

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter mainly provides detailed information about this study. The contents under this chapter contain background of the study, problem statement, objectives, research questions, the significance and limitations of study.

This study aims to look at how code-switching is used in a relatively new type of communication --- computer-mediated communication (CMC). CMC is different from oral communication because it does not need interlocutors to communicate face to face, instead, it only requires them to face the computer, and this gives them more time and opportunity to revise and edit messages if need be. However, conversations may also seem “spoken”. More is discussed in Chapter 2. In this study, the focus is on Facebook.

Based on this background, the present study looks at the functions and types of Chinese-English and English-Chinese code-switching instances used by Malaysian Chinese undergraduate students on *Facebook*. The findings in this study will serve as a direct contribution to the existing knowledge of CMC

interaction in the field of linguistics, particularly on Chinese-English and English-Chinese code-switching instances of Malaysian Chinese young people.

1.2 Background to the study

Code-switching (CS) is a common phenomenon in today's society, especially in a bilingual or multilingual environment. Code-switching is a process where a person who is able to speak more than one language switches from one language to another language according to a given situation (Hudson, 2001, p. 51). In this instance, the person is referred to as a bilingual or multilingual person. It should be stated that with the development of modern society, more and more people can speak, write and understand more than one language. Those who can speak and understand two or more languages are thus thrown into what is termed as bilingualism or multilingualism. Mackey (1987) in her article reports that "the concept of bilingualism has become broader and broader since the beginning of the century" (p. 295). This has been contributed by globalization, education and economic development. Choosing a language to communicate with others is now a dilemma for some in today's environment. This is because one needs to be able to convey meaning well and clearly. Wardhaugh (2010) says that it is necessary for the bilingual or multilingual persons to use a suitable language when they start to open their mouths or to shift from one language to another language so that they can get a good start. (p. 84). This paves interaction, communication and networking. Thus, code-switching, the process of shifting from one language to another

becomes a strategy which must be used by people, especially in a bilingual or multilingual environment.

In a bilingual or multilingual context, code-switching is highly used in most of the interactions whether formal or informal situations (Dayang, 2007), for example, official meeting, family discussion and so on. Appel and Muysken (2005) also point out that “switching is not an isolated phenomenon, but rather a central part of bilingual discourse” (p.117). For example, Malaysia is a multilingual country which consists of many ethnic groups. People in Malaysia also speak various languages such as Bahasa Melayu, English, Mandarin and various dialects as well as Tamil. It is also a fact that most people who live in Malaysia are bilingual or multilingual due to the linguistic landscape (Asmah Haji Omar, 1992). Thus, those people have to choose an appropriate language in order to communicate with the various others in different situations.

The concept of code-switching was derived from the idea of mixing languages within interaction, particularly oral mode. However, nowadays, code-switching is also rampant in the written mode and can be used in newspaper (Kuang, Lau, Asha & Choo, 2009 and David, Kuang & Qaiserah, 2007), emails (Hadina, Habil and Shameem, 2009), and with the advent of technology, code-switching is now popular with Computer-mediated Communication (CMC). Since 1960, the Internet has developed vastly with an association of computer networks in the USA (Crystal, 2001, p.2). Presently, CMC is so commonly accessible that it is now an avenue for

those who prefer to chat online (eg. Facebook, MSN), send email or leave comments in Bulletin Board Services (BBS) and so on to interact and network. It is noted that CMC is a kind of “real sense” human communication where people come together and communicate with each other about various things through the Internet as a media (Berge & Collins, 1995, p.1). Berge and Collins also highlight that the main purpose of CMC is to serve human beings where people must use computer systems and the Internet to interact, whether to express, share and transfer messages and ideas (p. 1), and so on. Thus, CMC is considered as “human to computer” communication. The writers also claim that the most important aspect of CMC in communication is “that it is text-based” (p.4), for example, “electronic mail and real-time chat capabilities, etc” (p.1). According to Jones (1995), there are more than two million people who are “Internet host computer”, but more than three million people will be joining this big group in the future. (p. 1) Thus, it can be seen that CMC is widely used all over the world nowadays by people from different parts of the world.

