

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Code-switching is a conventional method of communication in any bilingual or multilingual society (Myers-Scotton, 1993, p.39). It has become a phenomenon of everyday communication in a multiracial country like Malaysia where more than one language is used within the community.

With the presence of internet, communication across boundaries has been made possible. Crystal (2006) said that internet has been described as an electronic, interactive and global medium to get messages across. Hence, communication in written method has become prevalent with the introduction of different modes of communication like instant messengers, blogs and latest – twitter (see Azirah, Norizah & Phillip, 2012) via the internet.

Montes-Alcalá (2007) stated that a blog is a personal webpage that is run by an owner who usually updates it. At such, blogs are reflection of the bloggers' personalities. With the influence of the multiracial community in Malaysia, code-switching also occurs in blogs.

According to Slavin & Cheung (2003) and Gersten & Baker (2000), most of the literature on cross-language transfer with regard to literacy has been focused on oral code-switching. A number of researches have been done to study its form, meaning and grammatical patterns (see McLellan, 2011; Càrdenas-Claros & Isharyanti, 2011; Meyjes, 2005; Pipkins, 2004; Thomason, 2001; Muysken, 2000; Koziol, 2000; Montes-Alcalà, 2000; MacSwan, 1999; Graedler,

1999; Li, 1994 & 1998; Myer-Scotton, 1993; Appel & Muysken, 1987; Edwards, 1983; Gumperz, 1982; Poplack, 1980; Fishman, 1972), however, more recent studies have added the importance of research on code-switching in the area of writing (August & Shanahan, 2006).

In Malaysia, according to Azirah *et al.* (2012), very little studies have focused on its written form have been conducted, there is less studies done on written texts on the internet. Since code-switching has been studied from other perspectives of written online communication (see Azirah *et al.*, 2012; Azirah & Norizah, 2009; David, McLellan, Kuang & Ain, 2009; Azni & Koo, 2009; Ong, 2008; Hadina, 2003; Hadina & Rafik-Galea, 2002), this research will focus on the topics and reasons that influenced code-switching as well as the patterns and styles of code-switching among eight female bloggers of two different age groups.

1.2 Statement of Problem

Previous researchers discovered that code-switching in the written form of online communication does exist. However, fewer studies related to this field have been done in Malaysian context (Azirah *et al.*, 2012). The dilemma of choosing the ‘appropriate’ language whether it is oral or written form, to make the communication meaningful in different topics has existed within the multiracial context in Malaysia where a lot of languages are present.

1.3 Objectives of Study

This study aims to explore the field of code-switching in blogs of Malaysian Chinese female bloggers. Besides that, it also serves to investigate the reasons why they code-switch in their blogs, taking into account the fact that bloggers are from different age groups. This study focuses on the different topics where these bloggers tend to code-switch the most. At the same time, it also focuses on the patterns and styles used by these bloggers to blog throughout August 2010.

1.4 Research Questions

This research is guided by the following research questions.

1. What are the topics of code-switching found in the entries of the selected bloggers?
2. What are reasons that influence the selected bloggers of different age groups to code-switch?
3. What are the differences and similarities in the patterns and styles of code-switching used by Group A and B bloggers?

1.5 Theoretical Framework

According to Poplack (1987), code-switching refers to the mixing done by bilinguals or multilinguals in discourse, often with no change of interlocutor or topic. Such mixing may take place at any level of linguistic structure. In a multilingual country like Malaysia, code-switching has become prominent topic of studies because it is no longer a rare feature but it has become a normal feature in many conversations different ethnic groups in Malaysia (see David, 2003).

Montes-Alcalá first investigated code-switching in written discourse in 2000, focusing on attitudes towards oral and written code-switching in bilingual youths. Her research was further developed in 2005 when she moved into the area of written code-switching in emails in the year 2005 and blogs in the year 2007, with both of the studies focusing on English-Spanish code-switching. She examined 15 English-Spanish bilingual blogs over the period of one year from January 2005 to January 2006, only entries with code-switching elements (Montes-Alcalá, 2007). After that, the styles and patterns of code-switching which were acquired from the blog entries were studied and the total number of switches per blog per category was tabulated. Therefore, the framework of this study is modified from Montes-Alcalá's (2007) study on English-Spanish code-switching among 15 bloggers by studying a group of eight Malaysian female bloggers. Reasons towards the intended or unintended code-switching are also discussed. Even though the number of participants is very little, the aim of this study is to provide a general insight into the phenomenon of code-switching among Malaysian Chinese female bloggers (see Section 3.4). At the same time, this study also aims to investigate if Fishman's different topics of code-switching

can be found within written context in the blog of Malaysian Chinese female bloggers.

Muysken's (2000) taxonomy categorized code-switching into two types namely, intra- and intersentential code-switching. In his study, he proposed that intrasentential code-switching is distinguished by different patterns:

- (a) Alternation – described as occurrences that both languages “remain relatively separate.”
- (b) Insertion – insertion of a constituent from the second language into the base language.
- (c) Congruent lexicalization – characterized by the similarities of grammatical structures that two languages share, either partially or fully.

Hence, analysis of the three different patterns or strategies used for code-switching based on entries posted by selected bloggers is done in similar context as Muysken's taxonomy of code-switching.

1.6 Significance of Study

This study is significant because it provides an overview of the phenomenon of code-switching in the blogs of Malaysian Chinese females. The reason is because according to Azirah & Norizah (2009), different modes of communication on the internet such as chats, blogs and twitters are speedily overtaking traditional forms of communication for both professional and leisure activities. Thus, studies on code-switching in online written form especially blogs, should be taken into account as code-switching can be undeniably noted even in this mean of communication.

1.7 Scope of Study

This study involves the examination of the blogs of Malaysian female Chinese bloggers. However, the participants are limited to eight bloggers only. Selection of data runs throughout the month of August 2010 alone. In the entries posted by the selected participants, code-switching is the main focus of analysis. Patterns and styles of intra- and intersentential code-switching will also be discussed in this study. This study nevertheless, does not cover the domains of communication and also diglossia.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter focuses on the literature of code-switching which includes past studies done in the field of written code-switching, focusing on the studies of code-switching done in Malaysia. The highlight of this study is the topic of code-switching as well as the different styles and patterns of code-switching observed in the blog entries of Malaysian female bloggers.

2.2 Code-Switching

David (2001) viewed code-switching as a communicative strategy to compensate for linguistic deficiencies mainly among the younger members of a community in the ethnic language and as an indicator of ethnic group identity. These communicative strategies may have been used to maintain communication with special participants who have different language proficiencies within a community. Code-switching done is dependent on the speaker and listener as well as functions that it serves. However, this does not apply to young speakers only. When older speakers of a language are exposed to multiple languages as well, they would pick up these multiple languages learnt. Therefore, these older speakers will use the learnt languages in accordance to appropriateness, contexts, registers, topics and others.

Myers-Scotton (1993, p.75) defined code-switching as “the selection by bilinguals or multilinguals of forms from an embedded variety in utterances of a matrix variety during the same conversations.” She proposed the theory of Markedness Model. This model presumes that in any communicative situation, code-switching is determined by social forces within the community. It posits that code-switching is the unmarked choice and an expected form of communication in a bilingual society. Hence, it is up to the interlocutor or speaker on the language choice. In her study, Myers-Scotton used the following example to illustrate the Markedness Model. The texts in italics denote the English translations.

Clerk (Swahili) : Ee-sema.
Okay, what do you want?

Customer : Nipe fomu ya kuchukua pesa.
Give me the form for withdrawing money.

Clerk : Nipe kitabu kwanza.
Give me [your] book first.

(Customer gives him the passbook.)

Customer : Hebu, chukua fomu yangu.
Say, how about taking my form.

Clerk : Bwana, huwezi kutoa pesa leo kwa sababu hujamaliza siku saba.
Mister, you can't take out money today because you haven't yet finished seven days (since the last withdrawal).

Customer (Luo) : KONYA AN MARACH.
Help, I'm in trouble.

Clerk (Luo) : ANYALO KONY, KIK INUO KENDO.
I can help you, but don't repeat it.

The conversation took place between a clerk and customer at a bank in Nairobi. The unmarked language choice was Swahili. The customer began his conversation in the unmarked Swahili and later switches to Luo. Both speakers appeared to switch between two languages in the conversation and they switched languages as they wish to do “some social work” (Myers-Scotton, 1993, p.100). This posits that language users are rational and they choose which language that marks their rights and obligations in social context. On the other hand, when there is no clear, unmarked language choice, speakers practice code-switching to explore possible language choices.

Similarly, a research done by Li (1994, p.6), agreed with Myers-Scotton’s rationale as Li discovered that the choice of language used or code-switching is dependent on social structures and norms which regulate the language users. Li’s (1994) analysis of bilingual behaviour in the Tyneside Chinese community revealed three types of language choice patterns:

- (a) Chinese monolingual/dominant
- (b) Chinese-English bilingual
- (c) English-dominant

In his findings, Li (1994) discovered the grandparent generation (the oldest members) was found to show the Chinese monolingual/dominant while Chinese-English bilingual pattern was more inclined among the second generation. Lastly, the English-dominant pattern featured prominently in the speech of younger members (third generation). Furthermore, he concluded that two other social characteristics in the analysis – sex and period of residence in Britain, did not appear to affect language choice (p.103) while the social networks including

the age of the speakers, to which speakers belonged, emerged as a more reliable predictor of language choice pattern than any other variable. Thus, variation in patterns of language choice was found to associate with age.

However, studies done by Myers-Scotton (1993) and Li (1994) did not look into the different categories of code-switching even though code-switching does occur at different levels. Code-switching could be done within or outside an utterance or sentence.

Saville-Troike (2003) and Thomason (2001, p.132) did more comprehensive researches and found out that code-switching is usually distinguished by whether it is an intra- or intersentential code-switching. The result found by both of the researchers contributed to this area by providing more obvious differences between intra- and intersentential code-switching. Intersentential code-switching usually occurs at phrasal, sentence or discourse boundaries whereas intrasentential switching normally encompasses a shift in language in the middle of a sentence and it is consistently demonstrated without pause, disruption or hesitation. Regardless of their contribution, their research did not further discuss about intra- and intersentential code-switching together with patterns or styles of code-switching in each category.

Consequently, Muysken, whose theory of code-switching partly supported in the work of Saville-Troike (2003) and Thomason (2001), investigated further into the area of intra- and intersentential code-switching. Muysken conducted a research where he observed the patterns of code-switching used in different contexts. The result of his analysis uncovered more specific patterns or strategies used for intrasentential code-switching, namely alternation, insertion and

congruent lexicalization (Muysken 2000, p.210). Figure 1 shows the categories and patterns of code-switching.

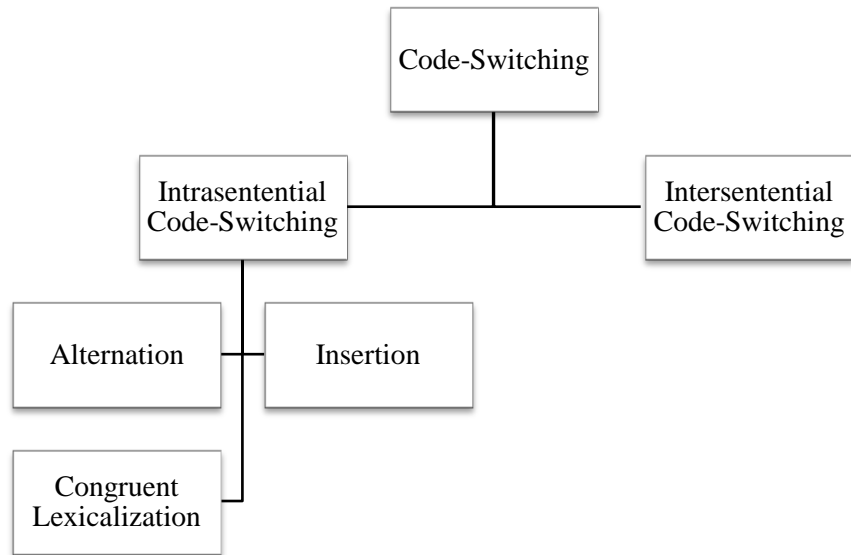


Figure 1. Categories and Patterns of Intrasentential Code-Switching.

(A) Intrasentential Code-Switching

Intrasentential code-switching takes place within the clause or sentence boundary. It happens in the middle of a sentence, usually without a pause, interruption or hesitation. Muysken (2000) said that intrasentential occurs more frequently. An individual is usually unaware of switches and he or she uses and is unable to correctly identify the exact location of the switch. An example of intrasentential code-switching demonstrated by Poplack (1980):

“Sometimes, I’ll start a sentence in English y termino en español.”

(Sometimes, I’ll start a sentence in English *and finish in Spanish.*)

The italicized and underlined clause was conversed in Spanish. Poplack switched from English to Spanish within one sentence. The translation of the Spanish clause is shown above. Similar patterns of code-switching as shown by Poplack were found in the entries of both groups of bloggers.

i. Alternation

According to Muysken (2000), alternation occurs when structures of two languages are alternated indistinctively both at the grammatical and lexical level. Gumperz (1982, pp.44-57) stated that alternations are frequently done in the form of two consecutive sentences in which an individual uses a second language as reiteration of or as a reply to someone’s statement. Each segment of alternation involves a language with its own integral structure. The switched elements are generally done at phrase or clause level.

ii. Insertion

Insertion occurs when the lexical items from one language is being inserted into the base structure of the second language. Muysken (2000) proposed that insertion is similar to code-borrowing as it usually involves unique constituents that no other languages have. He also stated that insertion normally involves single word switching but there are exceptional conditions where phrases would be considered as insertion as well.

iii. Congruent Lexicalization

In order for congruent lexicalization to happen, languages in contact have to be structurally congruent. Muysken (2000) said that congruent lexicalization is a situation where two languages share a grammatical structure which can be filled lexically with elements from other languages. When this situation happens, it is more likely for multilingual users of languages to code-switch to a preferred language or dialect in which the lexical elements can be easily filled up with or substituted. Muysken further specified that this pattern of code-switching presupposes a high level of bilingual competence as users of both languages have to be equally competent in the languages.

(B) Intersentential Code-Switching

Another type of code-switching is known as intersentential code-switching. It usually occurs outside the sentence or clause level. Poplack (1980, p.602) described this pattern of code-switching as extra-sentential switching. It is defined as the alternation in a single discourse between two languages, where switching occurs after a sentence in the first language has been completed and the next sentence starts with a new language by Appel and Muysken (1987, p.118). Take for instance the examples on the next page.

(A) Did you watch the football game last night? Fēi cháng bàng! We cheered so loud!

(B) Did you watch the football game last night? *It was awesome!* We cheered so loud!

In the (A), the message was conveyed using English as the main medium but when the sentence ended, the sentence after it was conveyed in Mandarin. An individual who uses that sentence has to have fluency in both languages as beginning and ending of utterances must agree with the rules of the corresponding language used. Sentence (B) shows the actual meaning of the text conveyed by the individual in Sentence (A). The translation of ‘fēi cháng bàng’ in English means ‘it was awesome.’

