

**THE PRACTICE OF CODE-SWITCHING IN
THR RAAGA BROADCASTING**

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THE PRACTICE OF CODE-SWITCHING IN *THR RAAGA* BROADCASTING

ABSTRACT

Code-switching is a common practice in a multilingual and multiracial region like Malaysia, particularly among the Tamil speaking community. It is a type of strategy used by bilingual or multilingual Tamils in their radio communication in which they alternate between two or more languages in a certain conversational context. The study aims to explore the types of code-switching employed by *THR Raaga* announcers and audiences and the interactional functions for them to code-switch in their radio discourse. The study uses non-participation observation method. Audio recordings that consist of spontaneous speeches of the announcers and audiences are retrieved and transcribed and utilised as instrument in obtaining data required for the study. Findings show that *THR Raaga* announcers and audiences apply code-switching in their radio interactions, adequately switches from their mother tongue, Tamil to English as the second language. They are reported to employ three types of code-switching while communicating in *THR Raaga*, namely tag switching, intrasentential and intersentential code-switching. It is also discovered that *THR Raaga* announcers' and audiences' code-switching serve eight functions including referential, expressive, phatic, poetic, habitual experience, solidarity, principle of economy and random switching. The result of this study reveals that code-switching is a tool used to favour an effective communication although it may affect the purity of Tamil language.

Keywords: Code-switching, types of code-switching, functions of code-switching and *THR Raaga*

AMALAN PENGALIHAN KOD DALAM PENYIARAN *THR RAAGA*

ABSTRAK

Pengalihan kod merupakan suatu amalan biasa di Malaysia sebagai sebuah rantau masyarakat majmuk yang menuturkan pelbagai bahasa. Khususnya, dalam kalangan masyarakat penutur bahasa Tamil. Ia adalah sejenis strategi yang digunakan oleh masyarakat Tamil dwibahasa atau pelbagai bahasa dalam komunikasi radio, di mana mereka mengalih dua atau lebih bahasa di dalam konteks interaksi tertentu. Kajian ini bertujuan untuk menyelidik jenis-jenis pengalihan kod yang digunakan oleh penyampai dan pendengar *THR Raaga* dan fungsi-fungsi interaksional yang menyebabkan mereka beralih kod di dalam wacana radio. Kajian ini menggunakan kaedah pemerhatian ikut serta. Rakaman audio yang merangkumi perbualan spontan penyampai and pendengar *THR Raaga* diperoleh. Rakaman tersebut ditranskripsikan dan diaplikasikan sebagai instrumen dalam mendapatkan data kajian. Hasil kajian menunjukkan bahawa penyampai dan pendengar *THR Raaga* beralih kod di dalam komunikasi radio, dari bahasa ibunda mereka iaitu bahasa Tamil kepada bahasa Inggeris sebagai bahasa kedua. Mereka dilaporkan mengaplikasi tiga jenis pengalihan kod semasa berhubung di *THR Raaga*, iaitu pengalihan rangkaian, pengalihan kod intraayat dan interayat. Ia juga didapati bahawa penyampai dan pendengar *THR Raaga* beralih kod untuk lapan fungsi, termasuk referensial, emotif, fatis, puitis, tabiat kebiasaan, solidariti, prinsip ekonomi dan pengalihan rawak. Hasil kajian ini membuktikan bahawa pengalihan kod adalah suatu alat yang digunakan untuk berkomunikasi secara efektif walaupun ia boleh mengganggu ketulenan bahasa Tamil.

Kata Kunci: Pengalihan kod, jenis-jenis pengalihan kod, fungsi-fungsi pengalihan kod dan *THR Raaga*

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TAMIL PHONEMIC CHART

Vowels

அ	ஆ	இ	ஈ	உ	ஊ	எ	ஏ	ஐ	ஓ	ஔ	ஔள
a	a:	i	i:	u	u:	e	e:	ai	o	o:	au

Consonants

க்	ங்	ச்	ஞ்	ட்	ண்
k	ng	c	nj	d	N

த்	ந்	ப்	ம்	ய்	ர்
t	n	p	m	y	r

ல்	வ்	ழ்	ள்	ற்	ன்
l	v	zh	L	R	<u>n</u>

LIST OF SYMBOLS AND ABBREVIATIONS

A	:	Announcer
AoIR	:	Association of Internet Research
FM	:	Frequency Modulation
Mr	:	Mister
R		Recording
<i>RTM</i>	:	<i>Rancangan Televisyen Malaysia</i>
<i>THR</i>	:	<i>Time Highway Radio</i>
U	:	Utterance
V	:	Victim or audience

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CHAPTER 1: INTRODUCTION

1.0 Introduction

This chapter comprises six subsections, focusing on the background of study, problem statement, purpose and research questions, contextual information, significance of the study and a brief summary.

Language is a prominent device acquired by members of society in the means of communication (Sirbu, 2015, p.405). Communication does not only occur verbally in spoken form, but it also happens non-verbally in the forms of writing and gestures. Language plays its role as an advocate in communication to convey messages to the receivers. In this case, language functions as the main agent in delivering information to its receivers. An accurate choice of language may ease the receivers in comprehending the received information. The misuse of language may end up in miscommunication or misunderstanding of information to take place in between the senders and receivers. Besides, Asmah Omar (1992) viewed language as a sign system which connects meaning or human cognition with something concrete or abstract. Through language utilisation, humans are able to comprehend an object that is uttered.

In addition, language is also a channel for human beings to fulfill their needs by expressing their positive and negative thoughts. Language as a tool of self expression not only enables one to interpret one's thoughts but also allows one to share feelings with their family, friends or loved ones. This role of language provides freedom to its users in exchanging information about them. Apart from that, language portrays the living style and cultural aspects of a society (Kusuma, 2019). Language symbolises the identities and behaviours of its society who speaks the language (Rozita Che Rodi & Hashim Musa, 2014, p.258).

Therefore, it is believed that language functions as communication device as well as a symbol of self and national identity. Language enhances the value of integrity among the people from different cultures when they converse using varieties of language in their social environment. Having knowledge in various languages as other members of society is an additional advantage for one. This is because communication becomes easier once a language user integrates with another language user who speaks the same language.

In the context of Malaysia, every individual has the ability to acquire at least two languages, that is one's native tongue and one more language could either be the national language, Malay or the lingua franca, English. In the cases where an individual has the ability to acquire more than two languages, the person's native is one language and the other two languages could be Malay and English. Nevertheless, the ability to become a multilingual speaker strictly relies on the exposure of a person gets in conversing in the languages in Malaysia.

According to Paramasivam (as cited in Paramasivam & Farashaiyan, 2016, p.57), Malaysian Indians, the Tamil community in specific, who either speak in Tamil and English or Tamil and Malay have the potential to engage in code-switching. Komathi (2007, p.43) claimed that Malaysian Indians are not only competent in conversing two languages but their minimum levels of language competency are at least three languages, in which they are capable of speaking Tamil, Malay and English. Take for instance, a Malaysian Tamil, whose native tongue is Tamil and practises English and Malay as a second language has the possibility to switch from Tamil to English or Tamil to Malay for different purposes. On the contrary, if this particular person is a monolingual speaker, the probability for the speaker to code-switch is certainly nil. This is due the speaker's competency of a single language.

1.1 Background of Study

1.1.1 Linguistic Background of Malaysia

A statistics report generated in the third quarter of 2017 shows that the total population of Malaysia is 32.2 millions which consists of 68.8% Bumiputeras, 23.2% of Chinese, 7% of Indians and a small portion, 1% of people from other races (Department of Statistics Malaysia, 2017). Based on the statistics, it can be acknowledged that there are approximately 2.2 million of Indians dwelling in the multicultural, multiracial and multilingual Malaysia. Also, it can be noted that individuals of different ethnicity speak different languages in relation to their basic needs and the national language policy. For example, Malay is spoken by the Malays or Bumiputeras, Mandarin by the Chinese, the second biggest ethnic, Tamil by the Indians, the third largest ethnic in Malaysia, while other minorities converse in their own ethnic dialects or languages. Nevertheless, Malay has become the main language used in Malaysia as it is the national language.

According to Mohd Rizal Mohd Yaakop, Ainul Adzellie Hasnul, & Norman Suratman (2016, p.18), Malay is the national and official language as formally documented in Article 152 of Malaysia's Federal Constitution. Nonetheless, every Malaysian possesses the right to learn and utilise English and their ethnic languages except for official purposes. Malay must be officially used for any purpose regarding the Federal or State Government and public authorities (Kua Kia Soong, 2015 and Xiaomei & Daming, 2018, p.108). However, no one is prohibited from acquiring and using their native language (Kua Kia Soong, 2015). This means the Chinese, Indians and other minorities have the freedom to practise their own native languages in the society in order to preserve and sustain their languages. Perhaps, it is evident that Malaysia exists as a multilingual country with Malay and English

as the main languages while Mandarin, Tamil and other minority languages function as secondary languages.

On the other hand, Joshua Project (2016) reported that Malaysian Indians can be categorised into variety ethnolinguistic groups as in Table 1.1.

Table 1.1: Ethnolinguistic Groups of Malaysian Indians

Language Groups	Number of Speakers
Tamil	1 796 000
Malayalam	170 000
Telugu	113 000
Bengali	78 000
Punjabi	65 000
Hindi	57 000
Tamil (Jaffna)	31 000
Sindhi	28 000
Gujerati	28 000
Urdu	14 000
Chitty	400

(Joshua Project, 2016)

As presented in Table 1.1, Tamil has indicated the highest number of speakers compared to other languages, which is reported to have about 1.8 million of speakers. Hence, it can be assumed that Tamil is used as the main language in Malaysian Indians' communication along with Malay and English.

1.1.2 Tamil and Its Development in Malaysia

Malaysia, which is well known for its language diversity, is found to be listed as a paradise rich with 136 languages, as of 2017 (Simons, Gary & Fennig, 2017). Of these 136

languages, two languages face extinction and the remaining 134 are living languages. One of the living languages mentioned is Tamil, also known to be one of the oldest languages in the world and widely spoken by Tamils in India, Sri Lanka, Mauritius, Guyana, Africa, Malaysia and Singapore. Among these countries, a state called Tamil Nadu in India has the highest number of Tamil speakers (Maniyarasu, 2007, p.39). In addition, this language is ranked as the 18th most widely spoken language around the world with 68.8 million speakers (Jones, 2015). Tamil is also widely used in writing until today in India, Singapore, Sri Lanka, Mauritius, South Africa and other countries with Tamil emigrants (Selva, 2017, p.12).

Karthees (2005, p.76) stated that Tamil can be viewed from two different angles. The first one is '*Chentamil*' and the other is '*Koduntamil*'. '*Chentamil*' is practised by the writers and literaturist of Tamil, whereas '*Koduntamil*' is employed by Tamil speakers in their every day communication. As a consequence, these varieties of Tamil have created a gap in terms of language use in both formal and informal contexts. Komathi (2007, p.19) seemed to support the ideas of Karthees, explained further on Standard Tamil and non-Standard Tamil, whereby she viewed the Standard Tamil as '*Chentamil*' while the non-Standard Tamil as '*Koduntamil*'. Standard Tamil possesses a high status compared to the non-Standard Tamil. It is because the Standard Tamil has the same variation as the written Tamil. Komathi (2007) strengthened this point by claiming that the Standard Tamil holds a high status as it is used in formal situations like in the teaching and learning in Tamil schools, media broadcasting and political speeches. On the other hand, the non-Standard Tamil holds a low profile in Malaysia as it is utilised widely by Malaysian Indians in their daily lives communication and informal situations. For example, the use of non-Standard Tamil can be found in Tamil dramas, movies, songs and sometimes in political speeches

too. It is also spoken in most face to face interactions (World Languages Encyclopedia, as cited in Komathi, 2007).

According to Janakey (2006) and Malarvizhi (2006), the Indians from India first migrated to Malaysia (formerly known as Malaya) in the end of 18th century or 300 years ago, in which the Straits of Malacca was the meeting point for traders, especially for cloth traders, labours, soldiers and prisoners. The British colony brought in the Indians as labours to Fiji, South Africa, Burma and Malaysia. The British, French, Dutch and Portuguese colonies supplied Indian labours to work in rubber, oil palm and sugar cane plantation estates. Besides, the Indian labours were also involved in the field of infrastructure such as building of train railways, roads and many more (Kandan, 1979). The British recruited the Indians because they needed cheap, hardworking and skillful workers in order to accommodate labours' needs who work in estates. The British colony opined that South Indians were the right people to bring into Malaya because they had the willingness to work for low wages (Murasu, 1997, p.54).

At first, the Indian immigrants held a temporary working permit, with the conditions whereby they were required to return to their homeland after saving sufficient amount for their living at that time as well as for future. Besides, they were required to leave Malaya after the start of coffee, rubber and sugar cane plantations in rural areas (Kulandasamy, 1990, p.20). Initially, the Indian immigrants who came to Malaya belonged to different language families such as Tamil, Malayalam, Telugu and many other South Indian languages. Majority of them were Tamil speakers. Thus, Tamil as a main language is used widely among the Malaysian Indians (Kandan, 1979). Meanwhile, the Razak Report (1956) has shed lights towards Tamil education in Malaysia after the independence era, in which it paid attention to minorities' voices and merged all the vernacular schools under the

standard national education system. In Malaysia, the existence of Tamil vernacular schools has always been the core to the development of Tamil (Rajantheran, Balakrishnan & Manickam, 2012, p.80). Students are given opportunity to learn Tamil up to tertiary level until today and this has led Tamil to develop rapidly. Also, the Government of Malaysia recognises Tamil via electronic media, *Rancangan Television Malaysia (RTM)* in specific and print media such as daily Tamil newspapers namely, *Nanban*, *Tamil Nesan*, *Makkal Osai*, *Thinakkural* and magazines issued weekly and monthly (Rajantheran, Balakrishnan & Manickam, 2012, p.80).

1.1.3 Development of Tamil Radio Broadcasting in Malaysia

Radio is capable of educating, entertaining and disseminating information to its users (Goh, 2014, p.2 and Md Rozalafri Johori, Mohd Daly Daud, Rahmahtunnisah Sailin, Nursyamimi Harun, & Nurul Jamilah Ismail Rani, 2014, p.13). Malaysia is home to two Tamil radio stations, namely *Minnal FM* and *THR Raaga*. *Minnal FM* is owned by the Malaysian Government while *THR Raaga* operates under the control of a private broadcasting company. The Tamil radio broadcasting in Malaysia was first started in 1938 together with Malay, English and Mandarin radio broadcasting through Radio Malaya. The programmes of Radio Malaya were aired from Kuala Lumpur, Penang and Singapore. As for the Tamil radio broadcasting services, Mr. Tanjai Thomas was appointed to supervise from the capital city of Malaysia.

The Tamil radio broadcasting changed its name to '*Bahagian India*' in 1961 which was led by Mr. Balakrishnan. However, the Tamil radio got its name changed again to '*Rangkaian Merah*' in 1970 and the unit system was introduced in the same year. In the mid of 1970's, the Tamil radio broadcasting services made it expansion under the management of Mr.

Ganapathy and Mr. Appadurai before the discontinuation of the unit system and rebranding of '*Rangkaian Merah*' to '*Radio 6*'.

It is notable that in 1996, a historical event happened in the Tamil broadcasting industry, whereby '*Radio 6*' was given the opportunity to broadcast its program fully in Tamil and the operational hours were set to 24 hours daily. Prior to this, '*Radio 6*', the smallest broadcasting unit in *RTM* emphasise on the use of Tamil despite of other Dravidian languages such as Malayalam, Telugu and Hindi (Munimah, 2007, p.48). The last rebranding of '*Radio 6*' was done on 1 April 2005 and the name of *Minnal* FM remains unchanged till today. *Minnal* FM was the one and only choice of radio among the Indian society in Malaysia until *THR Raaga* started its operational service on 2 April 2001.

1.1.4 History of *THR Raaga* Broadcasting

Before *THR.FM* started its official broadcasting on 9 September 1994, a transmission test was done on 31 August 1994. Mount Ulu Kali in Selangor, South West Pahang and Kuala Lumpur the metropolitan city were the grounds for *THR.FM* satellites to transmit programmes. Initially, *THR.FM* continued its operation at *Angkasapuri* Complex in order to develop its broadcasting system and enhance the quality of programmes for the purpose of catering listeners' needs. *THR.FM* and *RTM* were operating in the same building. However, both radio stations operate separately without any collaboration until today.

THR.FM's English and Malay programme broadcasts were officially launched on 9 September 1994. Strategic actions were taken by *THR.FM* through expanding its broadcasting area. Malacca, Negeri Sembilan and Johore were able to receive its coverage in 1995. Residents of Malaysia as well as Singapore were granted the opportunity to listen and get entertained via *THR.FM*. In the following year, *THR.FM* has spread its coverage to

Perlis, Penang and also Kedah. *THR.FM* was moved to *Wisma Time*. This clearly informs that *THR.FM* has got its own studio. In the same year, *THR.FM* began to prioritise the English and Malay broadcasting. Priority was also offered to Mandarin radio. Thus, it is notable that *THR.FM* has begun to broadcast programmes in three languages as previously mentioned. Afterwards, both the English and Mandarin radio channels were discontinued. Only the Malay radio remained operating and *THR Raaga* was introduced later by *THR.FM* on 2 April 2001. The establishment of *THR Raaga* was declared as a history because it became the first private Tamil radio with 100% Tamil programme (Kalaiselvi, 2012, p.4).

THR.FM broadcasts various radio channels such as *THR Gegar*, the Malay radio, Hindi Power, the Hindi radio and *THR Raaga* which belongs to Astro Radio *Sendirian Berhad* (formerly known as AirTime Management Programming *Sendirian Berhad*). A survey carried out by Radio Audience Measurement Malaysia in 2015 reported that *THR Raaga* is ranked as the leading Tamil radio station in Malaysia with 2 million listeners and ranked as the 'Number 1' Tamil radio channel in Tamil entertainment industries, information and latest domestic and global news (Astro, 2015).

THR Raaga announcers as well listeners are familiar with its slogan: "*THR Raaga a:ha: ciRanta icai!*" ("*THR Raaga*: Wow, the best music!"). Since *THR Raaga* has undergone several transmission of broadcasting time, the programmes on *THR Raaga* are now aired for 18 hours from 6 in the morning till 12 at midnight on daily basis. In the beginning of its establishment, the operational time was from 3 until 6 in the evening. Later, the broadcasting time was adjusted from 10 in the morning to 8 at night, for the duration of 10 hours and Sunday was added into the operational schedule due to overwhelming supports from listeners. There are numbers of interesting and entertaining programmes broadcasted every day in *THR Raaga* including, *Kalakkal Kaalai* with Aananthan and Uthaya, Hello

Nanba and Raagavin 15 with Suresh, *Hyper Maalai* with Ram and Revathy, *Love at Raaga* / *Inimai at Raaga* with Maran.

1.2 Problem Statement

The practice of code-switching is unavoidable in a multilingual and multiracial region like Malaysia. Malaysian Indians, specifically tend to alternate languages in their conversation unconsciously (Magespari, 2012, p.12). This phenomenon even occurs in the electronic Tamil media in Malaysia.

THR Raaga uses Tamil as the main medium of communication. As an influential and well known radio station, it is potential in delivering information to the Indian community efficiently and effectively. Nevertheless, Kalaiselvi (2012, p.8) stated that *THR Raaga* has failed to enrich the Standard Tamil although it is the leading Tamil radio station in Malaysia due to the occupancy of non-Standard Tamil by the announcers while anchoring, and its anchors' incapability of using Standard Tamil with rampant code-switching in interactional events. In other words, the interference of other dominant languages, namely Malay and English has led the radio station to practise the non-Standard Tamil in which code-switching often takes place in its broadcasting. Evidently, this phenomenon can be found in the language that is used in a local Tamil radio programme known as '*Itu Eppadi Irukku*' which is broadcasted in *THR Raaga*, as shown in the following conversation script.

Announcer: *collungka, bang.*

Say it bro.

Audience : **Okay, NNa:.** *ni:ngka oru brown colour na:y onnu vaLarttingkata:ne?*

Okay, bro. You reared a brown colour dog right?

(Itu Eppadi Irukku, 15 July 2017)

In the context given, the announcer tends to switch from Tamil to Malay while the audience tends to insert English in his speech. Meanwhile, Daarshini & Malarvizhi (2017, p.98) stated that the announcers who anchor *Hyper Maalai* and *Kalakal Kaalai* programmes in *THR Raaga* tend to mix English and Malay instances in their Tamil speeches. It is believed that they code-switched to communicate effectively. However, the tendency to alternate words, phrases and sentences may lead to language shift to take place as it can be a threat to Tamil in maintaining its identity as many Tamil words will not exist in future as proposed by Paramasivam (2010a). Furthermore, code-switching is not supposed to be practised in formal domains, including in radio broadcasting although it is a common phenomenon in a multilingual situation as it would affect the purity of Tamil. Hence, these issues have triggered the researcher to come up with the present study as it is relevant to investigate the phenomenon of code-switching in *THR Raaga*.

1.3 Research Purpose and Questions

Distinctively, in this study, the researcher aims to examine the occurrences of code-switching, particularly the types of code-switching employed by *THR Raaga* announcers and audiences in their conversation, as well as the interactional functions for them to code-switch. In order to meet the purpose of this study, the following questions are formulated:

1. What types of code-switching are employed by *THR Raaga* announcers and audiences?
2. What are the interactional functions for *THR Raaga* announcers and audiences to code-switch?

1.4 Contextual Information

1.4.1 '*Itu Eppadi Irukku*' Programme

'Itu Eppadi Irukku' is a three-staged prank call programme aired on *THR Raaga*. The English translation of *'Itu Eppadi Irukku'* is 'How is this?'. In this programme, the announcers make a call to trick a victim or a receiver by pulling the receiver into a problem which does not exist at all. The same programme is named as 'Gotcha' in Hits.FM, a Malaysian English radio station and '*Panggilan Hangit*' in Hot.FM, a Malay radio station in Malaysia. This three-staged call programme is conducted by two male announcers who are popularly known as Anantha and Uthaya. *'Itu Eppadi Irukku'* is broadcasted twice from Monday to Friday, whereby the original version is aired at half past eight in the morning and the repeated version is aired once more at six in the evening on all weekdays.

Sometimes, in case of the two male announcers face difficulties to prank the victims, they would seek assistance from other announcers to trick their victims successfully. However, this rarely happens as the programme is mainly conducted by Anantha and Uthaya. Apart from these two announcers, the victims are another important element in the making of a victorious prank. The victims are usually set up by their own peers, family, relatives or could be anyone who knows the victims well. Besides, there are three procedures involved in conducting an *'Itu Eppadi Irukku'* call. Firstly, a friend, family, relative or someone who knows the victim, needs to nominate the victim through writing an email to *THR Raaga*. The email should consist of the details of the victims such as name, contact number, address and the possible issues or situations for the prank. Next, the announcers plan and make a call to the victim and implement the prank as planned. Finally, the announcers say *'Itu Eppadi Irukku'* and reveal the identity of the person who fixed the victim up at the end of the prank.

1.5 Significance of Study

This study is mainly significant to linguistic professionals and future researchers in understanding the phenomenon of code-switching, especially on the various types of code-switching used and the reasons why Malaysian Tamils alternate from one language to another in the field of radio broadcasting, specifically from Tamil to English practised in Malaysia. It is important to acknowledge the types of code-switching used by *THR Raaga* announcers and audiences in their conversations, as it would be useful in providing information pertaining to the interference of English towards Tamil which could lead to the occurrence of language shift. By classifying the types of code-switching and highlighting the reasons behind the interactions, this study may contribute to the future literature of code-switching focusing on Tamil as the matrix language. Generally, this study is significant as it focuses on the scenario of code-switching used by both announcers and audiences rather than paying attention to the announcers' code-switching solely.

This study will also be beneficial to the Tamil community of Malaysia in creating awareness of using other languages apart from Tamil in their conversations. By understanding this situation, the community may look forward to minimise the use of code-switching in their interactions even though code-switching facilitates a meaningful communication. This study is especially significant to *THR Raaga* announcers themselves to instill awareness by presenting their speeches purely in Tamil as radio is one of the major tools for language exposure. In fact, this study does not only attempt to alert the announcers but it also attempts to catch the attention of the Malaysian Tamils who are also listeners of *THR Raaga*, especially the younger generations in maintaining the purity and uniqueness of Tamil. Ordinarily, the younger generations are those who will become the victims of language loss. Therefore, the findings of this study is hoped to aware the younger

generations to take appropriate measures and implement them in order to preserve their native tongue. Otherwise, there is a possibility for the language to extinct in future.

1.6 Scope of Study

This study falls under the general area of sociolinguistics and focuses on language use in a multilingual setting. It involves the examination of spoken discourse of Malaysian Tamil announcers and audiences of *THR Raaga*. Selection of data runs throughout the month of October 2017 alone. Code-switching is the main focus of the analysis of the Tamil radio discourse. In this study, the researcher is particularly concerned on code-switching used by the announcers and audiences in their radio interactions and the functions for them to code-switch from Tamil to English rather than focusing on any linguistic elements such as phonology, semantics or syntax.

1.7 Summary

This study focuses on the occurrences of code-switching in *THR Raaga* broadcasting, particularly concerning a programme called '*Itu Eppadi Irukku*', which is meant to prank listeners. The researcher investigates two aspects in this study. The first aspect discusses on the types of code-switching involved in the utterances of announcers and audiences. Different types of code-switching are determined based on the English grammatical elements. The second aspect explores the reasons for the announcers as well as audiences to code-switch. On the whole, code-switching in *THR Raaga*'s '*Itu Eppadi Irukku*' is worth to be studied.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter contains five main sections. The first section discusses on the definitions of concepts used in the study. The second section entails types of code-switching from two different approaches. Next, features of code-switching are explained. The second last section talks about nine sets of functional models outlined by various scholars and the last section deals with previous research work pertaining to code-switching among Tamil interlocutors and code-switching in Tamil radio as well as outside Tamil radio networks in selected countries.

