On Screen: Language Use and Code-Switching in a Facebook Community by Young Multilingual Meranao Filipinos

Chapter 1. Introduction

1.1 The Interest

Technological progress in the 21st century has introduced millions of people in the world to the Internet. Access to the Internet has caused an exponential growth of communication among individuals who engage daily in evolving virtual social networks. The Philippines is the second biggest user, by population, of the Facebook social network in Asia and ranks first in population penetration (SocialBakers.com). This development has opened new avenues for linguists to explore the languages involved in interactions on social networks. As Crystal (2011) puts it: "Wherever we find language, we find linguists...[They] seek out, describe and analyse manifestations of language everywhere...(p.1)". Mundane interaction between young and old alike have been made available via the virtual communities created on social networks. Unique linguistic features and the extensive use of multiple languages by multilingual speakers online have caught the attention of language researchers, as this study demonstrates. The virtual social networks (VSN) online offer a new means of communication using text and various other media in cyberspace (Panteli, 2009).

Given the popularity of this new dimension and its deep penetration into Philippine society, it is natural that the Filipinos' unique linguistic repertoire would be reflected in online posts, comments and chat texts. It is also not surprising that multilingualism and code-switching are common linguistic phenomena in this dimension.

Most Filipinos learn three to five languages at a young age. This researcher herself, whose first language is Meranao, speaks five. All of these languages, separately and in unique combinations, may appear in the written texts encoded in the new virtual social networks, such as Facebook. The goal of this paper is to examine how, and under what circumstances, participants in online communication switch and combine the multiple languages they know.

1.2 Research objectives and questions

Many researchers have studied the use of language among multilingual Filipinos. Bautista and Bolton (2008) emphasised how English, Filipino, and other local languages knit together in different linguistic landscapes in the country.

Therefore, this research aims to reveal the language use and codeswitching patterns used by young, multilingual Meranao Filipinos in a Facebook online community through an analysis of the messages posted on the community wall. Specifically, the present study will: 1. Describe the prevalence of the various languages used by multilingual Meranao Filipinos in their online community posts, whether monolingual or multilingual;

2. Illustrate the code-switching patterns in their multilingual posts; and

3. Describe the use of computer mediated communication (CMC) linguistic features in the multilingual setting.

1.3 Outline of study

Chapter Two reviews the research literature relevant to this study. It begins with a section on the linguistic background of Meranao Filipinos, starting with an overview of the sociolinguistic landscape of the Philippines and continuing with the intricate, yet less studied, ethno-linguistic group of the Meranaos. This is supplemented by sociolinguistic studies on English and multilingualism in the Philippines, its educational system and language history. This review helps to explain the linguistic variability in the discourse of the individuals involved in this study.

The second section of the literature review examines how this linguistic variability results in the multilingualism and code-switching observed in the discourse under study. Theoretical and empirical studies that define and analyse the occurrences and patterns of code-switching in bilingual or multilingual discourses are presented here, through

studies by Gumperz (1982), Romaine (1989), Myers-Scotton (1993), Auer (1998), Muysken (2000) and Gardner-Chloros (2009). Evidence on multilingualism and code-switching in the Philippines from recent studies by Bautista (2004) are included.

The third section concludes with a discussion of the interesting and evolving field of computer mediated communication (CMC), and codeswitching on the Internet. It examines the challenges of CMC to written language and vice versa. Studies by Crystal (2001, 2004 & 2011), Androutsupolous (2007), Danet and Herring (2007) are summarized, along with current literature on manifestations of code-switching in the CMC environment. Smedley's (2006) study on Taglish code-switching in a CMC environment is highlighted. The current pop culture of *Jejemon* will be introduced as an example of an emerging Filipino online linguistic style.

Chapter Three describes this study's design and methodology. It presents the corpus, the medium and the users, as well as the study setting, a current VSN called Facebook, and the UAM CorpusTool used in coding the data. I describe how the analysis was carried out, the study limitations, and the Facebook interface of the study's online community.

Chapter Four presents the data. Tables and figures based on findings from the UAM CorpusTool's feature coding are used to illustrate the

frequency distribution of the results. Presentation of the data is organized using the results found in the corpus.

Chapter Five includes a discussion and interpretation of the findings, with sections devoted to language use online and code-switching. Extracts from actual online posts are presented and analysed in detail to illustrate the patterns involved in the code-switching. Implications of the research and its relationship to previous literature are discussed.

The last chapter summarizes the study's findings, conclusions and recommendations, with implications for future research.

Chapter 2. Literature Review

This chapter provides an overview of recent literature related to my study. It begins with a description of the sociolinguistic landscape of the Philippines as a whole, as well as of the Meranao ethno-linguistic group. The second section summarizes the contributions of code-switching research to the analysis of bilingual and multilingual discourse. Finally, the third section considers recent controversies in the area of computer-mediated communication and multilingualism on the Internet.

2. 1. The sociolinguistic context of the Philippines

The history of the Philippines has been well established in scholarly literature. Nevertheless, a brief introduction to its people and language will be of interest.

2.1.1 Languages in the Philippines

As Bautista and Bolton (2008) noted in their chapter on encountering the Philippines:

"The unprepared foreign visitor to the Philippines is often astounded by the immediate encounter with this tropical society, and the texture of a daily life that includes crowded and chaotic cities, heat and rain, music and dance, and friendly, hospitable, *multitongued people in a nation with more than a hundred recognized indigenous languages*." (2008, p.1) This description may raise the question of how Filipinos communicate with each other. The SIL Ethnologue of 2005 lists 175 individual indigenous languages in the Philippines, including languages indigenous to different regions and subgroups of the country (see appendices for a language list). Galang (1998) argued:

"The Philippines has a complex language history on top of the indigenous languages of the islands. Spanish colonizers imposed Spanish as the language of the government. Subsequently, under American rule, English joined Spanish as an official language. Then a national language, Pilipino, was developed as a new official language based on the indigenous language, Tagalog. According to the 1986 Philippines constitution, Filipino and English are the official languages in the country." (1998, p.230)

Galang (1998) added that a typical Filipino has a good command of two or more languages, regardless of the ethnolinguisitc group he or she represents. Further evidence is supplied by Ramos, who notes that "learning a second, third, fourth and even fifth language is a way of life among majority of Filipinos." (1979, as cited in Galang, 1998).

The Republic of the Philippines (Filipino: Republika ng Pilipinas) comprises 7,107 islands located in Southeast Asia close to the Equator in the western Pacific Ocean. Bautista and Bolton (2008 p.2) describe the area as follows:

"For much of its existence as a geographical entity, the Philippines has owed its identity and borders to successive waves of colonialism... Ethnically and racially, the majority of the Filipinos are considered Austronesian, having a kinship with similar population in Indonesia and Malaysia." (2008, p.2) With this complex sociolinguistic background, the country in 1941 made a conscious effort to adopt a national language, Tagalog, officially known as Filipino (Gonzalez, 1990 p. 320). However, because the establishment of American schools in the country in the late 1800s had resulted in a strong foundation in English that language also became a co-official language with Filipino (Gonzalez, 1990 and Wee, 2009).

In a brief description of the selection of Tagalog as the basis for Filipino, Thompson (2003) wrote that the Philippine Commonwealth administration in 1937 assigned the search for a new, unifying language to the newly created National Language Institute. Tagalog was the language spoken in and around Manila, the capital and seat of government, and the language of the Filipino elite, so it came as no surprise that the Institute recommended Tagalog. For two decades after the search (1937 to 1958) the national language had no name. In 1959, the secretary of education called it 'Pilipino' to give it more currency as a national language (Thompson, 2003 as cited in Smedley, 2006, p.32).

However, other common languages in the country rival Tagalog's claim to be the national language (McFarland, 2004 as cited in Smedley, 2006). These other regional languages are Cebuano (the lingua franca in the southern Philippines) and Ilocano (the lingua franca in the northern Philippines). Smedley (2006) cites Smolicz and Nical (1997), who report: "high school students in the non-Tagalog areas revealed that these lingua francas are still held in high regard and a situation has emerged that has been termed triglossic with Filipino, English and

the regional language having varying usage in different linguistic domains " (p.31).

Despite the existence of Pilipino as the national language, English is also recognised as a co-official language. This recognition has roots in the American occupation. (Gonzalez, 2008). Gonzalez (2008) describes Filipino pride in using the language of the Americans:

"Soon after the occupation of the Philippines by the United States in 1898, [English] was spoken by an educated elite of 896,358 out of 10.3 million people in the islands, undoubtedly with various levels of competence. The reading levels of students in grade school were only two years below those of their American counterparts... Filipinos collectively took a liking to English, and until now the majority have clung to its continuing use for international contacts, intellectual work and higher education, and for certain types of everyday reading (p.17)."

To support, the creation of co-official languages — English and Filipino (Wee, 2009) —the Philippines implemented a Bilingual Education Programme (BEP) in 1974: Filipino became the medium of instruction for all subjects except science, mathematics and technology, for which English was to be employed (Sibayan, 1991 as cited in Smedley, 2006). However, concerns about Filipino identity have made this policy controversial, and the government has recently promulgated a multilingual education policy.

The current educational policy, mother-tongue based Multilingual Education (MLE), has been put forth as an alternative by the

Department of Education. Quijano (2010) has argued that "a child learns best when primary education is in their first language or mother tongue. One is most comfortable learning in one's first language and begins to conceptualize rather than merely memorize formulae and codes as one does when the language is not familiar (p.2)."

Interestingly, in the current sociolinguistic landscapes of the country, the Philippine media has introduced anti-languages like gay lingo. As defined by Montgomery (1995) anti-languages are "extreme versions of social dialects" which tend to "arise among subcultures and groups that occupy a marginal or precarious position in society... (p.96)." Suguitan (2005) argued that when the practice of gay lingo in print, film, television, and radio become evident, gays as formerly marginalized sector has been recognised. This type of anti-language is accepted as a variation of Taglish developed as a "simplified means of linguistic communication, as is constructed impromptu, or by convention, between groups of people with no common language between them (Salao, 2010, online). Gays are empowered in the Philippines as seen on broadcast media nowadays and their use of their language has influenced not only the Gays but also ordinary members of the society who finds their linguistic code interesting. Therefore, the Philippine languages have been changing through time.

2.1.2. The Meranao Language

The complex language background of Filipino Meranaos is not well documented in the academic literature. Laubach, an American researcher in Lanao attempted to write a dictionary in 1933 and 1948, but it was never published (iloko.tripod.com/Maranao). The next effort was by Macaraya and Macaraya (1991) who made a list of Meranao words and phrases. None of these efforts authenticated the formal written alphabet, and spellings continue to be debated. Even the term Meranao, used by Meranao professionals, has been rendered variously as Maranao or Maranaw in other literature. For purposes of this study, Meranao (with an 'e' as the closest representation of the *pepet* (central vowel) sound in all words listed in the literature), is used to refer to the language. Lobel and Riwarung (2011) described it: "the Meranao (Maranao) Language is an Austronesian language of the Greater Central Philippine subgroup spoken primarily on the southern Philippine island of Mindanao in the provinces of Lanao del Sur and Lanao del Norte. Native speakers identify themselves and their language as Meranao/ Maranao [m(a)ranaw]. The 2000 population estimate for the Meranao was over one million (p. 2)."

Most language professionals in the Meranao community classify the language as either classical or modern Classical Meranao is the formal, or traditional, Meranao spoken, by the elder generation and specifically used in the Darangen (Meranao epic). Modern Meranao is the colloquial

language (Khalid, 2010). In addition, Meranaos in Lanao province are influenced by the educational system of the Autonomous Region in Muslim Mindanao (ARMM), in which Arabic is taught in schools for Muslims as the language of religion (DepED Order No. 51, s. 2004, by virtue of ARMM RG Executive Order No. 13-A, s. 2004). Consequently, a Meranao child who begins school at age seven knows the indigenous Meranao language, Cebuano/ Bisaya as the regional lingua franca, Tagalog and English as the official languages in school and Arabic as the language of religion. One can see, therefore, how Filipino Meranaos have five languages at play in the linguistic domain.

Despite this obvious complexity in the Philippines' linguistic environment, most academic literature about the languages of the Philippines has focused on the two major languages—English and Filipino (e.g. Bautista, 2004; Bautista and Bolton, 2008; Gonzalez, 2008; Borlongan, 2009; etc.). Minority languages such as Meranao, Bisaya, etc. are seldom reviewed and documented. Unless these minority communities challenge their language ecology, this suggests that smaller languages will eventually collapse.

2.2 Multilingualism and Code-switching

This section of the review will define multilingualism and codeswitching and how they are influenced by the linguistic variability of the Philippines. Analytical research on the frequency and patterns of code-switching in bilingual and multilingual discourse will be described, along with recent literature on such phenomena in the Philippines.

2.2.1 Terminologies

Multilingualism refers to situations where two or more languages are in contact with each other (Hoffman and Ytsma, 2004). It can be a process of acquiring several non-native languages, either by an individual or a community of speakers (Aronin and O Laoire, 2004; Lamarre and Dagenais, 2004). The acquisition of these other languages may lead to code-mixing or code-switching phenomena as a result of the transition (Olshtain and Nissim-Amitai, 2004). Franceschini (1998) also considers code-switching a common linguistic behaviour among multilingual speakers. Code-switching has recently become a central concern of linguists in many multilingual communities, including the United Arab Emirates, Kenya and Nigeria (e.g. Khuwaileh, 2003; Aikhenvald, 2003 and Opeibi, 2007). This phenomenon has been studied in the Philippines as well (e.g. Bautista, 2004 and Borlongan, 2009).

The general phenomenon of code-switching has been well known for decades. In Gumperz's early studies (1982), he defined code-switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems." Bullock and Toribio (2009) define it as the ability to alternate naturally between two or more languages by bilinguals or multilinguals. As such,

code-switching has been confirmed in countless bilingual and multilingual communities where combinations of two or more languages occur in conversation (Gardner-Chloros, 2009). Auer also offers this definition (1998): "Code-switching means that a set of cooccurring linguistic features is exchanged for another set of cooccurring features more or less at the same point in time (p. 461)."

The sociolinguistic study of code switching, has offered a number of ideas to explain the motivations behind code-switching. Three decades ago, Blom and Gumperz (1972) divided code-switching into two categories, 'situational switching' and 'metaphorical switching.' Myers-Scotton (1993) has also introduced the Matrix Language Framework (MLF), suggesting that all code-switching has a dominant language -- the 'base' or Matrix Language (ML) -- and an embedded language (EL). The ML supplies the sentence's system morphemes, while the EL supplies a portion of the content morphemes (Myers-Scotton, 1993 and Gardner-Chloros, 2009).

The linguistic approach to code-switching, however, lists three types, according to Poplack (1980): inter-sentential switching, tag-switching (the insertion of an exclamation or a tag phrase into the host language) and intra-sentential switching. Poplack further suggests that this classification of code-switching reveals the bilingual competence of the speaker. Romaine (1989) concurs with this typology, identifying intrasentential switching and intersentential switching. On the other hand, Myers-Scotton (1993) identified categories of code-switching and

code-mixing, while Muysken (2000) used the terms insertion and alternation. All of these types of switches remain a major concern in current studies of code-switching. The typologies indicate where the exact occurrence appears. In code-switching, intersentential codeswitching, or alternation, the switch occurs outside the sentence or the clause level (i.e. at sentence or clause boundaries). In code-mixing, intrasentential code-switching (including Tag switching) or insertion, the switch occurs within a sentence or a clause.

This discussion of the various types of code-switching leads to consideration of the role of interference or borrowing on the process. Gardner-Chloros (2009), after reviewing the works of Romaine (1989) and Myers-Scotton (1993) on the relationship of code-switching and borrowing, concluded that "there is no clear line between CS and borrowing (2009, p.12)." However, she argued that grammatical analsysis shows "nouns may be the most frequently borrowed and switched word-class, owing to their grammatically self-contained character, but all grammatical categories are potentially transferable (2009, p. 31)." This is true in Filipino code-switching, where a sentence with English as the dominant language may have insertions of function words such as Tagalog enclitic particles and adverbials as well as content words — local words, usually nouns, referring to food, kinship and culture-specific items (Bautista, 1999 as cited in Smedley, 2006).

