some manner. Another reason is when an individual seeks to express solidarity within an identified group in the society. When a speaker and a listener respond with a similar switch, they establish rapport while those who do not speak the second language may also be excluded others from a conversation.

Studies on Code-switching

A study on the functions of online code-switching was conducted by Falk (2014) who investigated the function of Swedish-English code-switching within Swedish pop culture online through a case study of the fashion blog Charlotta Flinkenberg. The results of her study showed that the most frequent type of code-switching was intra-sentential code-switching, with a high frequency of code-switched nouns, reflecting the fashion community's focus on clothes and accessories.

Here in the Philippines, Cebuano speech communities in the central Philippines have different code-switching practices. The southern provinces of Misamis Oriental and Davao del Sur (Southern group) adopt code-switching significantly more than the northern provinces of Cebu and Negros Oriental (Northern group), which were less likely to adopt code-switching. Less code-switching is practiced by the Northern group since they speak Cebuano strongly. The Southern Group speakers practice more code-switching to identify less with Cebu and the Cebuano identity (Abastillas, 2015).

In the online setting, 200 status updates and 100 wall posts of 50 Facebook accounts were investigated. The Facebook users were the students enrolled in a state university in Mindanao and professionals who graduated from the same institution. The respondents are multiligual speakers of regional languages such as Chavacano, Cebuano, and Tausug aside from English and Filipino. Using eclectic approaches in analyzing inter-sentential and intra-sentential code switching, Caparas and Gustilo (2017) found out that the preferred code in online communication is Tagalog-English (Taglish). There are reasons for code-switching online. The primary reason is real lexical need along with spontaneous expression of ideas, retention of native terminology, expression of disappointment, and promotion of relationship. The results support for the viability of regional languages to co-exist with English as global lingua franca and other languages in online interactions.

Despite the various and widespread studies conducted on online code-switching (Caparas & Gustilo, 2017; Cárdenas-Claros & Isharyanti, 2009; Das and Gamback 2015; Hidayat, 2012) code-switching in Facebook remained an unpopular research area in other linguistic processes since most studies are found in

advertising and journalistic writing (Hua, 2012; Tajolosa, 2013). The results of this study attempted to address the issues on code-switching in Facebook posts in the Philippine educational setting with regards to poor linguistic knowledge, deterioration of language skills, and miscommunication among multilingual Filipinos since the forms of code-switching and the reasons of this linguistic phenomenon were expounded. In the northernmost part of Mindanao, Latip-Yusoph (2016) looked into the dominant language use in the Facebook profiles of the Meranaw professionals. The Facebook users dominantly used English in their comments and posts. The Meranaw language is used marginally which implied a limited presence of the cultural idiosyncrasies of the Meranaw people on social media platforms. Furthermore, the limited studies of online code-switching in the local setting and the significance of findings justified the need for the present investigation.

Purposes of the Study

This study examined the phenomenon of code-switching in the Facebook posts and comments of Filipino multilingual users.

Specifically, this study sought to answer the following questions:

1. How is code-switching formed in Facebook posts?

2. What are the reasons of code-switching?

Methodology

Research Design

This study used the qualitative research design (Creswell, 2007) employing textual analysis of screenshots of 51 instances of Facebook posts and online interviews.

Participants

The study used purposive sampling of 10 Filipino multilingual Facebook users. In a

Table 1
Profile of Participants

Participant	Sex	Age	Occupation	Languages Spoken	Hours Active in Facebook per Day
FBU1	Female	19	Student	Visayan, Tagalog, English	7
FBU2	Female	24	Science Teacher	Visayan, Tagalog, English	12
FBU3	Female	30	Aircraft Mechanic	Visayan, Surigaonon, Tagalog, English	12
FBU4	Female	30	Government Employee	Visayan, Tagalog, English	12
FBU5	Female	32	English Teacher	Visayan, Surigaonon, Ilonggo, Tagalog, English	1
FBU6	Male	28	Mathematics Teacher	Visayan, Tagalog, English	12
FBU7	Male	27	Budget Officer	Visayan, Tagalog, English	1
FBU8	Male	28	Mathematics Teacher	Visayan, Tagalog, English	2
FBU9	Male	25	Science Teacher	Visayan, Tagalog, English	1
FBU10	Male	27	Elementary Teacher	Minanobo, Agusanon, Visayan, Tagalog, English	10