2.1 Definition of Terms

2.1.1 Bilingualism

In general, bilinguals are regarded as a group of individuals who have the ability to communicate in two languages. Normally, the first language is a speaker's native tongue while another language is the language acquired by the speaker after his or her mother tongue. Bilingualism cannot take place without the involvement of bilinguals in any conversation. In Grosjean's (2008) opinion, bilingualism is the use of more than one language or the use of at least two languages on a regular basis and those individuals who interact using more than one language in their daily lives are known as bilinguals (p.10).

Similarly, Hamers & Blanc (2000, p.6) referred to bilingualism as a linguistic phenomenon when there is a contact between two languages and as a result, these two languages are spoken in the same interactional episode involving bilingual speakers in a linguistic community. Besides, Zirker (2007) interpreted bilingualism either as the ability a person possesses to interact optimally or naturally in every dimension of life using more than one

language or the ability a bilingual person with good command of first language and low competence in second language to engage in a communication (p.12). Meanwhile, Hoffman (as cited in Zirker, 2007, p.12) distinguished between two types of bilinguals, namely natural bilingual and secondary bilingual. A person who has acquired a second language during his childhood is labeled as a natural bilingual, while if an individual has acquired his second language via formal education, he falls under the category of secondary bilingual.

2.1.2 Multilingualism

Multilingualism is meant to refer to a society's or an individual's ability to speak more than two or multiple languages which coexist side by side but they are separately utilised. This means that certain individuals speak only one language and certain other individuals practise numerous languages, but the highlight is that multiple languages are spoken in the society. Mohd Nazri Latiff Azmi (2013, p.26) opined that multilingualism is the presence of more than two languages in an individual's linguistic repertoire, but where it is possible for the individual to have greater skill in one language.

Besides, Li (as cited in Li & Moyers, 2008, p.4) labeled a multilingual as an individual who is actively and passively competent of communicating in at least two languages. Meanwhile, Shay (2015, p.465) claimed that a multilingual person has the ability to converse using three or more languages either separately or mixing the language simultaneously in various degrees. In the context of Malaysia, a multilingual person is basically able to converse in at least three languages. Firstly, his or her mother tongue, followed by Malay and English language which are used as medium of communication in formal as well as informal settings. As Malaysia is famously known for its language diversity, it is not doubtful that most Malaysians are diverse in the languages they speak. Take for instance, in

the case of Malaysian Tamils. They are able to communicate in Tamil, the native language, Malay as the national language and English is learned at school as a second language. Nevertheless, those Indians who belong to sub-ethnic group of Malayalam, Telugu or Sikh may have an additional linguistic repertoire, in which the competency to speak either in Malayalam, Telugu, Punjabi or Hindi.

2.1.3 Code-Switching

It is vital to acknowledge the meaning of the term code-switching in order to have a broader view in understanding the topics and subtopics discussed in this study. Wardhaugh (2006, p.84) defined 'code' as a specific language or dialect which an interlocutor selects to speak in any speech event, a system operationalised in the communication of two or more individuals. He stressed that 'code' can be referred to any type of system which individuals employ in their conversations, whereby there is a distinction between code and the terms such as language, dialect, style, register, creole and pidgin. The terms code switching, code mixing, code alternation and language mixing are often employed to visualise the use of more than one language interchangeably in an utterance.

Up to this date, there are numerous studies on code-switching have been conducted and there is a wide range of definition given by researchers. Generally, there are some scholars who have mutual agreement that code-switching is the alternating use of two or more languages in the same interaction or utterance (Choy, 2011; Emeka-Nwobia, 2014; Fareed, Humayun & Akhtar, 2016; Gardner-Chloros, 2009; Milroy & Muysken, 1995; Myers-Scotton, 1993; Myers-Scotton & Ury, 1977; Poplack, 1980; Wan Nur Shaza Sahira Wan Rusli, Azianura Hani Shaari, Siti Zaidah Zainuddin, Ng, & Aizan Sofia Amin, 2018). This definition is basically a point of departure before broadening the term further into a detailed

and concrete definition. Although the previously mentioned scholars agreed with the definition, some of them have highlighted a number of conditions in considering if a particular behaviour can be categorised and defined as code-switching or not.

Early scholars, Myers-Scotton & Ury (1977, p.5) defined code-switching as “the use of two or more linguistic varieties in the same conversation or interaction”. They added that the switch may occur by involving only one word and this phenomenon may happen for several minutes of an interaction. According to Myers-Scotton (1993, p.1), code-switching is the switches between two different languages in which the grammatical elements and lexis of both languages are found to appear in the same conversation. She also mentioned that code-switching is practised by fluent or bilingual or multilingual interlocutors. Marlyna Maros, Nur Diana Melissa Mohd Noorizan & Abd Hakim Ikram Zakaria (2016, p.6) emphasised that only when the speakers have more than one linguistic repertoire, the act of code-switching is successful. Otherwise, code-switching does not exist with the participation of one language alone. Take for instance, a Malaysian Tamil who is a competent user of Tamil possesses the same competency and fluency in English has a tendency to code-switch due to his or her linguistic repertoire.

In addition, Myers-Scotton (1993) claimed that languages or dialects or style of the same language are the linguistic varieties which may be found in the code-switched utterances of multilingual speakers. In her study, she illustrated the following example in understanding what code-switching is all about.

Luyia woman 1: Hello guys. *Shule zitafunguliwa lini?*

Hello guys. When will the schools be opened?

Luyia woman 2: *Na kweli, hata mimi si-ko sur, lakini n-a-suspect itakuwa week kesho.*

Well, even I am not sure, but I suspect it will be next week.

Luo woman : *Shule-zi-ta-open tarehe tatu mwezi wa tano...*

Schools will open on the third of the fifth month...

(Myers-Scotton, 1993, p.5)

The conversation took place between three working colleagues at an office in Nairobi. Two of them were Luyia and the other woman was from Luo ethnic group, who practise Swahili and English. Their topic of discussion was about re-opening of schools. Based on their conversations, it is notable that they appeared to alternate from one language to another by inserting English words in the Swahili-based conversation. In other words, it was a clear cut that code-switching actually occurred in the interaction of those speakers.

Besides, Paramasivam (2010b, p.408) who seemed to support the idea of Myers-Scotton (1993) viewed code-switching as the act of shifting from one language to another language while engaging in a single interactive phenomenon. He extended his definition by saying that code-switching encompasses the shift between one or more languages or dialects within a discourse among bilinguals or multilinguals whereby code-switching occurs after a number of sentences or after a single phrase at other times. Hence, upon studying the different definitions expressed by different authors, the term code-switching in this particular study means the alternating use of languages practised by the announcers and receivers in the context of Tamil radio broadcasting. Relatively, the researcher prefers to use this term to address switches from Tamil to English.

On another note, some previous scholars had little agreement on the terminologies of the bilingual language contact phenomena like code-switching and code-mixing. Some

linguists said these two terms mean the same but some said they are different from each other. The next subchapter deals with these terminology problems and differentiates code-switching and code-mixing from one another.

2.1.4 Code-Mixing

Balamurugan (2017, p.2) stated code-mixing is the mixing of two more language varieties in a speech act. He further elaborated that in code-mixed utterances, pieces of one language are inserted as an interlocutor speaks in a new language. The 'pieces' of new languages are mostly words but they may also be in the forms of larger units than word such as phrases, clauses or sentences (Balamurugan, 2017, p.1). He also drew similarities between code-mixing and pidgin. According to him, code-mixing is similar to the employment of pidgins in an utterance. However, code-mixing is distinct from pidgin in terms of linguistic behaviour. He stressed that code-mixing often occurs in a multilingual environment, whereas the presence of pidgins can be identified those language users who do not share a common language spoken in the society. Similarly, Muysken (2000, p.1), referred code-mixing to the coexistence of words and elements of grammar of two languages in a single sentence.

2.1.5 Similarities and Differences of Code-Switching and Code-Mixing

Previous linguists have debated on the issues relating to code-switching and code-mixing in terms of their similarities and differences. One of the earliest scholars, Thelander (1976) in his article entitled 'Code switching or code mixing?' explained what makes these two concepts are different from each other. To him, when there is a swapping of languages between clauses, it is code-switching. While, when there is an existence of hybrid clauses or phrases or clauses do not function autonomously, thus it is called code-mixing.

Bokamba (1989) stressed that code-mixing is a suitable term referring to the alternation made in a sentence, while code-switching is an appropriate linguistic term to address alternation occurs beyond the sentence boundaries. In addition to this, he developed a more complex definition for both concepts as following.

“Code switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event... Code mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.” (Bokamba, 1989, p.289)

Similarly, Kang (2001) who studied code-switching and code-mixing among the Straits-born Chinese community in Kelantan revealed that code-mixing is an outcome of language contact of two or more linguistic codes. In this language contact phenomenon, native language functions as the dominant language and it works to incorporate all the language features borrowed from other language and nativised them. Moreover, she opined that all nativised codes should appear in the same clause or sentence in an utterance. She further added that code-switching undergoes the same process as code-mixing. The only difference is that code-switching emerges when the shifting of language occur within a complete sentence level, in which the entire utterance is replaced with a new code.

Sumarsih, Siregar, Bahri & Sanjaya (2014, p.79) argued code-switching is an implication caused not by monolinguals, but multilinguals when they use many languages alternately. The alternation may either emerge from words to words, phrases to phrases or sentences to

sentences. Unlike code-switching, code-mixing is a mixture of multiple languages comprising a dominant language attached with a foreign lexical word so that it sounds cool when it is uttered and to give an impression that the interactant is brilliant in the aspect of language use. Code-mixing is also known as ‘intrasentential code-switching’ or ‘intrasentential code alternation’ (Badrul Hisham Ahmad, 2009, p.49).

Kumari (2017) differentiated code-switching from code-mixing. She claimed that code-switching reflects the grammar of all languages exist in the particular utterances functioning simultaneously. In contrary, grammar of multiple languages that works simultaneously are not reflected in code-mixing. Perhaps, words are borrowed from a language and adapt the new word in other language. She made a clear distinction between code-switching and code-mixing in the context of Hindi-English bilingual. The following example explains both phenomena.

Code-switching:

Ram is a good boy *aur bahut achchhi* painting *bhi karta hai*.

Here, the conversant has switched from English to Hindi. The sentence was begun in English and ended in Hindi.

Code-mixing:

Ram is eating *aam* and playing with Sita.

Here, the sentence was uttered in English by inserting a Hindi word. In other words, the word ‘*aam*’ defines ‘mango’ was borrowed from Hindi and adapted into the English-based sentence.

In addition, she said code-switching is a conscious process that implies the performance, whereas code-mixing is an unconscious act that entails competence. As an example, the bilingual children practise mixing one language with another at their early stages of acquiring a language. On the other hand, adults show their performances by switching languages once they have the competencies to converse in at least two languages.

Upon extensive reading, the researcher of the present study affirms that code-switching is the umbrella term to cover both code-switching and code-mixing by defining code-switching is the use of two or more languages across the sentence boundaries in the same interactional event (intersentential) while the insertions of English words into Tamil within the same sentence as code-mixing (intrasentential).

2.2 Perspectives of Code-Switching

Code-switching has been viewed from various perspectives such as linguistics, sociolinguistics and psycholinguistics. Although the emphases of researchers differ, their studies provide a wide spectrum of knowledge and often provoke them to further explore for a more thorough theory of code-switching. Bokamba (1988), Muysken (2000), Myers-Scotton (1993), Poplack (1980) and Romaine (1989) viewed code-switching data from the linguistic perspective. They tended to focus on the typologies and limitations that govern code-switching, specifically dealing with the structure of the languages used in a code-switched discourse. Meanwhile, Blom & Gumperz (1972) and Marasigan (1983) analysed typologies and social features of code-switching from a sociolinguistic perspective. Hence, in this study, the researcher veils code-switching from both aspects, linguistic as well as sociolinguistic.

2.2.1 Types of Code-Switching from the Linguistic Approach

Poplack (1980, p.613-615) classified three main types of code-switching, namely tag switching, intersentential and intrasentential switching based on her study in examining the phenomenon of code-switching involving bilingual or multilingual Puerto Ricans in the United States. Tag switching occurs when a tag or a short phrase of another language is inserted in an utterance (Siti Hamin Stapa & Nurul Nadiah Begum Sahabudin Khan, 2016, p.182). This type of switching comprises tags, interjections and fillers. The inclusion of tags does not affect the rules of a sentence grammatically.

Besides, the second type is intersentential switching, where shifting occurs in between a clause or a sentence. Poplack (1980) also named intersentential switching as extrasentential switching (p.602). The beginning of a clause or a sentence uses one language and the following uses a different language as in '*Hanya satu peluang je yang kita ada*. Just one last chance. *Sama ada kita mati, atau hidup*' (There is only one chance. It's either we are alive, or we are dead), an example demonstrated by Marlyna Maros et al. (2016, p.21) in studying code-switching employed by actors in a Malaysian movie. The first sentence was uttered in the base language, Malay, then followed by an English alternation.

In contrast, intrasentential switching can be defined as switches of codes within a clause or a sentence. Poplack (1980) illustrated an English-Spanish intrasententially code-switched utterance as in "Sometimes I'll start a sentence in Spanish *y termino en espanol*". When it is translated into English, it can be uttered as: "Sometimes I'll start a sentence in Spanish and finish in Spanish". In accordance to Poplack's (1980) classification of code-switching, it can be concluded that each type of switching can be found occurring in different portion of an utterance. The switches can be done within a sentence, means they either spark in the

beginning, middle or towards the end of a sentence and also switches between sentence boundaries.

Apart from developing typologies of code-switching, Poplack (1980), the pioneer of universal constraints of code-switching, also postulated two limitations while exploring the issue of relationship among two language systems that are involved in the discourse of code-switching. In simplest term, she formulated how two languages in contact integrate in code-switching. The first constraint is ‘The Equivalence Constraint’ (Poplack, 1980, p.586). It defines a code tends to be exchanged in positions where the language’s surface structure overlap one another. Based on this constraint, sequence of words just before and after the point of switching should exist for both involved languages for a meaningful code switching act. Otherwise stated, code-switching can only occur at the point where the syntax of any two sentences, one before and one after the switch, is included in either language, as in the example below.

Spanish-English spoken text: Tell Larry <i>QUE SE CALLE LA BOCA</i>				
Direct translation	:	Tell Larry	that he+REFL	shut + subj + 3sg the mouth
English translation	:	Tell Larry to shut his mouth		

Poplack (1980, p.587) in illustrating her example accepted the above sentence as a grammatically correct utterance because it does not violate rules of relative clause of Spanish and English. However, Poplack’s (1980) notion was opposed by Sridhar & Sridhar (1980). Sridhar & Sridhar (1980, p.412) introduced a more general principle by describing that elements of the guest constituent may not necessarily fit the syntactic rules of the host language. The formation of this principle proposed that even though the grammatical rules of two languages differ among each other, the switching of codes can still take place.

Meanwhile, Poplack (1980, p.586) posited 'The Free Morpheme Constraint' as the second constraint in her study. It states that code-switching cannot occur between one form of lexical and a bound morpheme unless the lexical form is phonologically associated the language of bound morpheme. She added that code-switching becomes grammatically appropriate when there is a balance surface structure in the juxtaposition of Code 1 and Code 2. Furthermore, code-switching emerges when there is a minimum of two languages with separate grammatical system in a single sentence. Thus, code-switching takes place if an individual alternates between two languages in his speech.

Bokamba (1988, p.24) in supporting the idea of Poplack (1980), stated code-switching means the employment of varieties of linguistic units, such as affixes, words, phrases and clauses from two distinct grammatical systems of languages. He also stressed that code-switching is an outcome of at least from the use of two monolingual languages, in which the rules of both languages are assimilated in one sentence. According to Bokamba (1988, p.51), the following steps are required in the formation of a code-switched sentence. As a first step, in order to switch code, one has to determine the internal structure of Code 1. Secondly, the person is required to select and insert suitable lexical elements accordingly. Then, one has to apply the phonological and morphological rules if there is any. Next, syntactical comparison between Code 1 and Code 2 should be made to determine the similarities between the primary and second language. The second last step comprises the adjustment of relevant syntactic rules and finally, an individual needs to apply the transformational rules of both the primary and secondary languages in constructing a code-switched utterance.

In parallel to Poplack's (1980) ideology, Romaine (1989, p.110-147) came up with same taxonomy of code-switching comprising of tag switching, intrasentential and intersentential

code-switching. Apart from this, Romaine (1989) also posited the linguistic related factors influencing code-switching. Those factors reported by Romaine are certainly same as Poplack's (1980) notion, namely 'The Free Morpheme and The Equivalence Constraints'. Thus, it is clear that Romaine (1989) initiated her own code-switching model without modifying the model previously developed by Poplack (1980).

Myers-Scotton (1993) outlined a model based on speech production theory to define grammatical constraints that affect code-switching and the model is named as Matrix Language Frame model (1993). Myers-Scotton (1993) specified code-switching structurally into intrasentential and intersentential code-switches. As previously stated, intrasentential code-switching occurs inside the sentence while intersentential code-switching happens outside the sentence boundaries. In intersentential code-switching, the grammatical constraints are not the main focus. However, in intrasentential code-switching, the grammatical constraints are mainly discussed as they influence the behaviours of participating languages in an intrasententially code-switched utterance.

Myers-Scotton (1993) devised the Matrix Language Frame model to depict intrasentential code-switching. The assignment of two participating languages is asymmetrical in the production of an intrasentential code-switching. Her notion is respectively related to the representation of the matrix language and embedded language in a sentence. According to the Matrix Language Frame model, the more dominant language in a code-switching discourse is the matrix language and the other languages that play less significant roles in code-switched utterances are referred as embedded languages. Basically, the matrix language is the base or host language whereas the embedded variety is guest language in a sentence. The matrix language determines the morphosyntactic frame for code-switched sentences. In such sentences, the language that contributes more morphemes, either bound

or unbound morphemes is recognised as the matrix language. The concepts of matrix and embedded language can be clearly understood via the example below, demonstrated by Ihemere (2016, p.541).

Igbo-English : *Ha ga-ano week abuo na Abuja.*

English translation : They will stay for two weeks in Abuja.

Above is an instance of Igbo-English language pair code-switching. Igbo is the matrix language with the highest number of morphemes, while two English morphemes are inserted in the Igbo based sentence. Therefore, English is the embedded language as it plays less dominant role in the Igbo-English sentence.

In addition, it is crucial to draw distinction between content and system morphemes in determining the matrix language. This is because the patterns of occurrence of morphemes in code-switched discourse are constrained by the status of morphemes. This means that as proposed by Myers-Scotton (1993), content morphemes work either as thematic role receivers or assigners. Content morphemes like nouns, verbs, adjectives and a number of prepositions are important to deliver information in the chain of communication. System morphemes, on the contrary, do not receive or assign any thematic roles that are essential in constructing grammatical frames. Function words and inflections are instances of system morphemes.

In accordance to the content-system morpheme distinction, Myers-Scotton (1993, p.83) proposed two principles namely 'The Morpheme Order Principle' and 'The System Morpheme Principle' in order to identify the matrix language in bilingual code-switched speeches. 'The Morpheme Order Principle' said that the sequence of morphemes in a code-switched utterance should be in line the sequence of morphemes of the matrix language.

The second principle, 'The System Morpheme Principle' explained that in a code-switched utterance, all system morphemes are from the matrix language. These two principles account as a criterion in calculating the frequency in order to identify the matrix language as well as the embedded varieties.

Myers-Scotton (2002, p.8) further distinguished intrasentential code-switching into two types based on speaker's level of proficiency. Those types are classic code-switching and composite code-switching. Morphosyntactic structure comprises only one language in classic code-switching. On the other hand, in composite code-switching, two or both participating languages are the sources of the morphosyntactic structure of the bilingual discourse.

On the other hand, despite of one model serving for all language pairs, Muysken (2000) put forward the idea of distinguishing three types of code-switching. Subsequently, Muysken (2000, p.3) created a taxonomy and classified code-switching into three different types namely insertion, alternation and congruent lexicalisation. Deuchar (2005, p.608) mentioned that in Muysken's taxonomy, insertional type of switching is the variety suggested by Myers-Scotton (1993) in her Matrix Language Frame model, alternational switching as proposed by Poplack (1980) and the third type, congruent lexicalisation is a type posited by Muysken himself. These types are often rather different from one another because there are several processes at work when a code is switched. One of the processes is the inclusion of lexemes from one language into the structure of another language.

Besides, the second process involved is the alternation between structures of different codes. In other words, Code A and Code B take turn to occur with their own syntactical and morphological structures. Congruent lexicalisation is another mechanism occupied in the

production of code-switched instances. In congruent lexicalisation, two monolingual codes share the grammatical structure from different lexical inventories by insertion words from both languages randomly (Muysken, 2000, p.8). An example of congruent lexicalisation of intrasentential switching illustrated by Wong (2012, p.69) in studying code-switching in blogs of older and younger Malaysian Chinese is “Wasn’t in a mood to *layan* any frickin’ promoters but I took the handout and smiled to her”. Here, the Malay term ‘*layan*’ means to talk along or to entertain someone in English. This word shares the same grammatical structure of Malay and English. Therefore, it falls under the congruent lexicalisation category. Moreover, it can be substituted with an English word which carries an equivalent meaning.

2.2.2 Types of Code-Switching from the Sociolinguistic Approach

From the view of sociolinguistic, Blom & Gumperz (1972, p.409) advocated a model called Functional or Interactional Features when examining the different categories of code-switching used by the locals in one of the cities in the northern Norway. They reported that the people from a fishing village in Hemnesberget switched from Bokmal, the Standard Norwegian language to Ranamal, the local dialect of the area. They both revealed that two types of code-switching occurred in the locals’ interactions, namely situational and metaphorical code-switching.

Situational code-switching takes place when a situation changes including change in the topic of conversation, the speakers involved and the place the interaction happens. For example, a group of working colleagues may choose to choose their codes differently when interacting in a cafe as opposed to the codes they speak in the office setting. In contrast, metaphorical switching happens when bilinguals speak two languages in the same setting.

Such switching, for instance, in the context of Malaysia, bankers who work in the financial institution may share personal matters among themselves using the local Malay while the Standard English is used when discussing business related issues. Thus, it is notable that the setting does not change, but the topics may change in metaphorical switching, whereas in situational switching, the change of language depends on the context.

It appears that several social factors can affect code-switching, in the social field of language use. Marasigan (1983, p.39) drew special attention to social constraints of language choice. She highlighted that socio-economic status of participants, their age, gender, ethnicity, educational background and so on can affect the choice of language use in their conversation. These factors are closely dependent on the relationship between the conversant. The closer the bonding interactants have, the more they tend to code-switch. Meanwhile, domains such as home, family, school, work place, and friendship are also factors that influence the use of languages in spoken discourse.

She also explained that the factors of topics, role relationship between participants and setting of conversation can determine code-switching. This ideology is in line with Blom's & Gumperz's (1972) situational code-switching. In fact, Marasigan (1983, p.40) stressed the combination of topic, setting and role relationship between speakers at a higher level of social interaction in a society compared to other factors such as domain as well as context.

Marasigan (1983, p.11) pointed out the relationship between levels of code-switching and participants' gender. She made a comparison in terms of language choice of male and female teachers in Manila, Philippines in relation to different functional use of language. Data collected via informal recording of participants' speeches revealed that female teachers were frequent users of code-switching. They switched from English to Tagalog,

the national language of Philippines in word level compared to the male conversants or teachers. Also, both gender groups preferred to alternate from Tagalog to English in order to present factual information. Female teachers used Tagalog to portray intellectuality and to express emotions and moral values, whereas male teachers chose to speak in English to reflect their intellectual status too.

In accordance to the purpose of the present study, the researcher decided to adopt Poplack's (1980) model on classification of code-switching as it is fundamental, whereby she provided detailed description on three types of code-switching as stated previously and made a clear distinction among them. Since Poplack's framework was developed in 1980, it is obviously old today. However, researchers such as Al Heeti & Al Abdely (2016), Appel & Muysken (2006), Marlyna Maros et al. (2016), Romaine (1989) and Siti Hamin Stapa & Nurul Nadiah Begum Sahabudin Khan (2016) have been adopting it continually with the hope to provide guidance to future researchers. In this regard, the current study's researcher hopes to expand the study of code-switching in the context of Malaysian Tamil radio by using Poplack's (1980) framework.

2.3 Features of Code-Switching

A local researcher, Teo (2001) described four features of switching a code. The main feature is the state of being a bilingual (Azlinda Abdul Rahman, 2013, p.19 and Corella Anak Stephen, Chemaline Anak Osup & Siti Saniah Abu Bakar, 2017, p.115). Being a bilingual allows a person to acquire and have knowledge in more than one language variety. Therefore, it enables a bilingual to attach a bunch of foreign words and phrases spontaneously while engaging in interactions. For instance, a Malaysian Tamil who is well

versed in Malay and English may have a tendency to either swap from Tamil to Malay or Tamil to English.

The next feature of code-switching that is discussed by Teo (2001) is communication effectiveness. According to her, a mirror-like communication of a sender points a green signal to a receiver to produce spontaneous utterances and to maintain the effectiveness of communication every single time a code is changed. Thus, this indicates that there are no communication weaknesses such as uncertainty of language use, change in the rhythm patterns in a sentence and pausation that mark the emergence of code-switching. Sometimes code-switching may be influenced by certain circumstances.

Moreover, Teo (2001) touched on the features of language universals. She highlighted that it is compulsory for all languages which have been mixed to be similar even though they are not really similar on the whole. This is due to the characteristics of language universals. A number of universal features will be operationalised if there is any particular feature of any particular language when languages are mixed. Therefore, universal language features form and they may all be eventually merged.

Besides, Teo (2001) also explained that the code-switching process can occur in between languages which belonged to the same or different language family or genetic. English is an Indo-European language while Tamil is from the Dravidian language family, as mentioned in previous chapter and Malay is a member of the Austronesian language family are some examples of languages that are dissimilar in terms of genetic features. On the other hand, Tamil, Malayalam, Telugu and Kannada belong to the same language family namely Dravidian.