2.2.2 Code-Switching in the Philippines

The use of more than one (or two) language(s) in the Philippines is commonplace. Bautista (2004) wrote, "the alternation of Tagalog and English discourse in the country is part of the mundane linguistic repertoire of educated, middle- and upper-class Filipinos... (2004, p.2)" Further, Smedley (2006) argued that "with some Filipino children being exposed to switching at home, school and in the broadcast media, especially television, such a proposition is not surprising." In fact, Tagalog-English code-switching is colloquially referred to as 'Taglish' (Bautista, 2004; Thompson, 2003). According to Thompson (2003), Taglish code-switching is a mixture or combination of Tagalog and English, with emphasis on the involvement of nonce borrowings from English to Tagalog. It has been fully accepted in the country's linguistic landscape since the 1970s.

In contrast to the insertion of English in the Tagalog language, another type of code-switching, known as deficiency-driven code-switching, has been identified (Bautista, 2004). Bautista argued that this switching occurs when the speaker/writer lacks full competence in English, and must insert a Tagalog word or phrase in order to express an idea. This typology is categorised as Engalog or 'koño,' in which "a group of elite English speakers [who] use Tagalog insertions as a way of indexing their Filipino-ness (2004 p. 227)."

Bautista, in earlier studies (e.g. Bautista 1980 and 1991), used the linguistic approach to the study of Philippine code-switching. She observed that (1) most insertions at the word or phrase level were English nouns, verbs, adjectives and adverbs inserted into Tagalog clausal or phrasal constructions, whereas Tagalog adverbial particle enclitics were often inserted as lone items into English phrases or sentences; (2) some function words, such as linkers and conjunctions, converge in the two languages; and (3) the two languages show similarities of clausal constructions (Bautista 1980, 1991 and 2004).

English word integration in Tagalog stretches is marked by complex morphological constructions. In most verbs, prefixes, infixes and suffixes and root morpheme reduplication are used to change the voice and tense of the verb (Thompson, 2003). Examples of these are listed in Smedley (2006 p. 43), showing English verbs inserted in Tagalog stretches to indicate an actor focus (marked by *nag/mag*):

Nagdidivorce, nagrequest, nagelect, magissue, maglalive

Despite the complexities of Taglish, its code-switching is likely to be analysed as a single linguistic system (Bautista, 1981) A result of cultural absorption dating from colonial times, Taglish shows a powerful linguistic diversity (Smedley 2006).

2.3. Computer Mediated Communication (CMC)

and Code-Switching Research

Many linguists have studied linguistic diversity in various contexts, such as computer mediated environments. Multilingualism on the Internet is thoroughly discussed in the various chapters of Danet and Herring's (2007) book. However, to date there has been little research on this phenomenon in the Philippine context. Thus, this section surveys the challenges of CMC in Philippine languages. Further, it examines code-switching on the Internet, as discussed in recent literature, including Smedley's 2006 paper on Taglish code-switching in a CMC environment.

There are various definitions of computer mediated communication (CMC), Santoro (1995), Herring (1996 and 2007) and December (1997), Thurlow, Lengel and Tomic (2004) define CMC as predominantly text-based human-human interaction that takes place in a mediated network of computers or mobile telephones to allow a process of communication in different contexts and purposes.

Further, CMC is defined by Wood and Smith (2005) as a new field for the study of human behaviors as they are maintained or altered by the exchange of information through machines like computers. They argued that CMC focuses on the "channels of communication made

possible by the Internet, where human beings exert individual will, conduct business, and form communities" (Wood and Smith, 2005).

CMC can include any communication through email, online news, online chatting, social network posts, forum comments, etc. (Crystal, 2004). In each venue, different modes of online communication may occur, called synchronous and asynchronous CMC, depending on whether the interaction takes place in real time or when participants are not online simultaneously (Simpson, 2002). Synchronous CMC includes online chats while asynchronous includes email and social network posts.

The linguistic features of CMC allow the expression of the writer's personal characteristics, including age, identity, community, etc. (Crystal, 2004) through the text features he produces. These may include orthographic variation, in which informal spellings, speed writing or the textese style, and an absence of capitalization may occur. Crystal (2004) also notes vocabulary features, such as informal vocabulary, abbreviations and use of interjections as part of the words written online. These features may also include paralinguistic graphics like emoticons (Crystal, 2004; Dresner and Herring, 2010) in which smileys (:-)), spaced letters(S T O P !), multiple letters (Pleaaaaaaasssssee), and alternative markers for emphasis (*shy*) appear. These are called functional non-verbal communication (Dresner and Herring, 2010). Cvjetkovic (2010) argued that these unconventional ways of communicating reflect the features of spoken

language in a face-to-face situation. Such conventions show mastery on the part of the communicator in the CMC environment (Cvjetkovic, 2010).

Nishimura (2007) and Lee (2007), in their study of linguistic innovations and features of Japanese communication in emails and chat messaging in Hong Kong, found that CMC occupies an intermediate position between spoken and written language. While sharing certain features with each, it also has features unique to the online genre. These linguistic features depend on whether the communication occurs in a synchronous or asynchronous environment (Herring, 2001 as cited in Lee, 2007). That is, language use in emails differs with that of the instant messaging communities or chat rooms.

These linguistic features of CMC appear in all word stretches, including code-switched sentences. According to Androutsopolous (2007), code-switching (CS) in CMC is the use of more than one language during a single computer mediated communicative episode. Depending on the genre, such as email or forums, CS can be found in the language alternations (Androutsopolous, 2007).

In a further examination of code-switching in a CMC setting, Warschauer, El Said and Zohry (2007) studied language choice in CMC in Egypt. They argued that "the Internet, being a new means of global communication, is having a great impact on language use...the strong presence of English online has caused consternation among many

(p.303)." This rationale explains the researchers' interest in understanding online language use in the linguistic context of Egypt and the Arab world. Though their study is limited, English was observed to be dominant in the scripts analysed. Interestingly, they found that research participants who engaged in code-switching frequently used Egyptian Arabic "to express highly personal content that they could not express well in English (p.312)." Although this may be a generalization, the samples cited in their research justify the claim, particularly when it comes to expressions related to religion. Thus, they reach two conclusions: English is the dominant language online and Romanised Egyptian Arabic is commonly used for informal communication. The authors say these findings can best be understood when examined "in a broader context, of technology, and society in Egypt and internationally." This is supported by Crystal (2003):

"Economic and social globalisation, pushed along by the rapid diffusion of the Internet, creates a strong demand for an international lingua franca, thus furthering English's presence as a global language (p.314 as cited in Warschauer, El Said and Zohry, 2007)."

Whilst the above study examined the use of English and Egyptian Arabic, Durham (2007) examined the effects of Internet use on linguistic choices in Switzerland. These findings are particularly relevant, as Switzerland's four national languages (German, French, Italian and Romansh) are used in a CMC setting. In contrast to bilingual societies, where the use of one or two languages can easily be identified, in this study the mixture of three to four languages can be difficult to decipher. Durham (2007) affirmed that some messages were difficult to classify when a speaker began in French or German and switched to English or vice versa. Therefore, to analyse the dominance and differences in the structure of words or groups of words, Durham made the following categories:

"All messages were sorted into one of three groups: monolingual messages; mixed-dominant messages, where most of the message was in one language with a sentence or two in another language; and mixed balanced messages, emails in which two (or more) languages were roughly equally represented (2007 p.325)."

This simplified grouping is helpful, though unconventional. In the study, Durham (2007) explained each classification as it appeared in the data and clarified the language mix in each of his sample extracts.

Durham's study (2007) further confirmed the trend towards English as the most frequently chosen language in mixed, or code-switched, messages comes as no surprise to multilingual speakers for whom English is one of the languages used. However, where languages vary greatly, there is demand for a lingua franca like English (Crystal, 2004). More importantly, Durham's data showed that English superseded all the other languages over time. In 1999, it was used a little more than 10%, compared to 80% in the year 2000, whilst the use of French (once a main language) fell over time (Durham, 2007). Similarly, Androutsopolous (2007) considered how language choice and code-switching affect communication episodes in a bilingual or multilingual community, based on participants, topic and setting. He combined both a micro and a macro approach to the study of language use in a CMC setting to explore new arenas for multilingual practice that offer "a window into a linguistic repertoire of an online community, pinpointing contexts in which bilingual talk typically occurs (p. 341)." He examined samples from a Persian forum, dividing the recurring topics of the 21 groups into: (1) general interest (discussions on Iran, world news, sports, politics, economics, law and history); (2) entertainment (music, movies and pictures, jokes, and ethnic radio); (3) culture (religion, philosophy, travel, food and 'Farsi talk'); (4) science (computers, health, psychology and education); and (5) community (greetings, trends and fashion). Most interestingly, Androutsopolous (2007) found a strong presence of the home language in the forum, with Persian language accounting for 38.3%. This may relate to the topic categories, or it may be a result of what Auer (1998) observed, that "a speaker may simply want to avoid the language in which he or she feels insecure and speak the one in which he or she has great competence. Yet preference-related switching may also be due to a deliberate decision based on political considerations." (p. 125, as cited in Androutsopolous, 2007 p. 348). Whilst the data in this study support this finding, Androutsopolous (2007) warned that it would be invalid to treat this tendency as fixed or restrictive.

In another study conducted by Axelsson, Abelin and Schroeder (2007) on language shifting happening in virtual environments, English is the main language of virtual worlds yet serves only as a backup language in non-English settings. Minority language appear when the settings are themed settings (not sure what a themed setting is) with non-English speakers. Chinese and other languages in Asia are evident in most online communities because of the number of Internet users in Asia. A recent World Internet Use survey presented by Crystal (2011) showed Asia, with 764 million users, ranked fourth in Internet growth from 2000 to 2009. If Taglish is considered an Asian language online (Smedley, 2006), then this can be another language evidently existing.

Smedley (2006) studied Taglish as it appear in blogs and found that code-switching among Filipinos serves to negotiate and construct identity. Tagalog-English code-switching is pervasive for many Filipinos. He argued that CS demonstrates the multilinguals' ability to employ a variety of languages in order to give meaning to their identity. CMC affords a rich new arena for both the production and investigation of code-switching, he suggests.

Smedley's study (2006), despite its detail, did not examine the written styles of Filipinos as they code-switch. Recently, a new Filipino online pop culture has evolved using complicated CMC linguistic features in texts to encode each language with a stylised, complex orthography. News media call this new pop culture *Jejemon*.

Jejemon has provoked much debate, from the church and educational stakeholders. In an article in the Philippine Daily inquirer (PDI) on June 16 2010, it was reported that the *Jejemon* phenomenon had elicited enormous social debate in the country. The Philippine government has declared an "all-out war" through its education department against the cyber-dialect, whilst the Catholic Church has shielded users by claiming that this dialect is a form of free expression.

In the same article, linguists were said to have explained that "Jejemon emerged over the previous two years as young Filipinos tried to shorten text messages on mobile phones." However, this cyber dialect became popular when it morphed into a unique language that produced new words and phrases by deliberately stringing together misspelled words "without syntax and inserted unnecessary punctuation marks and keypad symbols (Gutierrez, 2010)." This Jejemon style of orthography created longer stretches of words than the usual contacted forms of textism (Urban Dictionary.com). In the PDI article illustrated with 'hello,' which is spelled as "HeLouWH" or "Eowwwh", while the expression "oh, please" becomes "eoowHh. puhLeaZZ." This alarming change in the spellings of any language, including Taglish switching, led the Department of Education to create awareness in schools of the future impact of such creative change (France-Press, 2010).

The Jejemon phenomenon may be seen as a fad that changes through time. It is another example of what Montgomery (1995) called anti-

languages that has made an extreme version of social dialect that became the youth's cyber language.

To summarize, this chapter has reviewed the literature concerned with three areas of critical importance to this research. Firstly, we examined the literature that addresses the linguistic background of Meranao Filipinos, starting with an overview of the sociolinguistic landscape of the Philippines and the ethno-linguistic group of the Meranaos. Empirical studies then followed as multilingualism and code-switching were observed in the discourse of Filipinos, including online blogs. Finally, we looked at the influence of cyber language through the linguistic features of computer mediated communication (CMC) and the influence of *Jejemon* to the Filipino's language repertoire.

It should also be noted that very little empirical research concerning language use and code-switching among multilingual Filipinos such as the Meranaos has been done conducted using the current communicative landscape of computer mediated communication. A descriptive study may serve as a starting point for more dynamic research in the future.

This study will attempt to fill that gap by exploring the language use and code-switching practices of an online community of multilingual Filipino youth, specifically the Meranao ethno linguistic group In the following chapters, descriptions and illustrations will illustrate the prevalence of various languages in the online community; code-

switching patterns a in multilingual posts; and the emergence of specific linguistic features in this multilingual, computer mediated communication (CMC) setting.

Chapter 3. Design and Methodology

This chapter describes the research design and methods employed in this dissertation. This present study employs a static quantitative method of analysis. The data are purposefully selected to determine the presence and quantity of languages used and the frequency of codeswitching. This allows quantification and analysis of the extent of multilingualism among Meranao Filipinos and inferences about the messages within the posts in relation to the topics posted. This approach is advantageous because it allows the study to look into the dominant languages in play and the occurrences of code-switching in a CMC setting without the influence of the members' ideological perspective.

This chapter is divided into sections, including an introduction to the corpus and the medium where the posts appear; a brief description of the users; a sketch of the CMC setting called Facebook; a description of the tool used for coding the messages; the process of analysis employed in the data; and the limitations of this study.

3.1. The Corpus and the Medium

The study reported here analysed a corpus of 207 recent wall posts by multilingual Meranao Filipinos in an online community from the November 2010, the month of the community's creation, to June 2011. Posts chosen were based on the most commented posts, with a minimum of 10 comment threads. These posts are either text only or multimodal (see appendices for the raw data). However, for purposes of limiting the scope of the study, we focus only on any type of post (either text only or multimodal) of the users.

This online community is a Facebook community, created through a feature in Facebook in which users of the same interests can create and group themselves as members. In this study, the community was created by students of an academic institution in which all enrolled are Meranaos. Though a language proficiency test was not done prior to collection of the corpus, the linguistic assumption is based on the general background of students in the institution being Meranaos as an ethnolinguistic group.

3.2. Description of the Users

The online users are students at the same tertiary-level institution. Therefore, they are generally aged 17 to 24. Both males and females have equal opportunity to post in the online community, with neither language nor topical limitations. Current membership is 273 students, as shown on the group's profile (see Figure 1).

3.3. The CMC Setting: Facebook

Facebook has gained great popularity in the Philippines. In recent online social media statistics reported by SocialBakers.com, the Philippines ranks 7th worldwide in Facebook use, with 25,774,180 users. In Southeast Asia, only Indonesia, with 39,168,140, ranks higher. However, the Philippines ranked first in population penetration

with 25.80% compared to Indonesia's 16.12% (www.socialbakers.com).

As a virtual social network, Facebook, has aided communication, as detailed in the company's factsheet.

(https://www.facebook.com/factsheet):

"Founded in February 2004, Facebook is a social utility that helps people communicate more efficiently with their friends, family and co-workers. The company develops technologies that facilitate the sharing of information through the social graph, the digital mapping of people's real-world social connections. Anyone can sign up for Facebook and interact with the people they know in a trusted environment."

This avenue assisted many different types of people to interact and express emotions in their personal profiles and communities (see Figure 1).

3.4. The Tool and the Coding

Entries in the wall posts of the users were collected as text only files (*.txt), to be subjected to coding using the UAM CorpusTool Version 2.7 developed by Mick O'Donnell. The assembled coding is based on the analysis to be employed by this study. By way of illustration, here is the background given by the creator in his User Manual (February 2011):

"UAM CorpusTool is a set of tools for the linguistic annotation of text. Core concepts include: (1) defining a project which is a set of files, and a set of analyses applied to each of these files; (2) analysing an annotation which codes documents (the text as a whole is assigned features) and segments within a file, and assign features to each of these segments."

The coding for this study is summarised in Figure 2, below. The categories employed in the UAM CorpusTool were determined by various means. First, to situate the wall posts of the users, we coded the topics posted. Adapting Androutsopolous (2007), recurring topics are categorised as: (1) school-related discussion (e.g. assignments, teachers, lectures, school announcements, etc.); (2) entertainment (music and events, movies and pictures, jokes); (3) personal posts (e.g. individually addressed queries, emotional feelings, anger, etc.) and (4) community (greetings, community addressed gueries, etc.). Second, we coded language used in monolingual and multilingual posts. Within multilingual posts, we coded for code-switching occurrences and language dominance. The coding for the occurrences adopted Romaine's (1989) intra-sentential and inter-sentential code switching. To further investigate dominance, we used Durham's (2007) coding of mixed dominant and mixed balanced languages. Lastly, since the setting of each communication episode is equally relevant, codes for prominent CMC linguistic features are also employed (see Figure 2 below).