related inquiry on the different types and frequency of code switching in Facebook, Tasnim (2018) enjoined 10 graduate and undergraduate FB users in Bangladesh. The participants of the present study were friends and acquaintances of the researcher regardless of their profession and who were chosen according to their biographical data which includes age, sex, occupation, and languages. The participants were 18 years old and above, and composed of five females and five males who have different occupations such as being a student, teacher, government employee, and private employee. They were all multilinguals as they have more than two spoken languages or dialects. They were active in Facebook from one to twelve hours per day. They likewise participated in an interview conducted on a one-to-one basis for not more than 40 minutes via Facebook messenger. For confidentiality, the names of the participants in the posts were blackened and were coded as Facebook User (FBU). The signatures in the Informed Concerned Form (ICF) were secured before the actual schedule of data gathering. Table 1 reflects the profile of the participants in terms of sex, age, occupation, languages spoken, and the number of hours spent daily by the Facebook users.

Instrument

The textual data used in the study were screen shots of 90 Facebook posts containing code-switches which were coded according to form and narrowed to 51 instances. A validated interview guide was formulated to collect data for the reasons of code-switching. The questionnaire included pre-interview activities highlighting the purpose of the present research, establishing the meaning and occurrences of code-switching, the style and length of the interview. The interview proper was composed of questions which addressed what Facebook users usually do when using Facebook, the kind of languages commonly used when posting or commenting, the feeling developed after posting in a code-switch manner, and the reasons why they switched codes in their posts and comments in Facebook.

Data Collection

The study involved two ways of collecting data. After securing the informed consent from the participants, screen shots of the participants' Facebook posts and comments with code-switching instances from August to November 2017 were taken. The instances were coded for ease of usage and reduced to 51 instances. Then, the participants were interviewed as to the reasons of code-switching. Then, each participant was interviewed via Facebook messenger as to their reasons of code-switching. Collection of data lasted for five months. The data collected from these sources provided the framework for analysis.

Data Analysis

Textual analysis was used to sort and categorize the forms of code-switching through the lens of Poplack (1980) which include inter-sentential, intra-sentential, tag, and intra-word switching. To analyze the reasons of code-switching, thematic analysis was employed using the 10 reasons of code-switching of Hoffman (1991) which include: to talk about specific topic or issue, to quote somebody else, to provide emphasis about something (to express solidarity), to make an interjection (by inserting fillers or sentence connectors), to repeat for clarification, to express the identity of a group, to clarify speech content for interlocutor, to give a request or command softly or strongly, to have a terminology that will compensate for lack of equal translation, and to exclude other individuals when a conversation is for an exclusive addressees.

Table 2

Formation of Code-switching in Facebook Posts

Formation of Code-switching	Samples
Inter-sentential Switching	*Umatake na si bes*. Desperate moves? (PC38) (My friend has attacked. Desperate moves?)
	I love you baby! *Ang tagal kitang niligawan, nauwi din tayo sa pirmahan*..#ASC #LTP (PC37) (I love you baby! I have long courted you, I finally signed the contract)
	#atm Milktea time, (PS: *Ang gastos mo kausap*. Hahaha!" (PC23) (At the moment, milktea time. Post Script: You'e so expensive to talk with. Hahaha)
Intra-sentential Switching	Work hard *na naman c papa* shark! (PC4) (Papa shark will work again!)
	Muadto ko cebu, naa kaha gasoline station *sa lawud, basi mahutdan ug* gas.(PC25) (I will go to Cebu, is it possible that there is a gasoline station at sea? I might run out of gas.)
	Ganahan ako best, brayt *kaw gayud, wa mo* deteriorate.(PC10) (I like you my best friend, you are truly intelligent, it didn't deteriorate.)
Tag Switching	*Hahahah..amew. Btaw*, thanks for joining us in celebrating the 3rd birthday of our baby hub.(PC7) (Hahahah..stupid. anyway, thanks for joining us in celebrating the 3rd birthday of our baby hub.)
	Then I realized tempered glass has high specific heat capacity. Tsar ra bitaw. Ahaha (PC51) (Then I realized tempered glass has high specific heat capacity. For fun only.Ahaha)
Intra-word Switching	iclaim, ka-recover, ma-overcome, mag*pa*plastic surgery, maki-haloween, mo-function, mo-bully, na excite, nag-email, pina-solving, pagka grateful

Findings

This section provides the formations of code-switching in Facebook posts and the reasons of the users.

Formation of Code-switching in Facebook Posts

To identify the formations of code-switching in Facebook posts, there is a need to sort and categorize them using Poplack's (1980) types of switches. Table 2 provides the summary of these forms, and the formation of code-switching in Facebook posts.