1.3 Problem statement

According to the Official Tourism Website of Malaysia (<http://www.tourism.gov.my/>), Bahasa Melayu is the national language in Malaysia, and English is the second important language used among the people in the country. Besides the Malay community which forms the majority of the population, the Chinese community is the second largest ethnic group in Malaysia which takes up about 25% of the population as compared with the dominant Malay (53.3%), and

minority Indian (7.7%) and other indigenous groups (11.8%). This is based on the report of the Bureau of East Asian and Pacific Affairs in 2010 (Then & Thing, 2011, p. 302). Due to the education system, the Malaysian population speaks several languages. Local Malaysians speak Bahasa Melayu and various dialects of Malay. They also speak English and a smaller group of people speak Tamil. Chinese people speak Mandarin and various dialects and some Chinese are also fluent in English and Malay. Upon this background, this study will focus on Mandarin Chinese and English code-switching used by Malaysian Chinese undergraduates in *Facebook* networking. It has not been shown to what extent do Malaysian Chinese undergraduates code switch during CMC networking, so this study will be able to highlight the extent of their proficiency in both languages. Further, the participant's dependence of use of these code-switching instances would be able to show how much culture can influence in the language when they express certain items during CMC interactions.

In recent years, many researchers and theorists are paying more attention to code-switching which occurs in face to face communication as well as oral conversation (eg, Then & Thing, 2011, Dayang, 2007, etc). Meanwhile, Poplack (1980, p.240) and Li Wei (2007, p.15) state that code-switching is a verbal skill. Because of this ideology, there are not many studies establishing the relationship between code-switching and the written text, especially in digital communication which is on the Internet. Crystal (2001), however, claims that code-switching can be found in many interactive Internet situations (p.220) and so it would be a good

idea to explore this further. Furthermore, it is a fact that there is a variation on language use when the Internet serves as a venue to network. This is because of the informal nature of code-switching, which has become a norm for people to explore themselves. Therefore, code-switching appears on many Internet forums (Dorleijn & Nortier, 2009, p.140). Dorleijn and Nortier (2009) also elaborate that CMC is a type of informal communication, which contains features of the oral and written speech, and so code-switching in CMC is still a new area in today's study, especially in social networking websites. According to Montes-Alcalá (2007) and Choy (2011), social networking websites have become popular with young people especially in recent years. Androutsopoulos (2011) also states the same opinion, further adding that a lack of multimodal data from social networking websites and media-sharing websites is still the limitation of today's research on code-switching in CMC. Such a phenomenon needs further study to cover up this limitation (p.19).

Online communication is different from spontaneous oral communication, because online communication gives people enough time and opportunity to revise and check the contents or messages again and again before sending to others while this feature is not available in interactive oral communication. *Facebook*, a kind of new CMC in today's world, is one of the favorite social websites with more than 900 million users all over the world. People on *Facebook* can comment or reply to the messages and information they receive with enough time to revise, and so it is not exactly like oral interaction. Every Facebooker (people who use Facebook) can edit, revise and check the contents before sending to the receiver. This means that they

can plan what they want to say, and also arrange the appropriate words which they want to express. Thus, this is different from oral communication.

Under this situation, the present paper would like to narrow down the gap on how code-switching is used in social networking websites, and to look for the functions and types of code-switching in online written discourse as well as the topics that would influence people to code-switch on that communication.

1.4 Objective of the study

The main purpose of this research is to understand the phenomena of Chinese-English and English-Chinese code-switching used by undergraduates on their *Facebook* networking. Specifically, it aims to analyze the types and the functions of Chinese-English code-switching instances used and which kind of topics are likely to appear in CMC among Malaysian Chinese bilingual undergraduate students.

1.5 Research question

This study attempts to give answers to the following questions:

1. What are the common types of Chinese-English and English-Chinese code-switching instances used by Malaysian undergraduates in CMC?
2. What are the functions of the Chinese-English and English-Chinese code-switching used by Malaysian undergraduates in CMC?
3. What topics frequently appear in code-switching forms on *Facebook* statuses

among participants?