3.5. Analysis and Presentation of the Data

Because the current study uses data made available in a CMC setting, the most appropriate analytical method is what Herring (2004) called Computer Mediated Discourse Analysis (CMDA). This method adapts

techniques from the study of spoken and written discourse to computer-mediated communication data. The corpus collected will be analysed according to language use and code-switching occurrences, as well as possible prominent CMC linguistic features.

This framework allows presentation of statistics and excerpts from the data. Descriptive data sets can be shown, as well as comparisons of two data sets. The data has been analysed to present the following:

1. Classification of the members' 207 posts into four major topics (e.g. school related, personal-emotional posts, community related, and entertainment related topics).

2. Classification of posts as either monolingual or multilingual, based on the codes available for the members;

Classification of monolingual posts as Meranao, English, Filipino,
Bisaya or Arabic;

4. Identification of multilingual posts that are a mix of at least two languages;

5. Patterns of code-switching (e.g. intersentential or intrasentential) in multilingual posts;

6. Patterns of code-switching, by topic;

7. Classification of the types of intrasentential code-switching, whether group or word only;

8. The appearance of standard and CMC linguistic features on monolingual or multilingual posts; and

9. Identification CMC linguistic features such as *Textism and Jejemon* orthography.

In presenting the analysis of code-switching occurrences and CMC linguistic features, extracts will be presented with a three-stage glossing. This conforms to presentations made in the studies reviewed earlier (Bautista, 2004; Smedley, 2006; and Androutsopolous, 2007). The first stage (top line) is the actual text as posted on the community wall. The non-English content is given in italics. The next stage provides a rough word-for-word translation, although some translations will not be possible (e.g. idioms). The last stage (third line) is the exact content flow of the post which will appear in English and bold format.

3.6. Limitations of the Study

Since the study depends upon data from a computer mediated communication (CMC) environment, there are certain limitations:

 Only posts written by active members from November 2010 to June 2011 are coded;

2. Posts chosen were based on the most commented posts, i.e. those with at least 10 comment threads;

3. The posts were chosen without regard to the gender or frequency of the member;

4. The community interface is in English;

5. Topics posted were coded by the researcher, not by the participants.

Below are the figures showing the Community interface of the Facebook group (Figure 1) and the coding scheme used in the UAM corpus tool (Figure 2).

FIGURE 1. Facebook Community Interface of AKIC's Pride .



FIGURE 2. UAM CorpusTool Scheme Layout



Chapter 4. Results

The primary purpose of this study is to reveal the language choice and code-switching patterns used by young multilingual Meranao Filipinos in an online community called Facebook group. From the previous chapter, I have described the research design and methods employed in the dissertation. Using a corpus tool to identify the content of the messages in the posts, the two-hundred-seven (207) messages were coded according to the scheme featured in the previous chapter (Figure 2). Thus, this chapter presents the study data, using the coding system of the UAM Corpus Tool and the specific research aims of this study. Further, the aim of this chapter is to present the data results using simple frequency counts.

The two-hundred-seven posts gathered from the Facebook online community of students in AI Khwarizmi International College (AKIC) also known as AKIC's Pride from November 2010 to June 2011 are analyzed. The analysis is presented in tables and graphs with descriptive texts. The presentation is organized according to the corpus scheme. The first section (4.1) shows the results gathered under the topical classification of posts. Second is the distribution of the monolingual and multilingual posts (4.2). After the distribution, the languages involved in monolingual posts (4.3) and multilingual posts (4.4) are further identified. To systematically show the multilingual combinations, bilingual posts (4.5) and trilingual posts (4.6) are further categorized. Further, to identify which languages are dominantly used
in the multilingual posts, a section on language dominance in multilingual posts (4.7) followed.

In order to achieve the second aim of the study, code-switching features were identified according to patters (4.8). Topical classifications of the code-switching occurrence followed (4.9) with the detailed of the distribution of the intrasentential code-switching types (4.10). Lastly, the sections discussing the last aim of this research are presented by identifying the orthographic features in a CMC environment (4.11 and 4.12). Discussion and interpretation of the results follows in Chapter 6.

4.1. Topical Classification of Posts

The 207 members' posts were classified by topic into school-related, personal/emotional related, community related, and entertainment-related topics. The frequency distribution of each topic is shown below in Table 1.

TOPIC	N=207	
School-related	28.50%	59
Personal-emotional	40.60%	84
Community	21.30%	44
Entertainment	9.70%	20

Table 1. Topical Classification

Based on the frequency distribution, it is clear from Table 1 that the most frequent topic tends to be of a personal or emotional nature, as shown by the higher percentage of 40.60 per cent, or 84 of the 207 posts. This is followed by school-related topics, with 28.50 per cent, community-related topics at 21.30 per cent and entertainment topics at 9.70 per cent.

4.2. Monolingual and Multilingual Posts

Posts were classified as either monolingual or multilingual, based on the linguistic codes available for the members. Based on the sociolinguistic landscape of the Philippines and Meranao Filipinos, the languages available are Meranao (the indigenous/ local language), Bisaya (auxiliary language), Tagalog/Filipino (the national language), English and Arabic (as second or international languages). As shown in Table 2, just over half (54.1 per cent) of posts included more than one language.

Table 2. Language Use in Posts

POST	N=207			
Monolingual	45.90%	95		
Multilingual	54.10%	112		

More posts are multilingual (54.10%, or 112 of 207 posts) than monolingual (45.90%, or 95 of the total posts). Further details on the occurrence of these multilingual posts are given in sections 4.2 to 4.12 of this chapter.

In order to determine whether certain topic were more or less likely to be expressed with more than one language, the language used in posts on different topics was considered. These results are shown in Table 3.

School Personal-Entertainment Language Community Use (N=59) Emotional (N=44)(N=20) (N=84) 39 46.43% Monolingual 22 37.29% 24 54.55% 50.00% 10

53.57%

20 45.45%

Table 3. Language use according to Topical Classification

45

As shown above, multilingual language use dominates in school and personal-emotional topics, with 37 out of 59 (62.71%) posts and 45 of 84 (53.57%) posts, respectively. However, monolingual use dominates in the community-related posts, at 24 out of 44 (54.55%). Entertainment posts have a balanced distribution of monolingual and multilingual use.

4.3. Languages involved in Monolingual Posts

Multilingual

37

62.71%

Although five languages were included in the group forum, English – and not the local language -- is the most frequently used language in monolingual posts. As Table 4 illustrates, English dominates in over 66

50.00%

per cent of all monolingual posts. Tagalog has a frequency of only 24.2 per cent with the remaining languages having a significantly reduced presence online in this community.

MONOLINGUAL-TYPE	Posts N=95	
English	66.30%	63
Tagalog/Filipino	24.20%	23
Meranao	6.30%	6
Bisaya	2.10%	2
Arabic	1.10%	1

Table 4. Languages	in	Monolingual	Posts
--------------------	----	-------------	-------

As shown above, of the 95 monolingual posts, 66.30 per cent (63 posts) are written in English. This is followed by Tagalog/Filipino at 24.20 per cent. The local language (Meranao) is used in only 6.30 per cent of the total number of posts.

Moreover, it is evident that the local language is used only in personal or community-related topics, as shown in Table 5.

MONOLINGUAL- TYPE	S (I	School (N=22)		Personal- Emotional (N=39)		nmunity N=24)	Enter (f	tainment N=10)
English	17	77.30%	22	56.40%	15	62.50%	9	90.00%
Filipino	5	22.70%	14	35.90%	3	12.50%	1	10.00%
Meranao	0	0.00%	2	5.10%	4	16.70%	0	0.00%
Bisaya	0	0.00%	1	2.60%	1	4.20%	0	0.00%
Arabic	0	0.00%	0	0.00%	1	4.20%	0	0.00%

 Table 5. Monolingual language use based on Topics

For all topics, most posts are written in English. English is most dominant for entertainment 9 out of 10 posts) and school -related topics (77.30%, or 17 of 22 posts). English is used for 56.4 per cent of personal-emotional topics, and 62.5 per cent of community posts. The Meranao language is used in only six posts, four of which are about community-related topics and two of which are personal-emotional. Bisaya appeared in personal and community posts, while Arabic appeared in only one community-related post. These data show that English has become the dominant language prominently in the corpus of this study. The implications of these results will be discussed in the chapter 5.

4.4 Languages involved in Multilingual Posts

As previously noted, 112 multilingual posts were identified in the corpus. These multilingual posts contain a mix of two or three languages. A multilingual post may be a balanced mix of languages or may be dominated by one language. The frequency of each is shown in Table 6.

MULTILINGUAL-TYPE	N=112	
Bilingual	80.40%	90
Trilingual	19.60%	22

The data show that, bilingual posts dominate, with 80.70 per cent or 90 of 112 posts. However, the number of trilingual posts, 22, is not insignificant. Samples of this type will be given and discussed in chapter 5. The distribution of these posts according to topical classification is shown in Table 7.

 Table 7. Topical distribution of Multilingual Posts

MULTILINGUAL- TYPE	S R (chool elated N=37)	Personal- Emotional (N=45)		Con (nmunity N=20)	Enterta (N=	ainment =10)
Bilingual	30	81.10%	36	80.00%	18	90.00%	6	60.00%
Trilingual	7	18.90%	9	20.00%	2	10.00%	4	40.00%

Looking closely at the trilingual posts, 9 out of 22 are on personalemotional topics, followed by 7 posts on school-related topics. Interestingly, community -related posts rarely use three languages.

4.5 Language combination in Bilingual Posts

Frequency distribution of the bilingual posts with respect to the combination of languages used is shown in Table 8.

BILINGUAL-TYPE*	N=90	
Tagalog-English	78.90%	71
Meranao-English	11.10%	10
Meranao-Tagalog	3.30%	3
Arabic-English	3.30%	3
Bisaya-English	1.10%	1
Tagalog-Arabic	1.10%	1
Tagalog-Gay-lingo	1.10%	1

Table 8. Bilingual Language Combinations

*Direction Neutral

Among all possible combinations, only these seven appeared in the corpus. Tagalog-English has the highest frequency, with 78.90 per cent; Meranao-English with 11.10 per cent; Meranao-Tagalog and Arabic-English have 3.30 per cent each; and Bisaya-English, Tagalog-Arabic and Tagalog-Gay Lingo combinations have only 1 or 1.10 per cent each of the bilingual posts. Gay-Lingo here is identified in the corpus because of the word 'char-char', a specialized expression used for 'just a joke' in the Filipino context.

In terms of directional mix, the list in Table 8 does not necessarily follow the direction of the combination listed above (e.g. Tagalog-English). Further analysis by topic shows the combination of languages in each classification.

BILINGUAL- TYPE*	Sc (N	hool =30)	Personal- Emotional (N=36)		Comr (N=	nunity =18)	Enterta (N	ainment =6)
Tagalog-English	25	83.30%	25	69.40%	15	83.30%	6	100.00%
Meranao-English	3	10.00%	6	16.70%	1	5.60%	0	0.00%
Meranao-Tagalog	0	0.00%	3	8.30%	0	0.00%	0	0.00%
Arabic-English	1	3.30%	0	0.00%	2	11.10%	0	0.00%
Bisaya-English	0	0.00%	1	2.80%	0	0.00%	0	0.00%
Tagalog-Arabic	1	3.30%	0	0.00%	0	0.00%	0	0.00%
Tagalog-Gay-lingo	0	0.00%	1	2.80%	0	0.00%	0	0.00%

Table 9. Bilingual Combinations by Topical Classification

*Direction Neutral

Tagalog-English is the most frequently used combination in bilingual posts across all topical classifications. Indeed, all of the entertainment posts use a combination of Tagalog-English. On the other hand, all three Meranao-English combinations are found in personal-emotional - related topics. The Arabic-English combination is found in the school-related and community-related topics. While s Tagalog-Arabic combination is found only in one school -related topic, the Tagalog-gay lingo is found only in one personal-emotional topic.

4.6 Language Combinations in Trilingual Posts

The language combinations appearing in the corpus for trilingual posts are Meranao-Tagalog-English, Tagalog-English-Arabic, Bisaya-English-Tagalog, and Meranao-English-Arabic. Table 10 below shows the frequency distribution.

TRILINGUAL-TYPE*	N=21	
Meranao-Tagalog-English-comb	71.40%	15
Tagalog-English-Arabic-comb	9.50%	2
Bisaya-English-Tagalog	9.50%	2
Meranao-English-Arabic-comb	4.80%	1

Table 10. Trilingual Language Combination

*Direction Neutral

As shown, the dominant combination for trilingual posts is Meranao-Tagalog-English with 15 of 21 trilingual posts. Though the total number of trilingual posts (21) is very low, the occurrence of three languages combined in the posts is evident in this data.

4.7 Language Dominance in Multilingual Posts

Putting all multilingual posts, dominant languages are further classified below to see which language is dominantly used in the repertoire of the users. Table 11 shows the distribution of the balanced and dominant mixes.

Table 11. Language Dominance Type

DOMINANCE-TYPE	N=112	2
Mixed-dominant-messages	87.5%	98
Mixed-balanced-messages	12.5%	14

The data shows that most language mixes in the multilingual posts are dominated by one language. To see the dominance mix, Table 12 shows the languages dominating in the multilingual posts.

MIXED-DOMINANT TYPE		N=98		
Tagalog-dominant	62	63.30%		
English-dominant	22	22.40%		
Meranao-dominant	14	14.30%		

Table 12. Mixed Dominant Type of Posts

The dominant languages in the mix are Tagalog, English and Meranao, which appear consistently in the previous tables in this chapter. However, Tagalog-dominant messages are most frequent, with 63.30 per cent, or 62 posts out of 96; followed by English-dominant, with 22.40 per cent and Meranao dominant, with 14. 30 per cent.

Similarly, the distribution of this dominance by topic is also interesting because there are posts where Meranao language is used however, in Entertainment, the local language is seldom used (see Table 13 below).

MIXED- DOMINANT- MESSAGES- TYPE	Sc re N	School - related N=32		Personal- Emotional N=38		nmunity N=19	Ente	rtainment N=9
Tagalog- dominant	17	53.10%	25	65.80%	14	73.70%	6	66.70%
English- dominant	10	31.20%	7	18.40%	3	15.80%	2	22.20%
Meranao- dominant	5	15.60%	6	15.80%	2	10.50%	1	11.10%

Table 13. Topical Distribution of Language Dominant Mix

In the above Table above, it shows that Tagalog dominant mix is preferred compared to English dominant mix. Nonetheless, Meranao dominant mix appeared to have balanced use in both school related topics and personal or emotional topics.

4.8 Patterns of Code-Switching in Multilingual Posts

In multilingual posts, code-switching was constant. Table 14 shows the frequency distribution of the patterns appearing in the corpus.

CODE-SWITCH-TYPE	Multilingual Posts (N=112)			
Intersentential	29.50%	33		
Intrasentential	70.50%	79		

The 112 multilingual posts were classified into two code-switching types. The table shows that 70.50 per cent of the total posts displayed intrasentential code-switching. Only 29.50 per cent displayed

intersentential code-switching. Chapter 5 will include extracts from the posts to illustrate these two types of code-switching and the linguistic features used.

4.9 Code-Switching patterns in Topical Classifications

Equally noteworthy, similar patterns of code-switching are apparent in all topics involved. Table 15 shows the distribution of occurrences according to topical classification.

Table 15. CS Patterns according	l to	Topical	Classification
---------------------------------	------	---------	----------------

CODE-SWITCH- TYPE	S r	School - Perso related Emoti N=37 N=4		Personal- Emotional N=45		nmunity N=20	Enter N	tainment I=10
intersentential	8	21.60%	14	31.10%	6	30.00%	5	50.00%
intrasentential	29	78.40%	31	68.90%	14	70.00%	5	50.00%

The table shows both types of code-switching are dominant in personal-emotional-related topics. However, in terms of school -related topics, intrasentential code-switching is dominant, with 78.40 per cent or 29 posts out of 77. Further, in community -related topics, 70.00 per cent of the posts are intrasentential. Moreover, both types of code-switching appeared equally in the entertainment -related topics with 5 posts each.