To sum up, Muysken’s (2000) work on intra- and intersentential code-switching has provided a detailed explanation of code-switching – alternation, insertion and congruent lexicalization. Nonetheless, Muysken did not elaborate much on intersentential code-switching even though this category of code-

switching did take place among the subjects of his studies. However, Muysken's work has its own merit because with his findings, it enables readers to distinguish between these three different patterns of code-switching.

Montes-Alcalá (2000, 2005 & 2007) studied on code-switching in written texts. The following sub-sections provide a more detailed review of Montes-Alcalá (2000, 2005 and 2007).

(A) Attitudes towards Oral and Written Code-Switching in Spanish-English Bilingual Youths (2000)

In this study, Montes-Alcalá discovered the attitudes shown by Spanish-English bilingual youths towards code-switching in both oral and written forms of communications. She hypothesized that subjects with a positive attitude towards code-switching would produce more complex intrasentential type of code-switching in their utterances or writings. However, she faced problems with the reliability of the data collected as the subjects were highly sensitive of linguistic behaviour to contextual features. In addition to that, it was difficult to gain access to natural linguistic behaviours. Data was collected in one-hour sessions on three non-consecutive days at the University of California, Santa Barbara. Subjects involved were asked to complete questionnaires about their language background. Then, the subjects were asked to finish a fairytale of their choice in mixed speech in both oral and written form.

Her results found that this group of bilinguals accepted code-switching as a natural phenomenon as they believed code-switching reflected their identities.

At the same time, it would not lead to language loss nor will it be a sign of lack of language. Montes-Alcalá also learned that attitudes are the factors that determine types and functions of code-switching used.

(B) “Dear Amigo”: Exploring Code-switching in Personal Letters (2005)

Montes-Alcalá ventured into a different area of written code-switching in 2005 when she researched on code-switching in personal letters. In this study, she contemplated whether or not bilingual individuals would code-switch when writing. At the same time, she questioned the reasons behind the code-switches if they were available in the data she had collected. Similar to her previous study in 2000, she faced difficulties with the reliability of the data as the subjects were highly sensitive of linguistic behaviour to contextual features. It was not easy to observe natural linguistic behaviours of the subjects once they were aware of the study conducted on them. Participants were of Spanish-English bilingual background with the age of 25 to 75. They held at least a diploma from college. Data collection for this study ran from 1996 to 1999.

Towards the end of the study, the findings proved Gumperz's (1972) theory of functions of code-switching not only existed in oral form but it also included written form but in Montes-Alcalá's work, these were the categorizes of functions of code-switching found that were used by the Spanish-English bilinguals in the letters:

- i. Quotation
- ii. Emphasis
- iii. Clarification / elaboration
- iv. Parenthetical comments
- v. Lexical need switches
- vi. Triggered switches
- vii. Linguistic routines / idiomatic expressions
- viii. Stylistic switches
- ix. Free switching

(C) Blogging in Two Languages: Code-Switching in Bilingual Blogs (2007)

From January 2005 to January 2007, Montes-Alcalá collected data from fifteen Spanish-English bilingual bloggers to study about code-switching in their blogs. Her attempt was to study whether or not these bilingual speakers code-switch freely in writing public journals and if there were code-switching noted, what were the reasons they code-switched.

She tried to find out whether or not their code-switches would display social functions similar to those found in oral code-switching. Due to different rate of blogging, only those entries containing actual code-switching were considered. Upon further research, Montes-Alcalá found out that most functions manifested in the literature of oral code-switching were also present in written communication. Her results showed that code-switching due to lexical needs had the highest percentage whereas the least percentage was those of triggered

switches. Therefore, this supported her hypothesis that similar styles of oral code-switching were also present in the blogs of these English-Spanish bilinguals.

In conclusion, Montes-Alcalá's works mostly focused on functions of code-switching in written texts as well as attitudes towards the use of code-switching. Her works revolved around Spanish-English bilinguals where these two languages were more prominent in the area where she was based on. However, her researches did not state the topics where code-switching in written texts took place and also the reasons how topics could influence code-switching. Hence, to explore the possibilities of influences of topics on code-switching, Montes-Alcalá's works provide the foundation for further research because in a country like Malaysia where more languages are available, influences of topics on code-switching can be noticed and seen easily.

Where code-switching is involved, colloquialism is also present due to the existing different languages or dialects. In a summary published by Academic Support Center of Austin Peay State University (n.d.), colloquialism¹ refers to "colloquial language," which is a phrase that is common in everyday, unconstrained conversation, which is informal, but not used in formal speech or academic writing. One of the characteristics of informal style is the use of slang². Eriksen (2010) also mentioned that slang is largely considered a colloquial phenomenon which reduces the genres of communication in which it can appear

¹ Colloquialism is an informal expression (words, phrases, aphorism) that not used in formal speech (see Fahiti, (2007), pp. 36-43).

² Slang is the non-standard use of words in a language. Slang sometimes is the creation of new words or borrowed words from another language and it denotes playfulness and informality (see Fahiti, (2007), pp. 36-43).

whereas Coleman (2004, p.2) focused his study on the differences among these various types of non-standard languages.

Hence, this brings about the issues on diglossia. Gupta (1986) referred diglossia to the existence of two varieties of the same language in a community where H denotes the higher variety whereas L denotes the lower variety. According her, in every language, there is bound to be the H and L varieties. H variety carries prestige whereas L variety is used in ‘everyday interaction.’ Therefore, in context where a certain variety cannot be used, code-switching will take place.

Similarly, Edwards (1983), Pipkins (2004) and Baskaran (1987 & 2005) mentioned about the three different ‘lects’ presence in a language and how these different ‘lects’ lead to code-switching. The three different ‘lects’ are shown in Figure 2.

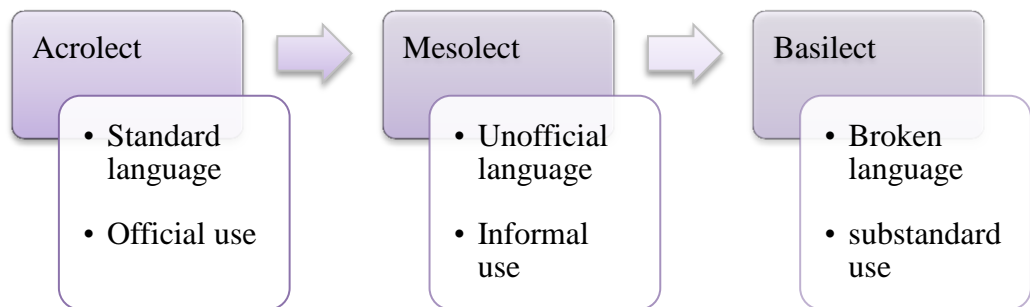


Figure 2. The Different ‘lects’ in a language.

According to Baskaran (1987 & 2005), there are three different ‘lects’ in a language. Acrolect is the highest level in the continuum. This variety is known as the ‘standard’ variety where it is considered the prestigious form. Mesolect is in the middle of the continuum. This variety of language is used in informal

settings and is considered a local dialect. It is used to establish a rapport between the speaker and the hearer. Finally, at the lowest continuum is the basilect. Hence, when mesolect continuum is involved, the speaker and hearer tend to code-switch to establish understanding due to lack of fluency (Meyjes, 1995). Thus, it is spoken by those who are not fluent in the language and is heavily dependent on the sentence structure of a local dialect. Furthermore, according to Muniandy, Nair, Krishnan, Irma & Norashikin (2010), basilect is often used informally and colloquially as slang. Eble (1996 p.11) cited McKnight (1923) that the word slang referred to the specialized vocabulary of underworld groups and was used fairly interchangeably with the terms cant, flash, and argot. Comparing to general vocabulary, slang words seem to exist for a shorter time because they are either replaced by another term or provide a synonym for a word already existing in slang.

In conclusion, code-switching does not focus on the language or dialect alone. It depends on style or register for code-switching to happen within a community. Topics of interaction are another factor that influences the language or dialects a society chooses to code-switch from and into.

2.3 Topics of Code-Switching

In an analysis done by Blom and Gumperz (1972), as cited by Ong (2008), these pioneer researchers conducted a research in 1972 on the language used in a Norwegian fishing village via observation and analysis of tape recordings. The results showed that the people in the society code-switched using several different languages during communication. This means that people code-switch with or without intention, between selected languages depending on who the addressees and addressers are. In other words, language or dialect used for code-switching depends on the topics individuals are in and this hypothesis was proved to be valid by both of the studies done by Blom and Gumperz (1972) and Fishman (1972).

This brings about Fishman's (1972) claim that topic plays a crucial role in determining which language or dialect is to be used as certain languages or dialects are more 'appropriate' in a particular multilingual context (1972, p.246). He proposed that during code-switching, bilingual language users choose which language or dialect to use depending on where they are and what are the topics being discussed. His suggestion of topics of code-switching was found to be available in his research. Figure 3 shows topics of code-switching modified from Fishman's (1972) model.

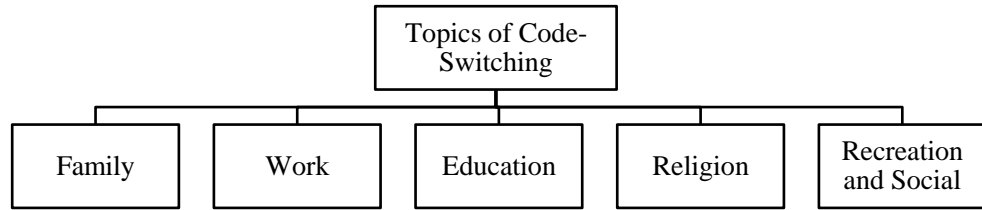


Figure 3. Topics of Code-Switching Modified from Fishman’s (1972) Model.

This taxonomy of topics of code-switching was later reinforced by Weinrich (1974) as Weinreich found out in his research that bi- and multilingual individuals are accustomed to discuss certain topics using the languages or dialects of their choices depending on the circumstances the language users are in.

Fishman (1972) claimed that language shift or code-switching within a community is topic specific, in which what language an individual prefers to use in a particular context depends on these five main topics – family, work, religion, education as well as recreation and social. Even though his argument was based on oral code-switching, however, in this study, the five topics mentioned in his research were also found in written code-switching. Upon further study, another topic was found within blogs, which is another form of written code-switching – politics. In this topic, bloggers will blog about the state of the country and leaders of the country. Figure 4 shows the topics of code-switching found in the entries of the selected bloggers.

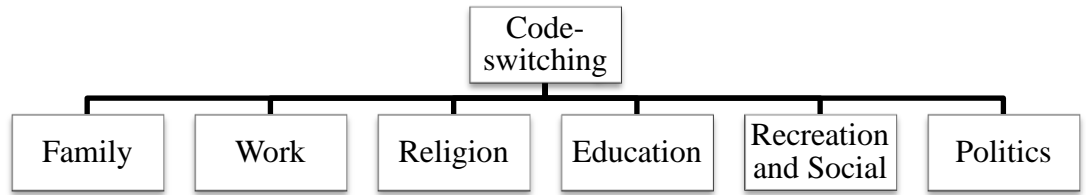


Figure 4. Topics of Code-Switching Found in Blogs of Selected Bloggers.

Gardner-Chloros (1995) seconded Fishman’s (1972) topics of code-switching as her research. She stated that “the status, which a language or a variety holds in a society, plays a role in explaining the code-switching behaviour of a speaker.” She conducted a research by associating language choice with formal, informal and intergroup topics to study the choice of languages or codes used in reference to the topics involved.

A number of past studies have been conducted on code-switching conducted by researchers in relation to the oral form of communication. However, code-switching is not limited to oral form only, in fact, it can be found in the written form too. There are researches and studies in its written form that could be found in printed magazines, newspapers, emails, letters, personal diaries, websites as well as blogs (see Sebba, 2011).

The influence of Fishman’s (1972) topics of code-switching provides more in-depth details of the influence of different situations and contexts on the choice of languages or dialects used during code-switching as certain language and dialect plays different roles in different situations.

2.4 Written Code-Switching

Gordon and Williams (1998) studied on code-switching, style shifting and post-colonial writing where they studied the different styles of code-switching in commonwealth literature. Similarly, Graedler's (1999) study on English-Norwegian code-switching in written texts discovered that code-switching did take place in written texts as well as to know if the styles of oral code-switching can be found within written works. The result of both studies revealed the existence of code-switching in written texts but there were no discussions of the influence of topics in code-switching. In addition to that, it did not incorporate the use and functions of code-switching in the written texts.

As proposed by Muysken, intrasentential code-switching can be divided into three different patterns – insertion, alternation and congruent lexicalization (Figure 1). Cárdenas-Claros and Isharyanti (2011) conducted a study on code-switching in internet chatting between English-Spanish and Indonesian bilinguals based on Muysken's work. Their study examined the occurrences of code-switching and code-mixing that took place in chatrooms in relation to topics being discussed and also the environment code-switches took place in.

Latter studies by Montes-Alcalá were based on Spanish-English bilinguals and code-switching in written texts (Montes-Alcalá, 2000, 2005 & 2007). For three of her works, Montes-Alcalá focused her studies on Gumperz's (1982) theory of functions of code-switching (quotation, addressee, specification, interjection, reiteration, message qualification and personification versus objectification) to find out the influence and reasons for code-switching in written form.

Montes-Alcalá (2007) noted in the past that there have been a lot of researches done on code-switching in the spoken form but there is a dearth of research done on the written form. Hence, she conducted a study on code-switching in the blogs of English-Spanish bilinguals to investigate the frequency of code-switching within their blog entries. A number of studies on code-switching on spoken discourses have been done in Malaysia (refer to Section 2.2). However, less researches has been carried out to study code-switching in blogs to the knowledge of the researcher (refer to Section 1.1 for past studies of written code-switching in Malaysia).

One of the closest researches done in the field of code-switching in online context was conducted by McLellan (2011). He studied on the use of Malay and English by Bruneians on asynchronous on-line discussion forums. His aimed to answer how much language alternation occurs in the postings, as opposed to monolingual context and how the language alternation is achieved, in areas where Malay and English grammar display a lack of congruence. McLellan's study was done based on analysis of language choice in a corpus of texts from two Brunei discussion forums. He investigated three specific areas where Malay and English grammatical subsystems display a lack of congruence: noun-phrase constituent order, and nominal and verbal inflectional morphology. In his findings, he discovered that language choice and the classification of the 211 postings in the corpus into five distinct categories showed a near-even split between monolingual and mixed-language texts. At the same time, at the level of the syntactic group there is variability in the extent to which English and Malay dominate.

2.4.1 Written Code-Switching in Malaysia

Code-switching in computer-mediated communication (CMC) has gained popularity among researchers in Malaysia (see Jayantilal, 1998; Hadina and Rafik-Galea, 2007; Azni, 2002; Azirah & Norizah, 2009; McLellan, 2011; Azirah *et al.*, 2012). Researches have been conducted on the linguistic features on the online communication especial on email messages.