To answer the first research question, the researcher will collect the participants' written statuses as data from *Facebook* profile page for three months. They will be analyzed according to Poplack's (1980) categories of code-switching (which are "tag-switching, intra-sentential switching and inter-sentential switching"). For the second research question, the researcher will analyze the data by using Appel and Muysken's (2005) theory about functions of code-switching (which are "referential function, expressive function, directive function, phatic function, metalinguistic function and poetic function") as the frameworks. These two frameworks will be further discussed in Chapter Three. Many researchers have indicated that topic changing is one of the factors to influence code-switching in oral speech (Hoffmann, 1991, p.88-89), but not many researchers have defined clearly which kind of topics are likely to evoke code-switching. This is what the third research question aims to focus on. The researcher will classify statuses from *Facebook* into different topics (for example culture, music, entertainment, etc), in an attempt to discuss which kind of topics are likely to appear frequently in code-switching forms among participants.

1.6. Significance of the study

As Choy (2011) and Androutsopoulos (2011) have said there are few studies relating code-switching with social networking websites. The findings of this study will be able to fill that gap on code-switching used on computer-mediated communication, especially code-switching used on social networking websites by young Malaysian bilingual Chinese. This study will be researched from sociolinguistic perspective.

The study attempts to analyze Chinese-English and English-Chinese code-switching instances used by Malaysian Chinese undergraduates, who study Chinese as a discipline in a public university. According to Choo (2010), Asmah (2003) and Sim (1993), although Mandarin is the only written language of the Chinese, most Chinese can understand and speak Mandarin, even though some are English educated while others are Malay educated. This is probably because it is widely spoken in the Chinese community. Therefore, this study will also show how Chinese major students, whose first language is not Chinese, are learning and using the Chinese language through the Internet even though Chinese may not be their first language.

1.7. Limitations

There are some limitations in this study. The group of participants in this study cannot be generalized to all Malaysian Chinese in Malaysia, because they are only a small part of Malaysian Chinese undergraduates studying in a public university in Kuala Lumpur. Additionally, this study uses a short period of time to collect data, so the data may be affected by time and contexts, etc. Finally, data is collected from *Facebook* only, so findings from this paper cannot represent other social networking websites.

1.8. Definition of terms

For the purpose of this study, a few concepts used will be defined.

- **Code-switching (CS):** refers to a process where people select a certain code when they speak to others, as well as they switch from one code to another code or mix codes in a short expression (Wardhaugh, 2010).
- **Chinese-English code-switching:** A code-switching instance which consists of Mandarin Chinese mainly with insertion of English words (Choy, 2011).
- **English-Chinese code-switching:** A code-switching instance which consists of English words with insertion of Mandarin Chinese characters (Choy, 2011).
- **Computer-mediated communication (CMC):** It refers to a kind of communication between human beings where people must use computer

systems and Internet to express, share and transfer messages and ideas (Berge & Collins, 1995).

- **Dominant language:** It is often called matrix language, and it refers to the language that the speakers are more proficient in speaking and writing, but it may not their first language (Hanak, 2009).

1.9. Summary

Code-switching is not a new theory to realize, but analysis of digital code-switching is a very young field, and currently, there are a few studies conducting code-switching in such an aspect. This study mainly aims to analyze Chinese-English code-switching in CMC according to Poplack's types of code-switching and Appel and Muysken's functions of code-switching. Findings may provide a new sight into code-switching about how young Malaysian Chinese undergraduates use it in the social networking websites, which can also help educators and language teachers to become more sensitive to their language proficiency.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The main content in this chapter is to discuss the different scopes of code-switching used by bilingual or multilingual people in Computer-mediated communication (CMC). There are five parts being discussed in this chapter.