4.10 Intrasentential Code-Switching Types

Intrasentential code-switching can occur in a group of words, or within a word. Table 16 shows the distribution of group and word functions, which are illustrated in Tables 17 and 18.

INTRASENTENTIAL-TYPE	N=79	
Group	13	16.5%
Word	66	83.5%

The data showing 83.50 per cent, or 66 of 77 intrasentential posts, occurs at the word level, while only 16.50 per cent or 13 posts occur at the group level. To further analyse their function in the sentence, the Table below shows the frequency distribution of the functions related to both group and word intrasentential code-switching.

Table 17. Group Function in Intrasentential code-switching

GROUP-TYPE	N=13	
Noun-phrase	4	30.80%
Adj-phrase	2	15.40%
Adv-phrase	3	23.10%
2-or-more-phrases	4	30.80%

From the corpus, only three functions of group code-switching type appear. However, a fourth category was made to indicate more than

Table 16. Intrasentential Type of Code-Switching

one phrasal insertion in the code-switching. Among the phrases identified are noun phrases, adverbial and adjectival phrases. Noun phrases occur most frequently. Samples of these types are discussed in chapter 5.

Consistently, in the word level, nouns appeared to be the highest as shown in Table 18 below.

WORD-TYPE	N=6	6
Noun	19	28.80%
Verb	13	19.70%
Adjective	12	18.20%
Pronoun	2	3.00%
Adverb	6	9.10%
Conjunction	1	1.50%
Preposition	1	1.50%
Interjection	2	3.00%
More-than 1-insertion	10	15.20%

Table 18. Word Function in Intrasentential code-switching

The list above shows the function of the words where code-switching insertions occur. A separate classification for multiple insertions in one word was created, with 10 occurrences. Evidently, nouns are the most frequent targets of intrasentential code-switching. The implications and samples of this result will be discussed in the next chapter.

4.11. Linguistic Features in a CMC Environment

Since the posts analysed are written in a computer mediated environment, CMC linguistic features are expected to appear. In fact, both standard and CMC linguistic features appear in both monolingual and multilingual posts. This is evident in Figure 4 and Table 17 below.



Figure 3. Linguistic Features in the Posts

Figure 3 clearly shows that standard linguistic features still dominate the posts even in a CMC domain. One hundred forty-six (146) of the posts or about 70 per cent are written using standard orthography in any language involved while only 61 posts or about 30 per cent are written using CMC linguistic features.

This finding is consistent for both monolingual and multilingual posts, as illustrated in Table 19.

Table 19. Linguistic Features

LINGUISTIC-FEATURE	Monolingual		Multilingual	
		(N=95)	(N=1	12)
Standard-linguistic-feature	79	83.20%	67	59.80%
CMC-linguistic-feature	16	16.80%	45	40.20%

Interestingly, the use of standard linguistic feature is dominant in the monolingual posts with 83.20 per cent or 79 posts out of the 95 posts. CMC linguistic features are expected to be dominant in the multilingual posts as shown in the above percentage of 40.20 per cent or 45 posts out of 112.

4.12. CMC Linguistic Features

While fewer than half of posts show CMC linguistic features, members of the online community do use *Textism and Jejemon* orthography.

CMC-LINGUISTIC-FEATURE	Posts (N=61)
Textism	49.20%	30
Jejemon-feature	41.00%	25
Phonetic-spelling	9.80%	6

Table 20. CMC Linguistic Features

From the 61 posts with CMC linguistic features, *textism* dominates the features with 49.20 per cent or 30 posts. However, *Jejemon*

orthography follows at 41.00 per cent. Other CMC linguistic feature identified in the corpus include phonetic spelling, with 9.80%. Presentations of these features are shown in the discussion chapter where extracts of sample code-switching occurrences are analysed using a three-stage gloss with linguistic feature analysis.

In summary, all the above tables and figures have shown how the coding was done and have resulted to different categorization of the posts in the corpus. Interestingly, all the results have been consistent in showing how multilingualism has been present in the linguistic repertoire of the users in this present study. Discussions, interpretation and conclusions gained from the above results are done in the following chapters.

Chapter 5. Discussion and Interpretation of the Data

Results in this study have shown how the prevalence of the language use and code-switching occurrences have appeared in the corpus. This chapter provides a detailed analysis of key research findings from coding online community posts in the AKIC's Pride Facebook Group. The sections are organised to match the specific aims of the research to describe and illustrate the prevalent use of the languages available to the multilingual users and their tendency to code-switch in this computer mediated communication environment. Each discusses the patterns that have emerged from the findings, how they relate to the findings of previous research, and their implications. Section 5.1, Computer-Mediated Communication via (CMC), Language Use discusses the use and interaction of monolingual and multilingual language use in the online community of young, multilingual Meranao Filipinos. We argue that more frequent use of English and Tagalog than the local language (Meranao) is a threat to the vitality of the local language. Section 5.2, Online Code-Switching, presents the recurring code-switching patterns found in this online community. We argue that the patterns are similar to those found in many multilingual online communities, as described in the literature. A detailed presentation of the three-stage gloss analysis of code-switching is also included in this section. The last section, (Section 5.3) CMC linguistic features on Virtual Social Networks (VSN), describes the use of CMC linguistic features in this multilingual community. There is evidence that the

repeated use of such features is related to the abrupt language change brought about by computer mediated communication.

5.1. Language Use via CMC

The first research aim is to describe the use and interaction of the various languages used by multilingual Meranao Filipinos in their online community posts. This section discusses study results found in Tables 1 to 13 of Chapter 4. The use of monolingual and multilingual posts varies according to the topic of the message, with topics categorised as related to school, personal and emotional issues, the community, and entertainment. The findings and implications of previous studies are also discussed.

5.1.2 Topical Classification

The classification of posts by topic permits a determination of what types of discussion motivate online participants to use the different languages available to them. Does a particular topic, or organization of discourse, affect the language used by the participants? Yes. As Androutsopolous argued (2007), users join online communities because of topics that interest them. Similarly, I would argue that social networking communities such as Facebook create a venue for members to express their ideas on various topics. Thus, our first task in coding is to identify how topics in this community are organised (Table 1 of Chapter 4). Interestingly, personal or emotional posts accounted for the greatest number of the 207 posts coded. These personal or emotional posts related to individual concerns (e.g. inquiries, emotional outbursts and calling attention to other members). This was followed by school-related topics, in which school announcements and institutional and classroom concerns are posted. Third most common were community posts, such as trends and greetings for the online community. Least frequent were entertainment posts, regarding music, movies, pictures, and jokes. Accordingly, our results show that posts are most likely to be written about personal and emotional concerns. This is not surprising, given the nature of the genre. Virtual social networking sites such as Facebook are designed to create networks among friends through creation of personal profiles to be viewed and accessed by other members (Acquisti and Gross, 2006).

5.1.3 Monolingualism versus Multilingualism

The results in the previous chapter show that multilingualism occurs more frequently than monolingualism in the posts (Table 2 and 3 in Chapter 4). This corresponds to current study about multilingualism on the Internet conducted by Danet and Herring (2007) where they argued that the Internet is a multilingual domain appropriate for crosslinguistic studies. Crystal (2004) also affirmed that the Web is a home to all languages. He expected that the growth of Internet users would be paralleled by the growth of languages used online. In fact, in his 2011 study, Crystal maintained that the Internet had become increasingly multilingual as its penetration worldwide increased (Crystal, 2011 p. 79).

Canagarajah and Wurr (2011) also found that multilingual communication increased as the use of digital communication increased in different communities. They see how people in nonwestern communities negotiate and develop proficiencies in diverse languages. They are further arguing that people with shared space will typically use or include dozens of languages in every interaction. The more diverse the people in a certain space, the more diverse the languages used in their interaction (Canagarajah and Wurr, 2011). However, there is one exception to the trend towards multilingual posts: community-related posts. The current study found that 54.55 per cent of community-related posts are completely monolingual, compared to 45.45 per cent multilingual. This means that users are more comfortable discussing community topics in only one language. In the current study, members' diverse languages (Meranao, Tagalog, Bisaya, English, and Arabic) all appeared in the corpus (see Table 4).

5.1.4 Languages involved in Monolingual Posts

In the Facebook online community where the posts under study appeared, only English and Tagalog were common to all topics (Table 5). This result is similar to that found by Smedley (2006), who concluded that the dominance of English and Tagalog in Filipino blogs suggests the historical reality of the role of English in the Philippines. He says that "these realities have come to mean that English plays a key role in the identity negotiation of these Filipinos (Smedley, 2006 p.114)."

Monolingual posts in the results of this study are closely equal to multilingual posts at 45.90 per cent and 54.10 per cent, respectively. Despite this difference, the language used for these monolingual posts (Table 4 and 5 in Chapter 4) is interesting: English is dominant, with minimal use of local languages. Do these results signal the imperialism of the English language or the endangerment of local languages?

The result shows that 66.30 per cent of the 207 posts are written in English. This is further evidence in support of Crystal's notion of the global phenomenon of Englishization (Crystal 1997, 2001), where the complete dominance of English online has become undeniable and unstoppable. This English dominance is attributed to the fact that it is a neutral language (Crystal, 200). It is considered neutral because it has become a global language, or the international lingua franca (Warshchauer, El Said and Zohry, 2007).

The same data show only 6.30 per cent of the monolingual posts is in the home language, Meranao. The weak presence of Meranao shows these young multilingual Meranao Filipino speakers seldom use their

local language in this linguistic domain. This finding contrasts with that of Androutsopolous (2007), whose data showed that Persian's home language had become strongly evident in their forums.

5.1.5 Languages involved in Monolingual Posts

The present study also found that even in multilingual posts, English and Tagalog dominated the combinations. From Tables 6 to 10, both bilingual and trilingual posts have Tagalog and English as the dominating languages regardless of directional combination and topical organization. Nonetheless, Meranao appeared to be the most frequently used language in the trilingual combination (Table 10). No matter how small the numbers in the frequency counts, the use of the Meranao language cannot be disregarded.

The weak presence of the Meranao language in the corpus is worth careful consideration. Will this trend continue over the next several years? Or will the presence of Meranao become stronger? I cannot disagree more with Crystal (2011) when he posits that "the Internet may as yet have had only a limited role in fostering language change, but it has already played a major role in fostering language presence (p.78)." If the Internet continues to be widely used as a communication channel, more and more other languages may appear, but none as dominant as English. This argument is supported by Durham (2007), whose study on language choice in a Swiss mailing list concluded that

English had become the most frequently chosen language. In his longitudinal study, he saw the use of English supersede other languages over a three-year period, while French become second. Therefore, the question of the declining frequency of Meranao language use is a good avenue for future research.

5.1.6 Language Dominance in Multilingual Posts

When we consider the prevalence of each language in the multilingual posts (Table 11, 12 and 13), the dominance of English and Tagalog is again evident. Yet, the presence of Meranao in the mixed-dominant type of posts is interesting. The Meranao language is used very infrequently for entertainment-related topics, which I attribute to the fact that Meranao music and movies are not popular entertainment genres in the society.

Some linguistic concerns pertaining to the written Meranao language may also have a bearing on its weak presence. Traditionally, the Meranao language is only an oral language that uses the Romanised alphabet in its written text. This is why the Meranao has only phonological sketches (Lobel and Riwarung, 2011) for its documentation.

This considerably unbalanced language ecology provides evidence to support the hypothesis of Baldauf and Djite (2003). They argued that if

linguistic trends in Asia continue the increased use of English and other standardised languages, smaller local languages in the region will become extinct. This study shows the need to enhance the use of Meranao language in order to increase its presence online

A similar longitudinal study of language presence in the Philippines should be done to facilitate language documentation and preservation. A survey of other smaller languages would complement other policy related actions to revitalise and document the smaller languages of the Philippines' ethnoliguistic groups. In addition, this study suggests that more avenues are needed for the use of home language among the Meranaos. The online environment should foster language revitalisation, rather than contribute to language endangerment. As UNESCO's ad hoc expert group stated (2003), the loss of any language is the loss of a culture. This was reiterated by Allman's (2009), when he said that "the influence of online culture on offline practices is the Internet's capacity for social empowerment and the pressures of offline on online freedom manifests in the Internet's contexts tacit promulgation of Western cultural ideologies...(p. 68)." The issues raised about the Internet's influence on cultural change worldwide - including linguistic changes in the Philippines – are alarming.

Nonetheless, the high frequency of English and Tagalog use among young multilingual Meranao Filipinos is an indication of eloquence in the use of these languages in their repertoire. It also shows that the

Philippine education has been successful in introducing English. However, proficiency in both English and Tagalog remains a mystery. As Thompson (2003) describes in his study of English in the Philippines, business leaders and university administrators noticed a decline in English proficiency among a new generation of learners, leading him to conduct teacher trainings in the country. However, in his years of teacher training, he was able to train teachers in Metro Manila and Visayas only - not in Mindanao. But in his account of Mindanao through the social weather station statistics in 1994, he mentioned that even if people from urban areas in Mindanao use English far less than the people in other areas of the country, their ability ranked higher than that of people in Metro Manila. He further noted that "as electricity in Mindanao became more stable, access to media with English and Tagalog would change the language status of its people (Thompson, 2003 p. 119)." The current study shows how Tagalog and English have become the most frequently used languages in the monolingual and multilingual posts of young Meranao Filipinos in a specific online community. I argue that Internet has become an avenue for these people to show their fluency in the available codes (e.g. English, Tagalog, Meranao, etc.) in their language repertoire. However, more longitudinal studies on the challenges of language change in the country, both offline and online, are needed to strengthen my argument.

Likewise, another interesting result found in the corpus is the use of Romanised Arabic words. Even if Arabic words show fewer use in the frequency counts of the result, they have appeared most often in community topics, where Arabic greetings are usually expressed. This finding may echo Warschauer, El Said and Zohry (2007), who claimed that Romanised Egyptian Arabic was used to express highly personal content that they could not be well expressed in English. It was thus used primarily for interpersonal communication. Further, Allman (2009) claimed in her study of Arabic multilinguals that Romanisedscript Arabic was more flexible than the prescribed written formal Arabic in the CMC domain.

Clearly, Arabic in this study was used to indicate the religious inclinations of the speakers. However, the results may imply a weak penetration of Arabic language teaching and learning in the educational system of the Autonomous Region in Muslim Mindanao. Our results suggest that further studies are needed on the use of Arabic in the different linguistic domains of the speakers. What purpose has Arabic language teaching served in this community?

In summary, the present study of one Filipino ethnolinguistic group shows how various languages are evident in the online corpus, from the most widely used to the least, and that English and Tagalog dominate both monolingual and multilingual posts.

5.2. Code-Switching

The second aim of this study is to illustrate the code-switching patterns of multilingual posts. From the data gathered, intrasentential code-switching is more widely used than intersentential code-switching (Table 15 in Chapter 4). Both types of switching show, the dominance of English and Tagalog in combination, is widely referred to as Taglish. This type of code-switching in the country has interested linguists since the mid-20th century, when Filipinos demanded the use of Tagalog in schools as a form of nationalism (Thompson, 2003). Filipino linguists, such as Ramos (1970), noted that if "Taglish is used with English as base language, it is called conversational English, while if Tagalog as base language, it is called conversational Tagalog (cited in Thompson, 2003 p. 191)." This distinction is due to the difference in English and Filipino grammar. This is illustrated in the sample extracts made in the following sections. Interpretation of the data found in the corpus will follow each section.

5.2.1 Extracts of Code-Switching Occurrences

In this section, extracts are presented below using a three-stage gloss analysis of the languages used with the underlined words translated. The first stage (the top line) is the actual text as posted on the community wall. Non-English content is rendered in italics. The next stage provides a rough word-for-word translation, with the translated language underlined. In some posts involving idioms, an exact translation is not possible. The last stage (third line) is the exact content flow of the post, in English and bold format. Paralinguistic symbols and names of people addressed are enclosed in braces for exclusion. Below are the sub sections that will illustrate how the recurring code-switching patterns have been used in the interaction of the users.

5.2.1.2 Intersentential Code-Switching Extracts

The five extracts below are used to illustrate intersentential switching or code-switching outside the sentence or the clause level (Li, 2000). The first three examples are bilingual switches; the fourth and fifth are examples of trilingual intersentential switches. I argue here that all languages available to young Meranao Filipinos appear in their bilingual and even trilingual code-switching. These manifestations are shown in sample extracts below.