In relation to this, Kamisah Ariffin & Rafik-Galea (2009) opined that code-switching is an unconscious process. This directly explains that the phenomenon of code-switching occurs beyond the speaker's consciousness and to the extent where the consistency in using languages in a conversation series may not be determined. This is because numerous of languages are alternated inconsistently. For example, in the context of Malaysian Tamil radio, two fellow jockeys communicate in Tamil. All of sudden, Jockey A switches to English. Hence, Jockey B also tends to switch to English in order to provide feedback to Jockey A. Based on this situation, it is clear that code-switching is an unconscious language phenomenon.

Another local researcher, Awang Sariyan (2004) in his article entitled '*Rojak* language' discussed the features of code switching. Similar to the views of previously mentioned researchers, he said that the ability to converse in varieties of languages as one of the main features of code-switching causes Malaysians to use '*Rojak* language'. Another term for '*Rojak* language' is Manglish or Malaysian English (Surinder & Afifah Quraishah Abdul Nasir (2012, p.65). It has become a norm for Malaysians, especially the younger generations to use the pidgin language while speaking, writing texts and chatting on social media. He pointed out that Standard Malay is mixed with English specifically. This issue is considered as one of the root causes of language deficiency.

2.4 Functions of Code-Switching

2.4.1 Gumperz's (1982) View

Gumperz (1982) made a list of six conversational functions. His list interprets the functions of quotations, addressee specification, interjections, reiteration, message qualification and personalisation versus objectivisation (p.75-82).

i. Switching for quotations

Gumperz (1982, p.75-76) said that switching of codes is done to quote direct or reported statements of the original speakers. Usually, a quoted statement will appear in a different language than the language used by the speaker himself or herself (Gumperz, 1982, p.82). For example, speaker X wishes to report something from speaker B's speech. Speaker X converses in Tamil but when he quotes what speaker Y has said, speaker X uses English.

ii. Switching for addressee specification

An individual employs code-switching to direct information to one of his or her to targeted recipients (Gumperz, 1982, p.77). Nevertheless, to exclude any interlocutors in a conversation, this function can be employed too.

iii. Switching to mark interjections

Interjections are inserted while switching to express exclamations or to serve as fillers in a sentence (Gumperz, 1982, p.77)

iv. Switching for reiteration

A message is reread or said another time a different language. The motive of repetition is to put an emphasis on what has been mentioned.

v. Switching for message qualification

Message qualification means qualifying information which has been stated before. Linking a compound sentence by switching code so that sentence, clause or phrase uttered earlier can be clearly understood by other participating members in a conversation.

vi. Switching for personalisation versus objectivisation

Code-switchers use varieties of languages to comment personally on the subject of discussion. The code contrast of personalisation versus objectivisation symbolises varying degrees of involvement of interactant in a message, as statements in language X are personalised whereas the ones in language Y reflect distance.

2.4.2 Kachru's View as Cited in Ernie Adnan (2011)

Kachru (as cited in Ernie Adnan, 2011, p. 21-22) discussed four motivations for code-switching. Firstly, code-switching is used for 'register identification'. This motivation is used to mark terms or concepts in specific fields. For example, in differentiating characteristics of conceptual lexical in the field of politic, administration and science and technology, Tamil-English code-switching is essential, while for legal register, Persian-Tamil code-switching is vital. The second motivation is 'style identification'. The function of style identification generates social clues about speaker and recipient so that they would be more recognised and respected by citizens. Code switching also functions as an agent of 'elucidation and interpretation'. This means, people choose two codes in clarifying a concept to get rid of vagueness. Fourthly, 'neutralisation' serves as another function for people to code-switch. People use 'neutral' words contextually. By giving sociolinguistic contextual hints, the code-switched terms hide varieties of identities.

2.4.3 Kamwangamalu's (1989) View

Kamwangamalu (1989) stressed that bilingual Tanzanian speakers who are frequent users of mixture of Tanzanian local vernacular language and English practise code-switching with the purpose to express modernisation. To him, the concept of modernisation defines the bilinguals' perceptions and what makes them to code switch while engaging in a

communication. He revealed that those who speak the local language in Tanzania are labeled as being old fashioned and those who practise English is known to be as showing-off. Therefore, bilinguals in Tanzania use both languages simultaneously to avoid unwanted dilemmas. By switching code, they perceive themselves as modern members of the Tanzanian community.

2.4.4 Malik's (1994) View

Malik (1994) in exploring the code-switching phenomenon in the context of India discussed a functional model in a communicative event. Her model entails ten reasons why a bilingual does code-switching. The reasons are listed as below.

i. Lack of facility

According to Malik (1994), bilinguals may have different concepts of what they are talking about when explaining about something. Therefore, when they have difficulties looking for an appropriate expression, they tend to code-switch so that communication can be done effectively. However, the reason may be culturally conditioned and often 'alien' terms allow speaker to switch language.

ii. Lack of register

Bilingual speakers will choose to code-switch when they find themselves are incompetent of using two or more languages equally. For instance, especially in the situation where a suitable vocabulary does not avail in the bilingual's mental lexicon.

iii. Mood of the speaker

Speakers' emotions such as exhausted, angry, frustrated or anxious may cause code switching to take place. This explains that bilinguals can find the right expression

in their mother tongue when they are in the right state of mind. But, if their minds are distracted or out of focus, their mother tongue may be more available even though they know the terms both in base as well as target language (Malik, 1994).

iv. To amplify and emphasise a point

An addressee switches code when he or she intends the recipient to understand the information through highlighting certain parts of his or her speech.

v. Habitual experience

Ordinarily, code-switching can be spotted in exact phrases like sending greetings, making comments, placing requests or orders, conveying apologies and also in discourse markers. Also, this function has intended meaning as warning or threat for someone (Choy, 2011, p.25). Habitual expressions become the reason for someone to code-switch when that participant's target language is stronger than his or her mother tongue. In other terms, the degree of familiarity in target language is higher than the native tongue and this causes an individual to swap between languages.

vi. Semantic significance

Malik (1994) admitted that code-switching as communicative strategy, is utilised as a device to transfer meaningful social and linguistic information. The selection of words expresses meaning during code-switching.

vii. To show identity with a group

The employment of code-switching is to reflect that participants in a particular interaction belong to the same social group. These participants change words or phrases to maintain solidarity among them. For example, Di Pietro (as cited in Eldin, 2014, p.84) pointed out that a group of Italian immigrants was telling a joke

in English. Suddenly, a punch line was uttered in Italian to represent that they all belong to the same minority ethnics.

viii. To address different audience

Code-switching is applied when the speaker has an intention in addressing people from various linguistic repertoires. This function is similar to Gumperz's (1982) addressee specification, whereby different recipients are addressed using different languages to convey information.

ix. Pragmatic reason

In certain times, language alternation is highly dependent on the conversational context in terms of formality, participants and location involved (Choy, 2011, p.26).

x. To attract attention

Malik (1994) stated that code-switching is used to seek the attention of listeners or readers in spoken or written advertisements in India. There is a case when the readers read non-English words, either Hindi or other Indian languages in English dailies, their attention are linked to their origins automatically. Evidently, Hadei, Vigneswari & Koik (2016) reported that this reason motivates code-switching in Malay-English bilingual speeches, extracted from selected Youtube videos in Malaysia. One of the speakers utters 'Hello everyone' to attract the subscribers attention as in "Hello everyone, ladies and gentlemen, are you satisfied with your vote?" (p.125).

2.4.5 David's (2003) View

David's (2003) analysed the roles and functions of legal witnesses, lawyers, judges and other personnel to code-switch in the Malaysian courtrooms. Based on the field notes taken

and handwritten transcripts in lower, Sessions and High Courts, she identified 12 reasons for using code-switched speeches (p.9-17). They are stated as follows:

- i. Habitual practice
- ii. Choice of language with different speakers
- iii. Switching for technical terms as using accurate term is crucial in courtrooms
- iv. Switching for culturally awkward terminologies
- v. Code-switch to emphasise an important point
- vi. Code-switch due to lack of language proficiency
- vii. Code-switch to reprimand, issue a directive, make requests and convey warnings
- viii. Code-switch to indicate sarcasm
- x. Code-switch to mark quotations
- xi. Code-switching as tool of non-reciprocal choice of language
- xii. Code-switching as an evidence seeking device
- xiii. Switching for the attainment of professional missions

2.4.6 Poplack & Rayfied's View as Cited in Zainab Mokhtar (2004)

Poplack (as cited in Zainab Mokhtar, 2004, p.22) acknowledged facility expression as a communicative reason in the community of Ottawa Hull. This reason makes communication easier for its users by leading them to pick up short, accurate and meaningful utterances. Apart from transporting messages and expressing emotions, the

function of facility expression also facilitate users to generate equivalent vocabularies in his or her native.

Rayfield (as cited in Zainab Mokhtar, 2004, p. 22) is one of the earliest to research about code-switching. Subsequently, he found out that the functions of code-switching as a rhetorical device is the most significant function of why that the particular phenomenon happens. Code-switching is used in many ways to emphasise or to violate an utterance. Based on his study, he elaborated on the conversational functions including emphasis to signify contrast, flagging of attitude, avoidance of marking and topic change.

2.4.7 Appel & Muysken's (2006) View

Appel and Muysken (2006, p.118-120) developed a functional model that suggests bilinguals' code-switching serve various functions in interactional situations. This model, which is one of the framework in this study due to its relevance of language use in the context of bilingualism, represents various functions including:

i. Referential

Due to lack of knowledge or facility in another language, multilinguals are prone to code-switch. Also, when certain words or concepts cannot be translated into another language could be a reason too.

ii. Directive

The interactant is involved directly in this function, in which the ultimate goal is either to get a person involved or not involved from the portion of a conversation. This can be done by speaking an unfamiliar language that he or she does not know or understand.

iii. Expressive

Interlocutors speak at least two languages to emphasise their personalities or emotions to other interlocutors who are also involved in the interaction.

iv. Metalinguistic

Speakers alternate language to comment on the languages used directly or indirectly (Myers-Scotton, as cited in Appel & Muysken, 2006).

v. Phatic

Bilinguals switch to another language to highlight a change in tone and to stress the important part in an interaction.

vi. Poetic

Taking the purpose of amusement and entertainment into account, words, pun or jokes are performed in different languages in the conversational context.

2.4.8 San's (2009) View

San's (2009, p.39-52) notion in exploring the motivations for Chinese-English code-switching done by bilingual bloggers in Macao includes availability, specificity, expedience, euphemism, indication of discourse markers, exclamations and idiomatic expressions and principle of economy.

i. Availability

Certain concepts and terminologies are code-switched into another language to fill in the lexical gap in the matrix language (p.39).

ii. Specificity

One code-switches due to lack of semantic congruence between the host language and the guest language (p.41).

iii. Expedience

Words which belong to the guest language group are sprinkled in an informal communication as the words from the host language are too formal (p.43).

iv. Euphemism

Euphemism words may not always derived from a language that differ from the native tongue to establish a mitigating effect. Thus, there is a necessity for an individual to code-switch if he or she is in need of using a euphemism (p.45).

v. Indication of discourse markers, exclamations and idiomatic expressions

Code-switching is done to mark discourse markers, exclamations and idiomatic expressions that avail in the non-native language (p.47).

vi. Principle of economy

Bilingual speakers tend to apply the minimal effort in the process of language production and chose to use the least complex forms of the two languages in their communication (p.52).

2.4.9 Zurina Mohamed Nil & Shamala's (2012) View

Zurina Mohamed Nil & Shamala (2012, p.117) compiled a list of purposes for actors to code-switch in a Malaysian movie entitled '*Gol & Gincu*'. They both divided the purposes in terms of macro and micro perspectives. Their macro functional categories are accommodation of speech and identity construction. These two categories are embedded with five and four minor functions each respectively as presented in Figure 2.1.

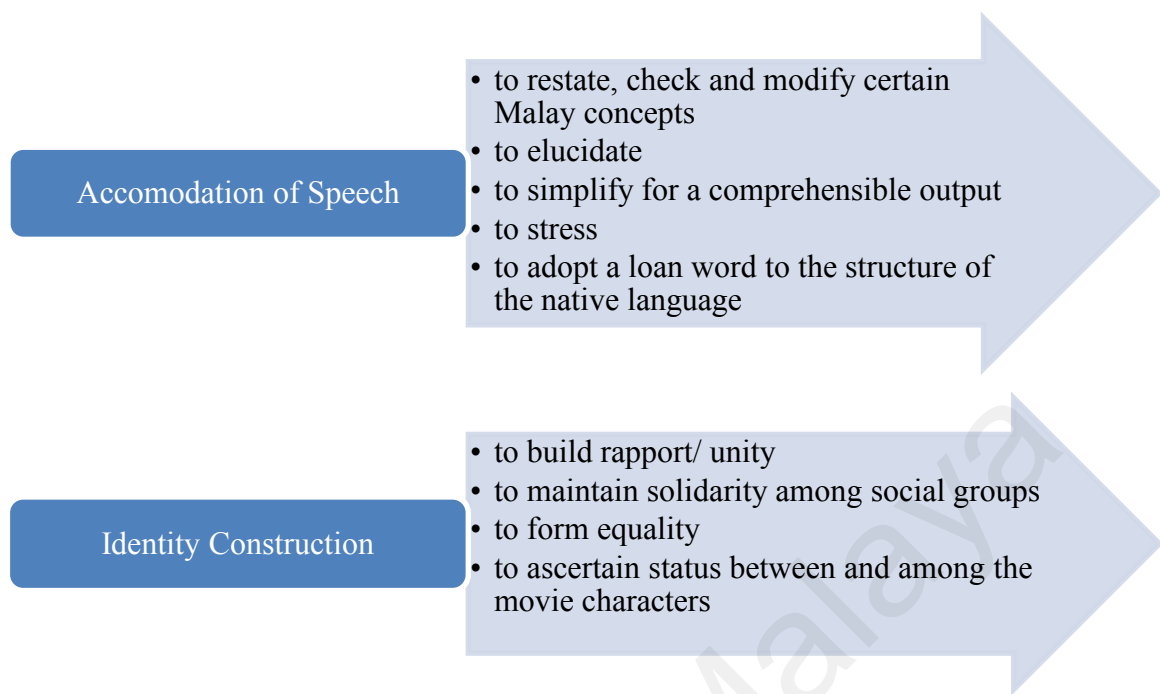


Figure 2.1 Macro and Micro Functions of Code-Switching in 'Gol & Gincu'

The researcher believes that if she were to adopt one functional model alone, the analysis would lack explanations as each model consists of certain functions that may not be appropriate to study the code-switching behaviour. Therefore, the categorisation of functions is based on Appel & Muysken's (2006) conversational model and supplemented by Malik (1994) and San (2009). This modified model consists the functions of referential, expressive, phatic, poetic, habitual experience, solidarity and principle of economy.

2.5 Previous Literature

This subchapter discusses numerous previous studies related to practice of code-switching among Tamil speakers and practice of code-switching in Tamil, Bangladeshi, Chinese, Indonesian and Kenyan radio channels.

2.5.1 Practice of Code-Switching among Tamil Speakers

Lokasundari (2004) studied the language shift and maintenance among Malaysian Iyers. To be precise, to which degree the 297 Iyers, residents of Peninsula Malaysia have shifted from their native, Tamil by including other language varieties in their spoken discourse. The samples were grouped accordingly. Group 1 consisted of Iyers who were Indian immigrants with the knowledge of Tamil and English, Group 2 comprised Malaysian-born Iyers and use English as the medium of communication and Malay is educated in school and Group 3 were made up of Malaysian-born Iyers but use Malay as the medium of instruction and learn English as a subject. Those Iyers from Group 2 & 3 inherited Tamil from their parents, grandparents and other members of the family. In researching the linguistic patterns of them, four tools were employed such as audio-taped conversations, home visits, observations, interviews and questionnaires. The findings showed that the Malaysian Iyers have moved away from Tamil in the home, social and formal domains. There was an evidence of wide code-switching among the three generation of Iyers whereby 223 or 76% or more than three quarter of them do code-switch. The switches were made in English, Malay and combination of Malay and English or other languages. Nevertheless, Tamil is maintained in the religious domain.

Maniyarasu (2007) in his study pertaining to borrowing of Malay lexicals in Tamil in Malaysia pointed out some of the influencing factors toward code-switching in the Malaysian Indian communities. He noticed that Malay-Tamil loan words avail due to the role of Malay as the national language of Malaysia and the language of Lingua Franca in Southeast Asia. He added that Malaysian Indians had to use Malay unwillingly everywhere at all time, specifically at public places like markets, bank, government offices and so on. To him, the Malay-Tamil language borrowing phenomenon arose due to the rapid

development of mass media. Mass media influenced Malaysian Indians, especially the younger generations to utilise Malay in a meaningful manner.

Magespari (2012) conducted a study aiming to investigate the frequency, factors and levels of occurrences of code-switching amidst 36 undergraduates of University of Malaya. Data was gathered for six months through observations, interviews and audio documentation and analysed thoroughly. The findings of the mixed method study revealed that there was a rampant use of English and Malay lexical in the conversations of the Tamil undergraduates regardless of being high competent users of spoken and written Tamil. Concerning the levels of code-switching, 129 words, 9 clauses and 29 phrases were switched. Hence, it can be assumed that there was a high frequency of code-switching in word level compared to phrase and clause level. Common nouns were switched the most for about 50%. Besides, the polarities of languages used by the Indian undergraduates were also determined, whereby 107 times or 78.7% Tamil was switched to English, whereas Tamil to Malay was about 29 times or 21.3%. In short, it can be concluded that the use of English is more dominant compared to Malay among the Tamil speakers. She also highlighted the five reasons that caused the Tamil speakers to switch code. The reasons are listed as follows:

- i. code-switching as reflection of social status
- ii. code-switching as a device of time-saving
- iii. code-switching as a habitual norm
- iv. code-switch due to inadequacy in a language
- v. code-switch to emphasise a point

Krishnasamy (2015) examined the patterns of code-mixing by observing the speeches of 60 bilingual children aged between 7 and 12 in Tamil Nadu, India and the causal factors that allow them to mix Tamil and English. The instruments used were observations, recordings of spontaneous speeches of bilingual children and questionnaires were administered to the parents in order to find out about their child's language attitudes. The participant children were assigned with several tasks such as picture naming, and narrative story telling as these were the ways to record their spontaneous speeches. The study reported that children tended to apply lexical and phonological mixing when they speak as in the example shown below.

Tamil-English mixing: *Intha flower romba beautifula iruke.*

English Translation : This flower is very beautiful (Krishnasamy, 2015, p.790).

Besides, phonological patterns of Tamil infused in English words like *ballu*, *fanu*, and *dooru* were spotted in the children's utterances. Teachers' use of language in classrooms, parents' language use at home and the exposure towards language used in media are the sources that lead children engage in code-mixing.

Selvajothi (2017) observed that the vitality of Tamil is at a satisfactory level as the Indian community of Kuching, Sarawak practise it moderately in the domains of family and friends, media, sociocultural and religious. According to him, one of the emerging factors that weakens the vitality of Tamil there in the 'Land of the Hornbills' is code-switching. Based on the analysis done, it was evident that code-switching is a common norm for the Indian community to switch between Malay and English. He addressed the mixture of three languages at a time as '*Taminglay*' (p.310). The use of the term '*Taminglay*' reflects the actual situation of language usage among the Sarawak Indians. He added that the failure to

capture equivalent terms in Tamil at the point of a conversation lead the speakers to move code. Moreover, Tamil is often mixed with other languages in their daily routines except among the family members. However, in public places, they have already been familiar speaking other languages. Therefore, in the case of meeting friends, the consequences of adopting other languages than their natives could allow them to interact using ‘*rojak* language’ deliberately.

Malarvizhi, Thanalachime, Elantamil, Paramasivam, Ponniamah, & Rajentheran (2017) carried out an action research for the period of 6 months exploring the language preferences and reasons behind the choice among 16 Malaysian Indian university students in Facebook. Language maintenance strategies were also subject of the computer-mediated communication study. The participants, 16 excellent users of spoken and written Tamil were consented and a closed group was set up for the participants to communicate. The researchers were managed to gather 15 statuses along with 240 comments in the closed group ‘*Mozhiyiyal Mottuhal*’ to determine the language choice of the multilingual students. Group interviews were conducted to identify why such language is chosen to converse. Based on the first three months’ observations, the results shown that the mixture of codes was the most prevalent language choice whereby almost half of or 117 comments were mixed code with Tamil as the base language, followed by 42.08% or 101 comments were written in Tamil, 96 scripts in Romanised Tamil, five scripts in pure Tamil 8.3% or 20 comments were posted in English and 0.83% or two comments were in Malay. Tamil-Malay and Tamil-English code-mixing instances extracted from the Facebook comment boxes were ‘*makeupode*’ and ‘*latihanukku*’ with Tamil suffixes. Reasons were outlined for the employment of Tamil. Firstly, it is the language used commonly and familiarly in the circles of friends. Secondly, it is to ensure that those who are on the contact list could be

able to read the comments or statuses posted. On the other hand, the inaccessibility of Tamil lettering in their devices, lack of exposure of writing Tamil in electronic gadgets and encoding issues appeared to affect the participants' choices of languages. Subsequently, steps were taken to encourage the participants to interact in stand-alone Tamil purely. The second observation was conducted for three months and it was found that there was an increasing use of stand-alone Tamil.

2.5.2 Code-Switching in Tamil Radio Broadcasting

Komathi (2007) studied the use of Tamil among eight jockeys who work for *THR Raaga* radio channel. She analysed the features of spoken Tamil practised by the radio jockeys. The contributing factors to the special characteristics and the types of spoken Tamil discourse were also focused. The researcher taped the programmes aired on the channel by different jockeys. In specific, six audio tape recordings were used as samples and analysed qualitatively to meet the aim of the study. The findings revealed that each deejay used language distinctively. On the whole, majority of the respondents preferred speaking in non-Standard Tamil rather than speaking the standard variety of Tamil. Furthermore, the results explained that the jockeys of *THR Raaga* did not only speak Tamil when they were presenting but they spoke varieties of languages and often ended up to code-switch.

Pawathy (2008) explored spoken Tamil of Malaysian Indians in a multilingual setting in terms of the patterns of spoken Tamil and motivations for them to engage in the mixed discourse. She elicited data from 13 sets of spontaneous talks and interviews from Tamil radio and television shows and 22 interview sessions were set up to seek opinions of the Malaysian Indians on spoken Tamil and its patterns. A small quantitative analysis was done to present frequency and percentage calculation for further strengthen the qualitative

analysis. The results showed that Malaysian Indians' spoken Tamil is unique, which means Tamil speakers from foreign regions might have issues in understanding the Tamil uttered by the Malaysian Indians. Elements of English, Malay, Chinese were found to have been widely used in the Indians' conversations with Tamil as the matrix language. A count of 26% of English terms, 3% of Malay lexical and 1% of Chinese words were uttered in the Tamil-based utterances. To sum up, spoken Tamil in Malaysia is made up 30% of other languages than three previously mentioned languages were found to occur but they were not taken into concern as the focus of the study was to look at Malaysian languages alone. Thai, Arabic and Indonesian were excluded in the analysis. Pawathy (2008) admitted that Malaysian Indians who equipped themselves with the knowledge of Malay and English and at least a number of Chinese lexical items like '*angpau*', '*taukeh*' and '*feng shui*' tended to code-switch for 18 reasons. It was also reported that the Malaysian Indians inserted the particle '*lah*' frequently regardless of what language they speak for praising others, seeking support, compromising another individual, to shorten the length of a conversation, to agree with opinion raised by other party and functions as a softener to correct mistakes committed by other person.

Umadevi (2011) investigated the phenomenon of code-mixing in Tamil commercial advertisements which were aired on *THR Raaga*. The purpose was to examine the frequency of the occurrences of code-mixing in the commercial advertisements announced by Tamil speakers and list down the types of word classes that have been incorporated in the advertisements. In meeting these two purposes, 40 advertisements were recorded, listened, transcribed and analysed. It was found that English lexical items appear the most in the Tamil advertisements. The first four word classes such as proper nouns, common nouns, verbs and adjectives appeared at a higher degree. English mixed items from the

categories of address form, adverb, collective noun and interjection were attached at a lower degree. English acronyms and abbreviations were also employed for the reason of time saving. To achieve the third aim, which was to determine the reasons behind the use of Tamil-English code-mixing, she interviewed five scriptwriters of the advertisements. They explained that it was not their intentions to use such code-mixed words, but they were requested by product manufacturers to include those words to attract listeners. On the other hand, 45 questionnaires were distributed to 45 listeners to describe the implications of code-mixing in Tamil advertisements. Majority of the respondents opined that code-mixing should not be prolonged as it would impede Tamil language from developing authentically. However, there were a small number of respondents who gave positive feedback regarding the issue. They claimed that code-mixing would assist those listeners with minimum Tamil knowledge in comprehending the message clearly.

Daarshini & Malarvizhi (2017) investigated *THR Raaga* presenters' language use in anchoring two programmes called *Hyper Maalai* and *Kalakkal Kaalai*. Audio recordings were utilised to identify the types of language used by the presenters. Besides, 15 students with Tamil education background and 15 students without Tamil education background from University of Malaya who are listeners of *THR Raaga* were interviewed to find out about their levels of preferences towards the language use of the presenters and to determine if the quality of the presenters' language use would contribute to the development of Tamil. The findings demonstrated that there are three types of language used identified in the presenters' interactions. These include the inaccurate Tamil pronunciation, code-mixing of Tamil, English and Malay and the excessive use of Tamil suffixes. In addition, English nouns, verbs and adjectives are incorporated with Tamil suffixes in the radio announcements. For instance, 'train-ode', 'serial-ku', 'super-a' and

‘right-u’. Meanwhile, 66.6% Tamil educated students disliked the use of code mixing in the radio communication. In conclusion, both groups of students admitted that the language used by the presenters will not lead to the development of Tamil in future.

2.5.3 Code-Switching outside Tamil Radio Broadcasting

Purnamasari (2012) is one of the few available studies on code-switching outside Tamil radio broadcasting. The descriptive qualitative designated research sought to determine the kinds of code-mixing used by the broadcasters in *Ardan* Radio 105.9 FM in Bandung, Indonesia. The recorded speeches of the broadcasters via presentation in music programmes and interviews were transcribed, identified, categorised and analysed in the form of percentage in accordance to the theory of Gay (as cited in Purnamasari, 2012). The findings of the analysis showed that there were two kinds of code-mixing within the Indonesian and English utterances, namely inner and outer code-mixing significantly used by the bilingual radio broadcasters. Outer code-mixing which either exists in the starting or end of an utterance as in ‘Hallo Gerry’ was found to occur 44 times or 54.32% out of the 81 overall occurrences. Inner code-mixing which occurs in the centre of an utterance as in “*Balik lagi with teman kita!*” was reported to occur 37 times or 45.68%.