With written texts being part of communication alternative, Jayantilal (1998) conducted a study of code-switching and transfer in email correspondence among four Malaysian women. Her research was about the characteristics of the code-switching behaviours shown in their emails as she noted that this group of highly educated women often code-switch intra- and inter-ethnically in a lot of situations. She did not define the meaning of 'highly educated' in her study. Her research was done with Muysken's (2000) theory of intrasentential code-switching as foundation. She collected thirty five written email messages and analyzed to find the frequency of code-switching in those letters. Her result showed that code-switching is characterized randomly as it was very much dependent on motivations and topics that certain individual code-switched from one main language into the second language. At the same time, her findings proved that topics of code-switching is not confined to oral communication only, instead it was found to exist within Malaysian written texts as well.

Hadina and Rafik-Galea (2007) in their research on the language of electronic mail in Malaysian organizations discussed code-switching as a manifestation of power. The email language can be categorized from highly informal to highly formal. Formal language refers to language used in documents

whereas informal language refers to language used in situations where it involves creating rapport among the staff. Code-switching is also motivated by identity and relationship between participants. Therefore, the speaker's choice of language depends not only on the how the speaker feels towards the addressee, but also the social setting and functions of the interactions. At the same time, the switch also reflects the social status and formality of interactions.

Azirah & Norizah (2009) and Azirah *et al.* (2012) researched on features and language used in electronic English in Malaysia, highlighting how language is used creatively on the internet by different ethnic groups within Malaysia. The data of their study was taken from a corpus of 2 million words collected from various electronic genres – blogs, chats, instant messages, emails and text messages. In their preliminary finding, many features of spoken Malaysian English were found in the online communication. Intersentential and intrasentential code-switchings were also found to occur between the use of English and Malay, Chinese dialects, Tamil and Iban language. Furthermore, internet users also established their identities through the use of variety of features and languages through different medium of communications. Their observation found that there are different categories of code-switching used in intra- and intersentential code-switchings. With their findings, it was deduced that Gumperz's (1972) theory of function of code-switching existed in Malaysia as well and styles of code-switching found in the studies – code-mixing, abbreviation or acronyms, discourse particles, borrowings, affixation and compounding. However, their studies only offer a general overview of the use English on the Internet.

Hadina & Rafik-Galea (2002) explored the use of code-switching in Malaysian organizations where the highlight of their study was on the functions of code-switching in emails. They resolved that the use of code-switching in emails in Malaysian organizations were subjected to manifestation of power, paralinguistic cues as well as the presence of certain terms and expressions in the main language.

From reviews done so far on online languages, less studies done have focused on English used in blogs in Malaysia. Although researchers like Azirah & Norizah (2009) studied about intra- and intersentential code-switching in chat rooms, emails, blogs and other medium of online communication, however, there is no study done on Malaysian blogs covering topics of code-switching to the knowledge of the researcher.

Although these studies were done, they did not mention about reasons of code-switching in written context. According to Ong (2008), the phenomenon of code-switching is influenced by the following eight reasons.

- i. Code-switch to accommodate
- ii. Code-switch to clarify
- iii. Code-switch due to untranslability
- iv. Code-switch to ease expressions
- v. Code-switch to borrow
- vi. Code-switch to crutch
- vii. Code-switch to conjoin
- viii. Code-switch due to honorifics

2.5 Reasons of Code-Switching

According to Giles and Coupland (1991), one of the reasons for code-switch to happen is the need to accommodate. For this reason to influence the use of code-switching, interlocutor converges to the language choice of the speaker. This is to make themselves more similar to the language or paralinguistic signals used by partners to improve communication. When the need of code-switch to clarify arises, interlocutor resolves any ambiguity and prevents misunderstanding via clarification in the speaker's language choice (Koziol, 2000). Furthermore, some terms or phrases that cannot be translated into the first language, hence, interlocutor switched to another language or dialect. This reason to code-switch is due to untranslability (Barnstone, 1993). In relation to what is claimed by Ong (2008) in her studies, borrowing can be one of the reasons why code-switching takes place. At the same time, she also stated that another reason for code-switching to happen is when the use of honorifics such as Dato' or Datuk cannot be replaced with terms from other languages or dialects. Kow (2003) said that the phenomenon of some concepts or words which are easier to convey in one language in order to get the meaning across due to limited vocabularies is known as ease of expressions. Besides that, according to Thomason (2001), code-switching for borrowing purpose is another reason that influenced the interlocutor. Last but not least, according to Zentella (1997), one of the reasons for code-switching to happen is due to the lack of fluency. Thus, code-switching is need to crutch.

2.6 Code-Switching in Blogs

A blog is an online application which allows the user to compose, edit and frequently update posts that is less constrained by formality (Nowson, 2006). Levy (2009) supported Nowson's description of blogs that they encourage self-expression, creativity, ownership and community building through informal writing. Crystal (2006, p.240) suggested that blogs have several uses – personal blog for self-expression and self-empowerment and also corporate blog maintained by an institution.

Blog or blogging started in the late 1990s to early 2000s (Blood, 2002; Welch, Jensen and Reeves, 2003). Ruzy (2007) quoted Trimbath (2004) that in Malaysia, female bloggers were made out of 56 percent out of total and the number increased to 64 percent in 2006. Hence, it can be observed that by 2004, blog has become an alternative source of information, ideas and opinions (Pew, 2005). Therefore, it can be deduced that the number of Malaysian bloggers increased every year.

The statement above can be confirmed with a report written by The Star (2008) reported that in Malaysia, there are 500,000 active bloggers ranking the country among the highest in the world after Indonesia and the European Union. While there are a number of languages present within the context of Malaysian blogosphere which includes Malay and Chinese languages, still, most of the critical blogs operate primarily or entirely in the English language (Smeltzer, 2008).

A number of studies involving the use of code-switching in blogs have been done in the past (Montes-Alcalá, 2007; Liu, 2008) and this number includes

studies of code-switching in Malaysian blogs done by Ruzy Suliza Hashim (2007), Azirah & Norizah (2009), Azni & Koo (2009), Azirah *et al.* (2012) (see Section 2.32 and 2.4). Nonetheless, to the knowledge of the researcher, there has not been a study done in the area of the influence of topics and reasons for code-switching in the blogs of Malaysians which covers the different patterns and styles of code-switching within the entries.

2.7 Blogs and Age Groups

The increasing status of blogs offers an opportunity for everyone to blog about numerous topics on the internet but how do content and writing style vary between bloggers of different ages?

According to Crystal (2001 & 2006), a blog served as a medium to convey messages rather than being a language of communication itself. Azni & Koo (2009) agreed that blog is a 'vehicle' for online interaction to happen. Similarly, Boyd (2006) also stated his findings on the fact that blogs are often seen as a genre of computer-mediated communication that can be evaluated in content and structure terms and blogs as mediums of communication.

Schler, Koppel, Argamon & Pennebaker (2005) studied on the influence of age and gender in relation to blogging. Their study discovered that female bloggers are predominantly of the age group of 18 to 29 years old whereas male bloggers are predominantly of the age group of 30 years old and above. In their findings, they also confirmed that within each age group, bloggers of different genders blog about different topics using different styles of writing. Male

bloggers blogged more about politics, technology and money while female bloggers blogged more on personal life. One unique feature that above researchers discovered was that female bloggers had their own unique style of writing. Therefore, they concluded that different age groups and genders do have their own styles and patterns of writing.

However, in the case of Malaysian blogs, only fewer studies had been carried out to study about language and code-switching on blogs. There are studies on youth and code-switching in blogs, the language use by young people on blogs (see Section 1.1; 2.4.1 & 2.5). Nonetheless, there has not been a study within the country that researched on the influence of different age groups in the patterns and styles of code-switching in blogs to the knowledge of the researcher with regards on topics and reasons of code-switching.

2.8 Conclusion

Although researches on code-switching vary from the terms of objectives and issues, they share one common feature in that they deal with language contact which frequently involves communication among human beings where more than one language is used in a context. From all the studies mentioned, code-switching does serve a wide range of different functions and purposes be it in oral or written form.

Both Montes-Alcalá's (2000, 2005 and 2007) and Muysken (2000) studies on code-switching differ as Montes-Alcalá focused more on code-switching in written contexts and the functions of it whereas Muysken's emphasis was on the different patterns in each category of code-switching. Although both researchers have their own aims of studies, still, they did not incorporate the influence of topics among society of different age groups in their works. Hence, to study code-switching in different topics in Malaysian blogs, both Montes-Alcalá's and Muysken's works provide a clearer perspectives of the presence of multilingual communities within Malaysia.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the research design and methodology of the research will be discussed. The discussion will include subjects, samplings and instruments. Thereafter, the procedures of data collection and the nature of the analysis will also be discussed in this chapter. The selection of the sample and sampling procedures are described in this chapter.

3.2 Research Design

A qualitative method was selected as the research design for this study. Qualitative design is useful for gathering and analyzing exploratory data such as exploring the context where code-switching takes place in the blogs. This method is able to provide factual data needed to support the theory of code-switching through the obtained data for blog content analysis. Simultaneously, the reasons why bloggers code-switched from one language to another in selected topics can also be studied via open-ended questionnaire distributed through emails and chat messengers.

In addition to that, a proportion of code-switching to total word count in blog entries was done even though the number of participants in this study is too small. Having a quantitative overview according to Schueuer (1998) who quoted Wodak (1996 & 1999), Adelswärd (1988) the quantitative added is only to

provide a general overview of the phenomenon of code-switching in the blogs of these selected bloggers and not to represent the whole.

3.3 Data Collection

The duration for data collection for this study ran throughout August 2010 only. All entries posted by the selected bloggers (see Section 3.4) were archived and analyzed (see Section 3.5); highlighting the influence of topics when code-switching took place. An open-ended online questionnaire was emailed to each of them (see Section 3.6 and Appendix L) to explore the reasons why they code-switched in certain topics when blogging. At the same time, their patterns and styles of code-switching in the entries were noted for a more thorough discussion.

3.4 Selection of Participants

In order to be objective during selection of participants for this study, Google search engine was used to find ‘Bloggers in Malaysia.’ The result of the search is shown in Appendix A, where the Top 100 bloggers in Malaysia was listed on the website. Among the listed bloggers, their education backgrounds and residential areas were screened in order to obtain similar data. They must have studied in Malaysia and English is listed one of their dominant languages and they have to be bilinguals or multilinguals. Furthermore, they have to be residing in urban areas within Malaysia. Thus, Malaysian female bloggers were selected as the participants of the study.

The selection was only limited to Malaysian female bloggers because of the increasing number of Malaysian female bloggers (Sysomos, 2010). On the other hand, based on studies done by Rosetti (1998); Holmes (1988); Argamon, Koppel, Fine and Shimoni (2003), female bloggers are found to be more expressive, involved, attentive and affective. Therefore, a wider data on styles can be observed from their writings.

However, only a total number of eight participants from Group A and B was chosen to participate in this study – five from Group A and three from Group B (see Table 1). The reason for this selection was because altogether, ten emails were sent to selected female bloggers from the age 21 to 35 but only five responded and gave permissions to study and analyze their blogs. Another ten emails were sent to Group B bloggers for their consent but only three bloggers responded positively to the emails. On the other hand, it was difficult to find bloggers from this age group (above 51 years old) because this age group has

lowest blogger count. Hence, only a total of eight bloggers from the two age groups were selected to participate in this study.

Additional selection was done by inspecting the on-going activities in their blogs to ensure they were still active during the time the study ran. Upon further investigation, it was found that all of the selected participants were actively blogging during the month of August 2010.

Table 1 shows the background information of the participants.

Table 1

Participants and Background Information

Group	Age	Name	Language(s) Known and Used Regularly							
			English	Malay	Mandarin	Japanese	Spanish	Cantonese	Hokkien	Foochow
A	27	Audrey	√	√		√			√	
	26	Cindy	√	√	√		√	√	√	
	30	Cynthia	√	√	√			√		
	28	Nicole	√	√	√			√	√	
	27	Ringo	√	√	√	√		√	√	
B	54	April	√	√	√				√	√
	50	Lilian	√	√	√			√	√	
	52	Vivian	√	√	√			√	√	√

The websites these bloggers blogged and their residential locations are listed on the next page.

Audrey – <http://www.fourfeetnine.com/> from Peninsular Malaysia

Cindy – <http://teycindy.com/> from Peninsular Malaysia

Cynthia – <http://today-i-m-suhana.blogspot.com/> from Peninsular Malaysia

Nicole – <http://nicolekiss.blogspot.com/> from Peninsular Malaysia

Ringo – <http://cheeserland.com/> from Peninsular Malaysia

April – <http://dilly-dailies.blogspot.com/> from East Malaysia

Lilian – <http://chanlilian.net/> from Peninsular Malaysia

Vivian – <http://live-life58.blogspot.com/> from East Malaysia

3.4.1 Categorization of Participants

The categorization of bloggers in this study is done following Sysomos' (2010) distribution:

- (a) Group A – bloggers from the younger generation from the age 20 to 35 years old.
- (b) Group B – bloggers from the older generation from the age of 51 years old and above.

Those from the age of 36 to 50 years old were not discussed in this study because the numbers of bloggers in that age group according to Sysomos (2010) were lowest comparing to their two counterparts.

Group A were bloggers from the age of 20 to 35 and they were those who had Malay as their medium of instruction during their schooling period. In contrast, Group B bloggers were those who had had English as their main medium of instruction in the 1950's to 1960's. The reason for the selection was because a

clearer differences or similarities can be found based on the selected bloggers' age groups since both groups of bloggers were from different education backgrounds.

3.5 Content Analysis

All entries posted by the selected bloggers were taken into account but only entries with actual code-switching, for example, alternation of different languages within the same entry were considered. The use of other languages or dialects solely in the entire entry in the blog was not considered as code-switching. To ensure the quality of the data, the subjects chosen for this study must have used English as the dominant language in their entries. The reason was to set a standard so the data can be observed more precisely. Then, the patterns and styles code-switching in their blogs were categorized according to their topics and studied.

3.6 Open-Ended Questionnaire

As the main objective of the questionnaire was to uncover the driving factors of the occurrences of code-switching in different topics, an analysis based on frequency count was carried out and the replies from the bloggers aided in providing thorough reasoning. In order to know more of the reasons behind the bloggers' code-switches, online chats and emails were conducted to provide more information to the study.

Since this study lacked participants within Kuala Lumpur, participants residing in other states in Malaysia were selected. Due to the geographical locations of the bloggers, only online open-ended questionnaire could be done as these bloggers did not reside within the same state or area. An attachment of the open-ended questions is shown in Appendix N.

At the same time, due to the nature of certain code-switches, researcher needed to get back to the participants for follow-up questions on reasons why certain code-switching was done after the initial analysis. These bloggers were given a period of a month to reply to the questionnaire.

3.7 Sampling

The total number of participants for this study was eight – five from the younger generation (Group A) and three from the older generation (Group B) (see Section 3.4 and 3.4.1).

Participants were selected carefully, to ensure code-switching took place or were found their blogs. The sample population of this study was eight Malaysian Chinese female bloggers of two different age groups. The purpose of this step was to examine the different topics of code-switching in their blogs as well as the frequency of code-switching in a particular topic, keeping in mind the differences between bloggers of the two age groups. Entries selected from the blogs was from August 2010 only because all the bloggers blogged during that month.

3.8 Data Analysis

The data for this study was analysed using the works Montes-Alcalá (2007) and Muysken (2000) as guidelines. The topics in which code-switching took place were noted from the entries of blogs collected and frequency counts were done. The data was analyzed carefully and accordingly before the analysis of findings.