(1) Tagalog-English

Sinong pinaka maganda sa AKIC???? go react! who most beautiful in AKIC? Go react!

Who is the most beautiful in AKIC? Go react!

(2) English-Arabic

Foundation Ball tonight went well [:))] *Alhamdulillah*. Foundation Ball tonight went well. <u>Thank you, God.</u>

Foundation Ball tonight went well. Thank you, God.

(3) Meranao-Tagalog

mas tum0 myatharu akn a masakit a lima ko...an0ng pwdng igam0t dt0? [Hehe...ü]

Should have said me that painful hand mine... what can medicate this?

I should have said that my hand is painful. What can medicate this?

(4) English-Tagalog-Meranao

Be careful with your posts... Ayos lang ang asaran wag lang BASTOSAN o MURAHAN.

marata anan!!!

Be careful with your posts. Ok with annoying but not obscene or rude.

Bad that is!

Be careful with your posts. It's ok to annoy each other but not to be obscene or rude. That is bad!

(5) English-Tagalog-Meranao

DON'T PLAY WITH ME, COZ I KNOW I CAN PLAY BETTER THAN YOU ...

[:))]

sakTo! [haha] singa singa..

don't play with me, coz I know I can play better than you. <u>Perfect!</u> <u>Funny</u>..

Don't play with me, coz I know I can play better than you. Perfectly funny.. The above extracts are categorised in this study as intersentential code-switching or the alternation of two languages where the combination does not violate the grammar of either language (Bullock and Toribio, 2009). This alternation of languages is called "classic code-switching" by Myers-Scotton (1993).

Extract 1 (Tagalog-English) illustrates typical intersentential codeswitching according to Bautista (2004). She called this a smooth switch from one language to another. She argued that such alternations demonstrate the ability to use both languages. In fact, Bullock and Toribio (2009) support this type of code-switch production as an advanced level of bilingual proficiency because of the grammatical consistency in both languages. However, in the Filipino context, such switching in school activities or communications leads to debate about students' perceived lower proficiency in English.

In addition to this bilingual combination, other posts in the study combine English and Arabic, as shown in Extract 2. The Arabic expression 'Alhamdulillah,' written in Roman script in this case, is literally translated as 'Thank you God!'. This is an example of a bilingual post with a mixed balance message and complete grammatical alternation. However, in most posts that use the Arabic language, expressions like 'Alhamdulillah' are more common than other sentences. Does this mean that users have low proficiency in

sentence construction in Arabic? The numbers in the present study are too limited to make generalizations. Nevertheless, the frequency even Arabic expressions are extremely low. If Arabic is taught as a language in Meranao schools in the Philippines, where do the learners demonstrate their proficiency? Perhaps this can be explained by the fact that Arabic is taught as a means to read and understand Islamic scripture, rather than for interpersonal communication. Further study of the presence of Arabic words and expressions online would be helpful in establishing the extent of Arabic influence on Meranao Filipino discourse.

Another bilingual combination appearing in the intersentential codeswitching corpus is the combination of Meranao and Tagalog (Extract 3). While the Meranao language is seldom used in monolingual posts, its presence in multilingual posts is interesting. In this extract, the grammatical structure of Meranao and Tagalog languages is not affected. This shows the user's proficiency in both languages. It may be argued that if Meranao is dominant in such code-switching posts, the language is very much alive. A further in-depth survey of the languages available in the different linguistic landscapes of the Meranaos, including virtual social networks, is recommended.

Aside from the bilingual combinations, trilingual combinations of intersentential code-switching also appeared in the corpus (Extracts 4 & 5).

Extracts 4 and 5 are each composed of three sentences: an English sentence initially,, followed by Tagalog, then Meranao. These are examples of trilingual posts with a mixed balanced message of three languages. Interestingly, each language was written with its correct grammatical structure. Even in trilingual intersentential codeswitching, speakers maintain proficiency in all languages involved. However, some scholars such as Aronin and Ó Laoire (2004) argue languages learned by individual, that the more the more inconsistencies of language use occur. They hypothesised that a "multilingual individual may have a perfect command of one or two languages, a limited mastery of some, and a passing knowledge of even more" (Aronin and Ó Laoire, 2004 p. 22). If this is true, then the basis for the Philippines' multilingual education program may be in question and should be seriously considered by Filipino policymakers, academic institutions and linguists.

5.2.1.2 Intrasentential Code-Switching Extracts

A more detailed discussion is presented of intrasentential codeswitching, as this is the most widely used code-switching type found in the present study. We will present the corpus using the three-stage gloss analysis, and identify functions of the word/ group (e.g. noun, verb, adjective, etc.) where the switch occurs. Intrasentential CS is the occurrence of switches within sentences or clauses. The switch may occur between words, within a group of words or even within a word. Two sections below illustrate the group and word types of intrasentential CS (Bullock and Toribio, 2009).

The examples below show that content morphemes are the dominant insertions in intrasentential CS. Wei (2009) found that most of the content morphemes appearing in his corpus were nouns, verbs, descriptive adjectives, prepositions and pronouns. Similarly, the extracts below show how the same content morphemes appear in the present study.

5.2.1.2.1. Group Type Intrasentential CS

Below are extracts with group-type intrasentential code-switching. These may be phrases from any of the available languages used by the members.

(6) *sana malagyan ng* (BI) Bad INSTITUTION *pang laban sa* (LI) Leadership INSTITUTION, *kc rumarami nah ang* BI sa school! *ang(ang magcomment nah! kasali sa* (BI).

<u>Hope put</u> (BI) Bad INSTITUTION <u>as counterpart of</u> (LI) Leadership INSTITUTION, <u>because many are becoming BI in</u> school! <u>Anyone who</u> <u>will comment means part he</u> BI.

I hope we can have Bad institution (BI) too as a counterpart of Leadership institution (LI) because many are becoming BI in the school! Anyone who will comment would be part of BI.

From this extract, if we are to use Myers-Sotton's model of matrix versus embedded languages (1993), the matrix language in the extract is Tagalog and the embedded language is English. If we look at the insertions made (Thompson, 2003), most are phrases or group of words in English. In this extract, **Bad institution and Leadership institution** are clearly noun phrases in English, with standard spelling used. However, there is a different type of insertion made to the word 'comment' where the Tagalog affix '*mag-'* is used to add the future tense modal 'will'. This forms the verb phrase 'will comment'.

(7) WALA NA ANG <u>SUMMER OUTFIT</u>. <u>No more the</u> summer outfit. No more summer outfit.

(8) anong magandang gawin this 3rd trimester??
 <u>What nice to do</u> this 3rd trimester??
 What's nice to do this 3rd trimester?

As in extract (6), extracts (7) and (8) use Tagalog as the matrix language and English as the embedded language.. Clearly, most extracts in this section are Taglish. Extract 7 uses the insertion of the noun phrase, 'summer outfit'; while extract 8 inserted an adverbial time phrase, 'this 3rd trimester'. (9) da speech akun mpita sa Public Speaking ame.. [huhhuu :(]VISION speech. anhraaap!

<u>No speech mine tomorrow for</u> Public speaking <u>our</u> ... vision speech. <u>So difficult!</u>

I don't have my speech for our public speaking class, a vision speech! It's so difficult!

This type of extract does include not only one language. It combines three languages--Meranao, English Tagalog. and On the intrasentential level, the first sentence uses Meranao as the matrix language and English as the embedded language. Both insertions are noun phrases, "Public speaking" and "vision speech." But a short statement after the first sentence is an intersentential codeswitch. This is the Tagalog expression 'ang hirap!' in non-standard spelling --'anhraaap'. At first look, it seems a plain insertion. But in fact, it's not. This is the difficulty of non-standard spelling. In this case, the spelling is contracted and the vowel letter 'aaa' repeated to intensify the difficulty. This stylistics complicates the language used. Further discussion of the use of linguistic features in computer mediated communication (CMC) is included in section 5.3 of this chapter.

(10) Rest Day ko nha! oyeaa! kelangan kasing Kumanta pa ng Lupang Hinirang [ee.:(]

Rest day <u>my now! Oh yeah! Need to sing too the national anthem.</u> It's my rest day now! Oh Yeah! I need to sing the national anthem too.
(11) <u>Next week</u> na ako <u>mag c'Clearance</u>. wala akong kasama na haharap kay Sir Fabrao. :D

Next week <u>already be my will do clearance</u>. <u>None me company to face</u> Sir Fabrao.

I will do my clearance next week already. I've got no companion to face Sir Fabrao.

In both extracts 10 and 11, we see that English phrases start each sentence, but the matrix language is still Tagalog and the embedded language is English. Despite the English sentence start, this is not what Bautista (2004) called Engalog instead of Taglish. Bautista (2004) defined Engalog as a 'deficiency-driven' code-switch where Tagalog words are inserted in an English matrix. Smedley (2006) illustrated with this example, where the English word 'make' is combined with a Tagalog root verb:

You make *hintay* here while I make *sundo* my *kaibigan*.

You make <u>wait</u> here while I make <u>fetch</u> my friend.

You wait here while I fetch my friend.

The two extracts above are not similar to this type of deficiency-driven Code-switching, even if the statements start with English noun phrases ('Rest day' and 'next week'); the matrix language remains Tagalog. In fact, the entire corpus of this study contains no examples of this type of code-switching. It can be argued that the 'koño' type of English and Tagalog code-switching is seldom used by individuals from the Meranao group. This can be attributed to what Thompson (2003) called proficiency of language use among the Mindanao speakers. However, further research is needed to investigate Meranao code-switching in all domains, beyond this virtual social network of this study.

Additional extracts illustrate the occurrence of unexpected types of code-switching, involving adverbial phrases of time and date.

(12) NAGBAGO NA AKO. DI NA AKO 1-HOUR LATE, 2 HOURS NA. [YEHEY! ^_^]

Change already me. Not already me 1-hour late, 2 hours already.

I already changed. I am not an hour late but 2 hours already!

(13) Every june *Ing b pwd magchange ng team?* Or every trim.[hehe.]gus2 q kc lumipat. [bwahaha]

Every June <u>only to allow to change a team?</u> Or every trimester. Want me because to transfer.

Is every June the month we are allowed to change teams? Or is it every trimester? Because I want to transfer.

Both extracts above (12 and 13) use adverbial phrases as the inserted word group. Similarly, the matrix language in both extracts is Tagalog. English is the embedded language. Extract 12 has a prepositional phrase insertion -- 'to change' -- and a word insertion -- 'team.' This type of insertion is expected in the Meranao context, as there are no Meranao words for the months of the year other than the English and Tagalog versions. Further, adverbs of time are difficult to express in Meranao because of the lengthy constructions. In other words, most adverbial insertions by young Meranao Filipinos are likely to be motivated by the convenience that other languages provide. Li (2000) argued that a major motivation for bilingual code-switching behaviour is the lack of semantic congruence between languages. He contends that English words and expressions are preferred because of their more specific or general meanings (Li, 2000).

In the extracts above, we saw how influential the Tagalog-English form of code-switching is. Linguists who have studied Taglish hypothesised that this type of code-switching is a language in itself (Smedley, 2006). While it appears to be unstoppable in the Philippines, further research on its presence in other Filipino linguistic landscapes is needed.

5.2.1.2.2. Word Type Intrasentential CS

Another intricate feature of code-switching is the word-bound intrasentential code-switching, in which words from language A can be tagged with any language B. This section includes extracts to illustrate the three word functions (noun, verb and adjectives) in which such code-switching most frequently occurs, as identified in the corpus.

Inserted word as a Noun

(14) magbibigay ako ng isang phrase...

will give I one phrase.

I will give one phrase.

The above extract uses the English noun 'phrase' and embeds it in the matrix language of Tagalog.

(15) suwa nyo mambu su datarutu a <u>seminar</u>...

do same the like that seminar

Do a similar seminar like that...

Extract 15 uses Meranao as the matrix language, and English as the embedded language, inserting the English noun, 'seminar.'

(16) mas tumo dn so kaklas!

Better like having class

It's better to have a class.

This Meranao-English code-switching is not a simple word insertion. The English word 'class' is attached to the conjugation 'ka-,' meaning 'to have'.

Inserted Word as a Verb

(17) Mag**practice** na.

Practice now.

The matrix language is Tagalog. The affix 'Mag' signifies the present tense of the verb 'practice'.

(18) wag man mag invite ng HINDI tga AKIC.

Not be invite of not from AKIC.

Don't invite anyone not from AKIC.

The matrix language is also Tagalog. The embedded language, English, is used to insert the word 'invite,' affixed to 'mag' to form a verb.

(19) MAMIMIS KO KAYO!

Will miss I you.

I will miss you.

In this type of CS, the within morpheme boundary switch is applied to the English word 'miss.' In Filipino, the affix 'ma' plus the first consonant-vowel pair of the English word will denote the verb tense. In this case, 'miss' is used in future tense.

Inserted words as Adjective

(20) parang inlove ata mga tao...

like inlove are the people

It's like the people are in love...

The English adjectival phrase 'in love' is inserted in the matrix language of Tagalog.

(21) <u>astig</u> nah, inipipidung iyanun

cool he, closed-eyed he there

He's cool for he closed his eyes there!

The Tagalog word 'astig,' literally meaning 'cool,' is embedded in the Meranao sentence in this extract.

(22) WAG MAG-ABSENT!

Don't be absent!

The English word 'absent' is embedded in the Tagalog matrix language.

Understanding all the extracts above, I argue, show that the students' use of Taglish in online reflects their intellectual status. They may be conscious of English and Tagalog as languages of elite Filipinos. Thompson, too, argued that "the amount of English used in Taglish seemed to reflect class-consciousness (2003 p. 192)." The Philippine

media demonstrate this: English is used in broadsheets and Tagalog in TV and Radio programs.

While most linguists, like Bautista (2004), regard the Taglish phenomenon as an important mode of discourse and a language resource, I argue that it could also be seen as an indicator of language degeneration. The data here may be relevant: the higher percentage of intrasentential code-switching may imply limited language abilities in one language by the bilingual or multilingual users (Bullock and Toribio, 2009), when compared to intersentential code-switching, which requires an advanced level of bilingual proficiency to produce full clauses in each language (2009, p. 3). It can also be further argued that the constant occurrence of Taglish is a result of what Koutsogiannis and Mitsikopoulou (2007) as the 'glocalness' of the internet users. They claimed that there is an existing tug-of-war between local and global languages in various countries.

This study may serve as a prelude to further interesting research about the users' proficiency in the languages used for mixing. The data here show that intrasentential code-switching within personal and community topics is more frequent than in school-related topics (Table 13). Consequently, the most frequent type of intrasentential codeswitching involves insertions at the phrasal or word level of nouns, followed by verbs and adjective. This parallels Borlongan's (2009) study, in which the nouns, verbs and adjectives found in Taglish code-

switching data were likewise appearing in the Filipinos' English classes. My study however shows larger use of constituent insertion in the intrasentential code-switching, compared to Borlongan's corpus. Both works highlight for policymakers the need for proficiency in English to produce highly competitive students to the globalised world. The data in this study may cast doubt on the importance of the discussion topics to participants' language choice. It may also support what Coupland (2001) argued was the media(tisa)tion of style, in which "mass media are a regular or important factor in triggering linguistic change' in a society."

In summary, the present study shows that code-switching is a common phenomenon in online communication among multilinguals. Many complex forms of code-switching are found in a virtual social network.

5.3 CMC Linguistic Feature: A Motivation for Code-Switching

The third research aim of this study is to describe the use of the linguistic features of computer-mediated-communication (CMC) in this multilingual setting. Here we will discuss the use of CMC linguistic features as a motivation for code-switching in the multilingual setting. It is interesting to note that the results of this study (see Figure 4) show CMC linguistic features are outnumbered by standard linguistic features. CMC linguistic features are found more frequently in multilingual posts (see Table 19). Of 61 posts with CMC linguistic

features, 45 are multilingual. This is evidence, I argue, that multilingualism is a motivation for code-switching.

In this study, a standard linguistic feature is defined as the use of standard or formal language. Crystal (2008) defines standard language is the use of an agreed system of spelling, punctuation and grammar in writing any language available to the speaker. CMC linguistic features, on the other hand, are the use of nonstandard language, stylistics and textism in the speaker's written language via computers (e.g. cellular phones or Internet).