Firstly, a brief introduction about the language background of Malaysian Chinese will be provided. Next, the different definitions of code-switching (CS) used by different linguists will be discussed. Thirdly, this chapter will continue to compare the theoretical frameworks adopted in this study to other theories such as Gumperz's (1982). Fourthly, this chapter introduces studies regarding CMC from different scholars and the types of CMC. Finally, the researcher selects and discusses some previous studies or theories related to this topic.

2.2 Language background of Malaysian Chinese

Malaysia is a multi-ethnic country which has a variety of languages, such as Malay, English, Chinese, and Hindi etc. *Bahasa Melayu* is the first language for all Malaysians. However, Malaysia has two basic models in the national education

systems. One is national language based and other-language based (Asmah, 2003, p. 112). The first model is represented by those schools which are using Malay as the medium of instruction, and the second model includes those schools which are using other languages as instruction languages, such as the national-type Chinese schools (using Mandarin Chinese as the main language to do instruction) and the national-type Tamil schools (Asmah, 2003, p.112). All the schools have to teach English as a compulsory subject. Since 1999, students who want to enter universities must also take MUET (Malaysian University English Test) to ensure that they have enough proficiency in using English. It is said that every university student must pass MUET to ensure his or her ability in using English. By passing, it means they need to achieve a certain band. Totally, there are six bands in MUET.

As mentioned earlier, Malaysian Chinese is the second largest ethnic group in Malaysia compared to the dominant Malays, minority Indians and other indigenous groups. It is common to find a large number of Malaysian Chinese speaking at least two or more languages (Choo, 2010, p.3-4), simultaneously whether at home or in public places. Choo also claims that some of them speak Chinese language as their mother tongue, having Chinese education where Mandarin is the medium of instruction. In contrast, some of them who are not Chinese educated but may speak Mandarin and other Chinese dialects with varying degrees of proficiency. They are unable to read or write in Chinese (Choo, 2010, p.8-9). Although English has been taught as a second language in Malaysian school, Mandarin is still the language of

the Chinese-educated group. As observed before, Mandarin Chinese as well as other Chinese dialects such as Hokkien, Cantonese, Hakka, Teochew and Hainan, etc are still spoken by most Malaysian Chinese (Asmah, 2003, p. 110). Of late, this phenomenon is dwindling because parents are beginning to use either Mandarin or English with their children at home (Kuang, 2007).

As mentioned above, some Malaysian Chinese may also speak Cantonese or Hokkien and other Chinese dialects, but not the standard Mandarin Chinese. In this context, Standard Mandarin Chinese means the spoken version has correct Chinese pronunciation and grammar structures which are associated with Putonghua used in Beijing region in northern China (Ching & Rimmington, 1997, p.1). Although the variety of Mandarin spoken in Malaysia originated from China, the way people speak it is different from the Standard Chinese or Putonghua used in China. Similarly, Chinese people from different states of Malaysia may also speak in dialects which are mutually unintelligible.

Ching and Rimmington (1997) point out that “speakers of different dialects in some cases find each other unintelligible, but dialects are unified by the fact that they share a common script” (p.1), and they have similar grammatical structure. This is the case of the Malaysian Chinese and Mandarin. Each dialect has no written version

but Mandarin, as the unique form carries a written version that is consistent with Standard Chinese and it is mutually understood by all who are Chinese-educated.

This study only focuses on instances of code-switching in written Mandarin, and likewise it also processes English. It has to be classified here that because English is used widely in Malaysia, it is used by higher institutions, and they use English as medium of instruction. Theses and assignments are also provided in English. In this regard, it can be said that most undergraduates are able to use English to communicate and interact.

2.3 Code and Code-switching

Code-switching occurs highly among bilingual or multilingual persons in today's society. Some statistics are provided by Li Wei (2008), who says that, there are over 193 countries which are multilingual all over the world and where they are using more than 6,000 different languages. As the boundary for globalization becomes smaller, many researchers are also seeking to analyze code-switching in different contexts. Moreover, speakers all over the world are also becoming more suitable at using an additional language. This makes it possible for linguistics to focus more on the study of code-switching problems.