Inter-sentential switching as defined previously is consist of language switches at phrasal, sentence, or discourse boundaries It is apparent in the line PC38, *Umatake na si bes*. Desperate moves? (My friend has attacked. Desperate moves?). The first sentence is stated in Tagalog while the succeeding sentence is stated in English language. Meanwhile, in line PC37, I love you baby! *Ang tagal kitang niligawan, nauwi din tayo sa pirmahan*…(I love you baby! I have long courted you, I finally signed the contract), the initial sentence is in English and the next sentence is in Tagalog. Additionally the #atm Milktea time, PS: *Ang gastos mo kausap*. Hahaha!" PC23 (At the moment, milktea time. Post Script: You're so expensive to talk with. Hahaha). The post started with a sentence in English and continued with a sentence in Tagalog.

From the instances used in the present study, intra-sentential switching was evident in the posts and comments of the Facebook users. This phenomenon was deemed as the result of high probability of

violation of syntactic rules such as the lack of fluency and knowledge of the grammars of the languages and how they map onto each other as well. This is seen in the Taglish line, Work hard *na naman c papa* shark!PC4 (Papa shark will work again!). The sentence begins with the verb "work" and the adverb "hard", yet it is sandwiched with the Tagalog particle *na naman* which means "again" and the personal pronoun *si* which is used to introduce the noun phrase *papa* shark where *papa* "father" is another Tagalog word.

Furthermore, in the Vislish line Visayas-English PC25, *Muadto ko cebu, naa kaha* gasoline station *sa lawud, basi mahutdan ug* gas. (I will go to Cebu, is it possible that there is a gasoline station at sea? I might run out of gas.) The sentence is dominantly in Visayan, yet, the noun phrase gasoline station and the noun gas are stated in English. Likewise, in this Surigaonon-English line PC10, *Ganahan ako best,* brayt *kaw gayud, wa mo* deteriorate*.*(I like you my best friend, you are truly intelligent, it didn't deteriorate.) the sentence is also dominantly stated in Surigaonon, but there is the use of the clipped English word "best" for "best friend" and the verb "deteriorate" is introduced by the prefix *mo.*

A tag sentence pertains to the inclusion of a tag phrase from one language into an utterance from another language which constitutes a switch. It is apparent in some posts such as in line PC7, *Btaw*, thanks for joining us in celebrating the 3ʳᵈ birthday of our baby hub (Anyway, thanks for joining us in celebrating the 3ʳᵈ birthday of our baby hub.) The sentence is introduced by the Visayan adverbial *bitaw* "anyway" followed by an English clause. In line PC51, Then I realized tempered glass has high specific heat capacity. Tsar ra bitaw... (Then I realized tempered glass has high specific heat capacity. For fun only...) the sentence started in English but an expression *tsar ra bitaw* is used to the end of the lines.

Subsequently, intra-word switching is a change that occurs within a word boundary. It was evident in the Facebook posts used in the present study as observed. A prefix is usually attached to an English base word. The prefixes i-, ka-, ma-, mag-, maki-, mo-, na-, pina-, and pagka- are among those which are commonly employed by the participants. Most prefixes are attached to a verb or action word and still no meaning is changed like in *i*-claim means assert that something is the case, *ka*-recover means to return to a normal state of health, min, or strength, *ma*-overcome means to succeed in dealing with a problem or difficulty, *mo*-function means to work or operate in a proper or particular way, *mo*-bully means to use superior strength or influence to intimidate (someone), *na* excite means feeling enthusiastic and eager, *nag*-email means had sent an email, and *pina*-solving means to find an answer to, explanation for, or means of effectively dealing with (a problem or mystery). Further, some prefixes are also attached to nouns to function as verbs like *magpa*-plastic surgery means to undergo a process of surgery and *maki*-halloween means to observe October 31 by dressing up in disguise, trick-or-treating, and displaying jack-o'-lanterns during the evening. Similarly, this mixed verb formation was evident in Tagalog-English code-switching. Tagalog as an agglutinative language has a complex verb system which could be prefixed, infixed, and suffixed to specify aspect, mood, and focus (Lesada, 2017).