Furthermore, when the open-ended questionnaires were sent back via emails, they were analyzed for the reasons why these bloggers choose change from one language or dialect to another and also, under what circumstances or topics the bloggers code-switched. Later, these topics were categorized with explanations for code-switching in each topic is included.

3.9 Conclusion

In conclusion, a combined data for determining the factors that influenced code-switching was elicited through interviews. This was done in accordance to the frequency of code-switching in a particular topic. The questionnaires and analysis of the blogs provide more details of code-switching.

CHAPTER FOUR

DATA FINDINGS AND ANALYSIS

4.1 Introduction

This chapter discussed the findings from the collected data. Discussion is based on blog entries gathered from selected bloggers (refer to Table 1, Section 3.4) throughout the month of August 2010. These entries will be discussed by extracting the fragments where code-switching occurs in all the entries.

The discussion is divided into the following areas –

- i. Analysis of blog entries to determine topics of code-switching in blogs.
- ii. Reasons that influence code-switching in the particular topic.
- iii. Patterns and styles of code-switching.
- iv. Differences and similarities in the patterns and styles used to blog between the two groups of bloggers.

4.2 Topics of Code-Switching

For the analysis of data, each switch demonstrated by both groups of bloggers was marked and tabulated according to the correct topics as stated above. Report on this finding can be found in Section 4.2.1 to Section 4.2.6.

4.2.1 Family

In this topic, bloggers wrote about their immediate families and relatives. Table 2 shows the examples of code-switching in the topic of family observed in the selected bloggers' entries.

Table 2

Examples and Meanings of Code-Switching in the Topic of Family in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
So yea <i>Otousan</i> cut crab for me <3333333	Otousan (Japanese) → father	I went to Australia not long ago during the school holidays with my <i>da jie</i> and visited quite a number of places.	Da jie (Mandarin) → elder sister Ah kiu (Foochow) → mother's brother
Ringo's entry		April's entry	Ah kin (Foochow) → wife of mother's brother
		We like to bring our children back to Sarikei to visit my brothers, sisters, nieces and nephews (their	Biao ge (Foochow) → elder male cousin

<u>'ah kiu', 'ah kin',</u> <u>'biao ge', 'biao</u> <u>jie', 'e e', 'e zan'.</u>	Biao jie (Foochow) → elder female cousin
Vivian's entry	E e (Foochow and Mandarin) → mother's sister
	E zan (Foochow and Mandarin) → husband of mother's sister

From Table 2, it can be seen that there was only one mention and code-switch found in Ringo's (Group A) blog on this topic. 'Otousan' is a Japanese term of endearment that refers to 'father.' The reason why she code-switched was in Japanese to refer to her host father as 'otousan,' was due to her experience of staying with her Japanese host family; hence, she addressed her host mother and father as 'okasan' and 'otousan' respectively. Besides addressing her host family with code-switched terms of endearment in Japanese, she also blogged and code-switched about events and happenings in her host family in Japanese too.

In the entries where the topics about family were involved, Group B bloggers showed more code-switching in their entries. 'Da jie, ah kiu, ah kin, biao ge, biao jie, e e, e zan,' in Vivian's entry are terms of endearment used in Foochow to refer to a specific position of a relative within the family members. 'Ah kiu' and 'ah kin' both derive from Foochow and these terms refer to mother's brother and the wife of mother's brother respectively. 'Biao ge' and 'biao jie' are terms from Mandarin to refer to male and female cousin respectively. 'E e' and 'e

zan' on the other hand means mother's sister and the husband of mother's sister. As for 'da jie,' found in April's entry, that Mandarin term refers to elder sister.

Thus, it can be deduced that Group A bloggers preferred not to mention about their families due to privacy issues. Cindy from Group A mentioned about it in Appendix P (question number 3) that she prefers to keep family issues private. Audrey said that same thing in Appendix M which was an email response from her. The reason that influenced Group B bloggers to code-switch in this topic was to clarify certain terms (Koziol, 2000). Hence, code-switching into preferred languages or dialects can be seen in their entries.

4.2.2 Work

In this topic, bloggers wrote about their jobs and work-related issues. Since the bloggers were of different job backgrounds, each of them blogged and code-switched using their choice of languages according to the contents of the entries. Some examples of code-switching in this topic are shown in Table 3, where code-switches found within the extracts are italicized and underlined.

Table 3

Examples and Meanings of Code-Switching in the Topic of Work in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
Nuffnang LG Cookie party with pretty Hui Wen, Elise and Raine * <u>hamsap</u> face Audrey's entry	Hamsap (Cantonese) → perverted	Many youngsters keep applying for teaching college but their main aim is the high pay (<u>tiék buong wan</u>). Vivian's entry	Tiek buong wan (Foochow) → job with stable income
I don't know how to express my gratitude to Grace <u>mi</u> lady. Cindy's entry	Mi (Spanish) → my	Even my boss said she <u>rindu</u> me already cos I never appear in her office. Lilian's entry	Rindu (Malay) → miss

As you can see the

only line he knows
from the whole
lyrics is “wooo, i
miss you baybeh” Tembak (Malay)
and the rest he just → simply
tembak only
mumble mumble
mumble and yo yo
yo check it out
lolol.

Ringo’s entry

Cancan hat is so
dinosaur year!!! Cancan (Japanese)
 → a type of hat

Ringo’s entry

Most of Group A bloggers were full-time bloggers who blogged about fashion, beauty and health. Some of them were ambassadors of certain online shops. For example, Ringo and Audrey were the ambassadors of *minimaos.com*, an online Japanese fashion shop. In order to know the reasons of the respective code-switches, five emails were sent out but Audrey from Group A was the only participant that responded. As seen in Appendix M, which was an email response from Audrey, she mentioned that the switches from English to Japanese were natural at the times of promoting the online shop. Hence, her reason for code-switching was to accommodate (see Giles & Coupland, 1991) and borrow certain terms (see Thomason, 2001) to make herself more familiar to the language used on the online shop. In the case of Ringo’s use of the expression ‘cancan’ in Table 3, ‘cancan’ was used in *minimaos.com* to refer to ‘straw hat.’ This shows Ringo’s reason to code-switch was to accommodate too. However, the use of ‘cancan’ elsewhere might not denote the same thing.

Besides having to accommodate and borrowing as reasons to code-switch, it can be seen that the other reason is to ease certain expressions. According to Kow (2003), certain words and expressions are easier to convey in one language or dialect in order to get meaning across, therefore, it encourages code-switching. An example of that would be the use of ‘hamsap,’ by Audrey of Group A bloggers. ‘Hamsap’ is a Cantonese adverb which refers to perverted. Cindy’s use of ‘mi’ in one of her entries showed code-switching from English to Spanish in this particular topic because she mentioned about a Spanish hair salon and also dressing style in that entry. ‘Mi’ is a Spanish pronoun.

Examples of code-switching in the topic of work extracted from Group B bloggers are ‘tiek buong wan’ which derives from Foochow and ‘rindu,’ which is from Malay. ‘Tiek buong wan’ literally means iron bowl in Foochow but it is often used to describe a job with stable income (clarified by Vivian in her email response in Appendix L). Therefore, the reason to code-switch here is due to untranslability (Barnstone, 1993). Terms in especially dialects cannot be transferred into English easily because most of the dialects exist in spoken but not written form. ‘Rindu’ on the other hand, is a Malay verb which could either be missing someone or something. Lilian code-switched from English to Malay in that entry to show closeness to her superior.

4.2.3 Religion

Bloggers blogged about issues on religions and religious concerns under the topic of religion. Instances of code-switching in this topic and its respective meaning are shown in Table 4.

Table 4

Examples and Meanings of Code-Switching in the Topic of Religion in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
-----	-----	Going into American churches are equally freaky too because they are too friendly. In fact, Christians are pretty scary people <i>hor?</i>	Hor (Cantonese) → particle used to seek agreement
		Lilian's entry	
		One <i>mat salleh</i> , one Indian and one so handsome Chinese priest.	Mat salleh (Malay) → Caucasian
		Lilian's entry	

The element of code-switching in the topic of religion can only be seen in the entries of Group B bloggers. Among the three Group B bloggers, Lilian was the only blogger whose entries marked the use of code-switching. ‘Hor’ is a Cantonese particle (see Kwan-Terry, 1992) that is often added at the end of a sentence to seek agreement. ‘Hor’ is a particle that cannot be translated or

represented by another language or dialect. One of the entries posted by Lilian showed the use this particle. In another example of code-switching in this topic was also found in Lilian's blog too. According to Rosnah, Elyna & Yasmin (2004), 'mat salleh' is a Malay term often used to refer to Caucasian. This is an example that the reason why Lilian used 'mat salleh' is to borrow a Malay word to be inserted into her English entry.

However, there was no code-switching in the topic of religion found in the blogs of Group A bloggers as Group A bloggers did not blog about religion throughout August 2010. When, asked, Audrey mentioned that she did not prefer to blog about religion because religious issues could be sensitive in a multiracial country like Malaysia (see Appendix M, email response from Audrey of Group A).

4.2.4 Education

Bloggers blogged about issues and events that took place in schools, colleges and universities in this topic. Demonstrations of code-switching in this topic are shown in Table 5.

Table 5

Examples and Meanings of Code-Switching in the Topic of Education in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
But then again, who would I be today if I hadn't gone to Mt Holyoke? I hated it then but now I think it's damn cool that I went to a women's college <u>lor</u> WTF.	Lor (Hokkien) → particle used to indicate a sense of acknowledgment	So, if you want English to still survive and that students can learn effectively, we, as the older generation should set a good example - use proper English. Start from scratch. <u>Melentur buluh biarlah dari rebungnya.</u>	Melentur buluh biarlah dari rebungnya (Malay idiom) → good moral values should be implemented in a child at a very young age
Audrey's entry		April's entry	
		Kind of guilty but at least I had explained to my class why I seem to be <u>ponteng</u> class all the time.	Ponteng (Malay) → playing truant
		Lilian's entry	

Table 5 shows the examples of code-switching extracted from the entries of the eight selected bloggers in the topic of education. Only one blogger from Group A blogged and code-switched in this topic. Audrey code-switched from

English into Cantonese in her entry by introducing the particle ‘lor.’ ‘Lor’ is often used to indicate sense of acknowledgement, obviousness (Lim, 2007). This shows that the reason that influences Audrey to code-switch was to clarify her thoughts in this topic.

Since both April and Vivian were school teachers, it was natural for them to blog about education in their entries. One of the examples is the use of Malay idiom being inserted into an English entry as being done by April in one of her entries, ‘melentur buluh biarlah dari rebungnya.’ This Malay idiom bears the meaning good moral values should be implemented in a child at a very young age. Another Malay verb that is frequently heard is the use of ‘ponteng.’ ‘Ponteng’ means ‘playing truant’ in English and the example is found in one of Lilian’s entries. Therefore, these code-switchings were influenced by the untranslatability of the Malay idiom used. Only by code-switching from English to Malay that these idiom and verb could bear their initial meaning. This is similar to Barnstone’s (1993) who stated that some words or phrases are only available in a particular language, thus, speaker has to code-switch for an effective communication.

4.2.5 Recreation and Social

For topic of recreation and social topic, bloggers blogged about recreational and relationship issues such as travel, food, friendship and others. Examples of code-switching in this topic are shown in Table 11, where code-switches found within the extracts are italicized and underlined.

Table 6

Examples and Meanings of Code-Switching in the Topic of Recreation and Social in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
<u><i>Bagai pinang dibelah dua</i></u> , but sadly they are not dating!	Bagai pinang dibelah dua (Malay) → match made in heaven		
Cindy's entry		The other is me, dressed in my tattered t-shirt and <u><i>comot</i></u> track pants, sans make-up, uncombed hair...	Comot (Malay) → stained
HAHAHAHAHA HA <u><i>sia suay</i></u> Penang people!	Sia suay (Hokkien) → to embarrass	.	
Audrey's entry		Lilian's entry	
. But when i think of it again, i was so glad that i didn't end up marrying him because i could very well be an ugly <u><i>huang lian po</i></u> who doesn't know what a blog is and is changing smelly nappy right this second.	Huang lian po (Mandarin) → a housewife that does not dress or put on makeup	<u><i>Jangan cakap aunty tak tau blog, aunty baru belajar</i></u> and will start blogging from today onwards.	Jangan cakap aunty tak tau blog, aunty baru belajar (Malay) → do not assume aunty cannot blog, aunty has just learned how to blog
Ringo's entry		Vivian's entry	

<p>I regret not having traveled to Japan before i turn 20 so i could wear <u>Furisode</u> and celebrate my <u>Seijinshiki</u></p> <p>ARGHHHHHHH HHH upset FML.</p> <p>Ringo's entry</p>	<p>Furisode (Japanese) → a style of kimono distinguishable by its long sleeves</p> <p>Seijinshiki (Japanese) → Coming of Age Day (an annual event in Japan)</p>
---	---

<p>I mean, how many of you actually know what <u>mentaiko</u> is? So yea, i am going to blog about <u>mentaiko</u> today.</p> <p>Ringo's entry</p>	<p>Mentaiko (Japanese) → marinated roe of Pollock that is popular among the Japanese</p>
--	--

Recreation and social is the most blogged about topic in the data. Bloggers from both age groups blogged and code-switched consistently when this topic is involved. Due to the fact that four out of five Group A bloggers were full-time bloggers, there was a thin line to distinguish their entries on work as well as recreation and social. Hence, code-switching within this topic can be found more often in the entries of Group A bloggers.

‘Bagai pinang dibelah dua,’ found in Cindy’s entry, is a Malay idiom that means a match made in heaven in English. Cindy used that idiom in an entry about Bali, where Malay is the national language. The reason that influenced her to code-switch was because she was trying to accommodate because Malay is the national language of Indonesia where Bali is located. Giles & Coupland (1991) found that speakers shifts into a suitable language according to the context. Thus,

this proves that there is similarity between the uses of Malay in Cindy's entry to Giles & Coupland's (1991) findings.

Similarly, the use of 'sia suay' and 'huang lian po,' as seen in Table 3, was because both Audrey and Ringo tried to use the appropriate concepts and these concepts were not available in English. Kow (2003) similarly found that in order to convey messages effectively to another person, certain words and concepts are more suitable. In Audrey's entry, the use of 'sia suay' which derives from Hokkien was used. 'Sia suay' means the action of embarrassing someone in English. As for 'huang lian po' as noted in Ringo's entry, is a Mandarin term used to describe a housewife that does not dress or put on makeup. Since there are no equivalent English terms to substitute these Mandarin and Hokkien terms, thus, they code-switched into Hokkien and Mandarin respectively. In conclusion, the reason for these switches was to ease the expressions.

Group B bloggers on the other hand showed a similar approach as they blogged and code-switched quite often in this topic with parental issues, families and also vacations. From Group B bloggers, two examples are extracted from their entries. One of them is the code-switch from English into Malay by introducing the use of the adjective 'comot.' 'Comot' bears the meaning of 'stained' in English. Additionally, Vivian's entry showed code-switching from English into Malay by introducing the sentence, 'jangan cakap aunty tak tau blog, aunty baru belajar.' It literally means 'do not assume aunty cannot blog, aunty has just learned how to blog.' Both of these examples show code-switching was used borrowing reason.