Chairiah, Nasir & Yusuf (2016) analysed code-switched utterances of announcers of Three FM radio who speak Indonesian language in terms of functions. The conversations of two announcers anchoring the ‘Three Morning Show’ programme for three hours were taped and analysed. The findings showed that their utterances were mostly switched from Indonesian language to English. As code-switching comes into play with reasons certainly, it was proved that there were six reasons for the hosts to do code-switching. Metalinguistic function was on top of the list at 32%, followed by 23.2% of referential function, 22.6% of

directive function, 9.6% phatic function and both expressive and poetic function were at the bottom of the list at 6.7%.

Lam's study (2013) inspected the prevalence of Cantonese-English code-switching and code-mixing and sociolinguistic motivations behind the switches made in the contemporary domain of radio and television broadcasting in Hong Kong. The analysis along with data obtained from youth-oriented programmes informed that code-switching is motivated by the principle of economy, generality and specificity, euphemism, emotional buffer. Firstly, pertaining to the principle of economy, preferences of participants of using English expressions could be due to reason of brevity. Secondly, such English expressions are capable of capturing the more general or specific meanings that the samples wish to convey led them to choose Cantonese equivalent English words. Thirdly, samples employed code-switching as an emotional buffer to distance themselves. Last but not least, code-switching was adopted in radio conversations as a tool of euphemism to express politeness.

Hosain (2014) surveyed code-mixing of jockeys and listeners of four major Bangladeshi radio channels from a sociolinguistic perspective. Apart from determining the polarity of code-mixing, the study aimed to explore the social motivations of code-mixing. Data for analysis was made available through recordings of selected programmes and questionnaires were administered to the listeners and anchors of the programmes. The findings revealed that each and every listener was aware that code-mixing had been a common practice in the domain of radio in Bangladesh. Hosain (2014) also observed that three types of Bengali-English code-mixing happened in the speeches of the respondents such as lexicalisation and intra-word, inter-word and syntactic code-mixing. His findings also indicated the two factors that impacted code-mixing. One factor was linguistic and the other was attitudinal. He pointed out that linguistics factors such as role identification, register identification and

simplification motivated the anchors as well as the listeners to mix code while conversing. In terms of attitudinal motivations, he explained that the mixing of Bengali with English was seen as prestigious act in the society whereby those who are well versed in English hold a special position within the social hierarchy.

Njeru (2015) analysed on the patterns of code-switching and the motivations behind the occurrences in a rural based radio station in Kenya called *Muuga* FM. This is a qualitative study which involved four presenters and 20 callers. Data gathered through tape recorded programmes from purposively sampled programmes and field notes from semi structured interviews indicated that the participants tended to switch from Kimaru with its own dialects to English, Kishwahili or Sheng. Their Kimaru based expressions were detected to contain 157 intrasentential, 35 intersentential and 12 extrasentential code-switching instances. It was also reported that the participants' code-switching are motivated by stylistic and social functions. The study proved that code-switching was a strategy used for a meaningful communication, to accommodate the call-in audiences, to establish social identity and as means of emphasis. In addition, the Kenyans switched from their mother tongue, Kimaru with its own dialects when certain terms do not exist in their mother tongue. Also, code-switching is adopted to appeal the call-in audiences by using the language they understand the best. Apart from these, the findings also indicated that age, residential area, level of education, family background and the programme's nature and its presenters approach are the influencing key factors of code-switching in *Muuga* FM.

Kasoema & M.Ed (2016) conducted a descriptive qualitative study on code-mixing employed by the broadcasters of *Pesona* FM. They aimed at identifying the types of code-mixing adopted by the broadcasters as well as the functions for them to mix English in their Indonesian-Malay utterances. Data collected through recording the conversations between

the broadcasters and listeners in the programme of song request demonstrated that there are three types of code-mixing performed by the radio broadcasters. There are insertions of 44 English words, 26 phrases and 12 clauses or sentences in the Indonesian-Malay based speeches. The findings also showed that the broadcasters' code mixed instances occur for four functions including identity marking, strategy of neutrality, stylistic, and socio-expressive function.

2.6 Summary

This chapter illustrates code-switching from the perspectives of linguistic and sociolinguistic. A wide range of notions and ideologies of previous local and international researchers pertinently dealing with code-switching phenomenon are shared and explained in detail. In conclusion, a big group of scholars agree that the occurrences of code-switching surely serve certain function(s). Generally, code-switching is a form of conversational strategy to cater the needs of multilingual and multiracial individuals. The literature review section is believed to provide a clear picture on the topic of code-switching and initiates the researcher of this study to extensively investigate code-switching among Tamil speakers in *THR Raaga* broadcasting.

CHAPTER 3: METHODOLOGY

3.0 Introduction

This study mainly aims to examine the occurrences of code-switching, specifically the types of code-switching employed by *THR Raaga* announcers and audiences in their conversations as well as the interactional functions for them to code-switch. Two research questions are formulated as a guide to achieve the distinctive goal as mentioned above. The questions are: What types of code-switching are employed by *THR Raaga* announcers and audiences and what are the interactional functions for both the announcers and audiences to code-switch? Thus, this chapter provides a blueprint of the instruments used to elicit data, framework adopted, research design, sampling type, data collection methods and data analysis procedures.

3.1 Research Design

This is a qualitative descriptive study. According to Hale (2011), a descriptive research is designed to render information on a central phenomenon as it arises naturally. In the case of this study, the researcher attempts to describe the code-switching phenomenon in a natural setting which is in radio conversations. Radio conversations are considered natural as they are produced spontaneously by speakers. The qualitative design is apt since this study's main scope is to explore and clarify the code-switching phenomenon in *THR Raaga*. Basically, it is concerned with the emergent types and functions of code-switching of the announcers' and audiences' spoken discourse in the Malaysian No.1 Tamil radio (Astro, 2015). However, aside from adopting qualitative approach throughout the study, the study

also provides a simple quantitative analysis as it involves integers in the frequencies and percentages of the use of code-switching.

The non-participant observation method is employed in eliciting relevant data for the study, which means the radio announcers and audiences are not directly involved in the study. Alternatively, their conversations are recorded when they are aired. The motives for using audio recorded conversations rather than observing participants in person are because it increases the validity of the data by preserving the authenticity of data to get rid of situations like self initiated code-switching in participants' utterances, which may hinder the validity of the study. There is a possibility for the participants to prepare themselves to code-switch as much as they could if the objective has been explained in order to yield rich data. Therefore, this study employs the non-participant observation method.

3.2 Sampling Type

Creswell (2015, p.205) stated that choosing participants and sites deliberately in a qualitative research can assist a researcher in comprehending the main phenomenon. Taking this into account, since the researcher is keen to explore the occurrences of code-switching in the domain of radio broadcasting, the selection of radio station for this study is undertaken using purposive sampling. According to Palys (2008, p.697), purposive sampling is a non-random qualitative sampling, in which the selection of samples is based on the criteria such as samples' willingness and capacities to contribute information that is desired by the researcher. *THR Raaga* is the best Tamil radio channel in Malaysia (Astro, 2015) and it broadcasts a prank programme called '*Itu Eppadi Irukku*'. Thus, the researcher purposefully selected *THR Raaga* to gather data from. The programme '*Itu Eppadi Irukku*' that is aired with the intention to prank the public is chosen as it is information rich

whereby code-switching occurs frequently in this particular segment. Prior to the segment selection, an observation was conducted to decide on the most suitable segment which is relevant in complying the purpose of the study. Other segments like news presentation, commercial and non-commercial advertisements and game shows are not chosen as the sources of data because these segments constitute a different genre of talk and are not the focus of the present study.

3.3 Research Instrumentation

Transcription of audio recordings is employed as the tool to measure and document the occurrences of code-switching in *THR Raaga* broadcasting. The audio taped interactions between the announcers and audiences are transcribed based on the transcription symbols adopted by Malarvizhi (2006). The transcription signs that exist in this study are illustrated in the following subchapter in Table 3.1. Besides, an i-Phone is utilised to access *THR Raaga*'s official webpage and to download the audio clips of the prank talk show.

3.3.1 Transcription of Data

It is always crucial to transcribe data accurately in order to extract precise and explicit information of the data. An improper transcription may mislead to valid findings as the instrument used is unreliable. Therefore, the researcher utilises the symbols of transcription suggested by Malarvizhi (2006) as in Table 3.1 to present a reliable source of data. The signs are modified based on the researcher's preferences. The transcripts are checked by two well experienced Tamil school teachers with excellent mastery in Tamil before they are analysed.

Table 3.1: Malarvizhi's (2006) Transcription Symbols

Symbol	Interpretation
/	pause / a short interval
//	stop
(())	laughter / whisper / cough / cry
[]	overlapping utterances

All audio recorded speeches are transcribed and translated from Tamil to English. In order to ease the transcription process and for readers to have clear understanding, the researcher applies four steps. Firstly, all the samples are typed as how they emerge originally. Next, all the Tamil speeches are transcribed into the Roman scripts while the code-switched English instances remain the same as they are not transcribed into Tamil and they are italicised and made available in brackets. The Roman scripts are transcribed into English based on the Tamil phonemic chart as formulated by Komathi (2007, p.54), as illustrated in page xiii. In the third stage, the English code-switched instances are bolded in order to acknowledge the code-switched English items in the Tamil based utterances. Finally, they are translated into English. The sample of transcription is shown below.

R3A1U151: உள்ளுக்கு **light** இருக்கா?

(uLLukku **light** irukka:?)

Is there a light inside?

In the transcripts, the names of the announcers and audiences remained anonymous for the sake of confidentiality. The announcers' names are indicated as 'A', while the audiences' or victims' names are recognised as 'V'. The researcher marks the first announcer as 'A1' and the second announcer as 'A2'. 'R' stands for recording and 'U' stands for utterance.

3.3.2 Description of Audio Recorded Clips

Table 3.2: Description of Recordings

Recording	Description
1	The prank is between an announcer and a hairstylist. The announcer pretends as if he is a needy and he needs a hair cut for free of charge.
2	The prank is between an announcer and a house owner. It is about the free house painting service in conjunction with Deepavali celebration.
3	The prank is between an announcer and a refrigerator reseller who deals with second hand refrigerators. The announcer sets up a prank as if he needs five fridges at cheaper rates.
4	The prank is between an announcer who acts as a salesman and a randomly selected customer. It is about promoting a mobile shower and persuading the victim to purchase it.
5	The prank is between two announcers who pretend themselves as event coordinators and a victim who is a professional stage dancer. It is about demanding the victim for 45 minutes of non-stop performance.
6	The prank is between an announcer who pretends as an officer from the Department of Health Malaysia and a restaurant owner concerning to the issue of cleanliness in a restaurant.
7	The prank is between an announcer who pretends as an officer from <i>Tenaga Nasional Berhad</i> and a house owner discussing on the outstanding electricity bill issue.
8	The prank is between two announcers and a victim. The two announcers who pretend to be as parents of a student contact the victim who is a tuition teacher discussing issues related to teaching and learning during home tuition classes.
9	The prank is between an announcer and a security company manager. The announcer makes an enquiry as if he desperately needs a job knowing that the victim is recruiting staff to work for his company.
10	The prank is between two announcers to a customer service representative. It is about issues related to travelling abroad without a passport.

3.4 Data Collection Methods

The audio recordings comprising of the conversations performed by *THR Raaga* announcers and audiences are gathered in October 2017. 10 segments of '*Itu Eppadi Irukku*' are obtained and the richness of the data in these segments is substantial to show the types of code-switching. Each segment is about between three to four minutes long. The total of 36 minutes of recordings is obtained for the purpose of analysis. The researcher paid attention to English code-switched utterances alone as the data for analysis. The reason for employing English code-switched instances is due to the frequency of occurrences of English terms in the audio clips. In other words, the analysis would be more descriptive and accurate as the English code-switched instances can be classified and explained in terms of three different types of code-switching as well as sub-types in the forms of word, phrase and sentence level. However, if the researcher were to select Malay code-switched instances as data for this study, it may not be possible for the researcher to depict the types of code-switching as they are limited in terms of number of occurrence and some of the terms available are not suitable to be chosen as code-switching data. For example, proper nouns like '*Bahau*', '*Puchong*' and '*Seremban*' are not appropriate to be studied because they do not have the names in Tamil. Also, Malay particle '*lah*' is found to occur in the announcers' and audiences' conversation. As the researcher opines that only English instances should be used as data in this study due to its relevancy, the Malay particle '*lah*' is not included in the analysis because it is derived from Malay. If the researcher were to employ the Malay particle, it could only be categorised under the 'tag switching' category. Unlike the English instances which can be classified under three categories namely tag switching, intrasentential and intersentential code-switching and further sub-classified in

the forms of word, phrase and sentence level as mentioned earlier. The selection of English code-switched instances therefore, could be able to present a valid result.

Step by step procedures are implemented in the phase of data collection. It is preceded by listening to the natural speeches of the announcers and audiences on an i-Phone via <http://www.liveonlineradio.net/malaysia/thr-raaga.htm>. There are 15 clips of '*Itu Eppadi Irukku*' uploaded in the website. However, only 10 clips were picked up as the data. These 10 clips are selected because they are rich in code-switching data and the speeches of the announcers and audiences are clear. The other five clips were not chosen as the data for the study because they constitute of unclear speeches which may affect the quality and credibility of the study.

Concerning the ethical issues, the consents of announcers and audiences are not sought. Nonetheless, the researcher has followed the rules and regulations initiated by the Association of Internet Researcher (AoIR) pertaining to ethical matters on Internet researchers in order to ensure that the process of data collection is conducted without violating the rules. Markham & Buchanan (2012, p.10) explained that one of the specifications highlighted by the AoIR is that publicly viewable data on Internet websites are ethically acceptable. As *THR Raaga*'s website can be viewed by the public users, whom are not needed to register an account to log on, the researcher perceives that permission seeking is unnecessary in this case.

After the selection phase, the 10 audio clips are retrieved and listened as many times as possible to extract all the suitable instances. The researcher has placed herself in conducive environment, which is in a quiet room so that the audio clips can be listened as intended without any distraction. Subsequently, the entire audio clips are transcribed from Tamil to

English for the purpose of fair analysis using Malarvizhi's (2006) symbols of transcription. The transcribed speeches are then labeled accordingly, from R1VU1 to R10VU563 for a detailed analysis. A brief summary of methods of data collection are presented in Table 3.3.

Table 3.3: Step by Step Procedures in Data Collection

Step	Description
1	Listening of ' <i>Itu Eppadi Irukku</i> ' audio clips
2	Selection of 10 relevant audio recorded clips
3	Retrieval of audio recorded clips
4	Relistening of the audio recorded clips
5	Transcription of audio recorded clips
6	Labeling of transcribed utterances from R1VU1 to R10VU563 for analysis

3.5 Data Analysis Procedures

The analysis is split into two phases. The first phase is carried out to obtain the answers to the first research question, which is to describe *THR Raaga* announcers' and audiences' types of code-switching while the second phase is implemented to state the answers to the second research question, that is to interpret the interactional functions for *THR Raaga* announcers and audiences to code-switch. The answers to the first research question are attempted through identifying and classifying the types of code-switching observed in the utterances of *THR Raaga* announcers and audiences, using Poplack's (1980) typologies of code-switching. These include tag switching, intrasentential and intersentential code-switching. On the other hand, the second research question is answered by explaining the interactional functions based on the Functional Model of Appel & Muysken (2006), Malik (1994) & San (2009). This model comprises seven functions such as referential, expressive, phatic, poetic, habitual experience, solidarity and principle of economy. The data analysis procedures will be further explained in Chapter 4.

3.6 Summary

Methodology is a significant aspect in conducting any kind of research. The selection of methodology should be relevant in meeting the purpose and answering the research questions as it may affect the reliability and validity of the study. This includes the appropriate choice of framework and genuinity of data. This chapter discusses two framework as previously mentioned to analyse all the transcribed conversations of *THR Raaga* announcers and audiences. Thus, it is hoped that both framework could present a clearer picture on the types and functions of code-switching of both groups of radio users; announcers and audiences in the following chapters.

CHAPTER 4: DATA ANALYSIS AND FINDINGS

4.0 Introduction

The descriptive study carried out by the researcher through analysing data elicited from 10 transcribed audio clips mainly attempts to discover the types of code-switching and conversational functions of Tamil-English code-switching used by the announcers and audiences of *THR Raaga* while communicating in the '*Itu Eppadi Irukku*' prank show. The data gathered indicated that the announcers and audiences tend to put themselves into the phenomenon of code-switching in the radio discourse. They, being at least bilinguals or multilinguals, use Tamil as the matrix language and English as the embedded language. This pair of language switching is notified as Tamil-English code-switching in this study.

In this chapter that presents the overall findings of the data analysis, the researcher has examined to which extent code-switching has occurred in the speeches of *THR Raaga* users. To be precise, the discussion covers the following areas:

- i. Types of code-switching employed by *THR Raaga* announcers and audiences
- ii. Interactional functions for *THR Raaga* announcers and audiences to code-switch

The data has been analysed using the approaches and framework discussed in Chapter 2. These include Poplack's (1980) typologies of code-switching model and the functional models of Appel & Muysken (2006), Malik (1994) and San (2009).

4.1 Describing *THR Raaga* Announcers' and Audiences' Types of Code-Switching

All the code-switched instances are classified based on Poplack's (1980) typologies of code-switching, tag, intrasentential and intersentential switching, as shown in Figure 4.1. The tag switching category is not broken into more specific units as it involves 'tags' only.

However, the two latter categories are subclassified into smaller units. Intersentential code-switching are described in sentence level as they emerge outside a sentence whereas intrasentential code-switching which occurs inside a sentence are explained in two levels, which are word and phrase levels.

Subsequently, intrasentential code-switching at word level is further discussed in terms of linguistic elements such as noun, verb, adjective, adverb and conjunction. Intrasentential code-switching at phrase level is justified based on noun phrase, verb phrase, adjective phrase and adverbial phrase. Contrastingly, intersentential code-switching is illustrated in terms of simple, complex and compound sentences.

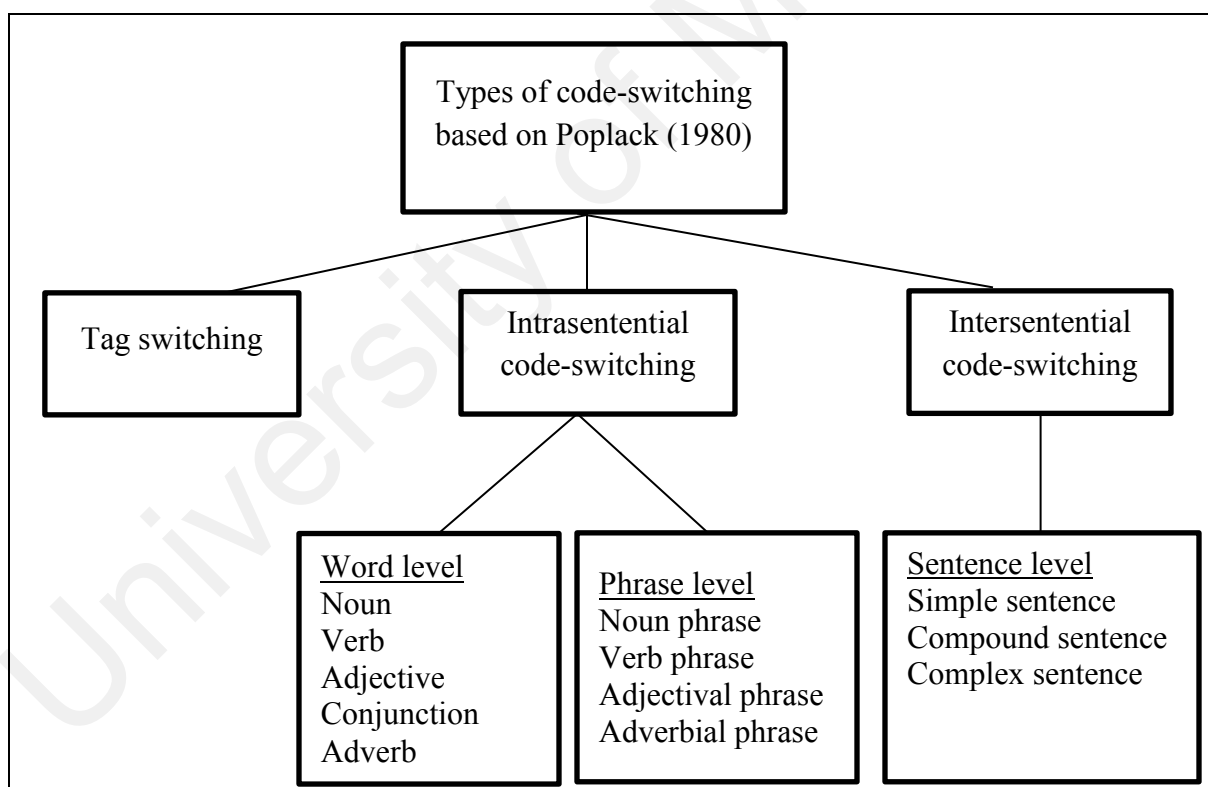


Figure 4.1: Classification of Types of Code-Switching

The patterns are generated by calculating the proportion of occurrence of the different types of code-switching in terms of frequencies and percentages. The different types of code-

switching are ranked from the most prominent category to the least, and tabulated systematically. The justification of each main category and subcategory are enclosed with examples. The results obtained in this section answer the first research question.

Table 4.1: Types of Tamil-English Code-Switching

Types of Code-Switching	Announcers		Audiences	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Tag	7	4	7	6
Intrasentential	126	80	107	84
Intersentential	25	16	13	10
Total	158	100	127	100

Table 4.1 shows the frequencies and percentages of the types of Tamil-English code-switching instances adopted by *THR Raaga* announcers and audiences. Based on the table presented, the number of occurrences of code-switching is high as there is at least one instance of code-switching in every conversation of both announcers and audiences. Nevertheless, the types of Tamil-English code-switching identified vary considerably in terms of frequency of occurrence. The results reveal that three types of code-switching namely; tag switching, intrasentential and intersentential code-switching, in line with the model developed by Poplack (1980), are found to exist in the utterances of announcers and audiences. On the whole, the announcers seem to code-switch more compared to the audiences. The announcers are supposed to deliver their speeches purely in Tamil. However, they tend to infuse English words, phrases and sentences for about 158 times while the audiences are noted to have alternated from Tamil to English for 127 times.

The most prominent type of Tamil-English code-switching used by the announcers is intrasentential code-switching, about 126 times or 80% out of the total count of 158 instances. The second prominent type is intersentential code-switching which is used 25

times or 16%. It can be seen that tag switching is the least prominent type employed by the announcers which is used only 7 times or 4%.

Moving on to the types of code-switching used by the audiences, it is observed that they use the intrasentential code-switching most significantly for about 107 times or 84%. Thus, it can be deduced that speakers of both groups seem to practise code-switching in the middle of an utterance or within a sentence. In fact, the audiences' intrasentential code-switching usage is 4% higher compared to the announcers' usage. The second prominent type found in the audiences' utterances is intersentential code-switching and this type is used 13 times or 10%. The least types of Tamil-English code-switching emerged in the audiences' spoken text is tag switching, where it is used 7 times or 6%.

The analysis reveals that both the announcers and audiences reflect the same pattern of Tamil-English code-switching, whereby intrasentential code-switching is the most prominent type, followed by intersentential code-switching, and tag switching being the least prominent type.

4.1.1 Tamil-English Tag Switching

As stated in subsection 2.2.1, tag switching happens when a tag or short phrase of another language is incorporated in an utterance. Tag switching can be verified in the presence of tags, interjections or fillers. The association of these words does not affect the rules of a sentence grammatically. As for this category, the switches are at a minimal level whereby the announcers and the audiences switched 7 times. Examples of Tamil-English tag switching spotted in the conversation of *THR Raaga* announcers and audiences are elaborated as following.

Example 1

R2A1U115: மூவாயிரம் வெள்ளி/ **you know?** மூவாயிரம் வெள்ளி **worth/** உங்களுக்கு

வேணாமா?

(*mu:va:yiram veLLi, **you know?** mu:va:yiram veLLi **worth**, ungaLukku*

ve:Na:ma:?)

Three thousand, you know? Worth three thousand, don't you want it?

Example 1 is an instance of Tamil-English tag switching employed by the announcer. The announcer's conversation is Tamil based and he includes an English tag phrase 'you know' in the middle of his speech. Therefore, the utterance is considered as tag switching. The announcer is most likely to confront the audience to accept a free painting service. In his spontaneous speech, he uses 'you know' when he explains that the special offer is worth three thousand. The Tamil translation of 'you know' is '*ungkaLukku teriyuma:*'. Instead of saying it in Tamil, the announcer appears to code-switch in English. The announcer may have used the English tag phrase probably to provide clarification by emphasising the worthiness of the free painting service so that the audience will accept the offer. Furthermore, the use of the English filler could be due to the habitual practice of the announcer himself. This is supported by Paramasivam (2017, p.14) who claimed that the inclusion of 'you know' in a conversation is to substitute unknown terms, to give explanation, to change the idea that has been previously stated and it is also commonly spoken in one's interaction. Hence, it is notable that the announcer's code-switching to provide clarification by amplifying a message serves the phatic function and another being habitual experience. As the announcer's code-switching is identified to have two functions, it is relevant to classify the functions under the category of random switching.

Example 2

R1A1U60: காசு?

(ka:cu?)

Money?

R1VU61: எல்லாம் நா பார்த்துக்குறேன்// நம்ப பெருநாள்தானே? just come over!

(ella:m na: pa:rttukkuRe:n. nampa peruna:Lta:ne:? just come over!)

I will look after all. Our festival right? Just come over!