Reasons of Facebook Users in Code Switching

Table 3 shows the reasons of Facebook users in code-switching. From the interview, the participants revealed that code-switching is an avenue for them to talk about a particular topic since they are able to express their ideas exactly when they switch languages like Taglish, Vislish, Surilish or a combination of these. They prefer using two or more languages when posting or commenting about certain

Table 3

Reasons of Facebook Users in Code-switching

Reasons in Code-switching	Responses
To talk about a particular topic	Using the code-switch manner made me feel quite satisfied since I am able to express exactly my thoughts.(FR1)
	I feel very satisfied after posting thru a switch-code. I am not even bothered using Bisaya even if Im addressing my Luzon-based friends because I knew that Luzon people can contextualize Binisayang Cebuano, as what they've said. (FR2)
To provide emphasis about a particular topic	I usually mix English and Visayan languages because the resulting post is something comical , yet with an impact.(FR3)
	I also believe that using a specific language will somehow emphasize and enhance the impact of the post.(FR4)
To clarify speech content for speaker	*Labi na sa mga ga* follow *nko nga* English englisha*n ug bisayang dako. Para maka* understand *sila kahit papano"(FR5)* (Especially those who follow me in Facebook who are also trying to speak in English and have Visayan as mother tongue. So they can understand in anyway)
	I want to somewhat bridge my ideas from second/foreign language to my mother tongue(FR6)
To meet a terminology to equate for lack of translation	*Naga*-switch codes *ko* sa posts *kay* it makes me express my ideas easily. Sometimes man *gud pag*-english *tanan, usahay malangay ka kay* you have to be careful or conscious *sa imung* post..*lisud* if *ma* wrong grammar…Hehehe.."(FR7) (I switch codes in my posts because it make me express my ideas easily. Sometimes, it takes time if I post in plain English because you need to be careful or conscious. It's hard to commit a wrong grammatical construction.)
To excluded others from a conversation intended for a specific group of individuals	The codes used vary depending on the audience whom the FB user would like to notice the posts and comments.(FR8)
	I do code-switching based on the person I'm talking, academic people receives English-based comments, my neighors/classmates or people very close to my hear receives English-Filipino or English-Bisaya posts/comments. (FR9)
To indicate emotion	I feel comfortable and satisfied using two languages in expressing my feelings and thoughts.(FR10)
	I switch codes due to my mood at the moment.(FR11)
To keep up with linguistic trend	The use of the language also depends on the current and trendy expressions now that I use in the post and comment.(FR12)
	Hahaha bahalag wako kahibaw asa gikan basta kasabot ko and I guess it sounds cool when you combine two languages. That's the trend nowadays."(FR13) (But sometimes, I used words which are trendy even if I don't understand where they came from as long as I understand them. I guess it sounds cool when you combine two languages. That's the trend nowadays.)

matters but the dominant language used was the Visayan since it is the mother tongue and mainstream language of the participants. For them, code-switching gave a feeling of satisfaction on their part. Even if their codes are switched from

Tagalog to English to Visayan, the intended audience of the post and comments can still contextualize the meaning of the message.

> Using the code-switch manner made me feel quite satisfied since I am able to express exactly my thoughts. (FR1), and,

> I feel very satisfied after posting thru a switch-code. I am not even bothered using Bisaya even if Im addressing my Luzon-based friends because I knew that Luzon people can contextualize Binisayang Cebuano, as what they've said. (FR2)

Code-switching is used to emphasize a point by typing in bold or underlining the text. Some words and phrases were English, Tagalog, Visayan and Surigaonon or mix standard and specialized vocabulary. A certain effect or attitude is achieved by the participants by changing the formality of their speech, hence, code switching gives humour to a post or comment. Here are their thoughts on the matter:

> I usually mix English and Visayan languages because the resulting post is something comical , yet with an impact. (FR3),and,

> I also believe that using a specific language will somehow emphasize and enhance the impact of the post. (FR4)

As revealed in the sample lines, the participant who stated line FR3 code-switches when he or she wants a comic impact on what he or she expresses. On the other hand, the participant who stated FR4 believes that using code switching can emphasize the post.

At some point, the participants switch codes to be better understood by their Facebook followers or friends. Since an FB user can have as many friends or followers who may have varied languages or dialects, it is significant to use codes that apply to them. This reason is reflected in these quotes:

> *Labi na sa mga ga follow nko nga* English englishan *ug bisayang dako. Para maka* understand *sila kahit papano(FR5)*

> (Especially those who follow me in Facebook who are also trying to speak in English and have Visayan as mother tongue. So they can understand in anyway)

> I want to somewhat bridge my ideas from second/foreign language to my mother tongue (FR6)

A common reason why participants code-switch is the lack of words that would express equal translation of another word whether in Visayan or English. Some participants said that they code-switch because of poor level of proficiency or lack of exposure to the target language. And so, participants code-switch to negotiate meaning in a simplified way as reflected in this thought:

> *Naga-switch codes ko sa posts kay it makes me express my ideas easily. Sometimes man gud pag-english tanan, usahay malangay ka kay you have to be careful or conscious sa imung post..lisud if ma wrong grammar...(FR7)*

> (I switch codes in my posts because it make me express my ideas easily. Sometimes, it takes time if I post in plain English because you need to be careful or conscious. It's hard to commit a wrong grammatical construction.)