More CMC linguistic features are seen in multilingual posts in this study than in other types of posts. This parallel's Allman's study (2009), where she found that CMC linguistic features she called "chat alphabets" (p.66), employing exaggerated spellings and emoticons, appear in the discourse on Arabic multilingual websites. The same exaggerated spellings characterize what Filipinos call Jejemon language. This is also evident in this corpus (Table 20)., Jejemon, as previously described, emerged as a cyber-dialect or new stylised form of words and phrases that deliberately strings together misspelled words without syntax and inserts unnecessary punctuation marks and keypad symbols (Gutierrez, 2010). This creates longer stretches of words than the contractions used in textism.

Further, in the code-switching occurrences, motivation for the use of textism is an evident factor for some reasons.

5.3.1. Contractions help decrease word effort

Computer mediated environments require discourse to be written quickly and briefly to allow synchronicity of interaction, according to Crystal (2004) and Herring (2001). English terms have accepted contracted forms and can be further contracted by deleting vowel letters or abbreviating longer words. The switch from Tagalog to English or vice versa has been motivated, in part, by a consideration of which words are shorter in each language.

5.3.2. Use of Creative fonts

In using Internet language, most users use creative effects in their language (Crystal, 2006). These effects may include use of computer jargon, such as the '@' symbol instead of the word 'at,' 'LOL' instead of the complete words 'laughing out loud,' etc. This argument is supported by Tseliga (2007) when he concluded that most internet users encode different types of linguistic features that is conducive, simple, informal and deviant (p. 137). Therefore, users have the ability to express their thoughts using the keypad functions available to them. In the Philippine context, jejemon spellings are the result of a creative effort to spell words differently to signify rapport among members of the

community involved. The informality calls for informal discourses in the group.

In summary, CMC linguistic features can be very fluid. Individual expressions can be motivated by different factors. This may have implications for code-switching but also may not relate specifically to language behaviour. Nonetheless, it is worth noting that even in this student led group, standard linguistic features dominate the posts. Results may differ for a different community of online multilingual users.

Though this study did not gather information on the motivations of the participants, the evolution of language in a CMC environment is not a new phenomenon. Crystal (2008) argued that this popularisation of textism evolved in the 21st century as a "highly distinctive graphic style, full of abbreviations and deviant use of language, used by young generation that doesn't care about standards (p.7)." He added that the practice of textism concerned people as a phenomenon that fosters a decline in literacy. This may explain why stakeholders in the Philippines, such as the Department of Education and mass media, have rallied against the use of Jejemon. However, Crystal (2008) argued that "all of the popular beliefs about texting are wrong, or at least debatable" (p.9). For him, the increase in textism's use may even be a manifestation of improved literacy. "It is not totally a bad thing," he claimed. Crystal (2011) sees textism as Internet graphology and not a

manifestation of the decline in education and linguistic standards. Nonetheless, I would argue that his ideas may hold true to the West, but not as far as Jejemon is concerned in the Philippine context. Further studies on the effects of this graphical style on written texts in school settings are needed to counter Crystal's claims (2008 and 2011).

This chapter has summarised the present study's findings, and discussed them with reference to the research aims. The results have been considered in relation to previous studies. The study confirms that in this online community, multilingual posts are prevalent and code-switching is a common phenomenon. It also showed evidence that CMC linguistic features in the posts of young multilingual Meranao Filipinos contributed to the occurrences of code-switching. Implications for future studies have been discussed. This study should become a starting point for more detailed research on the evolution of language changes among multilingual Filipinos both in both online and offline communities.

Chapter 6. Conclusion and recommendation

A great variety of language use exists in the 207 posts of young multilingual Meranao Filipinos analysed for this study. This research was intended to reveal the extent of language use and code-switching used by the members of this Facebook online community.

The first aim was to describe the prevalence of various languages used by young multilingual Meranao Filipinos in their online posts, whether monolingual or multilingual. This study has shown that English is the most widely used language in the monolingual posts. Multilingual posts showed the extent of use of Taglish as a form of code-switching. Local languages such as Bisaya and Meranao have not flourished in this online domain.

Tagalog-English code-switching is ubiquitous in the Philippines, as observed in many previous studies mentioned in the review and in the results found in this study. While there are instances of other forms of switching, such as Meranao-English, this has not outnumbered the overall frequency of Taglish. This study adds to the reputation of Taglish as a possible form of language in itself. Although, the study found very few instances of Meranao-English code-switching, their existence is vital in a community whose language is becoming endangered. Similarly, even if there are few trilingual posts, the

existence of this phenomenon shows how other languages such as Arabic and Bisaya appear in the posts.

In terms of identifying code-switching patterns, the second aim of this study, the results have shown intrasentential code-switching occurs more frequently than intersentential switching. Furthermore, using Myers-Scotton's model framework, the most frequent matrix in Taglish code-switching is Tagalog, with English as the embedded language. Insertions are mostly nouns and content words such as verbs and adjectives.

The final aim was to demonstrate the influence of computer mediated communication (CMC) linguistic features as they appear in the posts. CMC language stylistics demonstrates the increasing prominence of nonstandard language on the Internet, especially in virtual social networks such as Facebook. Jejemon lexis, however infrequent, is a comparatively new influence on the hybrid written languages of this domain. However, textism is still the most widely used linguistic feature observed in the posts analysed. Abbreviations, contractions and phonetic spelling are just few examples of textism occurring in the posts of the young multilingual Meranao Filipinos.

Nonetheless, this study is only a preliminary attempt to investigate how young multilingual Meranao Filipinos, who possess a complex sociolinguistic background, use codes available to them in an online

community. More studies, involving larger research sets, and longitudinal studies will be needed to present a more accurate picture of how languages are used and code-switched. In addition, online participants' attitudes towards Taglish or Maranao-English codeswitching are also worth studying. Comparative studies of the linguistic features available in different social network groups with varied age groups are also worth investigating. The insights brought about in this study are inspired by the realities experienced by millions of multilingual Filipinos of the Philippines.

Appendices

Appendix 1. Corpus Data (Descriptive Statistics)

Project: code-switchingUnit: analysis:analysisDate: Thu Aug 25 13:06:32 2011

Feature	Percent	Ν
GENDER	N=20	7
TOPIC	N=20	7
school-related	28.5%	59
personal-emotional	40.6%	84
community	21.3%	44
entertainment	9.7%	20
POST	N=20	7
monolingual	45.9%	95
multilingual	54.1%	112
MONOLINGUAL-TYPE	N=93	5
english	66.3%	63
filipino	24.2%	23
meranao	6.3%	6
bisaya	2.1%	2
arabic	1.1%	1
other	0.0%	0
gay-lingo	0.0%	0
MULTILINGUAL-TYPE	N=11	2
bilingual	80.4%	90
trilingual	19.6%	22
quadrilingual	0.0%	0
BILINGUAL-TYPE	N=90)
meranao-tagalog	3.3%	3
meranao-bisaya	0.0%	0
mernao-english	11.1%	10
meranao-arabic	0.0%	0
tagalog-english	78.9%	71

bisaya-english	1.1%	1
arabic-english	3.3%	3
tagalog-bisaya	0.0%	0
tagalog-arabic	1.1%	1
tagalog-gay-lingo	1.1%	1
TRILINGUAL-TYPE	N=22	2
meranao-tagalog-english-comb	72.7%	16
meranao-english-arabic-comb	4.5%	1
meranao-bisaya-tagalog-comb	0.0%	0
meranao-bisaya-english-comb	0.0%	0
meranao-tagalog-arabic-comb	0.0%	0
bisaya-arabic-tagalog-comb	0.0%	0
bisaya-english-arabic-comb	0.0%	0
tagalog-english-arabic-comb	9.1%	2
with-gay-lingo-comb	4.5%	1
bisaya-english-tagalog	9.1%	2
CODE-SWITCH-TYPE	N=11	2
intersentential	29.5%	33
intrasentential	70.5%	79
INTRASENTENTIAL-TYPE	N=79)
group	16.5%	13
word	83.5%	66
GROUP-TYPE	N=13	3
noun-phrase	30.8%	4
verb-phrase	0.0%	0
prepositional-phrase	0.0%	0
adj-phrase	15.4%	2
adv-phrase	23.1%	3
2-or-more-phrases	30.8%	4
WORD-TYPE	N=66)
noun	28.8%	19
verb	19.7%	13
adjective	18.2%	12
pronoun	3.0%	2
adverb	9.1%	0 1
conjuction	1.5%	1
preposition	1.5%	1
	3.U%	2 10
Inore-than 1-insertion	13.2% N=11	10 2
DOMINANCE-ITPE	IN=11	∠ ۵۵
mixed-dominant-messages	01.3%	70

mixed-balanced-messages	12.5%	14
MIXED-DOMINANT-MESSAGES-TYPE	N=98	8
english-dominant	22.4%	22
tagalog-dominant	63.3%	62
meranao-dominant	14.3%	14
arabic-dominant	0.0%	0
bisaya-dominant	0.0%	0
MIXED-BALANCED-MESSAGES-TYPE	N=14	4
mixed-bal-of-2	85.7%	12
mix-bal-of-3	14.3%	2
mix-bal-of-4	0.0%	0
mix-bal-of-5	0.0%	0
LINGUISTIC-FEATURE	N=20)7
cmc-linguistic-feature	29.5%	61
standard-linguistic-feature	70.5%	146
ORTHOGRAPHY	N=6	1
textism	49.2%	30
jejemon-feature	41.0%	25
phonetic-spelling	9.8%	6

Appendix 2. Comparative Statistics according to Topics (School related vs. Personal-Emotional)

Project:	code-switching
Unit:	analysis:analysis
Set1:	analysis:school-related
Set2:	analysis:personal-emotional
Date:	Thu Aug 25 13:34:03 2011

	Set1 Se Results Res		Set2 Results					
Feature	Percent	N	Percent	N	T Stat	Signif.	ChiSqu	Signif.
TOPIC	N=59		N=84					
school-related	100.0%	59	0.0%	0	0.00		143.00	+++
personal-emotional	0.0%	0	100.0%	84	0.00		143.00	+++
community	0.0%	0	0.0%	0	0.00		0.00	
entertainment	0.0%	0	0.0%	0	0.00		0.00	
POST	N=59		N=84					
monolingual	37.3%	22	46.4%	39	1.08		1.18	
multilingual	62.7%	37	53.6%	45	1.08		1.18	
MONOLINGUAL-TYPE	N=22		N=39					
english	77.3%	17	56.4%	22	1.64		2.65	
filipino	22.7%	5	35.9%	14	1.06		1.14	
meranao	0.0%	0	5.1%	2	0.00		1.17	
bisaya	0.0%	0	2.6%	1	0.00		0.57	
arabic	0.0%	0	0.0%	0	0.00		0.00	
other	0.0%	0	0.0%	0	0.00		0.00	
gay-lingo	0.0%	0	0.0%	0	0.00		0.00	
MULTILINGUAL-TYPE	N=37		N=45					
bilingual	81.1%	30	80.0%	36	0.12		0.02	
trilingual	18.9%	7	20.0%	9	0.12		0.02	
quadrilingual	0.0%	0	0.0%	0	0.00		0.00	
BILINGUAL-TYPE	N=30)	N=36					
meranao-tagalog	0.0%	0	8.3%	3	0.00		2.62	
meranao-bisaya	0.0%	0	0.0%	0	0.00		0.00	
mernao-english	10.0%	3	16.7%	6	0.78		0.62	
meranao-arabic	0.0%	0	0.0%	0	0.00		0.00	
tagalog-english	83.3%	25	69.4%	25	1.31		1.72	

bisaya-english	0.0%	0	2.8%	1	0.00	0.85
arabic-english	3.3%	1	0.0%	0	0.00	1.22
tagalog-bisaya	0.0%	0	0.0%	0	0.00	0.00
tagalog-arabic	3.3%	1	0.0%	0	0.00	1.22
tagalog-gay-lingo	0.0%	0	2.8%	1	0.00	0.85
TRILINGUAL-TYPE	N=7		N=9			
meranao-tagalog-english-comb	71.4%	5	77.8%	7	0.27	0.08
meranao-english-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-bisaya-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-bisaya-english-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-tagalog-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-arabic-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-english-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
tagalog-english-arabic-comb	14.3%	1	11.1%	1	0.18	0.04
with-gay-lingo-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-english-tagalog	14.3%	1	11.1%	1	0.18	0.04
CODE-SWITCH-TYPE	N=37		N=45			
intersentential	21.6%	8	31.1%	14	0.96	0.93
intrasentential	78.4%	29	68.9%	31	0.96	0.93
INTRASENTENTIAL-TYPE	N=29		N=31			
group	31.0%	9	6.5%	2	2.55 <mark>+++</mark>	6.05 <mark>+++</mark>
word	69.0%	20	93.5%	29	2.55 <mark>+++</mark>	6.05 <mark>+++</mark>
GROUP-TYPE	N=9		N=2			
noun-phrase	33.3%	3	50.0%	1	0.40	0.20
verb-phrase	0.0%	0	0.0%	0	0.00	0.00
prepositional-phrase	0.0%	0	0.0%	0	0.00	0.00
adj-phrase	0.0%	0	50.0%	1	0.00	4.95 <mark>++</mark>
adv-phrase	33.3%	3	0.0%	0	0.00	0.92
2-or-more-phrases	33.3%	3	0.0%	0	0.00	0.92
WORD-TYPE	N=20		N=29			
noun	30.0%	6	31.0%	9	0.08	0.01
verb	15.0%	3	13.8%	4	0.12	0.01
adjective	20.0%	4	20.7%	6	0.06	0.00
pronoun	5.0%	1	3.4%	1	0.26	0.07
adverb	10.0%	2	13.8%	4	0.39	0.16
conjuction	0.0%	0	3.4%	1	0.00	0.70
preposition	5.0%	1	0.0%	0	0.00	1.48
interjection	0.0%	0	0.0%	0	0.00	0.00
more-than1-insertion	15.0%	3	13.8%	4	0.12	0.01
DOMINANCE-TYPE						
Dominiated IIIE	N=37		N=45			

mixed-balanced-messages	13.5% 5	15.6% 7	0.26	0.07
MIXED-DOMINANT- MESSAGES-TYPE	N=32	N=38		
english-dominant	31.2% 10	18.4% 7	1.24	1.55
tagalog-dominant	53.1% 17	65.8% 25	1.07	1.16
meranao-dominant	15.6% 5	15.8% 6	0.02	0.00
arabic-dominant	0.0% 0	0.0% 0	0.00	0.00
bisaya-dominant	0.0% 0	0.0% 0	0.00	0.00
MIXED-BALANCED- MESSAGES-TYPE	N=5	N=7		
mixed-bal-of-2	80.0% 4	85.7% 6	0.24	0.07
mix-bal-of-3	20.0% 1	14.3% 1	0.24	0.07
mix-bal-of-4	0.0% 0	0.0% 0	0.00	0.00
mix-bal-of-5	0.0% 0	0.0% 0	0.00	0.00
LINGUISTIC-FEATURE	N=59	N=84		
cmc-linguistic-feature	23.7% 14	39.3% 33	1.96 +	3.80 +
standard-linguistic-feature	76.3% 45	60.7% 51	1.96 +	3.80 +
ORTHOGRAPHY	N=14	N=33		
textism	64.3% 9	33.3% 11	2.00 +	3.85 <mark>++</mark>
jejemon-feature	21.4% 3	57.6% 19	2.36 <mark>++</mark>	5.16 <mark>++</mark>
phonetic-spelling	14.3% 2	9.1% 3	0.52	0.28

Appendix 3. Comparative Statistics according to Topics (Community vs. Entertainment)

Project:	code-switching
Unit:	analysis:analysis
Set1:	analysis:community
Set2:	analysis:entertainment
Date:	Thu Aug 25 14:45:44 2011