4.2.6 Politics

Bloggers blogged about current states of the country as well as issues involving political leaders in this topic. A list of examples of code-switching in this topic as found in the entries of both groups of bloggers is shown in Table 7.

Table 7

Examples and Meanings of Code-Switching in the Topic of Politics in Group A and B Bloggers

Group A Bloggers		Group B Bloggers	
Code-Switch	Meaning	Code-Switch	Meaning
		Each and everyone of us contributes to the country, so, why must statement like, " <i>Orang Cina balik China</i> ," comes about and further more, from an educated headmistress?	Orang Cina balik China (Malay) → The Chinese should go back to China
-----	-----	April's entry	
		He then, add more insults like, "We can debate about this when Guan Eng is here. We are common <i>rakyats</i> . People always use his name... <i>bla bla bla...</i> "	Rakyats (Malay) → citizens Bla, bla, bla → and others
		Lilian's entry	

Group A bloggers did not blog about politics nor did they code-switch in this topic. Hence, there is no example of code-switching found in their blogs to be categorized in Table 7. However, Group B bloggers did blog and at the same time, code-switched when they blogged about this topic. April made a comment about her point of view on the Malay statement in Appendix K, which was done via instant chat session, ‘orang Cina balik China,’ as quoted from a headmistress. ‘Orang Cina balik China’ means ‘the Chinese should go back to China’ in English. Similarly, in one of Lilian’s entries, she code-switched from English into Malay too by introducing the noun, ‘rakyat.’ ‘Rakyat’ refers to ‘the citizens’ in English. It can be observed that when it comes to entries about politics in the country, code-switching was done from English to Malay because Malay is the national and official language of Malaysia. Hence, in these instances, the reason for the code-switch was influenced by the need to accommodate to the country’s current state.

Within the same entry, ‘bla, bla, bla’ is also found. ‘Bla, bla, bla’ is often used as connotation to refer to ‘and others.’ It is not a language but a form paralinguistic phrase known as colloquialism (Eriksen, 2010).

In order to elicit the reason why Group A bloggers did not blog on politics, emails were sent to all five bloggers but only one of them replied, Audrey from Group A bloggers. Audrey mentioned that it was more advisable to stay away from issues related to politics to avoid misunderstandings and misinterpretation because Malaysia is a multiracial country. Nicole also stated that it was better to avoid blogging about politics in the open-ended questionnaire in Appendix R.

4.2.7 Summary of Topics of Code-Switching

Hence, this section answers the first research question – what are the topics of code-switching found in the entries of the selected bloggers?

The topics of code-switching found in the entries of the selected bloggers include family, education, work, religion, recreation and social as well as politics.

4.2.8 Summary of Reasons of Code-Switching

This section answers the second research question – what are reasons that influence the selected bloggers of different age groups to code-switch?

There are eight reasons that influenced a person to code-switch; however, from the data obtained, there are only five reasons that influenced the participants to code-switch found in their blogs:

- a. The need of code-switching to accommodate.*
- b. The need of code-switching to clarify certain words, phrases or context.*
- c. The state of certain languages or dialects of being untranslability.*
- d. The need to ease expressions as certain concepts or words used in its initial language or dialect is easier to convey.*
- e. The need of borrowing from another language or context.*

4.3 Patterns of Code-Switching

For intrasentential code-switching, it can be categorized into three different patterns as proposed by Muysken (2000). The categories and patterns of code-switching shown in Figure 1 (p. 11) were found in the entries of both groups of bloggers throughout August 2010.

4.3.1 Intrasentential Code-Switching

As mentioned in Section 2.2, intrasentential code-switching takes place when the switch occurs within a word or phrase in the same sentence. This section discusses the findings of data collected on intrasentential code-switching. Data analysis conducted is marked and tabulated in Table 8. The calculation is only for a general overview of proportion of total code-switches to the word count (Schueur, 1998).

Table 8

Total Count of Intrasentential Code-Switching Counts in All Patterns in the Entries of Group A and B Bloggers

Group	Total Word Count in All Entries	Total Number of Intrasentential Code-Switching Count in All Entries		
		Alternation	Insertion	Congruent Lexicalization
A	27951	79	29	27
B	11093	28	17	34
Total		107	46	61

In Table 8, it can be seen that the total intrasentential code-switch count in alternation and insertion for Group A bloggers is significantly higher than Group B bloggers because the total word count blogged by Group A bloggers is twice as much as the word count blogged by Group B bloggers. For congruent lexicalization, Group B bloggers demonstrated a higher count for code-switching. A proportion of total code-switches to total word counts found in the entries of the bloggers throughout August 2010 was done and presented in Table 9.

Table 9

Proportion of Total Code-Switches to Word Counts in Intrasentential Code-Switching among Group A and B Bloggers

Group	Total Number of Word Count in All Entries	Total Number of Switches in All Entries	Proportion	Percentage of Code-Switch in Proportion to Total Word Count
A	27951	135	$\frac{135}{27951} = 0.0048$	0.48%
B	11093	79	$\frac{79}{11093} = 0.0071$	0.71%

From Table 9, it can be seen that the proportion of total number of code-switches to the total number of word counts for Group B bloggers is relatively higher. This means, out of the total word counts throughout August 2010, bloggers from this group code-switched at the frequency of 0.71 percent whereas bloggers from Group A code-switched lesser at the frequency of 0.48 percent. Analysis of each of the pattern will be done in different sub-chapters – alternation, insertion and congruent lexicalization.

4.3.1.1 Alternation

In Table 8, alternation marked the highest count among the other patterns of code-switching used by both groups of bloggers at 107 counts – 79 times from Group A bloggers and 28 times from Group B bloggers. Examples and meanings of alternations found in Group A and B bloggers' entries are shown and discussed below.

Example 1

When I was younger a lot of people I knew didn't seem to like shopping at Sungei Wang cos they thought it was too **lala** and only **Ah Bengs** shopped there. I was even called **sei lala mui** for a few years by my friends dangit.

Extracted from Audrey's entry titled A Guide to Malaysian Shopping 101 (August 30th, 2010)

Translation(s):

- i. Lala (Cantonese) – jobless youngsters with flashy and gaudy dressing style.
- ii. Ah Bengs (Cantonese) – young male gangsters.
- iii. Sei lala mui (Cantonese) – useless young females that hang around shopping mall without purposes.

Example 1 on the previous page, extracted from Audrey's entry shows alternation between English and Cantonese. 'Ah Beng' is a Cantonese term used by the locals to describe a young male gangster. Similarly, 'lala' is also a Cantonese term in describing youngsters without a job as well as those with flashy and gaudy dressing style. Similarly, 'sei' is also a Cantonese term with the closest meaning in English is useless. Hence, 'sei lala mui' in Audrey's referred useless young females that hung around the shopping mall without purposes.

Example 2

My husband helps me to '**pergi pasar beli sayur, daging dan ikan**'.

Extracted from Vivian's entry titled Jack of All Trades (August 21st, 2010)

Translation(s):

- i. '*Pergi pasar beli sayur, daging dan ikan*' – going to the market to buy vegetables, meat and fish.'

Example 2 shows the alternation of English and Malay as seen in one of Vivian's entries posted in August 2010. In alternation, since code-switched elements are usually done in constituent-sized, the phrase 'pergi pasar beli sayur, daging dan ikan' was considered as alternation because it was done in a constituent form. The phrase itself in English means 'going to the market to buy vegetables, meat and fish.'

4.3.1.2 Insertion

As shown in Table 14 in Section 4.4.1, insertion has the lowest count as pattern of code-switching favoured by both groups of bloggers at the total of 46 counts – 29 and 17 counts from Group A and B bloggers respectively. Examples of insertions found in Group A and B bloggers' entries are shown and discussed on the next pages.

Example 3

YOU KNOW HOW LONG I HAVE BEEN WAITING FOR THIS MR.
FERNANDES???????

THIS AIRASIA IS INSANE. ALWAYS GIVE PEOPLE HEART ATTACK
WEI!

Extracted from Ringo's entry titled No Way!!! (August 5th, 2010)

Translation(s):

- i. Wei (Cantonese) – a particle used to denote sarcasm.

'Wei' in Example 4 is an inserted exclamation at the end of the sentence as shown above, which was used by Ringo to refer back to the subject of her blog – Airasia. It is a particle which is usually used to denote sarcasm in a gentler manner in Cantonese society in Malaysia to what that was being mentioned earlier. For example, "Are you sure you don't want to go? You cannot do this, wei!" In the entry above, the initial meaning of the sentence would remain unchanged even if the particle 'wei' is to be omitted.

Example 4

Suet Mun says: omg!!! Wow! I have supernatural power **la** then? It means that it may be true **la** rite cus I didn't even watch it wow!

Extracted from Cynthia's entry titled Dream Come True (August 19th, 2010)

Translation(s):

- i. La (Mandarin and Malay) – a particle used to soften force of utterances.

In Malaysian English, insertion of particles can often be spotted. 'La' is a common particle influenced by Mandarin and Malay. It is often used to soften the force of an utterance and to show solidarity between two persons. On the other hand, 'OMG' derives from 'oh my god!' It is not a code-switch but merely an interjection used to show surprise or shock. English was the matrix of communication in Cynthia's blog, hence, by inserting particles and interjections, Cynthia's entry demonstrated code-switching via insertion. Sometimes, particles and interjection like this can be overlooked and yet the initial meaning of the sentence can still be maintained.

Example 5

Plus **hor**, I tell you a secret, I actually made up the stories.

Extracted from Lilian's entry titled Blog blog blog, don't stop blogging! (August 26th, 2010)

Translation(s):

- i. Hor (Cantonese) – a particle used to seek attention, support or agreement.

The particle ‘hor’ as seen in Example 5 was inserted by Lilian to seek attention, consent, support or agreement in certain thoughts or decisions from her readers. English was used as the base language while ‘hor’ was the lexical item from Cantonese (Kwan-Terry, 1992) that was inserted into the entry. ‘Hor’ is usually used with a softer tone to soften the statement.

4.3.1.3 Congruent Lexicalization

From Table 8, it shows congruent lexicalization has code-switch count of 61 – 27 and 34 counts from Group A and B bloggers respectively as it was the least used pattern of code-switching. Examples of congruent lexicalizations in entries Group A and B bloggers are shown and discussed in Examples 6, 7, 8 and 9.

Example 6

Wasn't in a mood to **layan** any frickin' promoters but i took the handout and smiled to her.

Extracted from Cindy's entry titled Mind Masturbation (August 19th, 2010)

Example 7

Me! Looking sick because I am, yet again :(Only Jenhan **layan** us take pictures lor :(

Extracted from Audrey's entry titled Heavymetal (August 29th, 2010)

Translation(s):

- i. Layan (Malay) – a colloquial term used to denote the action of entertaining someone.

‘Layan’ is a Malay term which basically means to tag along, to talk to or to entertain somebody in English. ‘Layan’ has become a colloquial form of Malaysian English to indicate an action of engaging oneself in an activity. This can be seen from the entries of Cindy and Audrey of Group A bloggers that ‘layan’ was one of the more frequently used terms in Malaysian blogs. The reason ‘layan’ is categorized under congruent lexicalization is that it can be easily replaced with

an equivalent English word without changing the initial meaning of both statements above.

Example 8

I mean, i would probably need a Japanese thesaurus for the word **oishii**.

Extracted from Ringo's entry titled Mentaiko (August 2nd, 2010)

Translation(s):

- i. Oishii (Japanese) – tasty.

‘Oishii’ is a Japanese word that means tasty in English. Ringo’s entry above demonstrated the use of congruent lexicalization as the pattern of code-switching because ‘oishii’ can be easily replaced with English word and still keeping the intended meaning of the sentence. The reason code-switching happened in Ringo’s entry above was because she blogged about checking the meaning ‘oishii’ means in Japanese thesaurus. If ‘tasty’ was used, the context would sound different.

Example 9

We like to bring our children back to Sarikei to visit my brothers, sisters, nieces and nephews (their 'ah kiu', 'ah kin', 'biao ge', 'biao jie', 'e e', 'e zan').

Extracted from Vivian's entry titled Family (August 9th, 2010)

Translation(s):

- i. 'Ah kiu' (Foochow) – uncle (mother's brother)
- ii. 'Ah kin' (Foochow) – aunt (mother's brother's wife)
- iii. 'Biao ge' (Mandarin) – elder male cousin
- iv. 'Biao jie' (Mandarin) – elder female cousin
- v. 'E e' (Foochow and Mandarin) – aunt (mother's sister)
- vi. 'E zan' (Mandarin) – uncle (mother's sister's husband)

In Example 9 shown in the previous page, Vivian code-switched into Foochow, which is a Chinese dialect, and Mandarin from English when she was blogging about different statuses each of her relative has. For example, 'ah kiu' and 'ah kin' refers to Vivian's biological brother and his wife. In dialects like Foochow, Vivian said that these statuses were distinguished clearly in Foochow society. From the open-ended questionnaire distributed, Vivian mentioned that the kinship terms showed the solidarity between her family and their relatives (Appendix L).

4.3.2 Intersentential Code-Switching

Intersentential code-switching, a form of code-switching that occurs outside the sentence level, was noted to be used by selected bloggers in the data collected. From the data collected throughout August 2010, it was found that both groups of bloggers of different age generations demonstrated this type of code-switching in their blogs. Figure 5 shows the number of times intersentential code-switching occurrences from English to other languages were noted in entries of Group A and B bloggers throughout August 2010.

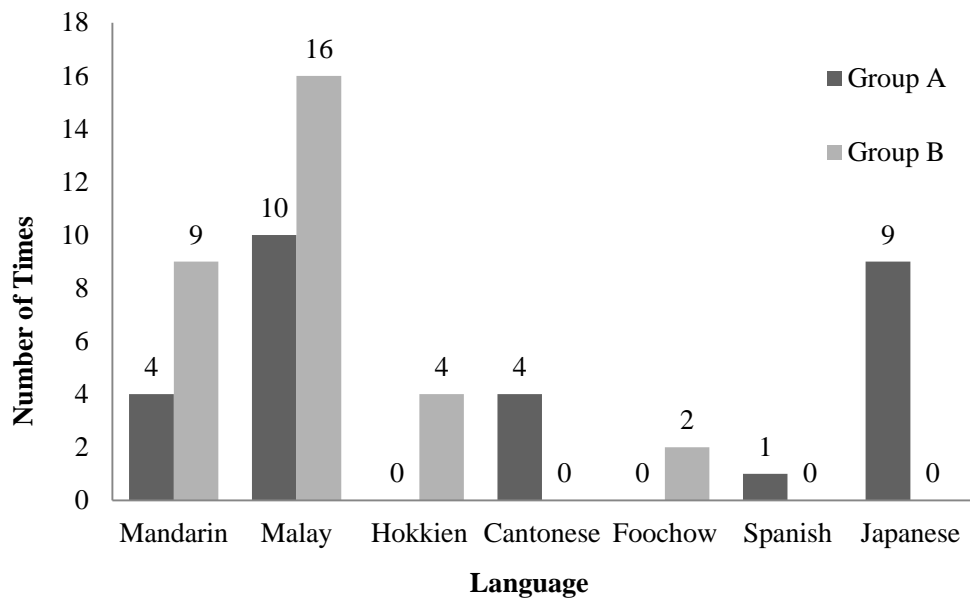


Figure 5. Number of Times Different Languages was used in Intersentential Code-Switching

As seen in Figure 5 above, both groups of bloggers demonstrated intersentential code-switching within their entries. An example is shown on the next page:

Example 10

Estilo español. a|x is away for a week to Myanmar with his parents.