Another reason for code-switching is when a post or comment is intended for an exclusive audience. Being multilingual, the Facebook user switches to the codes commonly used by his or her friends and followers. However, it could also be used

differently such as when he or she switch code to a language familiar to only a few of her friends and followers when airing out something or if he or she likes to be understood by a few only. The participants raised the ideas:

> "The codes used vary depending on the audience whom the FB user would like to notice the posts and comments."(FR8), and,

> "I do code-switching based on the person im talking, academic people receives English-based comments, my neighbors/classmates or people very close to my hear receives English-Filipino or Englis-Bisaya posts/comments." (FR9)

In addition, one common reason for code-switching is to indicate emotion. Code-switching posts and comments in Facebook that indicate emotions such as excitement, rage, happiness, etc. are rampant. The participants code-switch to a language they feel comfortable with when expressing their feelings or moods. Accordingly, the codes used by the participants have something to do with the emotion or mood they have at the moment of posting or commenting. At some point, code-switching also means sympathizing with other people (FB friends) or being happy for them The respondents asserted:

> I feel comfortable and satisfied using two languages in expressing my feelings and thoughts. (FR10)

> I switch codes due to my mood at the moment. (FR11)

As there appears to be new words and expression in social media, the participants claimed that these have been influential in their code-switching behavior as reflected in FR10 and F11 lines. Code-switching seems to have an aesthetic bearing when used in Facebook. The idea is elucidated by these notions:

> The use of the language also depends on the current and trendy expressions now that I use in the post and comment. *(FR12), and,*

> "But sometimes, I used words *na uso. Hahaha bahalag wako kahibaw asa gikan basta kasabot ko* and I guess it sounds cool when you combine two languages. That's the trend nowadays." (FR13)

> (But sometimes, I used words which are trendy even if I don't understand where they came from as long as I understand them. I guess it sounds cool when you combine two languages. That's the trend nowadays.)

Since the participants to this study were all multilinguals, they were triggered to post or comment in the other language and switch back and forth between two languages or more. These multilinguals also had the tendency to use elements of multiple languages in posting statuses or updates on their newsfeeds or when commenting to a friend's post. Hence, the results of this study elaborated practical reasons for code-switching because of the participants' different backgrounds and further explained the phenomenon of this linguistic behavior in the society, especially in social media platform like Facebook.

Discussion

Based on the findings, there are forms and reasons of code-switching in the Facebook posts of multilingual Filipinos.

Forms of Code-switching in Facebook Posts

Inter-sentential switching occurs after a sentence in the first language has been

completed and the next sentence starts with a new language (Poplack, 1980). It is seen most often among fluent bilingual speakers; nonetheless, it appeared only in a few Facebook posts (Tagalog-English and English-Tagalog). These rare instances implied that most Facebook users lack the linguistic facility to express their thoughts or emotions better in the second language (English).

The result was supported by the prevalence of intra-sentential switching instances. It was obvious in many language combinations perceived in the present inquiry to be the most common formation of Facebook posts, such as in Tagalog-English (Taglish), Visayan-English (Vislish) and Surigaonon-English (Surilish) posts. Particles, enclitics, adverbials and word derivatives were used by Facebook users to either introduce, connect or end a post. This finding is in agreement with the observations of Falk (2014) who found out that frequent type of code-switching was intra-sentential code-switching with a high frequency of code-switched nouns.

Another form of code switching apparent in the posts and comments of the participants is the tag switching. The sentence is a based on linking verbs, interjections, idioms or expressions in the Philippine context. Facebook users resort to tag switching to clarify something or to convey their message in a better way. This transpires when they were at loss for a word in one language but would want to keep the flow of the conversation (Khadim, 2014).