R1A1U62: ரொம்ப நன்றி ண்ணா// உங்களுக்கு wow ரொம்ப பெரிய மனசு! ((laughs))//

(rompa nan_Ri NNa: ungkaLukku wow rompa periya manacu! (laughs).)

Thank you so much bro. Wow you have such a big heart! (laughs).

Example 2 shows an instance of Tamil-English tag switching employed by the announcer while interacting. The utterance ‘*ungkaLukku wow rompa periya manacu!*’ is considered as a tag switching owing to the English interjection ‘wow’ in the Tamil based utterance. ‘Wow’ is used by an individual to express astonishment and happiness (Thakur, 2014). Likewise in the above context, the announcer employs ‘wow’ to convey positive emotions towards the audience. In other words, the employment of ‘wow’ displays the expressive function. The announcer demands some money from the audience. Considering this matter, the audience asks the announcer to come over as it is a festival and informs the announcer that he would pay the amount the announcer has been requesting for. While thanking the audience, the announcer utters ‘wow’. The announcer may have code-switched because he is overjoyed, impressed and grateful with the generosity shown by the audience. Thus, it is notable that the announcer has done code-switching to serve expressive function.

Example 3

R4VU196: சார் free-யா இருந்தாலும் வேணாம்// அது இருந்தாலும் நா ஒன்னும் every day பாய்க்க மாட்டேன்//

(*ca:r free-ya iruntta:Lum ve:Na:m. atu iruntta:Lum na: onnum every day pa:ykka ma:dde:n.*)

Sir I do not want even if it is free. Even if I have it I am not going to use it every day.

R4A1U197: கண்டிப்பா free இல்லெ// வேணும்னா நா உங்களுக்கு early bird-ஒடெ விலைய குடுக்குறேன்//

(*kaNdippa: free ille. ve:Numna: na: ungkaLukku early bird-ode vilaiya kudukkuRe:n.*)

Not for free definitely. If you want I would offer you the early bird's price.

Example 3 showcases the Tamil-English tag switching employed by the announcer. The announcer happens to intersperse an English idiomatic expression 'early bird' within the Tamil utterances. Since there is an attachment of an English idiomatic expression, the utterance belongs to the category of tag switching. In the context above, the audience refuses to accept the product even if it is given for free of charge by the announcer. However, the announcer explains that the product would not be given for free but he would offer an early bird's price. In the sentence '*ve:Numna: na: ungkaLukku early bird-ode vilaiya kudukkuRe:n.*', the English idiomatic expression has been code-switched. The announcer may have code-switched due to lack of facility in translating the English term to a Tamil equivalent. In other words, the equivalent of the idiomatic expression 'early bird', '*a:rampa pa:ravai*' does not capture the intended meaning. This means that if the announcer were to articulate '*a:rampa pa:ravai*', it would have led to misinterpretation of meaning. The difficulty in getting an equivalent translation could have motivated the announcer to code-switch. Furthermore, the announcer could bear the intended meaning

only by code-switching from Tamil to English. This notion is supported by Barnstone (as cited in Wong, 2012, p.54) whereby some concepts are only available in one particular language alone, therefore, a bilingual person has to code-switch in order to ensure a fruitful interaction. Thus, the difficulty in getting an equivalent translation serves the referential function of the announcer's code switching.

4.1.2 Tamil-English Intrasentential Code-Switching

Intrasentential code-switching refers to interlocutors in a same discussion switching languages within an utterance. *THR Raaga* announcers and audiences are reported to employ intrasentential switches in their spoken discourse. In fact, the intrasentential code-switching occurs at word level and phrase level. As mentioned previously, intrasentential switches occur the most in the Tamil radio discourse. This is parallel to Appel & Muysken's (2006, p.120) notion that the speakers who switch the most are those who are capable of switching intrasententially. The following examples illustrate Tamil-English intrasentential code-switching and reasons for their usages.

Example 4

R10VU537: கஸ்டம் சார் **passport** இல்லாமே//

(*kasdam ca:r passport illa:me:.*)

It is difficult without a passport.

R10A2U538: என்ன சார் இப்படி சொல்றீங்க?

(*enna ca:r ippadi colRingka?*)

Why are you saying as such sir?

R10VU539: உண்மையதான் சொல்றேன்// எந்த ஊருலையும் பயணம் அட்டை

இல்லாமே உள்ளுக்கு போக முடியாது//

(*uNmaiyata:n colRe:n. enta u:rulaiyum payaNam addai illa:me uLLukku*

po:ka mudiya:tu.)

I am telling the truth. You are not allowed to enter any country without a passport.

R10A2U540: நா வேணும்னா காசு கொஞ்சம் குடுக்குறேன்//

(*na: ve: num̥na: ka:cu konjcam kudukkuRe:n.*)

I give you some money.

R10VU541: காசு பிரச்சனை இல்லெ ஆனா lockup-லெ வைச்சி அடிப்பாங்க passport

இல்லெனா// அந்த மாதிரினா ரொம்ப கஸ்டம் ண்ணா//

(*ka:cu piraccanai ille a:na: lockup-le vaicci adippa:ngka passport illena:.*

anta ma:tirina: rompa kasdam NNa:.)

Money is not a problem but you would be kept in lockup and beaten up without a passport. That is very difficult bro.

Example 4 presents the Tamil-English intrasentential code-switching observed in the audience's conversation. The utterance '*kasdam ca:r passport illa:me:.*' is categorised as an intrasentential code-switching because the switching occurs within the sentence boundary, whereby the English term 'passport' is attached in the middle of the Tamil utterance. Besides, it can be assumed that the audience's intrasentential code-switching functions as a habitual experience, and not due to the announcer's lack of proficiency. This can be proven when the Tamil equivalence of 'passport' that is '*payaNam addai*' is used by the audience when he was stressing that the announcer will not be allowed to enter any region without a passport. Moreover, as the audience also utters the word 'passport' in Tamil, this further emphasises his proficiency in Tamil. Therefore, it can be deduced that the occurrence of 'passport' is probably due to the familiarity of the audience in using the term as the audience not only seems to use the English term 'passport' once but it is utilised twice in English version throughout the conversation. The utilisation of the English version twice and Tamil version once informs that the audience is more familiar with the English version. Hence, it can be explained that the habitual experience could be the reason why the

audience has done code-switching. Evidently, this finding is aligned to David's (2003, p.9) ideology whereby habitual experience is not often the result of limited proficiency in one language. Here, the code-switching for habitual reason has proved that the occurrence is not due to the restricted proficiency but the audience is competent in both languages.

Example 5

R10A1U551: மூனு பேரு ticket எவ்ளோ வரும்?

(*mu:nu pe:ru ticket evLo: varum?*)

How much is the cost of tickets for three pax?

R10VU552: மூனு பேரு ticket ரொம்ப வராது//

(*mu:nu pe:ru **ticket** rompa vara:tu.*)

Tickets for three pax do not cost much.

Example 5 illustrates an instance of Tamil-English intrasentential code-switching performed by the audience. The audience attaches an English term 'ticket' in his Tamil based utterances. As the switching occurs in the middle of the sentence, which is also within the sentence boundary, it is recognised as an intrasentential code-switching. In the example above, the announcer and the audience are discussing about the traveling fare for three passengers, thus code-switching here could be due to solidarity. As it can be seen clearly, the announcer code-switches the English term 'ticket' from the Tamil term '*payaNa ci:ddu*'. Similarly, the audience has picked up the same English word which is 'ticket' instead of saying it in the Tamil version. The audience may have code-switched to maintain the solidarity between the announcer and him. The same code-switching may be employed to show that they both belong to the same social group. This finding is further supported by Crystal (as cited in Marlyna Maros et al., 2016, p.10) whereby unity will be established between the addresser and addressee when the addressee replies by picking up the similar code-switching. Likewise, the audience seems to build intimacy by employing

the word ‘ticket’ instead of picking up the Tamil noun phrase ‘*payaNa ci:ddu*’. Thus, the audience’s code-switching has been done to serve the function of solidarity.

The analysis of intrasentential code-switching instances is broken into two parts. The first part demonstrates intrasentential code-switching at word level (subsection 4.1.2.1) and the second part explains intrasentential code-switching at phrase level (subsection 4.1.2.2).

4.1.2.1 Tamil-English Intrasentential Code-Switching at Word Level

Table 4.2: Tamil-English Intrasentential Code-Switching at Word Level

Word classes	Announcers		Audiences	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Noun	78	77.2	55	66.3
Verb	14	13.9	10	12.0
Adjective	8	7.9	11	13.3
Conjunction	1	1.0	5	6.0
Adverb	0	0	2	2.4
Total	101	100	83	100

Table 4.2 shows the total proportion of occurrences of Tamil-English intrasentential code-switching of *THR Raaga* announcers and audiences at word level in terms of grammatical elements. As for the announcers, word level category is described in four grammatical categories, namely noun, verb, adjective and conjunction. Intrasentential code-switching of nouns is reported to take place most frequently in the announcer’s utterances, 78 times or 77.2% of the overall number of occurrences, whereas the least types of words used to code-switch is conjunction, where it only occurs once or 1%. It appears that code-switching of adverb is not used at all by the announcers throughout their communication.

As for the audiences, word level category is described in five grammatical categories, noun, verb, adjective, conjunction and adverb. The audiences seem to code-switch using nouns

the most for about 55 times or 66.3% out of the 83 total occurrences. Adverbs are the least type of words utilised with only 2 instances or 2.4% throughout their speeches.

In summary, both groups employ code-switching of nouns most significantly. This findings is in line with Poplack's (1980, p.603) study in which nouns account the most in intrasentential code-switching in the Puerto Ricans' spoken discourse. In addition, the least type of parts of speech found in the announcers' speeches is conjunction while the audiences seem to code-switch less prominently using adverbs. It can also be said that the audiences' intrasentential code-switching pattern is more diverse than the announcers' as the audiences' group has five types of grammatical elements at the word level whereas the announcers have only code-switched employing words from four grammatical categories. The Tamil-English intrasentential code-switching at word level observed are presented with examples from subsection 4.1.2.1.1/a to 4.1.2.1.5/e.

4.1.2.1.1/a Tamil-English Intrasentential Code-Switching of Nouns

Example 6

R1VU17: bahau-லெ முடி வெட்டுற கடைதான் நிறையா இருக்கும்// முடி அங்க வெட்டிக்குங்க நீங்க//

(bahau-le mudi vedduRa kadaita:n niRaiya: irukkum. mudi angka veddikkungka ni:ngka.)

There are many barber shops in Bahau. Cut your hair there.

R1AIU18: இல்லெ/ எனக்கு salon-லெ தான் வெட்ட பிடிக்கும்//

(ille, enakku **salon**-le ta:n vedda pidikkum.)

No, I only like to cut at salon.

Example 6 shows the Tamil-English intrasentential code-switching of noun practised by the announcer. The announcer alternates from Tamil to English within a single utterance by

inserting an English noun, marking it as an intrasentential code-switching of noun. The English noun identified in the Tamil-English expression is 'salon'. It is believed that the announcer picks up the noun 'salon' in his interaction most probably to perform a referential function. In Example 6, the announcer and the audience discuss about hair grooming shops. While discussing, the audience tells the announcer that there are many barber shops around '*Bahau*' where the announcer could get his hair cut there. The announcer appears to disagree with the audience's suggestion to cut his hair at a barber shop. Perhaps, he amplifies that he only likes cutting hair at a salon. The announcer may have code-switched from Tamil to English by substituting the noun 'salon' instead of uttering the Tamil form due to lack of semantically appropriate word in Tamil. This is aligned by Chen (2007, p.27) in which words are switched from one language to another because of the lack of suitable semantic equivalents in the other language, thus, the interlocutor refers to the language in which such words are available. The terms 'barber shop' and 'salon' vary distinctively in English. However, they are addressed as the same in Tamil although they vary among each other. In English, a barber shop is an ordinary place for cutting hair with not much facility and the charges imposed for the services are reasonable than a salon, whereas a salon offers extensive hair grooming services by professional hairstylists at a high price. On the other hand, the Tamil equivalent term for 'salon' and 'barber shop' is '*mudi tiruttum nilaiyam*'. This concept is used interchangeably to denote a place for hair cutting. Taking it into account, the announcer would have not mentioned '*mudi tiruttum nilaiyam*' because he would not have had able to deliver his intended meaning appropriately, that is his preference to cut hair at a salon and not at a barber shop. Hence, the audience's code-switching due to lack of semantically appropriate words and failure to deliver intended message serves the referential function.

Example 7

R3VU158: அது வந்து ஆளுங்க வீடு மாறுவாங்க அப்படியே agent-டெ

குடுத்துருவாங்க// அப்றோம் agent வந்து ஒரு **condominium** குள்ள
வச்சிருவான்//

(*atu vantu a:Lungka vi:du ma:Ruva:ngka appadiye: agent-de kudutturuva:ngka.*
*apRo:m agent vantu oru **condominium** kuLLa vacciruva:n.*)

That is when people move out from house they give (sell) it to agent. Agent will keep it in a condominium later on.

Example 7 displays the Tamil-English code-switching of noun detected in the audience's interaction. There is an emergence of an English noun 'condominium' within the Tamil utterance. Hence, the utterance is termed as an intrasentential code-switching of noun. Based on the data presented in Example 7, it can be claimed that the audience employs the economy principle when he switches a Tamil term '*a:dampara adukkuma:di vi:du*' to an English word 'condominium'. Although the Tamil equivalent term exists for 'condominium', the audience appears to choose to use the shortest word in English that is 'condominium'. The English noun 'condominium' is only built up of one word whereas the Tamil equivalent is a noun phrase encompassing three words. As the English expression is the shortest and simplest compared to the Tamil expression, the audience appears to pick up the English concept. This finding is in line with San's (2009) notion where he claimed that bilinguals prefer to use the least complex form of word(s) to ease their communication (p.52). On the other hand, the audience may have code-switched due to referential function whereby the audience may not have the knowledge for the word 'condominium' in Tamil in his linguistic repertoire. Therefore, this could also be the reason for the audience to code-switch. As the audience's switch may serve multiple functions, namely referential and economy principle, it is classified as random switching.

4.1.2.1.2/b Tamil-English Intrasentential Code-Switching of Verbs

Example 8

R3A1U153: புதுசா இருக்கும்ன்னா அப்போ ஏன் விக்கறீங்க?

(*putuca: irukkumⁿⁿna: appo: e:_n vikka^{ri}:ngka?*)

Why do you sell it if it is new?

R3VU154: ண்ணா/ புதுசா உள்ள ஜாமாவதான் sell பண்ண முடியும்//

(*NNa:, putuca: uLLa ja:ma:vata:_n sell paN^{Na} mudiyum.*)

Bro, you can only sell new things.

Example 8 exemplifies the occurrence of intrasentential code-switching of verb in a Tamil-English expression. It is regarded as an intrasentential code-switching because the shifting of languages occurs within a sentence boundary, meaning that it involves the insertion of an English word into a Tamil based discourse. The English word that has been code-switched by the audience is 'sell'. 'Sell' is a verb. Therefore, the expression '*NNa:, putuca: uLLa ja:ma:vata:_n sell paN^{Na} mudiyum.*' is relevant to be classified as an intrasentential code-switching of verb. The audience seems to code-switch from Tamil to English probably to serve a phatic function. The announcer and the audience discuss on the business of used refrigerators. The announcer asks the audience what is the purpose of selling of used refrigerators if they are new, when they are supposed to be second hand stuff. Literally, the announcer may have meant that second hand stuff resembles something which has been used by individual(s) and sell(s) it to others so that it can be used again or the announcer may have wanted to tease the audience purposely by asking the motives for selling the second hand item. While the audience responding to the announcer's doubt, the audience uses the English word 'sell' probably to amplify the important point of his message, in which only new items can be sold. This finding is aligned by Esen (2018) who suggested that speakers utilise the second language to stress points by increasing the impact of their

speech and use it in an effective manner. Similarly, in the context given, the audience appears to code-switch the phrase ‘*viRpanai cey*’ or ‘*viya:pa:ram*’ to the English verb ‘sell’ to put emphasis on the subject matter by providing a more meaningful impact to the message. Hence, the audience’s code-switching to amplify a point by using his second language to increase the degree of impact of his speech could be done to perform phatic function.

Example 9

R1A1U40: முடி வெட்டிட்டு எங்க குளிக்கிறது?

(*mudi veddiddu engka kuLilliRatu?*)

Where to bathe after hair cut?

R1VU41: அப்படியே **gostan**-லெ போயிருங்க// ஏன் இப்படி இருக்கிங்க? எத்தனை

petrol pump-லெ குளிக்கிற எடம் இருக்கு? குளிச்சிகிட்டு கிளம்புங்க//

(*appadiye: **gostan**-le po:yirungka. e:n ippadi irukkingka? ettanai petrol pump-le kuLikkiRa edam irukku? kuLiccikiddu kiLampungka.*)

Gostan and go. Why are you like this? How many petrol pumps have got a place to shower? Shower and make a move.

Example 9 showcases an instance of Tamil-English intrasentential code-switching of verb. It is recognised as an intrasentential code-switching because the switching occurs within a sentence. An English verb is interspersed in the audience’s Tamil based expression. The English verb is ‘gostan’. Thus, the expression ‘*appadiye: gostan-le po:yirungka.*’ is labeled as an intrasentential code-switching of verb. It can be assumed that the audience’s code-switching functions as a habitual experience. ‘Gostan’ is a colloquial term in Manglish. ‘Gostan’ is a tweaked word derived from an English phrase ‘go astern’, which means to reverse or move backwards (Lim, 2011). Generally, this term is used in directing someone to reverse his or her vehicle. Similarly, in this context, the audience uses it when referring

to the announcer to go back using the same pathway. The audience appears to switch from Tamil to English probably due to the experience of using the term ‘gostan’ more commonly when communicating with others rather than using the approximate Tamil equivalence ‘*pinnadi tirumpi po:yirungka*’. In other words, the audience may have code-switched owing to the use of ‘gostan’ habitually. This finding is parallel to International Association of Students in Economy and Commercial Sciences (2015) opinion whereby ‘gostan’ is spoken on a day-to-day basis by Malaysians. Hence it can be understood that the function for the audience’s code-switching is habitual experience.

4.1.2.1.3/c Tamil-English Intrasentential Code-Switching of Adjectives

Example 10

R1VU25: சரி/ நீங்க எப்படி இருப்பிங்கனு கொஞ்சம் சொல்லுங்க பாப்போம்//

(*cari, ni:ngka eppadi iruppingkanu konjcam collungka pa:ppo:m.*)

Okay, tell me how do you look like?

R1A1U26: நா நல்லாதான் இருப்பேன்//

(*na: nalla:ta:n iruppe:n.*)

I look good only.

R1VU27: நல்லா **round**-ஆ இருப்பிங்களா? ((laughs))//

(*nalla: **round**-a: iruppingkaLa:? (laughs).*)

Do you look round? (laughs).

Example 10 shows the Tamil-English intrasentential code-switching of adjective adopted by the audience in his interaction. As the audience alternates from Tamil to English within the Tamil based utterance, the utterance is typically known as the Tamil-English intrasentential code-switching. To be specific, it is named as the Tamil-English intrasentential code-switching of adjective because of the appearance of an English

adjective in the Tamil based expression. The identified English adjective is ‘round’. The translation of ‘round’ in Tamil is ‘*urundai*’. However, it is found out the adjective is not directly translated from Tamil but it is picked up for its poetic meaning representation. As can be observed in the excerpt given, the audience and the announcer are busy discussing on the physical feature of the announcer as the audience needs to figure out what kind of hair style suits the announcer the most. When discussing about it, the announcer explains that he looks good. He literally means that he has a good structure. The audience interferes and asks if the announcer looks round in shape and laughs immediately. It can be admitted that the audience code-switches using the English adjective for poetic reason. It seemed that instead of using the Tamil form of adjective ‘*urundai*’, the audience code-switches using the English form of adjective to tease the announcer. This is further strengthened by David, Kuang, McLellan & Fatimah Hashim (2009) in which code-switching is utilised to poke fun in a friendly manner. Similarly, here, the announcer utters ‘round’ to make fun of the audience’s face’s shape. Thus, the audience’s-code switching to tease serves poetic function.

Example 11

R4A1U213: மக்கள் என்ன சொல்றாங்கனா இதுல குளிச்சிங்னா உடம்பு **fresh-ஆ**

இருக்குமா//

(*makkaL enna colRa:ngkana: itula kuLiccingkana: udampu **fresh-a:***

irukkuma:.)

What people say is that body feels fresh if you use it.

Example 11 illustrates an instance of Tamil-English intrasentential code-switching of adjective utilised by the announcer while communicating. As the insertion of an English word occurs in the middle of the Tamil expression, the utterance is regarded as an

intrasentential code-switching. In specific, the Tamil based expression which is embedded with an English adjective ‘fresh’ can be accurately named as an intrasentential code-switching of adjective. The Tamil translation of the adjective ‘fresh’ is ‘*malarcci*’. In Example 11, the announcer appears to code-switch to English when she makes an attempt to persuade the audience to purchase a mobile shower by expressing what people literally say about the usage of mobile shower. The reasons for switching from Tamil to English could be due to inability to find the right Tamil equivalent term or even to add emphasis to the English adjective. The announcer may have forgotten or may have not known the equivalent word for ‘fresh’ in Tamil. Therefore, he could have resorted to English in order to compensate his Tamil language deficiency. This is aligned by (Hamouda, 2015, p.67) whereby the difficulty in producing an appropriate term can be intensified by switching from the dominant language to the target language in order to fill in the lexical gap. Thus, it can be said that the announcer’s code-switching to compensate for the missing Tamil adjective serves the referential function. On the other hand, the announcer may have also resorted to English to add emphasis to the English adjective ‘fresh’. If the announcer were to utter the English adjective in Tamil, it would have sounded normal and it would not have highlighted that people look fresh upon using the mobile shower. Perhaps, saying it in English add force to the expression itself in highlighting the point that people look fresh when they use mobile shower to refresh themselves. This finding is strengthened by Jonsson (2010, p.1296) whereby code-switching is utilised to add emphasis to a certain word. Hence, it can be concluded that the announcer’s reason to do code-switching is to amplify a point. As the audience may have code-switched for two reasons, one is to place an emphasis and the other is for referential function, it is relevant to classify the reasons under the category of random switching.

4.1.2.1.4/d Tamil-English Code-Switching of Conjunctions

Example 12

R5VU243: அவ்ளோ நேரம் வந்து என்னாலே ஆட முடியாது **but** என்னாலே முடிஞ்சா

நா ஆடுவேன்//

(avLo: ne:ram vantu enna:le: a:da mudiya:tu **but** enna:le: mudinjca: na:

a:duve:n.)

I cannot dance that long but I will if I can.

Example 12 indicates the Tamil-English intrasentential code-switching of conjunction. The audience tends to alternate from Tamil to English within a single utterance. Thus, the utterance is classified as the Tamil-English intrasentential code-switching. The attachment of an English conjunction in the Tamil based utterance marks the utterance as the Tamil-English intrasentential code-switching of conjunction. The attached English conjunction is 'but'. The audience code-switches 'but' when he is commenting about his capability in performing a dance to the announcer. Even though there is a Tamil equivalence for 'but', that is 'a:na:l', the audience appears to use the English form. It can be revealed that the audience has done code-switching for habitual reason. If the audience were to replace 'but' with 'a:na:l', it would mean the same. Nevertheless, the audience probably employs the English form of conjunction due to its usage in a frequent manner. This is aligned by Chen (2007, p.24) where she admitted that English conjunctions such as 'and', 'but' and 'or' are frequently applied in both spoken as well as in the written discourse by bilingual speakers. Thus, it is understood that the audience's code-switching of the English conjunction 'but' functions as a habitual experience.

Example 13

R2A1U91: சிரிக்காதிங்க// இங்க வந்து ((bleep)) உங்கள் choose பண்ணிருக்காங்க//

தீபாவளிக்கு உங்க வீட்டுக்கு paint அடிக்க போறோம்// ஒரு charges-உம்
இல்லாமே//

*(cirikka:tingka. ingka vantu (bleep) ungkaLa choose paNNirukka:ngka.
ti:pa:vaLikku ungka vi:ddukku paint adikka po:Ro:m. oru charges-um
illa:me:.)*

Don't laugh. Here (bleep) they have chosen you. We want to paint your house
for Deepavali without any charges.

R2VU92: [நீங்க யாரு?]

(ni:ngka ya:ru?)

Who are you?

R2A1U93: சூர்யா so என்ன colour வேணும்? வீட்டுக்கு வெளியவும் உள்ளுக்கும்//

(cu:rya: so enna colour ve:Num? vi:ddukku veLiyavum uLLukkum.)

Surya so what colour do you want? Outside and inside the house.

Example 13 displays an intrasentential code-switching of conjunction that takes place in the announcer's discourse. It is termed as an intrasentential code-switching because the body of discourse is Tamil and it is framed by an English word. Thus, this feature fits the definition of the intrasentential code-switching. In addition, this discourse is more accurate to be named as an intrasentential code-switching of conjunction as it consists of an English conjunction within a single sentence boundary. The English conjunction found in the discourse is 'so'. It could have been used by the announcer to keep the audience involved in the conversation. In other words, the announcer could have used 'so' to maintain a relationship with the receiver. In Example 13, the announcer informs the audience that the audience has been chosen as a lucky winner who is entitled for the free package in

conjunction with festival of lights. Upon knowing the news, the audience interferes and asks curiously who the person on the line is. Nonetheless, ignoring the audience's question, he continues the interaction by asking what colour the audience prefers to paint inside and outside of her house. The announcer utters '*cu:rya: so enna colour ve:Num? vi:ddukku veLiyavum uLLukkum.*'. In the discourse, he inserts the conjunction 'so' probably to capture the attention of the audience before the audience moves further on topic of discussion is to persuade the audience to accept the free offer. Before moving forward or providing detailed information about the free package, he appears to code-switch 'so' probably to ensure the involvement of the audience in the conversation. Similarly, Kamisah Ariffin & Rafik-Galea (2009, p.9) pointed out that the use of conjunctions such as 'so' and 'then' is an intensifying strategy to hold listeners' attention. Hence, it can be explained that the announcer's strategy to maintain the audience's involvement in the conversation by capturing the attention of the audience performs the function of solidarity.