2.3.1 Code

Wardhaugh (2010) says that the term “code” is derived from information theory, and this theory treats “code” as a kind of system that can help two or more people to have a better communication (Wardhaugh, 2010, p. 84). He defines code as a system of language or a particular dialect which is used and spoken by people when communicating with others in any circumstances (p.84). This means that any language that people used is formed as “code”. In another word, a code is a tool for helping people to express themselves. Romaine (1995) also indicates that “code” not only means the language people used, but also to the varieties of a language used widely, styles of that language (p. 121). Hudson (1996) gives a wider explanation. She says that codes can be all languages used in the whole world (p.22). As a conclusion, “code” is a symbol of any languages, either a dialect or a style of a certain language which people use to communicate and interact with others. In this study, the term “code” is used as a reference to two languages, which are written Chinese (Mandarin) and written English, both being commonly used by Malaysian Chinese. However, it is verified here that although they are used widely on CMC, both Chinese and English can also reveal their spoken varieties (see Pillai, 2003).

2.3.2 Code-switching

John Gumperz (1982) defines that code-switching as “the juxtaposition within the same speech exchange of passage of speech belonging to two different grammatical systems or sub-system” (p.195). Another scholar, Hoffmann (1991) also gives her own definition on code-switching; she claims that code-switching refers to the process of exchanging or speaking two language terms or linguistic varieties within a dialogue or a conversation (p. 110). A local scholar Dayang (2007, p, 1) concludes that code-switching occurs within one sentence via: “the alternating use of two or more languages.” Bullock and Toribio (2009) also verifies that code-switching is not only used by bilingual or multilingual persons, but by monolingual people but in this case, it includes “style shifting” (p.2). This implies then that depending on scholars, code-switching as a term, generally includes a mixing of two languages or styles within a conversation.

Code-switching can also be used within a conversation between speakers’ turns and it may exist only in one speaker’s turn. For example, Nishimura (1997) cited in Wardhaugh (2010) observes that a lot of Nisei (Second-generation Japanese Americans) who live in Toronto would like to use Japanese when speaking to native Japanese, and they prefer to use English to speak to Nisei. However, they would mix the use of English and Japanese within a mixed group which comprises Japanese and Nisei at the same time (p. 207). This means that if this group is homogenous, their language may be the same. Wardhaugh (2010) claims that

people like to select a certain code when they speak to others. He also explains that speakers switch from one code to another code or they mix codes within a short expression when necessary and this too is called code-switching (p. 98). However, Wardhaugh (2010) claims that most switchers may not be aware that they have switched from using one language to another language when they are interacting with others (Wardhaugh, 2010, p. 102).

From these points of view presented above, it would appear that the common feature which can be derived from those definitions is that above theorists concentrate on the phenomenon of code-switching in oral conversations. Those theorists seem to all emphasize that code-switching is used when people speak to others of different linguistic background in a conversation. Bullock and Toribio (2009) states that code-switching is a kind of ability which bilinguals possess for the benefit of attending between two languages in a certain context (p.1). In these views, code-switching is not only presented in people's oral conversation which involves two languages at the same style, but also on speech shifts. In the past, most researches put more interest into code-switching within oral conversation. But of late, code-switching has been happening in written modes. For instance, Kuang, Lau Asha and Choo (2009) look at code-switching in newspaper advertisements. They focus on how Mandarin advertisements used English words. Meanwhile, David, Kuang and Qaiserah (2009) look at code-switching instances in newspapers. Both studies put code-switching in written and printed form and newspapers.

2.3.3 Social factors of code-switching

In the social field of language use, it appears that the switching of languages or code-switching can be affected by several social factors. In the older times, Marasigan (1983, p.39) highlights the social factors of language variation. She says that factors which contain role relationship between speakers and addressee, topics, situation, domain and setting can affect language use. Relationship can be seen in the portrayal of social identity, and social status, such as “relative class, relative professional ranking, and relative age (p.39).” This means that the social class of the participants, their age, their professional ranking and so on may be the factors which influence their language variation. These factors depend on how close the relationship between the interlocutors is. The closer the relationship the interlocutors have, the more code-switching they used.