Btaw, thanks for joining us in celebrating the 3rd birthday of our baby hub (Anyway, thanks for joining us in celebrating the 3rd birthday of our baby hub.) The sentence is introduced by the Visayan adverbial *bitaw* "anyway" followed by an English clause. In line PC51, Then I realized tempered glass has high specific heat capacity. Tsar ra bitaw... (Then I realized tempered glass has high specific heat capacity. For fun only...) the sentence started in English but an expression *tsar ra bitaw* is used to the end of the lines.

Poplack (1980) and MacSwan (2014) asserted that intra-word code switching is impossible. On the contrary, the present study suggested that intraword switching is a dominant formation of code-switching in Filipino languages and dialects. A vernacular prefix is usually attached to an English base word which could be a verb or action word or a noun to function as verbs.

Reasons of Facebook Users in Code-switching

There are reasons behind code-switching in the FB posts and comments as raised by the participants of the current study. One is to talk about a particular topic wherein ideas are better expressed by using two or more codes since the intended audiences were also expected to understand the message.

To provide emphasis about a message was another reason which participants cited for code-switching. Accordingly, specific words or phrases are typed in bold letters or underlined including specialized vocabulary as it is believed to have an effect in the message of the such as lessening the formality or generate humour. Also, this linguistic behaviour was used to clarify speech content for speakers to be better understood by their Facebook friends who were also multilinguals.

Another reason mentioned by the participants was to meet a real lexical need or to compensate for lack of equal translation which is in accordance to the study of Gustillo and Caparas (2017) whose study revealed that primary reason for CS is the real lexical need. A respondent reasoned that he or she code-switch to negotiate meaning in a simplified way. This result was similar to that of Muthusamy (2009) who asserted that

when certain vocabulary is not available to a speaker in the first language (L1), he or she switches to the second language (L2) during a dialogue. The notion on lack of equivalent lexicon in languages likewise results to code-switching in the case of English-Indonesian bilinguals. It would be easier for the speaker to say the terminology in Bahasa Indonesia and vice versa; however, technical topics are in English (Fitria, 2014). Bangladeshi Facebook users also switch to English when they cannot find a suitable Bangla word (Khadim, 2014).

One participant also mentioned that switching to another language makes it possible for him or her to reveal his or her emotions since such language is not commonly spoken by her friends in Facebook. Most of the respondents feel comfortable by code-switch to express their emotion switch is also influenced by their mood at the time of posting or commenting. This finding adheres to the claim of Crystal (1987) that CS is triggered when the speaker is emotionally affected such as feeling upset, excited, tired, happy, surprised, and scared or distracted. Thus, code-switching is done to indicate emotion such as excitement, rage, happiness, and others.

Lastly, the participants revealed that linguistic trends in social media is easily adapted as part of their vocabulary so they use these neologisms to keep abreast with the trend. According to a student respondent, he or she directly borrowed words even if she didn't know where they come from. This implied that language representation in social media easily affects one's vocabulary as people are interested to apply what is in or what is new.

These reasons support the notion of Butler and Cheng (1989) that code switching is a natural occurrence and serves as an important social function. A population will code switch when there is more than one language spoken. This linguistic

phenomenon is indeed rampant because everyone has a motive for doing so. This also implied that code-switching is used to bridge the gaps among language barriers, thoughts, and emotions concerning FB users.

Conclusion and Recommendations

This study examined the phenomenon of code-switching in the Facebook posts and comments of 10 Filipino multilingual users. Only 51 screen shots of the participants' Facebook posts and comments with code-switching instances from August to November 2017 were taken and coded for ease of usage. The results gained from this enquiry established the forms of code-switching and the reasons of the participants in online code-switching in the local setting.

It was revealed that the forms of code-switching in Facebook posts of Filipino multilinguals are intersentential, intrasentential, tag and intra-word. The reasons of the users are to talk about a particular topic, provide emphasis about a message, express group identity, clarify speech content, meet a real lexical need, exclude others, indicate emotion, express their emotions, and keep up with linguistic trend. The varied reasons of Filipinos Facebook users in code-switching imply that code-switching served different purposes in online interactions.

The results of this study implied that Facebook as a social media application influences the language use of multilingual speakers in their online interactions. They switch codes in their cyber communication in different forms and for specific reasons. Findings of the study similarly strengthened the prevalence of code-switching as an online linguistic phenomenon.

Future researchers who may want to conduct study on code-switching may include these criteria for a wider and broader

scope of study. They may also opt to conduct a study in another social media application commonly used by Filipinos today. Since only 51 instances were analyzed from ten respondents for a period of four months, interested researchers may increase the number of instances, number of respondents and length of time for a much in-depth descriptive analysis and richer data.

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