4.1.2.1.5/e Tamil-English Intrasentential Code-Switching of Adverbs

Example 14

R5VU255: நா **already** சொல்லிட்டேன் இதான் விலைனு// இதுக்கு மேல விலைய

குறைக்க முடியாது//

(*na: **already** collidde:n ita:n vilainu. itukku me:La vilaiya kuRaikka mudiya:tu.*)

I have told already that this is the price. Cannot reduce the price anymore.

Example 14 is an instance of Tamil-English intrasentential code-switching employed by the audience in his interaction with the announcer. It is categorised as an intrasentential code-switching because an English word is embedded within the Tamil expression. The English word 'already' belongs to the family of adverb. Hence, the expression in the context given is precisely known as an intrasentential code-switching of adverb. Here, the announcer and

the audience discuss on the charges imposed for a stage performance. In responding the announcer, the audience acknowledges that he has already informed about the charges for the performance and he does not want to reduce the charges in any way. The audience could have uttered ‘*e:Rkanave:*’, the Tamil equivalent of ‘already’ rather than uttering it in English. Nonetheless, it is understood that the audience code-switches by using the English adverb ‘already’ to highlight that he has already mentioned about the charges previously in their conversation. Although ‘*e:Rkanave:*’ and ‘already’ mean the same, the audience appears to use the English form instead of the Tamil form most probably to add more force in her statement. This finding corresponds to the study done by Gal (as cited in Eldin, 2014, p.83), in which he revealed the similar idea whereby code-switching may be utilised as a tool to end an interaction as well as to add force to emphasise the important point to statements or arguments by alternating from German to English. Mentioning the adverb in the same language as the base language may not add more colour to the statement. Hence, it can be deduced that the audience’s code-switching of adverb to amplify an important point in the statement serves the phatic function.

Example 15

R6A1U296: நாளைக்கு நா வரலாமா?

(*na:Laikku na: varala:ma:?*)

May I come tomorrow?

R6VU297: பிரச்சனை இல்லை// நீங்க **anytime** வரலாம்//

(*piraccanai ille. ni:ngka **anytime** varala:m.*)

No problem. You may come anytime.

Example 15 demonstrates the Tamil-English intrasentential code-switching of adverb. As the switch takes place inside the Tamil based utterance, it is labeled as an intrasentential

code-switching. Specifically, while responding to the announcer, the announcer inserts an English adverb ‘anytime’ into his Tamil based utterance. Thus, this phenomenon is known as an intrasentential code-switching of adverb. Concerning the reason for the audience’s code-switching, it is notable that the adoption of the English adverb could be for a phatic function. This means that the audience uses ‘anytime’ instead of the Tamil form ‘*entane:ramum*’ to emphasise that there is no time limitation for the audience to come. If the audience were to adopt ‘*entane:ramum*’ instead of ‘anytime’ the important message of the utterance may have been conveyed but not as detailed as how the English adverb ‘anytime’ conveys, as it exists in a different language than the matrix language, Tamil. In other words, if the word is being uttered in Tamil, the emphasis is lesser than how it is being mentioned in English. This could be the cause why the audience is prone to code-switch from Tamil to English. This finding is parallel to Shao’s notion (2013, p.86) claiming that an individual changes to another language to highlight information. Thus, the audience’s code-switching serves the phatic function.

In a nutshell, the announcers as well as the audiences of *THR Raaga* tend to code-switch intrasententially. The switches identified in the announcers’ conversations belong to four word classes such as nouns, verbs, adjectives and conjunctions whereas the switches identified in the audiences’ interaction belong to five word classes including nouns, verbs, adjectives, conjunctions and adverbs. However, there are no switches made using determiners, pronouns and prepositions. This could be owing to the context and topic of discussion which might not require the use of pronouns and prepositions. The reason for the announcers and audiences for not employing English determiners in their conversations might be due to the inexistence of equivalent form for articles like ‘a’, ‘an’, and ‘the’ in Tamil.

4.1.2.2 Tamil-English Intrasentential Code-Switching at Phrase Level

Table 4.3: Tamil-English Intrasentential Code-Switching at Phrase Level

Types of Phrases	Announcers		Audiences	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Noun Phrase	11	44	17	71
Verb Phrase	2	8	1	4
Adjectival Phrase	8	32	5	21
Adverbial Phrase	4	16	1	4
Total	25	100	24	100

Table 4.3 summarises *THR Raaga* announcers' and audiences' Tamil-English code-switching at phrase level in terms of frequencies and percentages. Based on the analysis, it can be deduced that both the announcers as well as the audiences have a tendency to code-switch at four types of phrases. They are noun, verb, adjectival and adverbial phrases. Thus, this reveals that the announcers and audiences have not only utilised one word code-switching in the Tamil utterances, but they have also picked up English phrases in their Tamil utterances. There is a total of 49 switches at this level, whereby 25 and 24 switches performed by the announcers and audiences each respectively.

Concerning the usage of code-switching at phrase level, the vast majority code-switched phrases spoken by the announcers is from the noun phrase category. The noun phrases are employed 11 times or 44% and they mark the highest usage. The lowest number of code-switching done by the announcers is under the category of verb phrase, whereby the English phrases are only used twice or 8% out of the total occurrences. The switching from the adjectival phrase category is done moderately for 8 times or 32%. The code switching of adverbial phrases are done 4 times or 16% by the announcers.

Meanwhile, among the four types of phrase categories, the audiences prefer to switch noun phrase most frequently, 17 times or 71% out of the 24 overall occurrences. The lowest

number of code-switching done by the audiences is from the category of verb phrase and adverbial phrase. These phrases are only employed once or 4%. Besides, adjectival phrases appear 5 times or 21% in the verbal discourse of the audiences.

It is observed that the announcers and the audiences of *THR Raaga* employ four types of English phrases respectively. Both groups are reported to code-switch noun phrases the most. However, the least prominent type of phrase switched by the announcers appear to be the verb phrase, while for the audiences' side, they are reported to use English verb phrase and adverbial phrase the least. The Tamil-English intrasentential code-switching at phrase level observed in the utterances of the announcers and audiences are analysed systematically with examples from subsection 4.1.2.2.1/a to 4.1.2.2.4/d.

4.1.2.2.1/a Tamil-English Intrasentential Code-Switching of Noun Phrases

Example 16

R4A1U299: சார் **mobile shower** வாங்கிக்கிங்க சார்//

(*ca:r mobile shower va:ngkikkingka ca:r.*)

Buy mobile shower sir.

Example 16 displays the Tamil-English intrasentential code-switching of noun phrase employed by the announcer. '*ca:r mobile shower va:ngkikkingka ca:r.*' is labeled as an intrasentential code-switching because words from another language, English in this context, are incorporated into a sentence of the first language, Tamil. The insertion of 'mobile shower' in a Tamil based utterance marks the utterance as an intrasentential code-switching. In addition, 'mobile shower' is a noun phrase, 'mobile shower' in the Tamil based utterance regards it as an intrasentential code-switching of noun phrase. In Example 16, the announcer as a sales representative urges the audience to purchase a mobile shower.

When urging the audience to get a mobile shower, the announcer switches from Tamil to

English by stating the Tamil phrase ‘*nadama:dum kuLiyalaRai*’ in English instead of uttering it in Tamil. If the announcer were to utter ‘mobile shower’ in the form of Tamil, the meaning of the concept would remain unchanged. Nonetheless, the announcer seems to employ the English form. The announcer may have done code-switching due to inadequate proficiency in Tamil for the concept of mobile shower. This can be observed when the announcer does not even utter the term in Tamil. Perhaps, he uses ‘mobile shower’ from the beginning until the end of the conversation. The finding obtained in this section is in accordance with Mohammed, Hameed & Yasin (2015, p.204) opinion in which bilingual interlocutors switch to other languages when they do not know the word in their first language. Thus, it can be deduced that the announcer’s lack of proficiency serves the referential function.

Example 17

R6VU301: எல்லா விதமான சாப்பாடும் நாங்க செய்யுறோம் ஆனா ‘**chicken 65**’ ரொம்ப சிறப்பா இருக்கும்//
 (ella: vitama:na ca:ppa:dum na:ngka ceyyuRo:m a:na: ‘**chicken 65**’ rompa ciRappa: irukkum.)
 We cook all types of food but ‘chicken 65’ is the most special one.

Example 17 illustrates the Tamil-English code-switching of noun phrase. The audience tends to insert a phrase from a dominant language into the base language within one utterance. Thus, the switch can be classified as an intrasentential code-switching. Meanwhile, in a detailed manner, the switch can be termed as an intrasentential code-switching of noun phrase. This is following the insertion of an English noun phrase into the Tamil based utterance. The English noun phrase that is included in the utterance is ‘chicken 65’. In the excerpt given, the audience responds to the question raised by the announcer

about the special menu that is served in the restaurant. In the means of providing feedback to the announcer, the audience tends to switch the term of the special menu that is ‘chicken 65’. ‘Chicken 65’ is a universal favourite, deep fried-chicken dish originating from Chennai and it is named after the naming convention of a popular restaurant in the year of 1965 (Lazarus, 2013). The audience may have code-switched the term because it is fixed to be uttered in English. This means that the audience is more likely to have no other way to make reference to such dish except by using its original name. If the audience were to adjust the name of the food by translating it into a Tamil phrase, ‘*ko:zhi 65*’, it would have sounded awkward as there is no a perfect equivalent in Tamil for the food. Thus, this may have motivated the audience to mention the name of the dish in its original name. This is further strengthened by David, Kuang, McLellan & Fatimah Hashim (2009) whereby culture-specific names for certain food items are better expressed in their own language as they are better known and more easily identified by their original terminologies. Hence, it can be understood that the audience’s code-switching to indicate the food item serves the referential function.

4.1.2.2.2/b Tamil-English Intrasentential Code-Switching of Verb Phrases

Example 18

R9VU482: சரி// அப்றோம் நா உங்கள் கூப்படுறேன்/ **will call** உங்க number-கு// அது

வரைக்கும் என்னைய torture பண்ணதிங்க!

(*cari. apRo:m na: ungkaLa ku:ppaduRe:n, **will call** ungka number-ku. atu*

varaikkum ennaiya torture paNNatingka!)

Okay. Later I will call you, will call your number. Do not disturb me till then.

Example 18 is another obvious instance of Tamil-English intrasentential code-switching.

Furthermore, there is a switch is of an English verb phrase in the statement given. The

English verb phrase is ‘will call’. In the context given, the audience tells the announcer that he will contact him again afterwards and not to torture him till then. When uttering the sentence ‘*apRo:m na: ungkaLa ku:ppaduRe:n*, will call *ungka number-ku*.’, the audience is prone to code-switch to an English verb phrase ‘will call’. The act could be done for a phatic function, which is to place an emphasis. Saying the verb phrase in Tamil ‘*todarpu koLve:n*’ may not have emphasised the gist of the speech. Therefore, the announcer may have picked up the English form of verb phrase in order to highlight the information he has already mentioned before. This finding corroborates with Brobbey’s (2015, p.37) notion in which bilinguals alternate from one language to another to emphasise an idea or a statement that they have already said in a different code previously. Likewise, here the audience has mentioned ‘*ku:ppaduRe:n*’ or ‘call’ in English. Subsequently, he mentions the same idea in a modified form probably to place an emphasis to his speech to remind the announcer that he will make a call. Thus, the audience’s code-switching to highlight an idea serves the phatic function.

Example 19

R4A1U201: நீங்க வெளிய போனிங்கனா client பார்க்கறதுக்கு முன்னாடி நீங்க திரும்ப குளிக்கலாம்// நீங்க **must buy** இந்த ஜாமாவெ//

(*ni:ngka veLiya po:ninkana: client pa:rkkaratukku munna:di ni:ngka tirumpa kuLikkala:m. ni:ngka **must buy** intha ja:ma:ve.*)

If you are to meet client outside you can bathe again before the meeting. You must buy this product.

Example 19 demonstrates the Tamil-English intrasentential code-switching of verb phrase employed by the announcer. The announcer switches to English within a Tamil sentence boundary. Therefore, it is considered as an intrasentential code-switching. Meanwhile, it is

narrowly categorised as an intrasentential code-switching of verb phrase in respect to the appearance of an English verb phrase in the announcer's Tamil based utterance. The English verb phrase is 'must buy'. The announcer tells the audience that if the audience is to meet a client for a meeting, he can refresh himself using the mobile shower prior to the meeting session. Subsequently, the announcer insists the audience to get the product by informing that it is a must to buy it. When he insists the audience to buy the mobile shower, he code-switches 'must buy' to amplify the message. Likewise, Vanaja (2011, p.51) explained that bilinguals alternate from one language to another to emphasise a point. Hence, the switch that is made by the announcer to amplify a message serves the phatic function.

4.1.2.2.3/c Tamil-English Intrasentential Code-Switching of Adjectival Phrases

Example 20

R7VU361: நா எப்பொழுதும் **online transfer** செய்வேன்//

(*na: eppozhutum **online transfer** ceyve:n.*)

I always do online transfer.

Example 20 showcases an instance of Tamil-English intrasentential code-switching. It is regarded as an intrasentential code-switching because the switching takes place within an utterance involving two languages namely Tamil and English. The utterance is precisely known as Tamil-English intrasentential code-switching of adjectival phrase. This is because the Tamil based utterance is embedded with an English adjectival phrase. The English adjectival phrase is 'online transfer'. The audience's reason for code-switching from Tamil to English could be due to referential issue. The announcer asks for the amount paid in the last payment. However, the audience does not tell the announcer about the amount he has

paid when he last made payment but he mentions about the method used by him to make the payment. That is when he mentions ‘online transfer’. The audience may have code-switched to English instead of saying ‘*iyangkaLai parima:RRam*’ the Tamil form because he may have difficulty in selecting suitable vocabulary that suits the banking related topic or, on the other hand, he may not have the concept in his repertoire. This is aligned by Paramasivam (2009, p.13), whereby he claimed that bilinguals engage in code-switching when they seemed to lack of relevant registers and lack of lexemes in a specific topic. Meanwhile, it is believed that the audience resorts to English so that the words chosen by him is more comprehensible and to achieve a more effective communication. In other words, the audience mentions ‘online transfer’ and not ‘*iyangkaLai parima:RRam*’ probably because he understands the concept well in English without any confusion in aiding an effective interaction. This finding is supported by Paramasivam (2009, p.13) where he explained that bilinguals are prone to pick up concepts that are relevant from the language that they understand more in order to express themselves effectively in a communication. Hence, it can be deduced that the audience’s lack of suitable vocabulary in the banking related topic and lack of register of the concept in Tamil serve the referential function.

Example 21

R4A1U300: உங்க **special menu** பத்தி கொஞ்சம் சொல்லுங்க// என்னன்ன சாப்பாடு

செய்யுறாங்கனு சொல்லுங்க//

(*ungka **special menu** patti konjcam collungka. ennanna ca:ppa:du*

ceyyuRa:ngkanu collungka.)

Tell me about your special menu. Tell me what are the food you serve.

Example 21 shows another significant instance of the Tamil-English intrasentential code-switching of adjectival phrase. As the announcer alternates from Tamil to English within a sentence boundary, the utterance is categorised as an intrasentential code-switching. To be more precise, the utterance can be referred to as an intrasentential code-switching of adjectival phrase owing to the existence of an English adjectival phrase ‘special menu’ in the Tamil based utterance. In Example 21, the announcer requests the audience to state about the special menu that is served in the audience’s restaurant. While demanding an explanation from the audience, the announcer tends to insert ‘special menu’ in his Tamil based utterance. This probably occurs because of the referential reason. The announcer as a native speaker of Tamil may have known the Tamil concept. Nonetheless, he may have had difficulty in finding the exact phrase in Tamil in the spontaneous situation, whereby the English concept is more available than the Tamil concept ‘*ciRappu uNavu paddiyal*’. Therefore, he tends to code-switch for a fruitful communication. This is parallel to Halim, Nadri & Mahmood’s (2015, p.31) ideology whereby bilinguals may code-switch when they can only think about the word in one language but not in another language at a particular time. Likewise, in the context given, it can be assumed that the concept is available in both languages in the announcer’s linguistic repertoire. However, at that particular moment, it could be that the English concept is more available than the Tamil ones that lead the announcer to code-switch when delivering his message. Hence, it can be deduced that announcer’s difficulty in recalling the Tamil term serves the referential function.

4.1.2.2.4/d Tamil-English Intrasentential Code-Switching of Adverbial Phrases

Example 22

R9A1U468: அந்த pressure-லாம் ஒன்னும் இல்லெ எனக்கு// நா நல்லாதான் இருக்கேன்//

நா **medically fit**// சரியா?

(*anta pressure-la:m onnum ille enakku. na: nalla:ta:n irukke:n. na: **medically fit** cariya:?*)

I do not have pressure. I am healthy. I am medically fit. Is it okay?

Example 22 is a sample of Tamil-English intrasentential code-switching of adverbial phrase detected in the announcer's speech. As the switch takes place within the Tamil sentence boundary, it is termed as an intrasentential code-switching. Meanwhile, the utterance is known as an intrasentential code-switching of adverbial phrase in specific. This is because an English adverbial phrase is attached in the Tamil based utterance. The English adverbial phrase is 'medically fit'. In Tamil, 'medically fit' is '*a:ro:kkiyama:ka irrukkiRe:n*'. In the extract given, the announcer explains to the audience that he is not a person who is diagnosed to have blood pressure, perhaps he is rather a healthy person. The announcer then reiterates the modified form of speech in a formal manner to emphasise the message that he is a medically fit or disease-free person in English. The announcer could have uttered the utterance only once without reiterating it in English, but it would have not highlighted the main information. Therefore, the announcer may have code-switched by repeating the same message using the English adverbial phrase 'medically fit' to provide clarification and place an emphasis pertaining to his health condition. This finding is in accordance to Nyavor's (2017) view that a bilingual code-switches by applying reiteration for message clarification and emphasis (p.36). Thus, it can be concluded that the announcer uses reiteration to emphasise and clarify his message to perform the phatic function.

Example 23

R2A1U111: சூர்யா நீங்க ஒன்னும் செய்ய தேவையில்லை// சும்மா நாலு அஞ்சி நேரம்

வெளிய relax பண்ணிட்டு வாங்க// நீங்க வரப்ப வீடுலாம் **completely painted**//

(*cu:rya: ni:ngka onnum ceyya te:vaiyille. cu:mma na:lu anjci ne:ram veLiya relax paNNiddu va:ngka. ni:ngka varappa vi:dula:m **completely painted**.*)

Surya you do not need to do anything. Just relax for four to five hours. By the time you arrive home your house is completely painted.

Example 23 showcases Tamil-English intrasentential code-switching of adverbial phrase employed by the announcer in his speech. The announcer tends to make a switch within the Tamil based sentence boundary. Therefore, the utterance is regarded as an intrasentential code-switching of adverbial phrase owing to the employment of an English adverbial phrase in the announcer's spoken discourse. The English adverbial phrase is 'completely painted'. In the extract given, the announcer explains to the audience that the audience does not need to do anything but to relax outside for few hours until the painting work is settled. Towards the end of his explanation, the announcer tends to associate the English adverbial phrase in his speech. This could be done to serve the function of economy articulation. The English form of adverbial phrase comprises only two words, whereas the Tamil equivalent '*muzhumaiya:ka ca:yam pu:ca paddu irukkum*' consists of five words. Taking this into account, the announcer may have used the English form because it is shorter than the Tamil equivalent. The finding obtained here in accordance to Li's (2000, p.317) ideology whereby he revealed that Chinese equivalent due to its shorter and lesser linguistic effort requirement. Likewise, in this case, the announcer as a Tamil bilingual requires a lesser linguistic effort to articulate the English form compared to the Tamil equivalent as the

English version is shorter. Thus, it can be concluded that principle of economy could have motivated the announcer to alternate from Tamil to English.

In summary, the announcers as well as the audiences possess the ability to employ intrasentential switches identified fall under four classifications of phrases, including noun phrases, verb phrases, adjectival phrases and adverbial phrases. The other two types of phrases, conjunctive and prepositional phrases are not at work due to the context of the conversation.

4.1.3 Tamil-English Intersentential Code-Switching

Intersentential code-switching here refers to interlocutors in a same discussion switching languages between utterances. *THR Raaga* announcers and audiences are reported to adopt intersentential switches in their spoken discourse. Examples of Tamil-English intersentential code-switching at sentence level spotted in the conversation of *THR Raaga* announcers and audiences are elaborated as following.

Example 24

R2A1U83: வீட்டுக்கு paint அடிக்க போறோம் கா/ free தெரியுமா?

(*vi:dukku paint adikka po:Ro:m ka:, free teriyuma:?*)

We are going to paint your house sis, free you know?

R2VU84: அதுலாம் ஒன்னும் தேவையில்ல// **thank you so much!**

(*atula:m onnum te:vaiyilla. **thank you so much!***)

That is not needed. Thank you so much!

Example 24 demonstrates the use of Tamil-English intersentential code-switching in the Tamil based conversation. The audience's utterance is classified as an intersentential code-switching because the audience switches from Tamil to English between different

sentences. Moreover, the switching takes place after the first language has been uttered and the following sentence starts with a new language that is English. These characteristics fit the requirements of forming an intersentential code-switching. Thus, ‘*atula:m onnum te:vaiyilla. thank you so much!*’ is regarded as an intersentential code-switching. In Example 24, the announcer and the audience discuss regarding the free painting service offered by a company in conjunction with the festival of lights, Deepavali. The announcer tells the audience that he is going to get the receiver’s house painted without any charges in a polite way. The audience who does not seem to welcome the announcer’s offer responds negatively by informing that she does not need such an offer and then she switches code by thanking the audience in a sarcastic manner. Based on the conversation, it can be understood that the audience does not seem to thank the announcer by heart to compliment, but she is more likely to say sarcastically that she does not really need to get her property painted although it is for free. This clearly means that the audience code-switches to indicate sarcasm. This is similar to David’s (2003, p.14) finding, in which a bilingual individual who speaks Malay resorts to English to convey sarcasm. Hence, the audience’s code-switching of thanking the announcer to convey sarcasm serves an expressive function.

Example 25

R6A1U314: எத்தனை வருஷமா கடைய run பண்ணுறீங்க?

(*ettanai varushama: kadaiya run paNNuRi:ngka?*)

How many years have you been running the shop?

R6VU315: அது இருக்கும் ஒரு ஆறு மாசம் மேல// **ya more than six months//**

(*atu irukkum oru aRu: ma:cam me:la. ya more than six months.*)

That is more than six months. Ya more than six months.

Example 25 demonstrates the Tamil-English intersentential code-switching picked up by the audience. It involves switching between two monolingual utterances in which the first

utterance is uttered in Tamil and accompanied by an English expression within the same discourse. Therefore, '*atu irukkum oru aRu: ma:cam me:la. ya more than six months.*' is classified as an intersentential code-switching. Talking about the reason for the audience to code-switch, the audience's code-switching performs phatic function. The audience switches to English when he is answering to the question that has been raised by the announcer. It is about the operational duration of the restaurant. The audience provides an answer in Tamil and repeats the answer in a modified form of English. The audience has probably mentioned it in English to highlight the important part of the conversation that the restaurant has been operating for the period of more than half a year. This is supported by Gumperz (1982, p.78) and Mattsson & Burenhult (as cited in Fachriyah, 2017, p.151) whereby a message is repeated in a different language to put an emphasis on what has been said. Likewise, in the context given, despite of saying the expression once in Tamil, the audience reiterates the same message in English in order to provide an emphasis on the operational period of the restaurant. If the expression is uttered only once, the audience may not be able to highlight the gist of the message. Thus, the repetition to place an emphasis to the message could be the reason why the audience's code-switching serves phatic function.

Intersentential code-switching is also termed as code-switching at sentence level. It is further explained in the forms of three types of sentences. They are simple, compound and complex sentence. The proportions of these three types of sentences used by *THR Raaga* announcers and audiences are made available in Table 4.4.

Table 4.4: Tamil-English Intersentential Code-Switching at Sentence Level

Type of Sentences	Announcers		Audiences	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Simple	16	64	11	85
Compound	4	16	2	15
Complex	5	20	0	0
Total	25	100	13	100

According to the analysis in Table 4.4, it is obvious that the announcers and audiences have adopted simple, compound and complex sentences when they code-switch intersententially in the '*Itu Eppadi Irukku*' prank show. The data demonstrates that there are 38 tokens of intersentential code-switching, 25 in the announcers' and 13 in the audiences' discourse. The announcers use English simple sentences for 16 times or 64% of the 25 total occurrences. The use of English complex sentences is listed as the second most used type of sentence which is used 5 times or 20%, followed by the least used type of sentence that occurred 4 times or 16% in the announcers' Tamil-English intersententially code-switched conversations, that is complex sentence.

In analysing the audiences' Tamil-English intersentential code-switching in terms of types of sentences, it is proved that there are 11 out of 13 instances of simple sentences or 85% of simple sentences being code-switched from Tamil to English and this category is ranked as the most prominently used in the audiences' Tamil-English code-switching. Besides, compound sentences are found to occur for only twice or 15% of the total occurrences and notified as the least used type of sentences. It is also notable that there are no complex sentences used in the entire conversations of the audiences.

In summary, both the announcers and audiences of *THR Raaga* tend to employ simple English sentences most prominently in their verbal Tamil based discourse. The Tamil-

English intersentential code-switching at sentence level observed in the utterances of the announcers and audiences are analysed systematically from subsection 4.1.3.1 to 4.1.3.3.

4.1.3.1 Tamil-English Intersentential Code-Switching of Simple Sentences

Example 26

R8A1U410: நீங்க strict-தா இருக்குறது பிரச்சனை இல்லெ// ஏன் வந்து காயம் படுற அளவுக்கு அடிக்கணும்? அவுங்க வந்து ரொம்ப பயப்படுறாங்க// உங்கள வந்து பாக்றதுக்கு பயப்படுறாங்க// அந்த மாதிரி பயம் இருந்தா எப்படி வருவாங்க? அப்றோம் எப்படி படிப்பு மேல கவனமா இருப்பாங்க?