Moving to the factor of topics, Marasigan (1983, p.39) says that it has long been realized that topics can be a determinant for code-switching. It appears that talking about food may require a change of language while the topic of travelling which may also need to change in speech styles. Additionally, the setting of conversation which mainly includes both time and the place of conversation can also create code-switching. As to situation and domain, they usually come together. Therefore, Fishman (1965) cited in Marasigan (1983, p.40) sees domain as a “cluster of social situations which are typically constrained by a common set of behavioral rules” and is associated with a certain society. Marasigan (1983) emphasizes an role

relationship, topic, and setting which can be combined at a higher level of social interaction compared with the factors of situation and domain (p.40).

Hoffmann (1991) also concludes a number of common social factors such as setting, participants, topics and functions which are defined by other linguists (eg, Gumperz, Fishman and Ervin-Tripp, etc). These may also take into account the shifting of one code to another (p.88-89). They provided as following:

1). *Setting*: includes time, place and the situations that around code-switching, for example, in the family, at school, at hospital or workplace, etc.

2). *Participants* in the interaction: in terms of participants' age, gender, education level, social status, identity, etc

3). *Topics* of conversation: for example, music, food, culture, entertainment, sports, economy, etc

4). *Functions* of the interaction: which can be to apologize, greeting, exchange information, farewell, etc.

These four factors mentioned by Hoffmann (1992) were also approved by other linguists and researchers (Gumperz, Fishman, Vrvin-Tripp, etc). Hoffmann (1991) states that these four factors (*setting, participants, topics and functions*) can affect code-switching at any types of the bilingual's language choice. Sometimes, not all factors can influence people to switch from one language variety to another within a

conversation. Perhaps topic-changing may also cause code-switching in a conversation. This means that only the factor of the topic can be a factor influencing bilinguals to code-switch. Appel and Muysken (2005, p.23) also agree that the topics of conversation may affect language choice. These factors which emphasized by Hoffmann (1992) are somewhat different from those four factors of Marasigan's (1983), but they include factors such as role relationship or participants, topic, and setting are the common factors which can influence code-switching. However, researchers or linguists did not define what topics are likely to create more code-switching.

Based on this background developed, this study will focus on factors of code-switching which would affect topic. Hoffmann (1991) mentions that only one factor can also influence the way people code-switch, so this study will focus on the factor of topic and it will mainly discussed in following chapters.

2.4 Types of code-switching

The categories of Chinese-English code-switching used by Malaysian Chinese undergraduates on Facebook are one of the objectives of this study. Therefore, it is necessary to talk about it from a theoretical perspective. Poplack's (1980) three types of code-switching and Gumperz's (1972) study will be discussed below.

2.4.1 Poplack's (1980) types of code-switching

Poplack in 1980 did a research analyzing Spanish-English code-switching used by 20 Puerto Rican residents in the United States. She looks at whether the equivalence constraint on code-switching can measure a person's level of bilingual ability. After analysis, she concludes that both fluent bilingual and non-bilingual person can switch languages. However, she finds that fluent bilingual persons prefer to switch within a sentence, and non-fluent bilingual persons prefer to switch between sentences. From her own study, Poplack (1980) proposes that there were three types of code-switching which are derived from oral aspects of code-switching. They are "tag-switching, inter-sentential switching and intra-sentential switching" (Poplack, 1980).

- 1) Tag-switching refers to inserting or switching "interjections, fillers, tags and idiomatic expression (Poplack, 1980)". Romaine (1995) further gave a wider definition of it which is "the insertion of a tag in one language into an utterance which is otherwise entirely in the other language" (Romaine, 1995, p.122). This means that people may add a tag phrase of one language which using a different language into one sentence when they speak, such as in English using fillers like *you know, I mean, well, I wish*, etc.

For example, **Well**, 我想去睡觉。

(**Well**, *I want to go to bed.*)

In this example, the word *well* is a tag-switching instance inserted into a Mandarin utterance.