	Set1 Result	s	Set2 Results					
Feature	Percent	N	Percent	N	T Stat	Signif.	ChiSqu	Signif.
TOPIC	N=44		N=20					
school-related	0.0%	0	0.0%	0	0.00		0.00	
personal-emotional	0.0%	0	0.0%	0	0.00		0.00	
community	100.0%	44	0.0%	0	0.00		64.00	+++
entertainment	0.0%	0	100.0%	20	0.00		64.00	+++
POST	N=44		N=20					
monolingual	54.5%	24	50.0%	10	0.33		0.11	
multilingual	45.5%	20	50.0%	10	0.33		0.11	
MONOLINGUAL-TYPE	N=24		N=10					
english	62.5%	15	90.0%	9	1.62		2.57	
filipino	12.5%	3	10.0%	1	0.20		0.04	
meranao	16.7%	4	0.0%	0	0.00		1.89	
bisaya	4.2%	1	0.0%	0	0.00		0.43	
arabic	4.2%	1	0.0%	0	0.00		0.43	
other	0.0%	0	0.0%	0	0.00		0.00	
gay-lingo	0.0%	0	0.0%	0	0.00		0.00	
MULTILINGUAL-TYPE	N=20)	N=10					
bilingual	90.0%	18	60.0%	6	2.00	+	3.75	+
trilingual	10.0%	2	40.0%	4	2.00	+	3.75	+
quadrilingual	0.0%	0	0.0%	0	0.00		0.00	
BILINGUAL-TYPE	N=18		N=6					
meranao-tagalog	0.0%	0	0.0%	0	0.00		0.00	
meranao-bisaya	0.0%	0	0.0%	0	0.00		0.00	
mernao-english	5.6%	1	0.0%	0	0.00		0.35	
meranao-arabic	0.0%	0	0.0%	0	0.00		0.00	
tagalog-english	83.3%	15	100.0%	6	1.05		1.14	

bisaya-english	0.0%	0	0.0%	0	0.00	0.00
arabic-english	11.1%	2	0.0%	0	0.00	0.73
tagalog-bisaya	0.0%	0	0.0%	0	0.00	0.00
tagalog-arabic	0.0%	0	0.0%	0	0.00	0.00
tagalog-gay-lingo	0.0%	0	0.0%	0	0.00	0.00
TRILINGUAL-TYPE	N=2		N=4			
meranao-tagalog-english-comb	50.0%	1	75.0%	3	0.52	0.38
meranao-english-arabic-comb	50.0%	1	0.0%	0	0.00	2.40
meranao-bisaya-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-bisaya-english-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-tagalog-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-arabic-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-english-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
tagalog-english-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
with-gay-lingo-comb	0.0%	0	25.0%	1	0.00	0.60
bisaya-english-tagalog	0.0%	0	0.0%	0	0.00	0.00
CODE-SWITCH-TYPE	N=20		N=10			
intersentential	30.0%	6	50.0%	5	1.06	1.15
intrasentential	70.0%	14	50.0%	5	1.06	1.15
INTRASENTENTIAL-TYPE	N=14		N=5			
group	14.3%	2	0.0%	0	0.00	0.80
word	85.7%	12	100.0%	5	0.86	0.80
GROUP-TYPE	N=2		N=0			
noun-phrase	0.0%	0	0.0%	0	0.00	0.00
verb-phrase	0.0%	0	0.0%	0	0.00	0.00
prepositional-phrase	0.0%	0	0.0%	0	0.00	0.00
adj-phrase	50.0%	1	0.0%	0	0.00	0.00
adv-phrase	0.0%	0	0.0%	0	0.00	0.00
2-or-more-phrases	50.0%	1	0.0%	0	0.00	0.00
WORD-TYPE	N=12		N=5			
noun	16.7%	2	40.0%	2	1.00	1.07
verb	50.0%	6	0.0%	0	0.00	3.86 <mark>++</mark>
adjective	8.3%	1	20.0%	1	0.65	0.46
pronoun	0.0%	0	0.0%	0	0.00	0.00
adverb	0.0%	0	0.0%	0	0.00	0.00
conjuction	0.0%	0	0.0%	0	0.00	0.00
preposition	0.0%	0	0.0%	0	0.00	0.00
interjection	8.3%	1	20.0%	1	0.65	0.46
more-than1-insertion	16.7%	2	20.0%	1	0.15	0.03
DOMINANCE-TYPE	N=20		N=10			
mixed-dominant-messages	95.0%	19	90.0%	9	0.50	0.27

mixed-balanced-messages	5.0%	1	10.0%	1	0.50	0.27
MIXED-DOMINANT- MESSAGES-TYPE	N=19		N=9			
english-dominant	15.8%	3	22.2%	2	0.40	0.17
tagalog-dominant	73.7%	14	66.7%	6	0.37	0.15
meranao-dominant	10.5%	2	11.1%	1	0.05	0.00
arabic-dominant	0.0%	0	0.0%	0	0.00	0.00
bisaya-dominant	0.0%	0	0.0%	0	0.00	0.00
MIXED-BALANCED- MESSAGES-TYPE	N=1		N=1			
mixed-bal-of-2	100.0%	1	100.0%	1	0.00	0.00
mix-bal-of-3	0.0%	0	0.0%	0	0.00	0.00
mix-bal-of-4	0.0%	0	0.0%	0	0.00	0.00
mix-bal-of-5	0.0%	0	0.0%	0	0.00	0.00
LINGUISTIC-FEATURE	N=44		N=20			
cmc-linguistic-feature	22.7%	10	20.0%	4	0.24	0.06
standard-linguistic-feature	77.3%	34	80.0%	16	0.24	0.06
ORTHOGRAPHY	N=10		N=4			
textism	60.0%	6	100.0%	4	1.51	2.24
jejemon-feature	30.0%	3	0.0%	0	0.00	1.53
phonetic-spelling	10.0%	1	0.0%	0	0.00	0.43

Appendix 4. Comparative Statistics according to Monolingual and Multilingual Posts

Project:	code-switching
-----------------	----------------

Unit: analysis:analysis

Set1: analysis:monolingual

Set2: analysis:multilingual

Date: Thu Aug 25 19:44:14 2011

	Set1 Result	ç	Set2 Results					
	Kesun	3	Kesui	15	т			
Feature	Percent	N	Percent	Ν	Stat	Signif.	ChiSqu	Signif.
TOPIC	N=95		N=11	2				
school-related	23.2%	22	33.0%	37	1.57		2.46	
personal-emotional	41.1%	39	40.2%	45	0.13		0.02	
community	25.3%	24	17.9%	20	1.30		1.68	
entertainment	10.5%	10	8.9%	10	0.39		0.15	
POST	N=95		N=112					
monolingual	100.0%	95	0.0%	0	0.00		207.00	+++
multilingual	0.0%	0	100.0%	112	0.00		207.00	+++
MONOLINGUAL-TYPE	N=95		N=0)				
english	66.3%	63	0.0%	0	0.00		0.00	
filipino	24.2%	23	0.0%	0	0.00		0.00	
meranao	6.3%	6	0.0%	0	0.00		0.00	
bisaya	2.1%	2	0.0%	0	0.00		0.00	
arabic	1.1%	1	0.0%	0	0.00		0.00	
other	0.0%	0	0.0%	0	0.00		0.00	
gay-lingo	0.0%	0	0.0%	0	0.00		0.00	
MULTILINGUAL-TYPE	N=0		N=11	N=112				
bilingual	0.0%	0	80.4%	90	0.00		0.00	
trilingual	0.0%	0	19.6%	22	0.00		0.00	
quadrilingual	0.0%	0	0.0%	0	0.00		0.00	
BILINGUAL-TYPE	N=0		N=90					
meranao-tagalog	0.0%	0	3.3%	3	0.00		0.00	
meranao-bisaya	0.0%	0	0.0%	0	0.00		0.00	
mernao-english	0.0%	0	11.1%	10	0.00		0.00	
meranao-arabic	0.0%	0	0.0%	0	0.00		0.00	
tagalog-english	0.0%	0	78.9%	71	0.00		0.00	
bisaya-english	0.0%	0	1.1%	1	0.00		0.00	

arabic-english	0.0%	0	3.3%	3	0.00	0.00
tagalog-bisaya	0.0%	0	0.0%	0	0.00	0.00
tagalog-arabic	0.0%	0	1.1%	1	0.00	0.00
tagalog-gay-lingo	0.0%	0	1.1%	1	0.00	0.00
TRILINGUAL-TYPE	N=0		N=22	2		
meranao-tagalog-english-comb	0.0%	0	72.7%	16	0.00	0.00
meranao-english-arabic-comb	0.0%	0	4.5%	1	0.00	0.00
meranao-bisaya-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-bisaya-english-comb	0.0%	0	0.0%	0	0.00	0.00
meranao-tagalog-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-arabic-tagalog-comb	0.0%	0	0.0%	0	0.00	0.00
bisaya-english-arabic-comb	0.0%	0	0.0%	0	0.00	0.00
tagalog-english-arabic-comb	0.0%	0	9.1%	2	0.00	0.00
with-gay-lingo-comb	0.0%	0	4.5%	1	0.00	0.00
bisaya-english-tagalog	0.0%	0	9.1%	2	0.00	0.00
CODE-SWITCH-TYPE	N=0		N=112	N=112		
intersentential	0.0%	0	29.5%	33	0.00	0.00
intrasentential	0.0%	0	70.5%	79	0.00	0.00
INTRASENTENTIAL-TYPE	N=0		N=79)		
group	0.0%	0	16.5%	13	0.00	0.00
word	0.0%	0	83.5%	66	0.00	0.00
GROUP-TYPE	N=0		N=13	;		
noun-phrase	0.0%	0	30.8%	4	0.00	0.00
verb-phrase	0.0%	0	0.0%	0	0.00	0.00
prepositional-phrase	0.0%	0	0.0%	0	0.00	0.00
adj-phrase	0.0%	0	15.4%	2	0.00	0.00
adv-phrase	0.0%	0	23.1%	3	0.00	0.00
2-or-more-phrases	0.0%	0	30.8%	4	0.00	0.00
WORD-TYPE	N=0		N=66)		
noun	0.0%	0	28.8%	19	0.00	0.00
verb	0.0%	0	19.7%	13	0.00	0.00
adjective	0.0%	0	18.2%	12	0.00	0.00
pronoun	0.0%	0	3.0%	2	0.00	0.00
adverb	0.0%	0	9.1%	6	0.00	0.00
conjuction	0.0%	0	1.5%	1	0.00	0.00
preposition	0.0%	0	1.5%	1	0.00	0.00
interjection	0.0%	0	3.0%	2	0.00	0.00
more-than1-insertion	0.0%	0	15.2%	10	0.00	0.00
DOMINANCE-TYPE	N=0		N=112	2		
mixed-dominant-messages	0.0%	0	87.5%	98	0.00	0.00

MIXED-DOMINANT- MESSAGES-TYPE	N=0		N=98			
english-dominant	0.0%	0	22.4%	22	0.00	0.00
tagalog-dominant	0.0%	0	63.3%	62	0.00	0.00
meranao-dominant	0.0%	0	14.3%	14	0.00	0.00
arabic-dominant	0.0%	0	0.0%	0	0.00	0.00
bisaya-dominant	0.0%	0	0.0%	0	0.00	0.00
MIXED-BALANCED- MESSAGES-TYPE	N=0		N=14			
mixed-bal-of-2	0.0%	0	85.7%	12	0.00	0.00
mix-bal-of-3	0.0%	0	14.3%	2	0.00	0.00
mix-bal-of-4	0.0%	0	0.0%	0	0.00	0.00
mix-bal-of-5	0.0%	0	0.0%	0	0.00	0.00
LINGUISTIC-FEATURE	N=95		N=112			
cmc-linguistic-feature	16.8%	16	40.2%	45	3.78 <mark>+++</mark>	13.47 <mark>+++</mark>
standard-linguistic-feature	83.2%	79	59.8%	67	3.78 <mark>+++</mark>	13.47 <mark>+++</mark>
ORTHOGRAPHY	N=16		N=45			
textism	50.0%	8	48.9%	22	0.08	0.01
jejemon-feature	31.2%	5	44.4%	20	0.91	0.85
phonetic-spelling	18.8%	3	6.7%	3	1.39	1.94

Bibliography

- Acquisti, A. and Gross, R. 2006. Imagined Communities: Awareness, Information Sharing, and Privacy on the Facebook. In P. Golle and G. Danezis eds. *Proceedings of 6th Workshop on Privacy Enhancing Technologies.* (pp. 36--58).Cambridge, U.K. Robinson College. June 28-30.
- Aikhenvald, A. 2003. Multilingualism and Ethnic Stereotypes: The Tariana of Northwest Amazonia. *Language in Society*, 32 (1), pp.1-21.
- Akhmadi, R. 2008. A Study On The Effectiveness Of Doing Code Switching During The Teaching And Learning Process For Students' Understanding By The First Year Students Of The English Study Program. English Study Program, University of Riau. [Available Online] [Accessed 3 June 2011].
- Allman, K. 2009. Arabic Language Use Online: Social, Political, and Technological Dimensions of Multilingual Internet Communication. *The Monitor*, Winter 2009, pp. 61-76.
- Alvarez-Caccamo, C. 1998. From 'switching code' to 'code-switching': Towards a Reconceptualisation of Communicative Codes. In P. Auer, ed. *Code-Switching in Conversation: Language, Interaction and Identity* (pp. 29-50). Routledge: London.
- Androutsopoulos, J. 2007. Language Choice and Code Switching in German-Based Diasporic Web Forums. In B. Danet & S. Herring, ed. *Multilingual Internet* (pp.340-361). Oxford University Press.
- Anis, J. 2007. Neography: Unconventional Spelling in French Text Messages. In B. Danet & S. Herring, eds. *Multilingual Internet* (pp.87-115). Oxford University Press.
- Aronin, L. and Ó Laoire, M. 2004. Exploring multilingualism in cultural contexts: Towards a notion of multilinguality. In C. Hoffmannand and J. Ytsma eds. *Trilingualism in family, school* and community (pp.11-29). Clevedon: Multilingual Matters Ltd.
- ARMM RG Executive Order No. 13-A, s. 2004. Philippines: Regional Governor.
- Auer, P. 1998. Introduction: Bilingual Conversation: Revisited. In P. Auer, ed. *Code-Switching in Conversation: Language, Interaction and Identity* (pp.1-24). Routledge: London.

- Auer, P. 2011. Code-Switching/mixing . In Wodak, R., Johnstone, B. and Kerswill, P. *The SAGE Handbook of Sociolinguistics* (pp.460-478). Sage Publications.
- Axelsson, A., Abelin, A. and Schroeder, R. 2007. Anyone speak Swedish? Tolerance for Language Shifting In Graphical Multiuser Virtual Environments. In B. Danet & S. Herring, ed. *Multilingual Internet* (pp.362-384). Oxford University Press.
- **Babalola**, E.T. 2009. Code-Switching in Contemporary Nigerian Hip-Hop Music. *Itupale Online Journal of African Studies*, [e-journal] 1, pp. 1-26 [Accessed 3 June 2011].
- Backus, A. and Dorleijn, M. 2009. Loan Translations Versus Code-Switching. In Bullock, B. and Toribio, A. J., eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp. 75-94). Cambridge University Press.
- **Baldauf**, R. Jr. and **Djite**, P. 2003. Australasia and the South Pacific. In Maurais, J. and Morris, M. *Languages in a Globalizing World* (pp. 217-230). Cambridge University Press.
- **Baldry**, A. and Thibault, P. 2006. *Multimodal Transcription and Text Analysis*. Equinox Publishing Ltd.
- Barton, D. and Lee, C. 2011. Literacy Studies . In Wodak, R., Johnstone, B. and Kerswill, P. *The SAGE Handbook of Sociolinguistics* (pp.598-611). Sage Publications.
- Bautista, M.L. 1980. The Filipino bilingual's linguistic competence: A Model Based On An Analysis Of Tagalog-English Code-Switching. *Pacific Linguistics Series*, 59. Department of Linguistics, Research School of Pacific Studies: The Australian National University.
- Bautista, M.L. 1990. Tagalog-English code-switching revisited. *Philippine Journal of Linguistics*, 21 (2), pp. 15-30.
- Bautista, M. L. 2004. Tagalog-English Code Switching as a Mode of Discourse. Asia Pacific Education Review, [e-Journal] 5 (2), pp. 226-233, [Accessed 3 June 2011].
- Bautista, M.L. and Bolton, K. eds. 2008. *Philippine English: linguistic and literary perspectives.* Hongkong University Press.
- **Borlongan**, A. 2009. Tagalog-English Code-Switching in English Language Classes: Frequency and Forms. *TESOL Journal*, 1 [Available Online] [Accessed 10 January 2011].