Extracted from Cindy's entry titled Estilo Español (August 23rd, 2010)

Translation(s):

- i. Estilo español (Spanish) – Spanish style of dressing.

‘Estilo español’ means to do something, especially dressing up in Spanish style. The reason why Cindy alternated between English and Spanish was that her Spanish friend influenced her in her style of dressing.

Therefore, it can be concluded that Group A bloggers, being the younger generation, picked up more foreign languages from friends and also travels whereas Group B bloggers, according to Vivian, are more comfortable with blogging in English but it still depends on the situation and circumstance whether or not, they should alternate between two languages under intersentential code-switching in their blogs.

Group A bloggers from the younger generation was seen to use more languages (Japanese and Spanish). Due to the fact Malay is our national language, it was certain that Malay plays its part in influencing other languages and vice versa. Hence, it explained why intersentential code-switching count in Malay was higher than other languages in both Group A and B bloggers at 10 and 16 times respectively.

The second highest number of times a language was noted in the entries of both groups of bloggers was code-switching from English into Mandarin at four and nine times for Group A and B bloggers respectively. Mandarin was one of the most used languages in multiracial country like Malaysia, therefore, just like Malay; it influenced other languages as well. An example of intersentential code-switching as found in Vivian's entry is shown below:

Example 11

Mum, I know you've been through a lot to bring us up. 您用心良苦的把我们带到这个世界，疼爱，照顾和关心。

Extracted from Vivian's entry titled My mum, my inspiration (August 9th, 2010)

Translation(s):

- i. 您用心良苦的把我们带到这个世界，疼爱，照顾和关心 (Mandarin) – you have gone through a lot of hardships bringing us up, loving us and taking good care of us.

In Example 11, Vivian's entry showed the incorporation of intersentential code-switching. She began the sentence in English. After a pause, she re-wrote the sentence in Mandarin.

For foreign languages like Spanish and Japanese, only Group A bloggers who were from the younger generation, marked the usage of the languages. Group A bloggers like Audrey, Cindy and Ringo were familiar with these

languages as they learned the languages when they were still studying whereas Group B bloggers did not show any usage of foreign languages.

4.4 Styles of Code- Switching

Each pattern of code-switching seen in Section 4.3 can be distinguished by their unique styles of which how code-switching took place in mentioned occurrences (alternation, insertion and congruent lexicalization). In fact, both intra- and intersentential code-switching possess styles of their own. Since the number of bloggers in both groups is not consistent, a mathematical equation is formulated to standardize the findings of the differences in each style of intra- and intersentential code-switching.

$$x = \frac{y}{z}$$

$$f = \frac{x}{(5 \times x) + (3 \times x)} \times 100$$

‘x’ represents the average of times code-switching was noted. ‘y’ represents the number of times code-switching was noted. ‘z’ represents the total number of bloggers in the respective group. ‘f’ represents the frequency of code-switching in percentage form. All the percentages are only to provide a general overview because the number of participants is too small (Schueuer, 1998).

4.4.1 Intrasentential Code-Switching

Styles of intrasentential code-switching can be further divided into six different categories as shown in Figure 6.

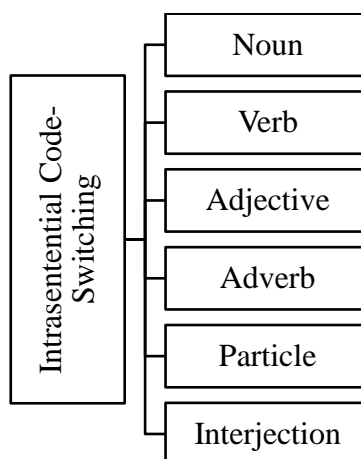


Figure 6. Styles of Code-Switching in Each Pattern of Code-Switching

For each of the styles above, findings and examples are shown for a detailed discussion.

4.4.1.1 Noun

In intrasentential code-switching of nouns, usually a single worded noun or noun phrase is switched from the base language into selected language or dialect. Table 10 on the following page shows the finding of intrasentential code-switching of nouns from the entries of Group A and B bloggers calculated with the mentioned formula.

Table 10

Percentage of Intrasentential Code-Switching of Noun

Bloggers	Patterns of Code-Switching						N – number of intrasentential code-switching of noun % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	N	%	N	%	N	%	
Group A	60	69.4	0	0	16	45.7	
Group B	16	30.6	0	0	23	54.3	

In Table 10, it can be seen that Group A bloggers showed a higher percentage in alternation of nouns at 69.4 percent. Group B bloggers managed to demonstrate a higher percentage of the usage of congruent lexicalization of nouns in intrasentential code-switching throughout August 2010 at 53.1 percent compared to Group A at a slightly lower frequency of 46.9 percent. The similarity noted was that both groups of bloggers did not use insertion of nouns throughout the period data collection ran. Examples of intrasentential code-switching of nouns are as on the next page.

Example 12

But when i think of it again, i was so glad that i didn't end up marrying him because i could very well be an ugly **huang lian po** who doesn't know what a blog is and is changing smelly nappy right this second.

Extracted from Ringo's entry titled Regrets (August 22nd, 2010)

Translation(s):

- i. 'Huang lian po' (Mandarin) – married women who look much older than their age due to housekeeping.

Ringo switched to Mandarin from English to deliver the effect it intended to mean in Mandarin. If she were to substitute 'huang lian po' with an English expression, the meaning of the sentence would be changed and it would not deliver the impact she wanted as the initial meaning of 'huang lian po' only existed in Mandarin.

Example 13

Located at the roadside outside the airport was Pinang **Kopitiam**.

Extracted from Nicole's entry titled More Indulgence at Penang Airport (August 27th, 2010)

Translation(s):

- i. Kopitiam (Malay) – coffee shop.

According to Intellectual Property Office of Singapore (IPOS) (2011), ‘kopitiam’ originated from compounded words from Malay and one of the Chinese dialects, Hokkien. ‘Kopi’ is Malay for coffee whereas ‘tiam’ means shop in Hokkien. Thus, when these two words are combined, it becomes a new noun – a colloquial expression used in South East Asia to mean café or coffee shop. When Nicole used ‘kopitiam,’ in her entry, she was preserving the culture as *kopitiams* only exist in most of the countries in South East Asia.

Example 14

This is one of the more colorful sets she has she said it’s suitable for me cuz the rest are for married women or **Obasan** (!!!) wtf.

Extracted from Ringo’s entry titled Kimono (August 13th, 2010)

Translation(s):

- i. Obasan (Japanese) – middle-aged, married woman or from older generation.

In Japanese society, a lady who is middle-aged, married or from older generation is addressed as ‘obasan.’ Its equivalent expression in English is ‘old woman.’ When Ringo wrote about her traveling experience in Japan where she stayed with a host family, an elderly woman told her certain kimonos were for older women. Hence, it was only appropriate to address her as ‘obasan’ instead of ‘old woman’ which may turn out to be impolite in English.

Example 15

The little kids, the **makciks**, the chatty **ahpeks** and etc. It is those little nuggets of wisdom from them that give me the morale booster to overcome boring speeches.

*Extracted from Lilian's entry titled You know you are darn femes when people
'steal' your voice! (August 19th, 2010)*

Translation(s):

- i. Makciks (Malay) – elderly women.
- ii. Ahpeks (Hokkien) – elderly men.
- iii. Femes (English) – famous, popular.

‘Makcik’ is a Malay word for elderly woman whereas ‘ahpek’ in Hokkien means elderly man. In the extract of her entry shown in Example 16, Lilian code-switched from English into Malay and Hokkien as she blogging about her job to cover a news in a rural village resided by a dominant society – Malay and Hokkien. Both of the expressions above were therefore switched according to the corresponding races in the village. ‘Femes,’ however, is not a code-switch in Lilian’s entry but it means ‘famous’ and Lilian changed the way of writing it for creativity purpose.

Example 16

I was merely a **kelefeh** whom he thought he can take his anger on me.

Extracted from Lilian's entry titled Just One Rant... (August 3rd, 2010)

Translation(s):

- i. Kelefeh (Cantonese) – a person who plays a very minimal role in movies or dramas.

‘Kelefeh’ derives from Cantonese. It means a person who plays a very minimal role in a movie or drama. At the same time, ‘kelefeh’ is used in everyday conversation too. Lilian used ‘kelefeh’ instead for more impact in her entry since there was no appropriate English expression equivalent to it. She told her readers about her experience of being labeled as a very unimportant person with no significance in her job.

4.4.1.2 Verb

For intrasentential code-switching of verb, only the verb or verb phrase is switched from English into another language or dialect. Table 11 shows the finding of intrasentential code-switching of verbs from the entries of Group A and B (Section 4.5).

Table 11

Percentage of Intrasentential Code-Switching of Verb

Bloggers	Patterns of Code-Switching						V – number of intrasentential code-switching of verb % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	V	%	V	%	V	%	
Group A	1	10.5	1	100	3	26.1	
Group B	5	89.5	0	0	5	73.9	

Table 11 shows inconsistency in intrasentential code-switching of verbs in the entries of the selected bloggers as the total counts for these three patterns of code-switching remained relatively low. Group B bloggers' entries did not show any switches in insertion of verbs. Only Group A bloggers alternated in between two or more languages in alternation and congruent lexicalization of verbs. The noticeable switches took place in insertion of verbs but there were only one switch found among Group A bloggers whereas Group B bloggers' entries did not have any insertions of verbs. As for congruent lexicalization of verbs, Group A and B bloggers marked 26.1 and 73.9 percent of code-switching respectively. Instances of intrasentential code-switching of verbs are shown below.

Example 17

Very sharp leh! No pain no **nom**. T_T

Extracted from Ringo's entry titled Sapporo ♥ Fish Market (August 24th, 2010)

Translation(s):

- i. Nom (self-creation) – good food.

‘Nom’ according to Ringo, is the sound produced when an individual is eating, hence by substituting the verb, eat, with ‘nom,’ it created a fun twist in the entry since in that entry, she blogged about her visit to Japan and also their cultures and food there. Ringo also stated that, not only she was the only one using ‘nom’ but with the media being so powerful, ‘nom’ can almost be spotted in other blogs as well.

Example 18

Me! Looking sick because I am, yet again :(Only Jenhan **layan** us take pictures
lor :(

Extracted from Audrey's entry titled Heavymetal (August 29th, 2010)

Example 19

Wasn't in a mood to **layan** any frickin' promoters but i took the handout and
smiled to her.

Extracted from Cindy's entry titled Mind Masturbation (August 19th, 2010)

Translation(s):

- i. Layan (Malay) – a colloquial term used to denote the action of entertaining someone.

'Layan' has become an everyday Malay expression. It has become a colloquial form of Malaysian English to indicate an action of engaging oneself in an activity. By using 'layan' instead of 'tag along,' according to Audrey and Cindy, it created a more Malaysian style of blogging as 'to entertain' did not really fit into the rest of the entry.

4.4.1.3 Adjective

Intrasentential code-switching of adjective only involves the switch of adjective from first to second language or dialect. The switch however does not modify the meaning of the sentence. Table 12 below shows the finding of intrasentential code-switching of adjectives from the entries of Group A and B bloggers calculated with the mentioned formula (Section 4.4.1).

Table 12

Percentage of Intrasentential Code-Switching of Adjective

Bloggers	Patterns of Code-Switching						ADJ – number of intrasentential code-switching of adjective % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	ADJ	%	ADJ	%	ADJ	%	
Group A	18	61	3	100	6	48	
Group B	7	39	0	0	4	52	

From Table 12, it can be clearly seen that Group A bloggers marked a higher percentage in all patterns of intrasentential code-switching exception for congruent lexicalization of adjectives. Group B bloggers on the other hand, marked a higher percentage in congruent lexicalization at 52 compared to Group A bloggers at only 48 percent.

Few examples of demonstration of intrasentential code-switching of verbs in blogs of Group A and B bloggers are shown on the next page.

Example 20

Just looking at it makes me extremely hungry now. Sorry **puasa** people.

Extracted from Nicole's entry titled Semenggoh Orang Utan Wildlife Reserve

(August 20th, 2010)

Translation(s):

- i. Puasa (Malay) – the act of fasting.

‘Puasa’ means the act of fasting in English. It usually refers to the fasting month for those who are celebrating Hari Raya Aidilfitri. In Nicole’s entry however, ‘puasa’ instead of functioning as a verb, it was used as an adjective to differentiate those who were fasting and those who were not. The main reason of using ‘puasa’ according to Nicole was because it ‘puasa’ was one of the cultures; hence, it was the appropriate word to be used.

Example 21

So I went to for the cutest girl instead. G series. **Harajuku** perfumes love series

Extracted from Nicole's entry titled Duty Free Heaven - Harajuku and Victoria

Secret! (August 28th, 2010)

Translation(s):

- i. Harajuku (Japanese) – a style of dressing as portrayed by the Japanese.

‘Harajuku’ is a fashion street but it is later adopted as a style of dressing where gothic, lolita as well as costume plays are involved. Therefore, ‘harajuku’ in Nicole’s entry was used as an adjective used to refer to the packaging of a perfume. Since there was no English word that could replace ‘harajuku,’ by inserting ‘harajuku’ into her English statement, the intended meaning was maintained as ‘harajuku’ was as an adjective used to differentiate ‘harajuku’ perfumes to other range of perfumes.

Example 22

Kids nowadays are ‘**monyet**’ and we only help to ‘babysit’ them.

Extracted from Vivian’s entry titled Salary Increment (August 28th, 2010)

Translation(s):

- i. ‘Monyet’ (Malay) – monkey (real meaning), naughty (intended).

In Example 22, firstly, we can see that Vivian alternated from English to Malay by introducing the expression ‘monyet’ which means monkey. Monkeys are known as naughty creatures by nature. Thus, according to Vivian, ‘monyet’ was used to indicate humour that her students were naughty.

4.4.1.4 Adverb

When an intrasentential code-switch of adverb is involved the meaning of a particular sentence does not change. Table 13 shows the finding of intrasentential code-switching of adverb from the entries of Group A and B bloggers calculated with the mentioned formula.

Table 13

Percentage of Intrasentential Code-Switching of Adverb

Bloggers	Patterns of Code-Switching						ADV – number of intrasentential code-switching of adverb % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	ADV	%	ADV	%	ADV	%	
Group A	0	0	1	100	1	100	
Group B	0	0	0	0	0	0	

Table 13 summarizes the findings of intrasentential code-switching of adverb in this study. From the table, it can be seen that the total count for this pattern and style of code-switching were not used much by bloggers from both groups. There was only one blogger from Group A whose entry managed to demonstrate the use of alternation and congruent lexicalization of adverbs while for alternation of adverbs, there was none found throughout August 2010.