2) Inter-sentential switching refers to people switching languages between sentences. In this type of code-switching, speakers must have enough proficiency in both languages but tag-switching does not need to. This category of code-switching can occur within one instruction or in one type of speakers' conversation.

For example, *我必须要完成作业, or I will die.*

(I have to finish my assignment, or I will die.)

Under this example, the first half part of the sentence is Chinese, but the second part is English.

3) Intra-sentential switching means languages are being switched in the middle of a sentence (Poplack, 1980). Poplack says that this type of code-switching needs speakers to have much more knowledge about languages. This means that this type of code-switching asks speakers to have more fluence in speaking the two or more languages. Poplack (1980) cited in Appel & Muysken (2005, p. 120) concludes that intra-sentential switching is most highly used by bilingual persons. In this type of code-switching, nouns are frequently switched from one language to another.

For example, *Do you think **Nasi Goreng USA** is very nice?*

The host language of this example is English, but *Nasi Goreng USA* is a Malay word, and used in the middle of the sentence. This is a type of intra-sentential switching. Bold words refer to name of a type of food.

Poplack (1980) explains that these three types of code-switching can also be used within one speech. In her study, she says that the most favorite type of code-switching among her participants is intra-sentential switching, and intra-sentential switching is the most complicated type of code-switching as compared with inter-sentential switching that does not need great proficiency in two languages. Tag switching requires the least knowledge of languages when code-switching is done in oral conversation (Poplack, 1980, cited in Romaine, 1995, p.124).

2.4.2 Gumperz's (1972) types of code-switching

John Joseph Gumperz is the founder of the theory in code-switching. Gumperz's (1972) semantic model can be divided code-switching into situational and metaphorical code-switching cited in Wardhaugh (2010, p. 101). Situational code-switching occurs because each situation has its own language to describe. People usually switch from one language to another language because the situation had been changed. A clearer way of explanation is that language would be shifted with the changing of situations. For instance, one may speak English in a public workplace, but speak Malay in his or her family. The situations in this example have been changed from public workplaces to private places, so that the languages people used are switched. Another type of code-switching defined by Gumperz (1972) is metaphorical code-switching or conversational code-switching. It is more complex than situational code-switching. Metaphorical code-switching occurs when a topic

has been changed, and speakers rely on using two or more codes within a single social interaction to make themselves clear. For instance, one sales assistant may use a local dialect when greeting local customers, but change to use standard language when selling the product, especially explaining the product.

Poplack's categories of code-switching are more fundamental. She gives a clear classification of code-switching, and makes a clear difference of each type of code-switching. Although Poplack's categories are considered old, nevertheless, they have been continually used by researchers in their studies. For example, Hoffmann (1991), Romaine (1995), Appel and Muysken (2005) and San (2009) are also use Poplack's categories of code-switching. All these studies explore Poplack's code-switching categories and they were used for further studies so that these studies can be a guide and help other researchers. In that regard, the present study hopes to expand the study of code-switching in Malaysia by following Poplack's (1980) categories. Therefore, the categories are used as a framework to analyze the types of Chinese-English code-switching instances and English-Chinese code-switching instances used by Malaysian Chinese undergraduates on Facebook.

2.5. Appel and Muysken's (2005) functions of code-switching

Appel and Muysken (2005, p. 118) develop six functions of code-switching. They are "1). referential function, 2). directive function, 3). expressive function, 4). phatic

function, 5). metalinguistic function and 6). poetic function”. These functions are further defined.

1) *Referential* function refers to instances of code-switching where people shift from using the dominant language to another language because they are short of certain knowledge of the dominant language or that they are not sure how to say the word in the dominant language (Appel & Muysken, 2005, p. 118). Appel and Muysken (2005) say that this function can also be related to the function of “topic-related switching” (p. 118), because the language that people choose is more suitable for a certain topic. This function is most favored by bilingual speakers during normal interaction.

For example, “The movie *西游* is wonderful, and I will introduce it to my friends.”

(The movie *Journey to the West* is wonderful, and I will introduce it to my friends.)