- Bullock , B. and Toribio, A. J. eds. 2009. *The Cambridge Handbook of Linguistic Code-Switching.* Cambridge University Press.
- Bullock, B. and Toribio, A. J. 2009. Themes In The Study Of Code-Switching. In Bullock, B. and Toribio, A. J., eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp. 1-18). Cambridge University Press.
- **Canagarajah**, A. and Wurr, A. 2011. Multilingual Communication and Language Acquisition: New Research Directions. *The Reading Matrix Journal*, 11(1), pp.1-15.
- Chung, H. H. 2006. Code Switching as a Communicative Strategy: A Case Study of Korean–English Bilinguals. *Bilingual Research Journal*, [e-Journal] 30 (2), pp. 293-302, [Accessed 3 June 2011].
- **Coupland**, N. 2007. *Style: Language Variation and Identity*. Cambridge University Press.
- **Crystal**, D. 1997. *The Cambridge Encyclopedia of language.* Cambridge University Press.
- Crystal, D. 2001. English as a Global Language. Cambridge University Press.
- Crystal, D. 2004. Language and the Internet. Cambridge University Press.
- **Crystal**, D. 2011. *Internet Linguistics: A Student Guide.* Routledge: London
- **Cvjetkovic**, S. 2010. Computer Mediated Communication: A Study of Language Variation on Internet Chat. Department of Language and Literatures, Gothenburg University. [Available Online] [Accessed 3 June 2011].
- Danet, B. and Herring S. eds., 2007. *Multilingual Internet*. Oxford University Press.
- Danet, B. and Herring S. 2007. Introduction: Welcome to the Multilingual Internet. In B. Danet & S. Herring, eds. *Multilingual Internet* (pp.3-42). Oxford University Press.
- December, J. 1997. Notes on Defining Computer-Mediated Communication. CMC Magazine. [Available online at http://www.december.com/cmc/mag/1997/jan/december.html] [Accessed 20 August 2011].

DepEd Order No. 51, s. 2004. Philippines: Department of Education.

- **De Houwer**, A. 2004. Trilingual Input and Children's Language Use in Trilingual Families in Flanders. In C. Hoffmannand and J. Ytsma eds. *Trilingualism in family, school and community* (pp.118-138). Clevedon: Multilingual Matters Ltd.
- **Dixon**, R. M. W. 1997. *The rise and fall of languages*. Cambridge: Cambridge University Press.
- Dorleijn, M. and Nortier, J. 2009. Code-switching and the internet. In B. Bullock and A.J. Toribio, eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp.127-141). Cambridge University Press.
- Dresner, E. and Herring S. 2010. Functions of the Non-Verbal in CMC: Emoticons and Illocutionary Force. *Communication Theory Journal*, [e-Journal] 20 (3), pp. 249-268, [Accessed 11 June 2011].
- Durham, M. 2007. Language choice in Swiss mailing list. In B. Danet and S. Herring, eds. *Multilingual Internet* (pp.319-339). Oxford University Press.
- Facebook Factsheet. 2011. [online] Available at www.facebook.com/factsheet. [Accessed 27 July 2011].
- Ferguson, C. 2009. Diglossia. In N. Coupland and A. Jaworski, eds. *The New Sociolinguistics Reader* (pp. 447-456). Palgrave Macmillan.
- **Franceschini**, R. 1998. Code-Switching and the Notion of Code in Linguistics: Proposals for a Dual Focus Model. In P. Auer, ed. *Code-Switching in Conversation: Language, Interaction and Identity* (pp. 51-75). Routledge: London.
- Galang, R. 1998. Language Situation of Filipino Americans. In S. McKay and S.C. Wong, eds. Language Diversity: Problem or Resource? (pp. 229-251). Cambridge: Newbury.
- Gardner-Chloros, P. 1997. Code-switching: Language Selection in Three Strasbourg Department Stores. In N. Coupland and A. Jaworski, eds. *Sociolinguistics: A Reader* (pp. 361-374). New York: St. Martin's Press Inc.
- Gardner-Chloros, P. 2009. Sociolinguistic Factors in Code-Switching. In B. Bullock and A. J Toribio, eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp.97-113). Cambridge University Press.

- Gardner-Chloros, P. 2009. *Code-Switching*. Cambridge University Press.
- Gonzalez, A. 1990. Evaluating Bilingual Education in the Philippines: Towards a Multidimensional Model of Evaluation in Language Planning. In Baldauf, R. Jr. and Luke, A., eds. Language Planning and Education in Australia and South Pacific (pp. 319-334). Multilingual Matters Ltd.
- Gonzalez, A. 2008. A favourable climate and soil: A transplanted language and literature. In Bautista, M.L. and Bolton, K. eds. *Philippine English: linguistic and literary perspectives* (pp. 13-28). Hongkong University Press.
- **Gullberg**, M., Indefrey, P. and Muysken, P. 2009. Research Techniques for the Study of Code-Switching. In Bullock, B. and Toribio, A. J., eds. The Cambridge Handbook of Linguistic Code-Switching (pp. 21-39).Cambridge University Press.
- Gumperz, J. 1982. Discourse Strategies. Cambridge University Press.
- Gutierrez, J. 2010. Philippines wrestles with 'jejemon' cyber-dialect. Taipei Times June 20, 2010. [Available online at http://www.taipeitimes.com/News/editorials/archives /2010/06/20/2003475880] [Accessed 2 June 2011].
- Herring, S. 1996. Introduction. In Herring, S. (ed.), *Computer-Mediated Communication: Linguistic, Social and Cross-Cultural Perspectives* (pp. 1-10). Amsterdam: Benjamins. [Available online at http://ella.slis.indiana.edu/~herring/cmc.intro.1996.pdf] [Accesed 4 August 2011].
- Herring, S. 2001. Computer-mediated discourse. In D. Tannen, D. Schiffrin, & H. Hamilton, ed. *Handbook of Discourse Analysis* (pp. 612-634). Oxford: Blackwell.
- Herring, S. 2004. Computer-mediated discourse analysis: An Approach to Researching Online Behavior. In: S. A. Barab, R. Kling, and J. H. Gray (Eds.), *Designing for Virtual Communities in the Service of Learning* (pp. 338-376). New York: Cambridge University Press.
- Khalid, O. 2010. Muslims in the Philippines. [Available Online at http://ranaocouncil.com/articles] [Accessed 04 September 2010].

- Khuwaileh, A. 2003. Code Switching And Multilingualism In A Small Multi-Cultural Ethnic Group Society (UAE). *The Journal of Language for International Business*, 14 (2), pp. 32-49.
- Koutsogiannis, D. and Mitsikopoulou. 2007. Greeklish and Greekness: Trends and Discourses of "Glocalness". In B. Danet and S. Herring, eds. *Multilingual Internet* (pp.319-339). Oxford University Press.
- Kulick, D. and Stroud, C. 2010. Code-Switching in Gapun: Social and Linguistic Aspects of Language Use in a Language Shifting Community. In Meyerhoff, M. and Schleef, E. *The Routledge Sociolinguistics Reader* (pp. 201-215). Routledge: London.
- Lamarre, P. and Dagenais, D. 2004. Language Practices of Trilingual Youth in Two Canadian Cities. In C. Hoffmannand and J. Ytsma eds. *Trilingualism in family, school and community* (pp. 53-74). Clevedon: Multilingual Matters Ltd.
- Lee, H. 2004. A Survey of Language Ability, Language Use and Language Attitudes of Young Aborigines in Taiwan. In C. Hoffmannand and J. Ytsma eds. *Trilingualism in family, school and community* (pp. 75-100). Clevedon: Multilingual Matters Ltd.
- Lee, C. K. 2007. Linguistic Features of Email and ICQ Instant Messaging in Hongkong. In B. Danet and S. Herring, ed. *Multilingual Internet* (pp.184-231). Oxford University Press.
- Li, W. 2000. The Bilingualism Reader. London: Routledge.
- Lobel, W. and Riwarung, L. 2011. Maranao: A Preliminary Phonological Sketch with Supporting Audio. *Language Conservation and Documentation*, 5 (1), pp. 31-59. [Available online at http://scholarspace.manoa.hawaii.edu/ bitstream/handle/10125/4487/000-lobelriwarungnosound.pdf?sequence=397] [Accessed 23 August 2011]
- Macaraya, B. and Macaraya, E. 1991. *Maranao words and phrases.* Iligan City: Mindanao State University Research Center.
- Mackey, W. 2003. Forecasting the fate of languages. In Maurais, J. and Morris, M. *Languages in a Globalizing World* (pp. 64- 84). Cambridge University Press.
- Maranao Information Online. [Available at http://iloko.tripod.com/ Maranao.htm] [Accessed 06 July 2011].

- Meeuwis, M. and Blommaert, J. 1998. A Monolectal View of Code-Switching among Zairians in Belgium. In P. Auer, ed. *Code-Switching in Conversation: Language, Interaction and Identity* (pp. 76-100). Routledge: London.
- Milroy, L. and Muysken, P. 1995. Introduction: Code-Switching and Bilingualism Research. In L. Milroy and P. Muysken. One Speaker, Two Languages: Cross-disciplinary perspectives on Code-Switching (pp. 1-14). Cambridge University Press.
- **Montgomery**, M. 1995. *An introduction to language and society*. New York: Routledge.
- Muysken, P. 2000. *Bilingual speech. A typology of code-switching.* Oxford: Cambridge University Press.
- **Myers-Scotton**, C. 1982. The Possibility of Code-Switching: Motivation for Maintaining Multilingualism. *Anthropological Linguistics*, 24 (4), pp. 432-444.
- **Myers-Scotton**, C. 1993. *Social motivation for code-switching: Evidence from Africa*. Oxford: Clarendon Press.
- **Myers-Scotton**, C. 1997. *Duelling Languages: Grammatical Structure in Codeswitching*. Oxford University Press.
- Myers-Scotton, C. 2009. Code-Switching. In Coupland, N. and Jaworski, A. *The New Sociolinguistics Reader* (pp. 473-489). Palgrave McMillan.
- Myers-Scotton, C. and Jake, J. 2009. A Universal model of Code-Switching and Bilingual Language Processing and Production. In Bullock, B. and Toribio, A. J., eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp. 336-357). Cambridge University Press.
- Mühlhäusler, P. 1996. *Linguistic ecology: Language change and linguistic imperialism in the Pacific region*. London: Routledge.
- Muller, N. and Cantone, K.F. 2009. Language Mixing in Bilingual Children: Code Switching? In Bullock, B. and Toribio, A. J., eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp.199-220). Cambridge University Press.
- Nishimura, Y. 2007. Linguistic Innovations and Interactional Features in Japanese BBS Communication. In B. Danet & S. Herring, ed. *Multilingual Internet* (pp. 163-183). Oxford University Press.

- O'Donnell, M. 2011. UAM CorpusTool User Manual 2.7. [Available online at http://www.wagsoft.com/CorpusTool/ UAMCorpusToolManualv27.pdf] [Accessed 06 July 2011].
- **Olshtain**, E. and **Nissim-Amitai**, F. 2004. Exploring multilingualism in cultural contexts: Towards a notion of multilinguality. In C. Hoffmannand and J. Ytsma eds. *Trilingualism in family, school and community* (pp. 30-52). Clevedon: Multilingual Matters Ltd.
- **Opeibi**, T. 2007. One message, many tongues: An exploration of media multilingualism in Nigerian political discourse. *Journal of Language and Politics*, 6 (2), pp. 223-248.
- Palfrey, D. and M. Al Khalil. 2007. "A Funky Language for Teenzz to Use": Representing Gulf Arabic Instant Messaging. In B. Danet & S. Herring, eds. *Multilingual Internet* (pp.43-63). Oxford University Press.
- Panteli, N. , 2009. Virtual Social Networks: Mediated, Massive and Multiplayer Sites. Palgrave and Macmillan.
- Paolillo, J. 2007. How Much Multilingualism? Language Diversity on the Internet. In B. Danet and S. Herring, eds. *Multilingual Internet* (pp.408-430). Oxford University Press.
- Philippine Daily Inquirer (PDI). 2010. Philippines wrestles with 'Jejemon' cyber language, June 6, 2010. Breaking News and Info Tech Section. [Available online at http://newsinfo.inquirer.net/breakingnews/infotech/view/2010 0616-275893/Philippines-wrestles-with-Jejemon-cyberlanguage] [Accessed 06 July 2011].
- **Poplack**, S. 1980. Sometimes I'll start a sentence in Spanish y termino en español. *Linguistics*, 18, pp. 581-618.
- **Quijano,** Y. 2010. *MLE in the Philippines: History and Possibilities.* Conference paper presented in 1st Philippine Conference-Workshop on Mother-Tongued based Multilingual Education. Cagayan de Oro, Philippines 18-20 February, 2010.
- Romaine, S. 1989. Bilingualism. Oxford: Blackwell Publishing.
- Salao, J. 2010. *Gayspeak: Not for gays only.* [Available Online at http://www.thepoc.net.] [Accessed 06 June 2011].
- Santoro, G. 1995. What is computer-mediated communication? In Z. Bergeand and M. Collins eds. *Computer Mediated Communication and The Online Classroom*. New Jersey: Hampton.

- Sebba, M. 2009. On the Notions of Congruence and Convergence in Code-Switching. In Bullock, B. and Toribio, A. J., eds. *The Cambridge Handbook of Linguistic Code-Switching* (pp.40-57).Cambridge University Press.
- Simpson, J. 2002. Key Concepts in ELT: Computer Mediated Communication. *ELT Journal*, [e-Journal] 56 (4), pp. 414-415, [Accessed 06 June 2011].
- Smedley, F. 2006. Code-switching and Identity on The Blogs: An Analysis of Taglish In Computer Mediated Communication. A thesis for Applied Language studies of Aukland University Technology.
- **Socialbakers**. 2011. Facebook use rank of the World. [online] Available at www.socialbakers.com/Philippines. [Accessed 27 July 2011].
- Su, H. 2007. The Multilingual and Multiorthographic Taiwan-Based Internet: Creative Uses of Writing Systems on College-Affiliated BBSs. In B. Danet & S. Herring, eds. *Multilingual Internet* (pp.64-86). Oxford University Press.
- Suguitan, C. G. 2005. A semantic look at feminine sex and gender terms in Philippine gay lingo. University of the Philippines, [Available Online] [Accessed 06 June 2011].
- Tanaka, N. 2009. *The Nature of Borrowing in the Philippine Island*. Department of Linguistics University of Pittsburgh, [Available Online] [Accessed 06 June 2011].
- **Thompson**, R. 2003. *Filipino English and Taglish: Language Switching From Multiple Perspectives.* John Benjamins Publishing Company.
- **Thurlow,** C., **Lengel,** L. and **Tomic,** A. 2004. *Computer mediated Communication: Social interaction and the Internet.* Sage Publication Ltd.
- **Treffers-Dallers**, J. 2009. Code-Switching and Transfer: an exploration of similarities and differences. In Bullock, B. and Toribio, A. J., ed. *The Cambridge Handbook of Linguistic Code-Switching* (pp.58-74). Cambridge University Press.
- **Tseliga**, T. 2007. "It's All Greeklish to Me!" Linguistic and Sociological Perspectives on Roman-Alphabeted Greek in Asyncronous Computer Mediated Communication. In B. Danet and S. Herring, eds. *Multilingual Internet* (pp.116-141). Oxford University Press.
UNESCO Ad Hoc Expert Group on Endangered Languages. 2003. Language Vitality and Endangerment. Document submitted to the International Expert Meeting on UNESCO Programme Safeguarding of Endangered Languages Paris, 10–12 March 2003.

- Wardhaugh, R. 1992. An Introduction to Sociolinguistics. 2nd ed. Blackwell Publishing, United Kingdom.
- Warschauer, M., El Said, G. and Zohry, A. 2007. Language Choice Online. In B. Danet & S. Herring, ed. *Multilingual Internet* (pp.163-183). Oxford University Press.
- Wee, L. 2009. Malaysia, Singapore, Indonesia, Philippines. In Ball, M.J. The Routledge Handbook of Sociolinguistics Around the World (pp. 108-116). Routledge: London.
- Wood, A. and Smith, M. 2005. *Online Communication: Linking Technology, Identity and Culture*. Lawrence Erlbaum Associates Publishers, London.
- Wodak, R. and Wright S. 2007. The European Union in Cyberspace: Democratic Participation via Online Multilingual Discussion Boards. In B. Danet & S. Herring, eds. *Multilingual Internet* (pp.319-339). Oxford University Press.
- Wright, S. and Kelly-Holmes, H. 1997. One Country, Two Systems, Three Languages: A Survey of Changing Language Use in Hongkong. Multilingual Matters Ltd.