(*ni:ngka strict-ta: irukkuratu piraccanai ille. e:n vantu ka:yam paduRa aLavukku adikkanum? avungka vantu rompa payappuduRa:ngka. ungaLa vantu pa:kRatukku payappuduRa:ngka. anta ma:tiri payam irunta eppadi varuva:ngka? apRo:m eppadi padippu me:la kavanama: iruppa:ngka?*)

Being strict is not the problem. Why must you beat till it hurts? She is so afraid. Afraid to see you. How would she come when she is hurt? How would she pay attention to her studies then?

R8VU411: அப்போ தெரியுதுலெ எதுக்கு உங்க பிள்ளைய அனுப்புறிங்க? **you better**

watch out! என்கிட்ட சொல்லிட்டு போ வேண்டிதானே? நா பதினஞ்சி வருஷமா படிச்சி குடுக்குறேன் யாருமே இந்த மாதிரி என்னோடெ

கொள்கை செரி இல்லனு சொன்னது இல்லெ//

(*appo: teriyutule etukku unga piLLaiya anuppuRingka? you better watch out!*

enkiddu colliddu po: ve:Ndita:ne:? na: patinanjci varushama: padicci

kudukkuRe:n ya:rume: inta ma:tiri enno:de koLkai ceri illanu connatu ille.)

Why do you still sending your daughter upon knowing about this? You better watch out! Can inform and leave right? I have been teaching for fifteen years and no one had ever said that my attitude is not right.

Example 26 exemplifies the Tamil-English intersentential code-switching of simple sentence utilised by the audience. There is a switch identified in between the Tamil utterances. In other terms, an English simple sentence ‘you better watch out!’ is included outside the Tamil sentence boundary. As the switch takes place outside the sentence boundary, it is recognised as an intersentential code-switching. In specific, it is relevantly known as Tamil-English intersentential code-switching of simple sentence owing to the attachment of an English simple sentence. This switch is believed to perform the expressive function. The audience who is a tuition teacher seems to be annoyed with the announcer, who also acts as parent and shows dissatisfaction towards the audience’s teaching attitude. The audience is more likely to be frustrated during the interaction and she code-switches using an English sentence as a sign of warning. The reason for the audience to adopt the English sentence could probably to warn the announcer following all the negative comments the announcer has made. If the audience were to substitute the English sentence with a Tamil equivalent sentence, it would be ‘*ni:ngka pa:rttu irungka!*’. Saying it in Tamil would be polite and it may not sound as a warning. Nevertheless, switching it to English expresses that the English sentence sounds impolite where it is being uttered in a harsh manner. This finding corroborates with Choy’s (2011, p.83) ideology whereby code-switching may suggest a strength to spoken discourse as a warning or an act of threatening. Thus, the act of giving warning could be the reason why the audience’s code-switching serves expressive function.

Example 27

R4VU208: நில்லுங்க// how much sir? விலை குறைவா இருந்தா வாங்கலாம்//

(*nillungka. how much sir? vilai kuRaiva iruntta va:ngkala:m.*)

Wait. How much sir? Can buy if the price is low.

R4A1U209: முன்னுத்தி தொன்று வெள்ளி சார்//

(*munnutti to:nuRu veLLi ca:r.*)

Three hundred and ninety sir.

R4VU210: ஆமாவா? **it's very very cheap sir?** ((laughs))// யாரு சார் வாங்குவா இந்த

விலைக்கு? நீங்களே வைச்சிக்குங்க உங்க mobile shower-ரே!

(*a:ma:va? it's very very cheap sir? (laughs.) ya:ru ca:r va:ngkuva: inta*

vilaikku? ni:ngkaLe: vaiccikkungka ungka mobile shower-re:!)

Is it? It's very very cheap sir? (laughs). Who would buy it at this price sir?

Keep your mobile shower with you!

Example 27 is a significant evidence of Tamil-English intersentential code-switching of simple sentence demonstrated by the audience. The audience starts off with Tamil and interludes English in his interaction. Then, he reverts to Tamil again. Since the English sentence occurs in between Tamil utterances, where it occurs outside Tamil sentences' boundaries, it is termed as an intersentential code-switching. As the switching involved an English simple sentence outside the Tamil sentence, it can be named as Tamil-English intersentential code-switching of simple sentence. In the context given, the announcer and the audience are discussing about the price of the mobile shower. At first, the audience appears to have an intention of buying the product if it is being sold at a low price. Once the price has been told, the audience rejects the product by teasing the announcer indirectly saying that the product is expensive. The audience's utterance 'It's very-very cheap sir?' appears to mean that the mobile shower is not cheap like how the announcer perceives. He

could have probably code-switched using the English sentence to tease the announcer who seems to think that the price of the mobile shower is extremely cheap, when it is not actually cheap to the audience. It can be said that the audience seems to make a negative remark that the price is not cheap in a positive or friendly manner by making fun of the price suggested by the audience. This finding is in line with David et al. (2009) ideology that code-switching is used to poke fun in a friendly way. Likewise, in this situation, the audience teases the announcer for suggesting the price which is not really cheap in a friendly manner. Hence, the audience's code-switching to tease the announcer serves the poetic function.

4.1.3.2 Tamil-English Intersentential Code-Switching of Compound Sentences

Example 28

R6A1U284: சரி// உங்க கடை மேல ஒரு சின்ன complaint இருக்கு// அலுக்க

இருக்கு றனால// is it your shop or someone else?

(*cari. unga kadai me:la oru cinna complaint irukku. alukka irukkuRana:la. is it your shop or someone else?*)

Okay. There is a small complaint as your shop is dirty. Is it your shop or someone else?

R6VU285: இல்லை// it's my father's shop but I am the person in-charge// எங்க கடை

சுத்தமாதான் இருக்கு சார்//

(*ille. it's my father's shop but I am the person in-charge. engka kadai cuttama:ta:n irukku ca:r.*)

No, it is my father's shop but I am the person in-charge. Our shop is clean sir.

Example 28 showcases the occurrence of the Tamil-English intersentential code-switching of compound sentence. An English compound sentence that is 'It's my father's shop but I

am the person in-charge' is detected in between the Tamil based utterances. The existence of the English sentence outside the Tamil sentence boundary qualifies the English sentence as an intersentential code-switching. Specifically, it is known as an intersentential code-switching of compound sentence in regard of the attachment of the English compound sentence in between the Tamil utterances. In the excerpt given, the announcer tells the audience that a complaint has been made towards the audience's shop as the shop is not clean. When informing about the matter, the announcer asks a question to get clarification if the shop belongs to the audience or it is someone else's belonging. Subsequently, the audience switches from Tamil to English when answering the announcer's question by admitting that the shop belongs to his father but the management of the shop is under his control. The audience may have code-switched to indicate his social distance with the announcer by establishing resemblance that is to respond using the same language as spoken by the announcer when he asks a question. This finding is in line with Yusuf & Chyntia (2018, p.5-6) ideology whereby the motive of a speaker when attempting to respond in English is to create a sense of intimacy, to establish comprehension in a similar way or being appreciative to the other interlocutor(s). Similarly, in the context given, the audience picks up the same language spoken by the announcer to express a sense of intimacy. Thus, it can be deduced that the audience's code-switching serves the function of solidarity establishment.

Example 29

R2VU102: ஒன்னும் வேணாம் சார் since என்னோடெ வீடு இன்னும் புதுசாதான் இருக்கு// ஆளெ விட்டுருங்க!

(*onnum ve:Na:m ca:r since enno:de vi:du innum putuca:ta:n irukku. a:Le viddungka!*)

Don't want sir since my house still looks new. Leave me!

R2A1U103: இந்த மாதிரி கிடைச்ச வாய்ப்பு எல்லாம் விடாதிங்க//

(*inta ma:tiri kidaicca va:ippu ella:m vida:tingka.*)

Don't miss this kind of opportunity.

R2VU104: பரவால்லெ//

(*parava:lle.*)

It is okay.

R2A1U105: உங்களுக்கு வேணாமா? you want to give to anybody else? வேற யாரவாது group-கு குடுக்கப்போறிங்களா?

(*ungkalukku ve:Na:ma:? you want to give to anybody else? ve:Ra ya:rava:tu group-ku kudukkappo:RingkaLa:?)*

Do not you want it? You want to give to anybody else? Do you want to give to anyone else?

R2VU106: இல்லெ/ வேற யாருக்கும் குடுக்கல்லெ// கஷ்டம் படறவங்க or யாருக்கு தேவைப்படுதோ குடுங்க//

(*ille, ve:Ra ya:rukkum kudukkalle, kashdam padaRavangka or ya:rukku te:vaippaduto: kudungka.*)

No, not giving to anyone. Give to those who have difficulties or those who need it.

R2A1U107: நீங்க சூர்யா நீங்க எதாவது hardware வாங்கி இருக்கிறீங்களா?

(*ni:ngka cu:rya: ni:ngka eta:vatu hardware va:ngki irukkaRingkaLa:?)*

Surya have you bought any hardware?

R2VU108: என்னது? hardware-ஆ? நாதான் சொல்லிட்டென்லெ வேணாருள்

ஏன்இன்னும் கெஞ்சிக்கிட்டு இருக்கறீங்க? **keep quiet and go mind your business!**

(ennatu? hardware-a:? na:ta:n colliddenle ve:Na:mnu e:n innum kenjickiddu irukkaRingka? **keep quiet and go mind your business!**)

What? Hardware? I have told you already. Why are you still begging? Keep quiet and go mind your business.

Example 29 is another clear-cut excerpt that proves the occurrence of the Tamil-English intersentential code-switching of compound sentence in the audience's conversation. Here, the audience starts off with Tamil utterance then shift to English and move back to Tamil before adding in the English compound sentence intersententially. 'Keep quiet and go mind your business!' is an intersentential code-switching because the shifting takes place outside the Tamil utterance, or which is not embedded within a Tamil sentence. It is assumed that the audience code-switches to perform an expressive function. In the context given, the announcer tells the audience about the free painting service that has been offered to the audience. The audience seems to reject the offer by pointing out that her house looks new still. Therefore, she does not seem to accept the offer. However, the announcer appears to confront the audience that it is an opportunity that should not be missed. In all of sudden, he talks about something which is not related to the topic of discussion, whereby he asks about hardware. This may have led the audience to become angrier and annoyed, thus she switches from Tamil to English to indicate her annoyance towards the announcer. This is supported by Crystal (2001, p.82) whereby bilingual speakers tend to employ other language for quite a while when they are emotionally down, tired or distracted. Similarly, here, the audience is more likely to code-switch when she lost her temper due to the failure

of tolerating the announcer's annoyance in accepting the free painting service. Hence, it can be concluded that the audience's code-switching serves the expressive function.

4.1.3.3 Tamil-English Intersentential Code-Switching of Complex Sentences

Example 30

R6A1U329: எல்லாம் பேசி முடிச்சிட்டு பிறகு நா சொல்றேன் யாரு உங்க கடைய மாட்டி

விட்டாங்கனு// நா சொல்றேன் நீங்க வெளிய யாருகிட்டயும் சொல்ல

கூடாது// **don't tell anyone even though it is your close friend**// அப்றோம்

என்னைய வேலைய விட்டு தூக்கிருவாங்க//

(*ella:m pe:ci mudicciddu piRaki na: colRe:n ya:ru ungka kadaiya ma:ddi*

vidda:ngkanu. na: colRe:n ni:ngka veLiya ya:rukiddayum colla ku:da:tu.

don't tell anyone even though it is your close friend. *apRo:m ennaiya*

ve:laiya viddu tu:kkiruva:ngka.)

I will reveal the person who fixed your shop after we discuss everything. I will tell you but do not tell anyone. Don't tell anyone even though it is your close friend. I would be fired from work then.

Example 30 is an instance of Tamil-English intersentential code-switching of complex sentence. The intersentential code-switching of the announcer takes place in between Tamil utterances, where the announcer speaks in Tamil first, then switches to English and speaks Tamil again. In the excerpt provided, the announcer inserts an English complex sentence to remind that the audience is not allowed to reveal the matter to anyone. In the previous sentence, the announcer mentions the sentence in Tamil with an intention informing that the issue is not revealable to anyone. The announcer then repeats the sentence in a modified form reminding that the issue should be kept within the announcer and not shareable with anyone else including the close friend. The announcer appears to use the English complex

sentence rather than using the Tamil sentence ‘*ni:ngka ya:rukiddayum co:lla ku:da:tu ungka neRukkama:na naNpana: irunta:lum.*’ probably to stress the important portion of the conversation so that the audience would remember the message. Hence, he repeats the Tamil sentence in a modified form of an English complex sentence by adding in the clause ‘even though it is your close friend’ to remind the audience on the main information of the conversation. This finding corroborates with Fachriyah (2017, p.154) notion’s whereby code-switching often employed in bilingual conversation to remind certain messages when necessary. Thus, the announcer’s strategy to remind about the important message by repeating the expanded form of English complex sentence serves the phatic function.

Example 31

R5A1U238: நீங்க mj மாதிரி ஆடனும் ஒரு நாற்பத்து அஞ்சி நிமிஷத்துக்கு// எனக்கு

ஒரு சின்ன ஆசை// நீங்க அந்த ‘smooth criminal’ பாட்டுலெ ‘**you have been hit by a smooth criminal**’ பாடிக்கிட்டே ஆடுவாரே அந்த மாதிரி கண்டிப்பா ஆடனும்// முடியும் தானே?

(*ni:ngka mj ma:tiri a:danum oru na:Rpattu anjci nimishattukku. enakku oru cinna a:cai. ni:ngka anta ‘smooth criminal’ pa:ddule ‘you have been hit by a smooth criminal’ pa:dikkidde: a:duva:re: anta ma:tiri kaNdippa: a:danum. mudiyumta:ne?*)

You need to dance like MJ for forty five minutes. I have a small wish. You need to dance exactly like how he dances and sings ‘you have been hit by a smooth criminal’ in the ‘smooth criminal’ song. Can right?

Example 31 demonstrates an instance of Tamil-English intersentential code-switching of complex sentence adopted by the announcer in his interaction. The announcer attaches a string of lyrics which is also an English complex sentence in his Tamil based utterances. As the switch occurs involving a sentence, it is notified as an intersentential code-switching of

complex sentence following the attachment of an English complex sentence in the Tamil expression. The announcer's code-switching appears to serve the referential function. This can be observed when the announcer demands the audience to dance like the late Popstar, Michael Jackson, he quotes an English lyric line 'you have been hit by a smooth criminal'. If the announcer were to say the English line in Tamil, it may have sounded inappropriate and it may have not delivered the exact meaning although it is translatable. Therefore, the audience tends to code-switch. This finding is further strengthened by Nur Syazwani Halim & Marlyna Maros (2014, p.13) where they pointed out that certain expressions are better expressed in its original language in order to convey precise meaning of the expression in a communication. Similarly, in the context given, the announcer may have uttered the lyric line in English rather than translating it into Tamil in order to retain its originality in terms of meaning. Hence, it is notable that the announcer employs code-switching for referential function.

4.2 Interpreting Tamil-English Code-Switching Functions of *THR Raaga* Announcers and Audiences

In this section, all the code-switched data are analysed and classified according to the functional model of Appel & Muysken's (2006) and supplemented by Malik (1994) and San (2009) which present seven functions as previously discussed in section 2.4.9. In this study, an eighth category called 'random switching' is added for the switches that are identified in the transcribed data that have more than one function and thus cannot be classified into any of Appel & Muysken's (2006), Malik (1994) and San's (2009) functions. It should be acknowledged that there are cases where multiple switches take place within a single utterance and each of the switches could perform a different function. Some of the switches even serve more than one function. Therefore, there are several instances

employed by the announcers and audiences in their speeches are classified under the category of random switching. Afterwards, the frequencies and percentages are presented for each category and ranked systematically. For each code-switched instance, the function for its utilisation is justified so that a more comprehensive analysis can be provided and thus readers can crystallise why code-switching is done. The results obtained in this section answer the second research question.

Table 4.5: Functions of Tamil-English Code-Switching

Functions	Announcers		Audiences	
	Frequency	Percentage (%)	Frequency	Percentage (%)
Referential	39	25	17	13
Expressive	5	3	4	3
Phatic	40	25	23	18
Poetic	1	1	3	2
Habitual experience	10	6	20	16
To express solidarity	20	13	21	17
Principle of economy	2	1	1	1
Random switching	41	26	38	30
Total	158	100	127	100

Table 4.5 elucidates the functions for *THR Raaga* announcers and audiences to code-switch in their verbal communication when they are on air. The announcers are reported to do code-switching for the random switching function at the highest frequency that is 41 times or 26% out of the total 158 switches. Next, the result is followed by 40 tokens or 25% of the switches specified as having phatic function. There are 39 tokens or 25% of code-switching for referential function, 20 tokens or 13% of code switching for solidarity and 10 tokens or 6% code switching due to habitual experiences. Code-switching instances that serve expressive, economy and poetic functions are found to occur less than 10 times. Among the eight functions, code-switching that serves poetic function is the least prominent ones, where it is only occurred once or 1% of the overall occurrences.

On the other hand, the results of the analysis reveal that the audiences use code-switching of random switching most dominantly in the radio communication that is for 38 times or 30% from the 127 total occurrences. The second most performed code-switching function is phatic function that is for 23 times or 18%, followed by 21 tokens or 17% of code-switching for solidarity, 20 tokens or 16% of code-switching as habitual practice, 4 tokens or 3% of code-switching for expressive function and 3 tokens or 2% of code-switching for poetic function. Besides, code-switching for economy is identified only once or 1% out of the total occurrences, which marks it as the lowest function performed by the audiences when they code-switch.

Although both parties demonstrate a different functional pattern, there is a similarity observed in their functional patterns of code-switching. Both parties adopt quite a huge count of Tamil-English code-switching instances that have an eclectic combination of other functions which is called random switching. As previously stated, the random switching is done 41 times or 26% by the announcers and 38 times or 30% by the audiences respectively. Thus, it is comprehensible that the announcers and the audiences do not only code-switch for one reason alone but their code-switching may serve multiple reasons.

All these functions are enclosed with examples and discussed vividly, from subsection 4.2.1 to 4.2.8.

4.2.1 Referential Function

Example 32

R10A1U553: நா வெளிய ஊருக்கு போறதுனா ‘now everyone can fly’ கப்பல்

மட்டும்தான் ஏற பிடிக்கும்//

(*na: veLiya u:rukku po:Ratuna: ‘now everyone can fly’ kappal maddumta:n e:Ra pidikkum.*)

If I were to go overseas I have only liked to fly with ‘now everyone can fly’ airplane.

Example 32 is an instance of Tamil-English code-switching that serves referential function. The English expression ‘now everyone can fly’ is a tagline or slogan that belongs to the world leading low-cost airline company. The broad and powerful tagline can be seen on roads and advertisements on radio, televisions and social media. The slogan depicts that each and every human being can fly as the airline offers the lowest and cheapest fare to travel all destinations around the globe. Pertaining to the reason for the announcer to code-switch, there is a need for him to quote the slogan directly in its original language, English. The announcer probably utters the slogan in English to imitate the famous expression as it is originally mentioned and probably to provide a hint to the audience that he only prefers flying with the airline that offers cheaper ticket rates. If the announcer is to utter the slogan in Tamil, the audience may not be able to get the intended message. Thus, this could be the reason why the announcer quotes the quotation in English rather than saying it in Tamil. Thus, the announcer’s employment of the tagline in its original language in order to maintain its meaning serves the referential function.

Example 33

R10VU520: அவங்களுக்கு **economy class** எடுத்துக்குங்க/ நீங்க **business class**

வாங்கிக்கங்க//

(*avangkaLukku **economy class** eduttukkunga, ni:ngka **business class***

va:ngkikkangka.)

Take economy class for her, purchase business class for you.

Example 33 illustrates two instances of Tamil-English code-switching for referential function employed by the audience. They are ‘economy class’ and ‘business class’. The Tamil equivalent of ‘economy class’ is ‘*cikkana vakuppu*’ and ‘business class’ is ‘*varttaka vakuppu*’. There could be two possible reasons for the switching. One is that the audience could be unsure of uttering the concept in Tamil and thus he tends to switch to English. And the other possibility is that the audience, as a native Tamil user may have known the term in Tamil but it could be that he may have had difficulty in capturing the concept in Tamil at that point. In other words, the concept is more available in English rather than Tamil at that time. Therefore, the audience tends to code-switch. This notion is supported by Halim et al. (2015, p.31), in which bilingual interlocutors alternate from one language to another when they cannot think of a specific word in one language but may be able to find the same word in another language. Hence, it can be said that the failure to retrieve the word in Tamil at a particular period or the audience’s lack of self-confidence in uttering the concepts in Tamil may serve the referential function.

4.2.2 Expressive Function

Example 34

R3A1U155: அப்படியா? **wow** நீங்க நல்லவுங்க வேற யாருக்கும் மோசம் செய்ய

மாட்றீங்க// சில பேரு வந்து பலசா இருந்தாக்கூட எப்படியாவது தள்ளி
விட்டுருனும்ன்னு முடிவோடு இருப்பாங்க//

(*appadiya:? wow ni:ngka nallavungka ve:Ra ya:rukkum mo:cam seyya
ma:dRi:ngka. ci:la pe:ru vantu palaca: irunta:kku:da eppadiya:vatu taLLi
viddurunumnnu mudivo:du iruppa:ngka.*)

Is it? Wow you are kind as you do not think of betraying others. Some of
them just decide to sell it (fridge) off although it is old.

In Example 34, the announcer's code-switching seems to serve the expressive function. This is because the announcer is most likely amazed with the audience's kindness where he is good hearted and not thinking of betraying his customers by selling those old items. Hence, he says 'wow' in his Tamil based expression probably to show that he is impressed. This act is parallel to Appel & Muysken's (2006) ideology in which bilinguals switch to another language to convey their emotions. Thus, it is categorised as an instance of code-switching that serves expressive function.

Example 35

R4A1U223: சரி / இங்க கொஞ்சம் கேளுங்க// பின்னாடி ஒரு tank இருக்கும்//

(*cari, ingka konjcam ke:Lungka. pinna:di oru tank irukkum.*)

Okay, listen here. There is a tank at the back.

R4VU224: எனக்கு வேணாம்னா விட்டுருங்க சார்! ஏன் இந்த மாதிரி தொல்லை

பண்ணுறிங்க? **oh my God!**

(*enakku ve:Na:mna: viddurungka ca:r! e:n inta ma:tiri tollai paNNuRingka?
oh my God!*)

Leave me if I do not want sir. Why are you torturing me like this? Oh my God!

Example 35 presents the use of Tamil-English code-switching by the audience that performs expressive function. In the situation above, the announcer attempts to persuade the audience to purchase the product that he has been selling but the audience refuses to accept the persuasion. The announcer, however, keeps confronting the audience by explaining the feature of the product. The audience is more likely not to be able to bear with the announcer's annoyance and finally lost his temper. The audience code-switches 'Oh my God' probably to show that he is tired of entertaining the announcer's attitude even though he has informed him repeatedly that he is not interested with the product that he has been promoting. Thus, the audience's code-switching to convey his annoyance serves an expressive function.

4.2.3 Phatic Function

Example 36

R7A1U376: இதுக்கு முன்னாடி எங்க தங்கிருந்திங்க? **where did you stay previously?**

(*itukku munna:di engka tangkiruntingka? where did you stay previously?*)

Where did you stay before this? Where did you stay previously?

Example 36 exemplifies the announcer's code-switching which illustrates phatic function. The announcer happens to code-switch the Tamil message in English. Here, the English message means exactly the same as how it is being uttered in Tamil. The announcer questions in Tamil and repeats the question in English. The audience has probably reiterated it in English to emphasise on the place where the audience stayed earlier. This is supported by Gumperz (1982, p.78) whereby a message is repeated in a different language to put an emphasis on what has been said. Likewise, in the context given, despite of saying the expression once in Tamil, the announcer reiterates the same message in English in order to highlight the important information that is about the place the audience stayed

previously. If the expression is uttered only once, the announcer may not be able to highlight the gist of the message. Thus, the repetition to place an emphasis to the message could be the reason why the audience's code-switching serves phatic function.

Example 37

R10VU543: ஏன் அழுவறிங்க? இது ஒரு **small matter** தான் ண்ணா//

(e:n azhuvuRingka? Itu oru **small matter** ta:n NNa:.)

Why are you crying? This is a small matter only bro.

Example 37 displays another instance of Tamil-English code-switching for phatic function employed by the audience. Here, the audience appears to confront the announcer who is looking forward to getting back to his homeland to his family. When convincing the announcer, the audience code-switches by embedding 'small matter' in his Tamil based conversation. The Tamil equivalent of 'small matter' is '*ciRiya piraccanai*'. Based on the conversation, it could be that the announcer cries thinking that it is a big issue and cannot be settled. Taking this into concern, the audience appears to convince the announcer by mentioning that it a small matter. The reason for the audience to switch language is probably to stress the message that it is a small issue that can be solved. This finding is in line with Njeru's (2015, p.93) notion claiming that code-switching is employed to highlight certain point.

4.2.4 Poetic Function

Example 38

R3A1U167: [அப்படியே சும்மா empty can மாதிரி காட்டுறீங்க/ ஒன்னும் இல்லாத
மாதிரி//]

(*appadiye: cumma: empty can ma:tiri ka:dduRi:ngka onnum illa:ta ma:tiri.*)

You are just pretending like an empty can, like you have nothing.

R3VU168: இல்லெ ண்ணா// என்ன **dummy piece** மாதிரி பேசுறீங்க? ((laughs))

(*ille NNa:. enna **dummy piece** ma:tiri pe:cuRi:ngka? (laughs)*)

No bro. Why are you talking like a dummy piece bro? (laughs)

Example 38 displays Tamil-English code-switching for poetic function adopted by the audience. The audience adopts the phrase ‘dummy piece’ in his Tamil based conversation probably to make fun of the announcer who appears to speak like a silly person to him. The announcer relates the behaviour of the audience to an empty can, meaning that the announcer may have perceived that the audience has two houses yet he pretends like he has owned nothing. The audience denies the announcer’s statement and picks up ‘dummy piece’ to make fun of the announcer and laughs by himself. The infusion of ‘dummy piece’ could be funny to the audience as he pokes fun of the announcer. What can clearly be seen is that the audience alternates from Tamil to English for the purpose of amusement, as proposed by Appel & Muysken (2006). Hence, it can be explained that the audience’s code-switching is relevant to classify under the category poetic function.