Examples extracted from the entries of Group A and B bloggers are shown on the next page.

Example 23

This is grandma she then helped me wear this **lagi** more elaborated kimono.

Extracted from Ringo's entry titled Kimono (August 13th, 2010)

Translation(s)

- i. Lagi (Malay) – more.

‘Lagi’ is an adverb functioning as intensifier to show the degree of something. ‘Lagi’ in English could mean repeat, much or more. In Example 23 extracted from Ringo’s entry, ‘lagi’ was used to show how detailed her kimono was comparing to other kimonos.

Example 24

It was this girl, Jackie’s last day of work at our Doraemon office so i suggested this **uber** romantic place to celebrate her farewell. Jiwang benor~

Extracted from Cindy's entry titled Bora Sex (August 4th, 2010)

Translation(s):

- i. Uber (German) – very or extremely.

Originated from German language, ‘über’ is used to indicate a state or action that involves increased elevation of feeling, mood and others. When it is

adopted into English, it is used as an adverb. In Cindy’s entry, she was blogging about a romantic café to celebrate her friend’s farewell. Hence, ‘über’ in the entry meant ‘very.’

4.4.1.5 Particle

Intrasentential code-switch of particle does not necessarily modify the meaning of the sentence. For most of the times, the particles can be easily substituted or omitted regardless of what language or dialect is involved. Table 14 shows the finding of intrasentential code-switching of particles from the entries of Group A and B bloggers calculated with the mentioned formula.

Table 14

Percentage of Intrasentential Code-Switching of Particle

Bloggers	Patterns of Code-Switching						ADV – number of intrasentential code-switching of particle % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	P	%	P	%	P	%	
Group A	0	0	22	48.6	0	0	
Group B	0	0	14	51.4	1	100	

This style of intrasentential code-switching was not really used by both groups of bloggers in alternation and congruent lexicalization of particles. Table 14 shows that only insertion of particles was used by the bloggers. Examples extracted from the entries of the selected bloggers are shown below for further discussion.

Example 25

I hated it then but now I think it's damn cool that I went to a women's college **lor**
WTF.

Extracted from Audrey's entry titled Brokeback Aud (August 11th, 2010)

Translation(s):

- i. Lor (Cantonese) – a particle used to emphasize reasoning.

‘Lor’ is often used humorously to emphasize listeners upon direct observation or apparent reasoning. Lim (2007) mentioned that this particle is influenced by Hokkien and Mandarin. However, it has influenced Cantonese at present time. It carries a sense of acknowledgment or sometimes, dismissiveness in a statement. In Example 26, Audrey used the particle ‘lor’ to convey her message casually instead of stating her strong dislike towards her decision of attending an American college. In fact, if she omitted the particle ‘lor’ in her statement, the intended initial meaning would not be affected.

Example 26

Like maybe send me one bottle **lar!!** =P

Extracted from Cynthia's entry titled The Things about Nails (August 22nd, 2010)

Translation(s):

- i. La (Mandarin and Malay) – a particle used to soften force of utterances.

‘Lar’ is a particle which is influenced by both Mandarin and Hokkien (Lim, 2007) which often is used to give orders or directions. However, in Malaysia, the use of this particle is also used Malay language too. Therefore, ‘lar,’ ‘lah’ or ‘la’ is often used to affirm a statement and also to soften a remark (Azirah & Tan, 2012). This particle serves to change a verb into a command or imperative but in a more polite manner. In Example 26, Cynthia inserted it to her sentence to tone down her sentence instead of writing, “Give it to me!”

Example 27

Very sharp **leh!** No pain no nom. T_T

Extracted from Ringo's entry titled Sapporo ♥ Fish Market (August 24th, 2010)

Translation(s):

- i. Leh (Cantonese) – a particle used to soften harsh command, request or complain.

Similar to the use of 'lah,' 'leh' in yet another commonly used particle in Malaysia. This particle derives from Cantonese dialect (Lim, 2007) which often when inserted towards the end of the sentence, it could soften a harsh command, request or complain (Azirah *et al.*,2012). The use of this particle also involves comparison of two things. Ringo used 'leh' in Example 27 to tone down her complain as she was blogging about her difficulty to remove the crab's shell from the content.

4.4.1.6 Interjection

The use of intrasentential code-switch of interjection, the meaning of a sentence is not modified as interjection is only used to convey emotions. Table 15 shows the finding of intrasentential code-switching of interjections from the data collected throughout August 2010.

Table 15

Percentage of Intrasentential Code-Switching of Interjection

Bloggers	Patterns of Code-Switching						ADV – number of intrasentential code-switching of interjection % – frequency of code-switching within the topic in percentage
	Alternation		Insertion		Congruent Lexicalization		
	I	%	I	%	I	%	
Group A	0	0	2	28.6	1	50	
Group B	0	0	3	71.4	1	50	

Table 15 shows the total code-switch for intrasentential code-switching count as well as the frequency of it in percentage form for the use of the style of interjection. Both Group A and B bloggers showed no usage of alternation of interjection but both groups demonstrated the use of insertion of interjections at 28.6 and 71.4 percent respectively. As for congruent lexicalization of interjection, entries from one blogger each from Group A and B showed an example of how it was used. Examples and discussions of the use of this style of intrasentential code-switching are as follows:

Example 28

Don't need to go cut la whatever plasty. Effect is as good! ^^ **Nah!**

*Extracted from Ringo's entry titled How to use double eyelid fiber! (August 5th,
2010)*

Translation(s):

- i. Nah (Cantonese) – an exclamation to indicate the action of passing something to someone.

‘Nah,’ is an interjection or exclamation indicating an action of passing something to another person. This interjection originated from Cantonese, which is often used when an individual wants to pass something to another person but the usage of it is dependent on who the receiver of the message is. ‘Nah’ is usually used informally. The closest English equivalent to ‘nah’ would be ‘here you go.’ In Cantonese society, the use of ‘nah’ may denote impolite behavior (Boyle, 1970). So, it is not encouraged to be used. However, in contrast to what was stated by Boyle, Ringo used ‘nah’ as a notion that she is friendly and ready to share her knowledge by saying, “Since so many people asked me lo... Nah!” Hence, the ‘nah’ term in Ringo’s entry was used as part of her ‘effort’ that she is friendly.

Example 29

So, the poor boss' boss did say, "**Aiyor**...Lilian....you looked so bored. I know you have heard this a thousand times."

Extracted from Lilian's entry titled It's August already? (August 1st, 2010)

Translation(s):

- i. Aiyor (Cantonese) – an interjection to express amazement or shock.

It is common that one language influences another language in multilingual country. The interjection 'aiyor' or 'aiyo' derives from Cantonese, where it is used to express a sudden emotion and also to convey amazement or shock. Lilian's entry on the previous page shows the use of 'aiyor.' She meant to blog about how surprised her boss was with her looking bored.

Section 4.4.2 discussed the different languages used for intersentential code-switching in the entries of the selected bloggers throughout August 2010.

4.4.2 Intersentential Code-Switching

MacSwan (1999, p.1) defined intersentential code-switching as switching at sentential boundaries. From the data collected, analysis of the result is shown in Table 16.

Table 16

Proportion of Word Count to Total Code-Switches in Intersentential Code-Switching among Group A and B Bloggers

Group	Total Number of Word Count in All Entries	Total Number of Switches in All Entries	Proportion	Percentage of Code-Switch in Proportion to Total Word Count
A	27951	189	$\frac{189}{27951} = 0.0068$	0.68%
B	11093	141	$\frac{141}{11093} = 0.0127$	1.27%

Table 16 shows the proportion of total number of switches to total number word count in all entries. The proportion as found in the entries of Group A bloggers is 189 to 27951. The percentage of intersentential code-switch found was 0.68 percent throughout August 2010. As for Group B bloggers, the percentage of proportion found was 1.27 percent with a proportion 141 to 11093 (total number of switches to total number word count in all entries). There were no obvious styles of code-switching demonstrated by these bloggers in intersentential code-switching, however, upon analysis; it was found that these bloggers tend to perform intersentential code-switching from English to several other languages or even dialects. Result of analysis is shown in Table 17.

Table 17

Languages Used in Intersentential Code-Switching

Group	Language Used in Intersentential Code-Switching						
	Malay	Mandarin	Japanese	Spanish	Cantonese	Hokkien	Foochow
A	√	√	√	√	√		
B	√	√				√	√

In this study, it was found that Group A bloggers, tended to code-switch from English to more foreign languages like Japanese and Spanish while Group B bloggers tend to use more Chinese dialects like Hokkien and Foochow in their entries throughout August 2010.

Examples of intersentential code-switching in the entries of Group A and B bloggers for further reference are shown.

Example 30

You have a date with fate, so twist it the right way. **Ingatlah orang yang tersayang**. Think of the people you love, who love you, and think, for others.

Extracted from Cindy's entry titled Dead Sure or Sure Dead? (August 24th, 2010)

Translation(s):

- i. Ingatlah orang yang tersayang (Malay) – think of your loved ones.

In Example 30, Cindy chose to alternate between English and Malay when she blogged about Road Safety Campaign in Malaysia. According to her, the reason she alternated between those two languages was because she used to hear the phrase ‘ingatlah orang yang tersayang’ from television and radio advertisements since she was a child. The phrase basically means, think of your loved ones.

Example 31

Hungry ghost festival. **Ramadhan**. **Buka puasa**. Giving help to the poor.

Extracted from Lilian's entry titled It's August Already? (August 1st, 2010)

Translation(s):

- i. Ramadhan (Malay) – the fasting month.
- ii. Buka puasa (Malay) – the act of breaking fast.

‘Ramadhan’ is a Malay word for ‘fasting month’ while ‘buka puasa’ means ‘breaking fast.’ With the influence of Malay culture, it is naturally certain terms related to the culture itself are not translated into English when the topics are being discussed or blogged. Hence, by retaining the original language, it aids in preserving the cultures of the Malays in Malaysia.

Example 32

I am grateful to this very day that your sternness towards us has helped to develop the persons we are today. 难怪人家说世上只有妈妈好! I agree to that because I am still learning to be a good mother but at the same time, a good wife to lao gong.

Extracted from April’s entry titled My Mum, My Inspiration (August 9th, 2010)

Translation(s):

- i. 难怪人家说世上只有妈妈好 (Mandarin) – it is no doubt everyone said mothers are the best.

Example 32 shows another instance of intersentential code-switching in April’s entry. ‘难怪人家说世上只有妈妈好!’ is a Mandarin idiom that is often used to describe a mother’s endurance to bring up her children. Perhaps, the closest English phrase in substitute to the Mandarin sentence as portrayed in April’s entry would be, ‘it is no doubt everyone said mothers are the best!’

Example 33

It's your choice. 週末の嬉しいことです～ Stole Lainey's theme and claimed it as my own ^ ^ Prettiest theme ever.

Extracted from Audrey's entry titled It's Your Choice (August 17th, 2010)

Translation(s):

- i. 週末の嬉しいことです (Japanese) – the good news of the weekend.

In Example 33, Audrey introduced the title of her entry on the 17th of August 2010 in English. Then, she code-switched from English into Japanese in the following sentence before pausing and continued blogging in English for the remaining of her entry. Hence, this showed the characteristic of intersentential code-switching. ‘週末の嬉しいことです～’ means ‘the great news of the weekend’ in English.

Example 34

Poor foreigners. **Hamsup lous**. **Gigolo bogel**. (fake) Beggars.

Extracted from Cindy's entry titled See the New (August 26th, 2010)

Translation(s):

- i. Hamsup lous (Cantonese) – perverted male.
- ii. Gigolo bogel (Malay) – male sex manic.

In Example 34 extracted from one of Cindy's (Group A) entries, Cindy demonstrated intersentential code-switching in three different languages. The first sentence in above example was in English. After a pause, she proceeded to blog in Cantonese before a second pause and continued in Malay. The final pause seen in the example was followed by another sentence in English. Hence, it showed intersentential took place in the above entry. 'Hamsup lou' is a Cantonese term for a perverted male while 'gigolo bogel' is a Malay term for a male sex maniac.

Example 35

Talking about that, today, one nice Malay lady said, "**Oh...kamu jurugambar ya?**

Dari paper mana?"

Extracted from Lilian's entry titled And you wonder how I manage (August 28th, 2010)

Translation(s):

- i. "Oh...kamu jurugambar ya? Dari paper mana?" (Malay) – "Oh, you are a photographer, right? Which newspaper company are you from?"

In Example 35 taken from one of Lilian's entry where English was the base language, she proved intersentential code-switching took place among Group B bloggers too by changing from English into Malay after a pause. 'Oh... kamu jurugambar ya?' (Malay) means 'oh, are you a photographer, right?' in English.

At the same time, it can be seen in the extraction, 'dari paper mana?' where alternation between Malay, which was the main language, used, and English took place.

4.4.3 Summary of Patterns and Styles of Code-Switching

In any multilingual country where several languages are present, the trend of code-switching can easily be spotted. This situation happens in Malaysia regardless of spoken or written form of communication. This study aims to study about code-switching in blogs.

From the analysis done in the area of patterns and styles of code-switching, it was found that bloggers from the younger (Group A) and older (Group B) generation blogged with their own styles. Apart from that, there were similarities on their preferences of styles of code-switching used too.

It was found that in intrasentential code-switching, Group A bloggers marked a remarkably higher percentage because they blogged more than one entry per day whereas Group B bloggers only blogged once every alternate day. At the same time, due to exposure to a lot of other languages while traveling, Group A bloggers like Audrey and Ringo, learned Japanese. As for Group B bloggers, their entries throughout August 2010 were found to have higher intersentential code-switching count. When asked, April from Group B bloggers mentioned that in her entries which intersentential code-switching was noted, she felt those from the older generation tend to do intersentential switch more often because that was the way they speak to others (Appendix K). At the same time,

when Group B bloggers did intersentential code-switching, their entries were found to contain more Chinese dialects like Hokkien and Foochow.

There were also few similarities noted in the entries of both groups of bloggers during the selected month for data analysis. Both groups used more alternation and congruent lexicalization of nouns (Table 17, Section 4.5.1.1). Vivian from Group B suggested that it could be that alternation and congruent lexicalization were the more appropriate patterns preferred by the selected bloggers as nouns can be easily switched without modifying the meaning of an utterance or sentence.

Besides that, the usage of insertion as a pattern of code-switching scored the lowest percentage of usage as compared to alternation and congruent lexicalization. Audrey from Group A said that perhaps particles such as ‘lah,’ ‘leh’ or ‘lor’ that are frequently used in Malaysian English were not easily switched since there were no English equivalents present; hence, this pattern and style of code-switching were avoided during the selected month. She also mentioned that it was difficult to insert these particles or even interjections into Standard English without having the meaning being modified. The same reasons went to alternation of particles and interjections as the entries from both groups of bloggers did not show any percentage of usage. Another style of code-switching that was rarely used was alternation; congruent lexicalization and insertion of adverbs were the least demonstrated styles in both groups.