Example 39: ST244-ST245, Recording 5

R5A1U244: முடியும்னு நா நினைக்கிறேன்// அதுக்குனு **chicken** மாதிரி ஆடிறாதிங்க

((laughs))//

(*mudiyumnu naL ninaikkiRe:n. atukkunu **chicken** ma:tiri a:diRa:tingka*

(*laughs*).)

I think can. But do not dance like a chicken (laughs).

R5VU245: நா அந்த மாதிரிலாம் ஆட மாட்டேன் ((laughs))// இது என்ன

performance-ஆ இல்லெ competition-ஆ?

(*na: anta ma:tirila:m a:da ma:dde:n: (laughs). itu enna performance-a: ille*

competition-a:?)

I would not dance such way (laughs). Is it a performance or a competition?

Example 39 is another instance of Tamil-English code-switching for poetic function adopted by the announcer. Here, the announcer demands a performance from the audience. While communicating, the announcer mentions that he thinks that the audience is able to perform a dance. He informs the audience not to dance like a ‘chicken’ and laughs by himself. Subsequently, the audience responds that there is no way for him to dance like a ‘chicken’ and he too laughs. The attachment of ‘chicken’ in the announcer’s Tamil based utterance could be done to establish a space for joking. This explains that the announcer switches from Tamil to English to provide entertainment to himself as well as the audience. This is proven when both of them laugh once they pick up the joke. This finding is in line with Appel & Muysken’s (2006) ideology, in which bilingual speakers swap from one language to another to provide entertainment. Therefore, the announcer’s instance of code-switching belongs to the poetic functional category.

4.2.5 Habitual Experience

Example 40

R9VU441: ண்ணா கொஞ்சம் வேகமா பேசுங்க!

(*NNa: konjcam ve:kama: pe:cungka!*)

Bro speak louder!

R9A1U442: ண்ணா **sorry** ண்ணா// கோவம் படாதிங்க//

(*NNa: **sorry** NNa: ko:vam pada:tingka.*)

Sorry bro. Do not get angry.

Example 40 is another prevalent instance of Tamil-English tag switching employed by the announcer that occurs due to habitual experience. The word ‘sorry’ may have been used by the announcer due to his habitual experience. It is obvious that the audience feels irritated because the announcer seems to speak in a very low tone. Knowing that the audience is angry, the announcer attempts to calm down the audience by uttering ‘sorry’. Although the announcer may know the equivalence for ‘sorry’ in Tamil, that is ‘*manniccikkungka*’, he may have picked up the term in English version due to the employment of the English greeting in a more familiar manner compared to the Tamil expression. This point is strengthened by Malik (1994) whereby she admitted that the phenomenon of code-switching often takes place habitually in set of fix phrases of greeting, invitation, delivering instruction, placing order and discourse markers. Likewise, in this context, it can be assumed that the announcer may have picked up the English greeting ‘sorry’ due to familiarity of granting for an apology in English rather than saying it in Tamil. Thus, it can be deduced that the announcer’s code-switching performs the function of habitual experience.

Example 41

R5VU251: நா வந்து எத்தனை **songs** பொருத்துதான் காசு வாங்குவேன்/ ஒரு **song**

வந்து இரநுத்தி அம்பது வெள்ளி//

(*na: vantu ettanai **songs** poruttuta:n ka:cu va:ngkuve:n, oru **song** vantu iran:tti
ampatu veLLi.*

I charge based on number of songs, one song is two hundred and fifty.

In Example 41, the audience's two instances of code-switching belong to the functional category of habitual experience. The words 'song' and 'songs' have equivalent words in Tamil. They are '*pa:dal*' and '*pa:dalkaL*' respectively. However, the audience tends to alternate from Tamil to English. He explains to the announcer that his performance fee is charged based on number of songs and each song would cost two hundred and fifty. In the middle of his explanation, he interludes 'song' and 'songs' in his Tamil based interaction. This might be due to the factor of habitual experience. It could be that the English words are commonly used in their social environment rather than the Tamil equivalent words. This finding is further strengthened by Heredia & Altaribba (2001, p.167) in which, they claimed that speakers sometimes code-switch because they use foreign words more compared to the equivalent words in their native language. In this case, it could be that the audience may have habitually used the words 'song' and 'songs' instead of using the Tamil words. Therefore, it can be deduced that the audience's code-switching is due to habitual experience.

4.2.6 To Express Solidarity

Example 42

R3A1U177: எனக்கு சரியா வராது// விலையே இன்னும் கொஞ்சம் குறைச்சி போட்டா

நல்லா இருக்கும் boss//

(*enakku cariya: vara:tu. vilaiye: innum konjcam kuRaicci po:dda: nalla:
irukkum boss.*)

I am not okay with the price. It is good if you can reduce the price a little bit
boss.

Example 42 showcases an instance of Tamil-English code-switching that portrays solidarity. The announcer appears to negotiate the price of the fridge that he seems to purchase. He intersperses ‘boss’ in his Tamil based expression. It can be assumed that the announcer uses ‘boss’ in order to build rapport with the audience as he attempts to suck up into the businessman’s good books. In other terms, it could be that the announcer code-switches by addressing the audience as a boss in order to associate a friendly relation so that he would agree with the price suggested for the refrigerator earlier. This is similar to Hadei et al. (2016, p.125) opinion in which, a bilingual person code-switches to signal unity. Hence, the announcer’s code-switching serves solidarity.

Example 43

R8A1U400: இப்ப பிள்ளையோடெ பேர் சொல்லி இப்ப/ மறுபடியும் class-கு வரும்போது

நீங்க போட்டு அடிக்கிறதுக்கா?

(*ippa piLLaiyo:de pe:r colli ippa, maRupadiyum class-ku varumpo:tu ni:ngka po:ddu adikkiRatukka:?*)

I tell my child's name now, is it to beat her up when she comes to class again?

R8VU401: எந்த class?

(*enta class?*)

Which class?

Example 43 is another prevalent occurrence of Tamil-English code-switching that performs the function of solidarity adopted by the audience. As can be observed in the excerpt given, the announcer seems to worry that if she tells her daughter's name, the daughter would be beaten up by the audience who is a teacher when she goes to class. The audience enquires "Which class?". The audience code-switches the word 'class' probably to accommodate the announcer in the communication process by opting to the same word as the announcer, that is 'class' instead of 'vakuppu'. The audience shows unity when he picks up the same word as the announcer. This is also revealed by Gumperz (1982) in his study, whereby a bilingual interactant speaks the same preferred code as of the listener in his utterances to portray a positive relationship. Thus, it could be said that the audience's code-switching to accommodate the announcer expresses a sense of solidarity.

4.2.7 Principle of Economy

Example 44

R3A1U175: நானுத்தி அம்பது வெள்ளி ரொம்ப ண்ணா// நா அங்கறந்து எடுத்துக்கிட்டு

இங்க வரணும்// நானாறு வெள்ளி transport charges வேற கட்டணும்// நா ஒரு
mpv தான் எடுத்துக்கிட்டு வருவேன்//

(*na:nutti ampatu veLLi rompa NNa: na: angkaRantu eduttukkiddu ingka
varanum. na:nu:Ru veLLi transport charges ve:Ra kaddaNum. na oru
mpv ta:n eduttukkiddu varuve:n.*)

Four hundred fifty is too much bro. I need to bring it from there. Need to pay
four hundred as transport charges too. I will take a MPV and come.

In Example 44, the announcer uses a short form 'mpv' to address the vehicle instead of saying it in full phrase 'Multi Purpose Vehicle'. 'MPV' is a type of vehicle which is more like a minivan that serves several purposes including carrying passengers and accessing cargo items. The Tamil equivalent of MPV is 'palpayan va:kanam'. It cannot be abbreviated in Tamil. Therefore, the announcer appears to switch to an English abbreviation in the Tamil utterance for an efficient communication. Similarly, San (2009) claimed that that bilinguals prefer to use the least complex form of word(s) to ease their communication (p.52). Hence, the announcer's code-switching serves the economic function.

4.2.8 Random Switching

Example 45

R2A1U119: உங்க வீட்டுக்கு பண்ணிட்டோனா நீங்க camera-வெ பார்த்து இது எப்படி

இருக்குனு சொல்லனும்// கா இது எப்படி இருக்கு கா? ((laughs))

(*ungka vi:ddukku paNNIddo:na: ni:ngka camera-ve pa:rttu itu eppadi*

irukkunu collanum. ka: itu eppadi irukku ka:? (laughs))

Look at the camera once your house is painted and say how is this sis. How is this sis? (laughs)

Example 45 visualises an instance of Tamil-English random switching. The announcer seems to tease the audience by informing that once the audience's house is painted, the receiver is required to look at the camera and say 'Itu eppadi irukku?' or 'How is this?'. As can be seen, the announcer tends to associate an English word 'camera' in the Tamil construction. The announcer may have probably code-switch for several functions. One could be for referential function and the other could be for economic function. The switching could be done due to lack of knowledge in Tamil for word 'camera'. It can also be assumed that the announcer has the Tamil equivalent in his linguistic repertoire, but the English version is more available at that time. Besides, the length of the English word could have motivated the announcer to adopt the English form rather than the Tamil form. The length of the English word is very much shorter than the Tamil form which is known as 'pughaipadam pidikkum karuvi'. 'Camera' is made up of only one word while 'pughaipadam pidikkum karuvi' is built up of three words. Taking this into concern, the announcer might have switched to English. As the code-switched utterance seems to serve referential and economic function, it is labelled as random switching.

Example 46

R5VU265: உங்க **phone number** குடுக்க முடியுமா?

(*ungka **phone number** kudukka mudiyuma:?*)

Can you give your phone number?

In Example 46, the audience asks for the announcer's contact details. In his Tamil based expression, he interludes an English phrase 'phone number'. The Tamil translation of phone number is '*to:laipe:si eN*'. The reason for employing the English phrase could be that he might have not be able to find the equivalent word for The English construction or he probably knows that phone number is called as '*to:laipe:si eN*' in Tamil but it appears that the English form is more accessible at that particular time. Therefore, he opts to use the English form. Beside these reasons, habitual practice could be a reason too. The audience may have opted to the English instance probably because he uses the English expression more commonly than the Tamil ones. As the instance of code-switching in the context given has no one apparent function, but it appears to have more than one function that is referential and habitual experience it is relevant to classify into the random switching category.

4.3 Summary

In this chapter, the researcher has successfully explored the phenomenon of code-switching in *THR Raaga* broadcasting, particularly by stating information on types of code-switching employed by the announcers and audiences of *THR Raaga* and the interactional functions for them to code-switch while engaging in the Tamil radio communication. The announcers and audiences are prone to use Tamil-English tag switching, intrasentential and intersentential code-switching in their spoken radio discourse. The bilingual Tamils are also reported to employ code-switching for eight communicative functions, namely referential,

expressive, phatic, poetic, habitual experience, solidarity, principle of economy and random switching. The researcher has discussed the types and functions of code-switching through attaching relevant instances from data obtained in the study.

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CHAPTER 5: DISCUSSION AND CONCLUSION

5.0 Introduction

This chapter which presents a wrap up of the study through concluding on what had been studied is the last chapter of the study. Here, the researcher will discuss the findings obtained based on the analyses done in Chapter 4. Thus, the researcher has split the discussion into three subsections. The first section involves discussion on the overall findings and general conclusion on the ‘The Practice of Code-Switching in *THR Raaga* Broadcasting’ in accordance to the main objective and research questions formulated in Chapter 1. The second section discusses the implication of the findings, followed by the third section which deals with the limitation of the study and what can be improved and done in future research works. In other words, the researcher will provide recommendation as guidelines to future researchers in the field of sociolinguistics, specifically on the phenomenon of code-switching.

5.1 Discussion on Findings

Code-switching is a norm practised among Malaysians in their daily routines. It does not only occur in face-to-face communication, but it also happens in radio interactions. The data for this study were elicited from a prank programme called ‘*Itu Eppadi Irukku*’ aired on *THR Raaga*. The main objective of the study is to examine the occurrences of code-switching, particularly the types of code-switching employed by *THR Raaga* announcers and audiences in their conversations, as well as the interactional functions for them to code-switch. The researcher has composed two research questions in order to comply the objectives of the study.

The analyses of data suggest that the phenomenon of code-switching is unavoidable and constantly takes place within their Tamil based utterances. This is evident when there are a total of 158 out of 285 of code-switching uttered by the announcers and 127 out the 285 occurrences are made by the audiences. A detailed interpretation by providing answers to the two research questions mentioned earlier will be explained in the following subsections (subsection 5.1.1 and 5.1.2). The interpretation is done in such way so that readers could have a clear insight on the phenomenon of code-switching that occurs in the speeches of *THR Raaga* announcers and audiences.

5.1.1 Discussion on Research Question 1

What types of code-switching are employed by *THR Raaga* announcers and audiences?

The data extracted from ten audio recordings reveal that the announcers and audiences of *THR Raaga* use three types of code-switching when they code-switch from Tamil to English while communicating. The three types of code-switching are tag switching, intrasentential and intersentential code-switching. As for the announcers' types of code-switching, they have employed 126 tokens of intrasentential code-switching, 25 tokens of intersentential code-switching and 7 tokens of tag switching out of the 158 total occurrences. While for the audiences, the overall frequency of code-switching cases is 127, in which 107 tokens are from the intrasentential category, 13 tokens of intersentential code-switching and 7 tokens of tag switching. Based on the findings, it is clear that Tamil is the dominant language in *THR Raaga* among the announcers and audiences where the infusion of either English words, phrases or sentences occur in Tamil as the matrix language environment. In other words, the announcers and audiences tend to insert English words and phrases inside Tamil based utterances and they are also prone to attach English

sentences outside Tamil based utterances. The reason for employing Tamil-English code-switching might be due to the announcers' and audiences' language background in having English as the second language, after Tamil. Hence, they tend to speak the language they are familiar with.

The intrasentential and intersentential code-switching are further analysed as they are explainable in terms of levels and linguistic elements. Firstly, the researcher has paid attention to the Tamil-English intrasentential code-switching. The announcers' Tamil-English intrasentential code-switching are reported to take place for 126 times or 80% of the overall proportion of 158 occurrences, while the audiences switch from Tamil to English intrasententially for 107 times or 84% out of the total count of 127 switches at word and phrase levels. The Tamil-English intrasentential code-switching at these two levels present remarkable types of usage in terms of linguistic elements. At word level, the switches are explained in terms of grammatical word classes, whereas the switches at phrase level are justified based on the types of phrases.

The announcers adopt four types of Parts of Speech when code-switching intrasententially at word level. They include English nouns the most for 78 times or 77.2%, English verbs for 14 times or 13.9% and English adjectives for 8 times or 7.9% and English conjunction is the least used, which account for only once or 1% of the total 101 switches. Meanwhile, as for the audiences' Tamil-English intrasentential code-switching at word level, five types of Parts of Speech are detected in their spoken discourse. These involve nouns, verbs, adjectives, conjunctions and adverbs in English. The audiences seem to use nouns most prominently for 55 times or 66.3%; adjectives and verbs for 11 and 10 times or 13.3% and 12% respectively; conjunctions 5 times or 6%; and adverbs are least switched in the Tamil based expressions, that is for twice or 2.4% out of the total 83 switches.

Concerning the types of Tamil-English code-switching at phrase level, the announcers and audiences appear to pick up 25 and 24 English phrases respectively in their Tamil based speeches. As for the announcers, they seem to attach noun phrases the most for 11 times or 44%, 8 times or 32% of adjectival phrases, adverbial phrases for 4 times or 16% and 2 tokens or 8% of verb phrases which is also the least switched phrases in their utterances. Besides, as for the audiences, they tend to code-switch English noun phrases the most that is for 17 times or 71%, followed by 5 or 21% switches from the category of English adverbial phrase. The employment of English verb phrase and adverbial phrase is reported to have occurred the least in the code-switching discourse of the audiences, that is only once for each category. Hence, the results of the study show that the Tamil-English code-switching takes place more at word level compared to the phrase level in both the announcers' as well as the audiences' utterances.

In fact, another type of code-switching is observed in the exchange of the announcers' and audiences' communication. It is labeled as Tamil-English intersentential code-switching. There are 25 and 13 tokens of Tamil-English intersentential code-switching found to occur in the announcers' and audiences' speeches respectively. This suggests that the announcers and audiences are prone to code-switch not only within a sentence boundary, but also to code-switch outside a sentence boundary. The description of Tamil-English intersentential code-switching at sentence level involves three types of English sentences such as simple, compound and complex sentences.

As for the announcers, they utilise 16 tokens or 64% simple sentences, 5 or 20% complex sentences and 4 instances or 16% of compound sentences in their Tamil based spoken text. This means that the announcers' intersentential code-switching of simple sentences denote the highest record of usage while compound sentences mark the lowest record of usage.

Meanwhile, the audiences are observed to pick up English simple sentences at the highest rate, that are 11 instances or 85% compared to the compound sentences that are only employed twice or 15%. The audiences do not switch intersententially using English complex sentences.

In a nutshell, it can be summarised that there are three types of Tamil-English code-switching adopted by the announcers and audiences of *THR Raaga* such as tag switching, intrasentential and intersentential code-switching. In intrasentential code-switching, the switches take place at word and phrase levels, whereas in intersentential code-switching, the switches occur at sentence level. The result of this study is parallel to the types of code-switching employed by bilingual Malaysians in communicative events, participated in the studies conducted by Kuang & David (2015), Marlyna Maros et al. (2016) and Siti Hamin Stapa & Nurul Nadiah Begum Sahabudin Khan (2016).

5.1.2 Discussion of Research Question 2

What are the interactional functions for *THR Raaga* announcers and audiences to code-switch?

Findings obtained through analysis indicate that *THR Raaga* announcers' and audiences' code-switching are purposive, as their instances of code switching point out that their Tamil-English code-switching are motivated by certain functions. In this case, they could either be motivated linguistically or socially or both functions. There are seven functions of the announcers and audiences that fit into the conversational functions of Appel & Muysken (2006), Malik (1994) and San (2009). In addition, there is a function which has been added to the list, that is, random switching. The announcers' and audiences' code-switching are strongly supported and enclosed with code-switching instances.

The announcers and audiences are identified to adopt code-switching to serve eight functions including referential, expressive, phatic, poetic, habitual experience, solidarity, principle of economy and random switching. Among these eight functions, it is found that code-switching instances that serve more than one function, that is code switching for random function, occur most significantly in the announcers' speeches with 41 tokens or 26% of usages. The announcers' code-switching which appear to perform the poetic function occurs least significantly in their utterances, that is only once or 1%. On another note, the audiences' code-switching instances that are classified under random switching happen 38 times or 30% and thus notable as they are highly used function. The switch that seems to occur for economic function is least employed by the audiences that is once or 1%.

One of the announcers' and audiences' functions of code-switching is referential function. They are more likely to switch from Tamil to English when they have difficulty in capturing the equivalent translation or when they do not know certain English words in Tamil. Besides, they also appear to code-switch when there is lack of semantically appropriate words in their native language. For example, the word 'salon'. In Tamil, '*mudittiruttum nilaiyam*' means both 'barber shop' and 'salon'. However, 'barber shop' and 'salon' are semantically different in English. Therefore, there is a need to code-switch by getting a suitable equivalent term to ensure an effective communication. In fact, certain words, phrases or sentences are expressed in their original language to retain their authenticity in terms of meaning and also to make them sound more acceptable. This could be why the announcer switches from the matrix language to the embedded language. In addition, if the English phrase 'Chicken 65' and the English sentences such as 'You have been hit by a smooth criminal' and 'now everyone can fly' are to be uttered in Tamil, their

meanings would change. Meanwhile, the announcers and audiences are also observed to code-switch for referential function when certain English words, phrases or sentences are readily available in their linguistic repertoire at that particular instance than its Tamil equivalence.

The second function for the announcers and audiences to adopt code-switching in the radio communication is owing to habitual experience. It is observed that there are terms like 'passport', 'wife', 'sorry', 'but' and 'gostan' have been code-switched not for the reasons of not knowing the Tamil translation. Perhaps, these terminologies seem to be switched from Tamil due to the frequent use of these terms in English although there are equivalents in Tamil. This suggests that the announcers and audiences employ the English words because they are more familiar using them compared to the Tamil forms.

The third function for the announcers and audiences to alternate from Tamil to English is the phatic function. Their code-switching utterances serve this function when they attempt to stress important points. This can clearly be seen in the study when the speakers change from Tamil to English to highlight the important information in an interaction. If the important points are being uttered in the matrix language, the receiver of the message might have not noticed how important the message is. Thus, the speaker changes to English so that the impact of the message could be increased and the receiver could capture the gist of the message. In addition, the announcers and audiences are spotted to reemphasise a message by repeating Tamil words, phrases or sentences exactly the same in English or in a modified form of English.

Expressive function is the fourth function why the announcers and audiences code-switch in the radio discourse. The announcers' and audiences' code-switching indicate that the

switch from Tamil to English is to convey their emotions or state of mind. For example, the use of the English word 'wow' to express the feeling of happiness, joy and impression. It can be assumed that the use of 'wow' is realistic. On the other hand, the announcers' and audiences' code-switching do not only serve to express positive emotions, but they also code-switch to convey negative mood. Take for instance, English sentences such as 'you better watch out' and 'keep quiet and go mind your business' are used to express annoyance, anger or frustration and also as a sign of warning.

The fifth function is the poetic function. The announcers and audiences code-switch from Tamil to English for poetic function by instilling humour and provide entertainment. They pick up terms in second language to make fun of the addressee and also to establish amusement between the addresser and the addressee in the discussion.

The sixth function is expression of solidarity. The announcers and the audiences tend to employ the same words to show that they belong to the same social group and also to foster better relationship or unity. Moreover, they also code-switch to hold the addressees' attention by maintaining the addressees' involvement in the interactions.

The seventh function is the economy function. The announcers and audiences are prone to code-switch for economic reason where they are more likely to use the shortest word(s) out of the two languages they speak to ease communication. For example, instead of saying '*pughaipadam pidikkum karuvi*', the announcer code-switches to an English word 'camera', as stated in the analysis earlier.

Last but not least, the instances which do not belong to any of the functional categories outlined by Appel & Muysken (2006), Malik (1994) and San (2009) are classified as random switching. For example, 'phone number' and 'contact number' are identified to

have more than one function for its usage. They are either adopted due to the announcers' and audiences' familiarity of uttering them in English or it could be that they find it difficult to retrieve the words in Tamil version.

5.2. Implication of Findings

This study has shed lights on the employment of Tamil-English code-switching in the field of Tamil radio broadcasting involving both the announcers as well as the audiences by focusing on Tamil speakers specifically. Code-switching is an accustomed sociolinguistic behaviour among Malaysian Tamils because they are surrounded by multiracial citizens who speak varieties of languages. The announcers and audiences switch code due to topic and behavioural characteristics. Code-switching happens spontaneously due to the Malaysian Tamils' multilingual socio-cultural characteristics.

Code-switching is ubiquitous among the Malaysian Tamils. It is one of the unique features associated with the Tamil spoken by *THR Raaga* announcers and audiences. In general, the announcers' and audiences' spoken Tamil is made up of the standard and non-standard varieties of Tamil. Colloquial Tamil is one of the examples of the non-standard variety that has been observed in the radio conversations. They are not only observed to use stand-alone Tamil in their daily conversations, but they also tend to incorporate English elements in their spoken discourse. It is prevalent that the switching of Tamil to English has led to the establishment of '*Bahasa Rojak*' or '*Rojak language*', as Tamil and English are being mixed up in conversations.

Similar to other contextual settings, the phenomenon of code-switching in Tamil radio broadcasting could also be examined from the aspect of linguistics and sociolinguistics. Based on the linguistic aspect, the results indicate that the announcers' and audiences'

code-switching instances are governed by certain linguistic rules which include three typologies of code-switching outlined by Poplack (1980). On the other hand, the study reveals significant conclusion pertaining to the sociolinguistic aspect that code-switching is meaningful and this language phenomenon does take place deliberately and undeliberately, as stated by Mabule (2015, p.348). The announcers' and audiences' code-switching in the radio conversations serves eight functions such as to bridge the lexical gap, to convey feelings, to emphasise something important, to foster humour, to affirm social belonging, to use shortest terms, habitual experience and random switching. In other words, code-switching is rather a negotiation between language use and the communicative intents of the announcers and audiences and it is also employed to convey a range of social, referential and rhetorical meanings.

The findings are hoped to create awareness among researchers, reporters, radio and television announcers and political members so that a national policy could be implemented as a guideline to preserve Tamil from shifting and maintain the use of standard spoken Tamil instead of the non-standard variety. Most importantly, this study is hoped to raise awareness among Malaysian Tamils about their mother tongue and the way it is being practised currently. Language is the identity of a society. Likewise, Tamil is the identity of the Malaysian Tamils. Therefore, changes in Tamil language should be controlled or safeguarded even though they happen naturally, so that the purity and uniqueness of Tamil language could be preserved.

5.3 Limitations and Recommendations for Future Studies

The researcher faced a number of limitations in carrying out the study. One of the limitations is the study is restricted to instruments utilised, in which only transcriptions of

audio recordings were used to study the code-switching behaviours of the Malaysian Tamil announcers and audiences of *THR Raaga* as it was not possible for the researcher to hold interview sessions with the announcers and audiences due to consent issues. Therefore, the researcher recommends future researchers to bridge the gap by conducting a follow up interview with the announcers and audiences to discover why the code-switchers themselves tend to code-switch from one language to another. This is to validate the analysis and to be able to make generalisations.

Other than that, future studies can be done to unveil the usage of code-switching among the Malaysian Tamils of different genders, ages and educational and social backgrounds so that comparison can be made and how these demographic backgrounds influence the code-switching behaviours of the Malaysian Tamils can be explored.

Another limitation that has been identified in the study is the sampling size. The audio recordings were solely from one Tamil radio station that is *THR Raaga*. It is recommended that future studies could be done by eliciting data involving various programmes from other Tamil radio stations in Malaysia like *Minnal* FM (96.3) and *Tamil Oli* FM (96.8) for a more acceptable and reliable result.

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