In conclusion, Group A bloggers were found to have incorporated the use of more foreign languages during code-switching in their blogs because they had been educated overseas (Japan, The States and Australia), hence, they knew more

foreign languages like Japanese and Spanish. On the other hands, Group B bloggers were observed to use more dialects than languages (Foochow, Hokkien and Cantonese) in their entries throughout August 2010. At the same time, Group B bloggers showed a higher proportion of using intra- and intersentential code-switchings in their entries even though Group A bloggers were more actively blogging. Both groups of bloggers have their preferences when it comes to different styles and patterns of code-switching in their blogs. Group B bloggers preferred to use congruent lexicalization in their blogs while Group A bloggers' entries were found to use more alternation and insertion when performing code-switching.

Similarly, both groups were found to integrate more on the use of alternation and congruent lexicalization of nouns in their entries throughout August 2010. Even though the use of alternation, insertion and congruent lexicalization were consistently shown by these bloggers, however, there was no alternation of particles and interjections shown by both groups of bloggers. As the matter of fact, both groups used more insertion of particles and interjections in their entries. Insertion was the least used patterns as demonstrated by these bloggers during the selected month. Both groups used the least insertion as a pattern of code-switching. Likewise, alternation, congruent lexicalization and insertion of adverbs were the least demonstrated styles in both groups.

Hence, this chapter answers the third research question – what are the differences and similarities in the patterns and styles of code-switching between bloggers of two different age groups?

4.5 Emerging Styles of Code-Switching in Blogs

Crystal (2001 & 2006) studied on languages used on the internet and he suggested the term ‘netspeak.’ Netspeak according to Crystal is not a medium of communication but it is a variety of languages. It is used as a method to convey thoughts and emotions through texts in the shortest form possible. This includes abbreviations, acronyms and others.

From the data collected throughout August 2010, it was found out that, exception for topics of, intra- and intersentential code-switching, two other styles of blogging were found in the entries of these Malaysian female bloggers – alphabetism and direct translation. Although these two styles are not code-switching, nonetheless, since they were used in the entries of the selected bloggers, they will be discussed in the following chapters.

4.5.1 Alphabetism

According to Fromkin, Rodman & Hyams (2011, p.504), alphabetism is one form of abbreviation. It is created by using the first letter of every word in a phrase to form a set of new word. Two examples of alphabetism are shown below for reference.

(a) ROFL! That is so funny!

ROFL is an alphabetism used to denote the absurdity of a state or circumstance. In full form, it is written as ‘rolling on the floor.’

(b) LOL! Now, that is ironic!

LOL is another alphabetism used to show disbelief. Its full English form is written as ‘laughing out loud.’

For the examples of alphabetism noted in the entries of Group A and B bloggers, examples are shown below:

Example 36

After handling road rage, i will then move on to actually focus on my driving (without tweeting and **BBM-ing**).

Extracted from Ringo’s entry titled Driving in Malaysia (August 9th, 2010)

Blackberry has become a sought after mobile brand in recent years. Blackberry Messenger is software that was made known to public. BBM is the acronym for Blackberry Messenger. Thus, as demonstrated by Ringo, by adding

the -ing suffix to it, it indicated the action of using of Blackberry Messenger to communicate. An example of how 'BBM-ing' is used will be shown below.

A: What are you doing?

B: I am BBM-ing my friend.

Example 37

What can I say? When you've got it, flaunt it **wtf**.

*Extracted from Audrey's entry titled Hypertune **WTF** (August 2nd, 2010)*

Audrey explained in her blog that the usage of 'wtf' in her entries does not mean she was swearing, instead it is a connotation that something she has said could be a joke. At the same time, she also added that 'wtf' is often used to soften phrases that may sound harsh in the cyber world since one cannot read your expressions and body languages online. Her explanation of the use of WTF can be found in Appendix J.

Example 38

Godiva chocolates... chocolates made for God, **lol**...

Extracted from Cindy's entry titled Pick-a-choc (August 1st, 2010)

'Lol' is another alphabetism that is often seen online. It literally means 'laugh out loud' which refers to a manner of laughing. Sometimes, 'lol' could also imply sarcasm. It is used extensively in blogs, website and internet chatting devices but

in actual communication, it is a phrase that is rarely or not used. Cindy used ‘lol’ in her statement to imply sarcasm that chocolates from the brand Godiva, were made for God.

Example 39

So, I see what I am doing as an extension of an **RPG** game.

Extracted Lilian’s entry titled It’s August already? (August 1st, 2010)

‘RPG’ is a type of game which refers to ‘role-playing game.’ Lilian used it in one of her entries to denote the type of game she liked to play some time ago.

4.5.2 Direct Translation

Direct translation is also known as literal translation (Vinay & Darbelnet, 2004, p.130). It is a translation that is done that follows closely the form of the source of the first language. This translation strategy is normally used between languages of the same family and culture. Examples of direct translations are shown on the next page for reference.

- (a) Can you see *people mountain people sea* in this area during Chinese New Year?

‘People mountain people sea’ is directly translated from its literal meaning in Mandarin 人山人海 (ren shan ren hai) where it idiomatically means a huge crowd of people.

- (b) It is difficult to make a choice because *kiri kanan sama-sama susah*.

‘Kiri kanan sama-sama susah’ is a directly translation phrase from Mandarin 左右为难 (zuo you wei nan). It generally means any decision is hard to make in English.

Discussions on examples and the meanings of the direct translation found in the entries of the bloggers are shown on the next page.

Example 40

Chinese saying, '**more draw more black.**'

Extracted from Ringo's entry titled Tired (August 1st, 2010)

From Example 40 extracted from Ringo's entry, 'more draw more black,' originated from Mandarin, 越画越黑 or read as 'yue hua yue hei.' She directly translated this idiom from Mandarin into English after a pause. It generally gives the idea of the more you do something, the more complicated the situation will be.

Example 41

My inner side is already saying, "So, what, big deal."

Extracted from Lilian's entry titled Just One Rant... (August 3rd, 2010)

'My inner side is already saying' found in one of Lilian's entry suggested an intersentential code-switching as the clause was only introduced after a pause and it was followed a second pause before she code-switched back into English. The sentence was directly translated from Mandarin, '我内心在说' or 'wo nei xin zai shuo.' Its closest equivalent in English would be 'I was thinking.'

Example 42

Giving help to the poor. **More ker-tai until my ear also almost go deaf.** More phor-thor...

Extracted from Lilian's entry titled It's August already? (August 1st, 2010)

Translation(s):

- i. More ker-tai until my ear also almost go deaf (directly translated from Mandarin's exaggeration) – there are too many concerts being held.

Similarly in Example 42, Lilian direct translated the Mandarin phrase, ‘更多歌台到我的耳朵快要聋了’ or ‘geng duo ge tai dao wo de er duo kuai yao long le’ into English without changing the structure of the sentence.

CHAPTER FIVE

CONCLUSION

5.1 Introduction

The previous chapter reported the findings of the analysis of code-switching among the older and younger Malaysian Chinese females in their blogs. This chapter summarizes the findings to answer the following research questions:

1. What are the topics of code-switching found in the entries of the selected bloggers?
2. What are reasons that influence the selected bloggers of different age groups to code-switch?
3. What are the differences and similarities in the patterns and styles of code-switching used by Group A and B bloggers?

Section 5.2 summarizes the findings on topics on code-switching in the blogs of Malaysian Chinese females of different age groups. Section 5.3 is on the summary of reasons of code-switching. This is followed by Section 5.4 which will cover the summary of patterns and styles of code-switching. Section 5.5 is on the implications. Section 5.6 and 5.7 are on limitations of studies and recommendations for future researches.

5.2 Topics of Code-Switching in Blogs

Research Question 1

What are the topics of code-switching found in the entries of the selected bloggers?

In conclusion, it was found that the topics of code-switching found in the entries of the selected bloggers throughout August 2010 include family, education, work, religion, recreation and social and also politics. Bloggers from both age groups code-switched from English to another language or dialect if they were comfortable with the switches. Furthermore, it also depends on the situation, time or the person whom they are talking to for the code-switching phenomena to take place

5.3 Reasons of Code-Switching

Research Question 2

What are reasons that influence the selected bloggers of different age groups to code-switch?

The findings of this study is similar to what Ong (2008) has discovered in her research on code-switching in interviews. In her study, there are eight reasons that influenced code-switching among her participants (see section 2.4 and 2.5). For this study, it was discovered that there are five reasons that influenced code-switching. The five reasons are:

- i. The need of code-switching to accommodate.*
- ii. The need of code-switching to clarify certain words, phrases or context.*
- iii. The state of certain languages or dialects of being untranslability.*
- iv. The need to ease expressions as certain concepts or words used in its initial language or dialect is easier to convey.*
- v. The need of borrowing from another language or context.*

On top of that, it was also discovered that there were however other influential reasons that motivated code-switching. Table 18 shows the summary of the influential reasons for code-switching in each domain among Group A and B bloggers.

Table 18

Summary of Reasons for Code-Switching in Each Domain among Group A and B Bloggers

Group	Domain	Reason(s) for Code-Switching
A	Family	Influenced by the cultures of a society and geographical locations.
	Work	Nature of work.
	Recreation and Social	Due to nature of work and the cultures, code-switching is unavoidable because certain words and phrases cannot be replaced with English words.
	Education	Influenced by Malaysian English (Manglish).
	Politics	-----
	Religion	-----
B	Family	To show solidarity among family members and relatives.
	Work	The need to humour readers, hence code-switching is used
	Education	Related to their jobs, therefore, code-switching made their entries livelier.
	Recreation and Social	Code-switching was done spontaneously without realizing.
	Politics	Influenced by Malaysia's national language – Malaysia, hence most of the code-switchings done were between English and Malay.
	Religion	-----

In Table 18, the other influential reasons that motivated both Group A and B bloggers to code-switch from English into desired language or dialect in the topic of family was the need to show solidarity among family members and relatives and also the influence of the cultures in the societies and geographical locations they were living in.

For the topic of work, both Group A and B bloggers are also influenced by the natures of their jobs. There were four full-time bloggers among Group A participants, hence, the need to code-switch when they were blogging about their jobs was natural. At the same time, for Group B bloggers were seen to humour their readers from their entries in August 2010 by code-switching from English to other languages or dialects.

In the topic of recreation and social, Group A bloggers were motivated by the nature of their jobs and their cultural backgrounds too. Therefore code-switching for Group A in this topic is unavoidable as certain words and phrases cannot be replaced by English. On the other hand, Group B bloggers' code-switching in the same topic was done spontaneously without realizations.

In the topic of education, since Group A bloggers were those from the Malay education background, their code-switches were influenced and motivated by the use of Malay and Malaysian English. As for Group B bloggers, their code-switches were triggered by the nature of their job because they were teachers and Malay was used as the main medium of instruction Malaysian education system.

Since Malay is our national language, code-switches performed by Group B bloggers in the topic of politics were influenced by the language. However, there was no code-switching found in the entries of Group A bloggers in this topic. One similarity found in Table 18 is that both Group A and B bloggers did not code-switch in the topic of religion even though Group B bloggers did blog about religion.

5.4 Patterns and Styles of Code-Switching

Research Question 3

What are the differences and similarities in the patterns and styles of code-switching used by Group A and B bloggers?

The overall differences between the patterns and styles of code-switching among Group A and B bloggers can be observed via their selection of languages or dialects to code-switch into.

Group A bloggers code-switched into more foreign languages compared to Group B bloggers. Group B bloggers demonstrated a higher proportion of integrating code-switching into their entries because they code-switched more frequently within their entries. Group A bloggers were observed to have used more of congruent lexicalization whereas Group B bloggers had shown more tendency in using alternation and insertion.

As for the similarities of patterns and styles of code-switching demonstrated by both groups of bloggers, they used more of alternation of nouns rather than other styles of code-switching. Nevertheless, there was no usage of alternation of particles and interjections shown by both groups in the data collected. Both groups used the least insertion as a pattern of code-switching but they focused more on the use of insertion of particles and interjections as their preferred patterns and styles of code-switching.

Finally, alternation, congruent lexicalization and insertion of adverbs were the least demonstrated styles in both groups.

Hence, the third research question is answered.

5.5 Implications

This study has provided additional insight on the use of code-switching in the blogs of Malaysian Chinese females of the younger and older generation since not much research has been done on online written texts in Malaysian case studies especially in blogs.

5.6 Limitations of Studies

The data collection for this study was done over the period of one month (August 2010). Therefore, the patterns observed during the short period of data collection might not reflect the patterns over a longer time. Besides that, the number of entries posted over the period of one month among the two groups of bloggers was not equal and this made the data analysis complicated.

The researcher was aware of issues about diglossia. Diglossia does happen where code-switching is involved, however, this study does not look at it from that point of view. Similarly, domains of communication were noted but this study does not cover the findings about domains of communication.

Since the participants of this research were all females, the results cannot be used to deduce that male bloggers from different age groups would blog exactly the same way as the female bloggers did. At the same time, the study conducted only involved Malaysian Chinese females, hence, it cannot be concluded that the styles of code-switching would be the same for all races in Malaysia.

Since it was difficult to find bloggers who were of 50 years old and above (Ruzy Suliza Hashim, 2007), the total number of bloggers who took part in this study was eight – five from Group A and three from Group B. With the imbalance number of bloggers from Group A and B, the results cannot be used to represent the whole. Instead, the findings are only for a general overview.

Simultaneously, some bloggers took a long time to reply to the emails, hence, it was time-consuming. Regardless of time-consuming factor, there were bloggers who could not answer the interview questions within designated time frame. Some of them took more than a month to reply whereas there were bloggers who did not reply at all after the first email.

Last but not least, even though open-ended questionnaires to understand the reasons behind certain code-switchings and to get to know the backgrounds of these bloggers were distributed to these bloggers via emails, nonetheless, due to the fact that these bloggers lived in different states in Malaysia, the sessions were short and brief. Due to lack of respondents staying within Kuala Lumpur, participants from other states like Penang and Sarawak were chosen. The problems with email were that certain details might be missed out. At the same time, the facial expressions of these bloggers could not be ascertained via the open-ended questionnaires emailed to them, so, there were chances that the answers given by the bloggers were not the truth.

5.7 Recommendations for Future Researches

There are natural ways to counter problems listed in Chapter 5.6 for future researches to provide more accuracy and in-depth findings. Instead of having data collection period to run for just one month, data collection period can go up to three to six months.

As a better alternative, more participants should be involved in future researches involving this field. This study only compared the patterns and styles of how Malaysian women bloggers from different age groups blog but in future researches, a better and more precise finding can be obtained if Malaysian male bloggers are invited to join in the researches. Then, these bloggers of different genders can be further divided into groups of younger and older generation for a better result. This study can be made more interesting and detailed if participants of other races are included since Malaysia is a multiracial country.

Face-to-face interaction via interviews for a study like this is encouraged because the facial expressions of these bloggers can be noted. Simultaneously, this could even allow more follow-up questions if researcher is unsure of certain reasons of code-switching as well as the meaning of certain code-switches.

Concurrently, since some bloggers held full-time jobs, it was advisable to give them more time to respond to questionnaires distributed via emails because there were bloggers during the permission-seeking stage, said they needed more time to respond to the research due to their hectic schedule.

Considerably, future researches on code-switching in blogs may also be done with the focuses on domains of communications and also from a diglossia

point of view for a better understanding of the phenomenon of code-switching in blogs within Malaysia.