This example of switching is termed as a referential function. The Chinese word “*西游* (Journey to the west) ” is a Chinese movie, thus a reference only in Chinese.

2) *Directive* function refers to an instance of code-switching that directly involves and affects the hearer (p.119). Therefore, the function of this code-switching is referred to as “participant-related switching”, hence, a directive function.

For example, “**To all my Chinese friends, 新年快乐!**”

(**To all my Chinese friends, Happy Chinese New Year!**)

This example illustrates directive function, because it affects certain participants

who are Chinese who understand the message

- 3) *Expressive* function refers to an instance of code-switching that is used by bilingual persons to express or emphasize certain perceptions or feelings in a language which is different from the matrix language (p.119). Appel and Muysken (2005) say that the use of expressive function is to show a mixed and different identity of the composer in a same discourse.

For example, “I was really happy, 哈哈哈哈哈.....”

(I was really happy, **hahahaha...**)

The code-switching occurrence in this example adopts an expressive function, because the Chinese words “哈哈哈哈哈 (hahahaha)” is to show the happiness of the person by expressing the message.

- 4) *Phatic* function refers to a code-switching instance where speakers change their tone from one to another so as to highlight the information that convey, which simultaneously also makes people pay more attention to the important information (Appel& Muysken, 2005, p. 119). This function also involves repetition, or repeats a word or sentence to emphasize a message.

For example, “I like public holiday---假期.”

(I like public holiday--- **holiday**.)

This example repeats the word “*holiday* (假期)” in Chinese, and it is under phatic function.

5) *Metalinguistic* function refers to a code-switching instance which serve as “comment directly or indirectly on the language involved” (p.120), and is used for providing quotation or a report speech that is composed by other persons, for instance, idioms, etc.

For example, “**No pain, no gain.** 太对了”

(**No pain, no gain.** *So great.*)

The sentence “*No pain, no gain*” in this example is an English idiom, but following switched to Chinese.

6) *Poetic* function refers to a code-switching instance where speakers use puns or jokes, etc in another language instead of using the matrix language (p.120). The example a quote from Ezra Pound’s Canto XIII

*Yu-chan to pay sycamores
of this wood are lutes made
Ringing stones from Seychoui river
and grass that is called Tsing-mo’or p.wAv
Chun to the spirit Chang Ti, ofheaven
moving the sun and stars
que vos vers expriment vos intenrions
et que la musique conforme*

(Appel & Muysken, 2005:120)

2.6 Gumperz’s (1982) functions of code-switching

Gumperz (1982, p. 75) also has six functions of code-switching which are showed as below:

1. Quotation: People use direct quotations or reported speeches in a language which is different from the matrix language.
2. Addressee specification: People deliver the message in different languages according to the one spoken to. This function is the same as directive function in Appel and Muysken's model.
3. Interjection: People insert an interjection or a sentence filler, such as *well, you know, etc.*
4. Reiteration: People retell or repeat a message or information and switch from one language to another language "either literally or in a somewhat modified form (Gumperz, 1982)."
5. Message qualification: It refers to "an elaboration of the preceding utterance in the other code (Gumperz, 1982)".
6. Personalisation versus Objectivisation: This refers to bilingual people using code-switching strategy to show solidarity with others because it can present the level of speaker's involvement in or distance from the interaction.

Although Gumperz's functions of code-switching is classic, there are some researchers and scholars who have refined and revised Gumperz's functions (see Nilep, 2006). Auer (1995, in Nilep) advised that those functions discovered by Gumperz were "ill-defined", because some functions were not defined clearly such as the function of reiteration which was not defined exactly in what situation the code-switching can be considered as reiteration. Chen (2007) also claims that Gumperz's functions are less informative (p. 7). Appel and Muysken (2005, p. 118)

upgraded Gumperz's functions and displayed functions of code-switching in a new version.

Based on Gumperz's functions of code-switching, Appel and Muysken (2005) present a good development on code-switching functions. Therefore, Appel and Muysken's (2005) six functions will be used to analyze the Chinese-English code-switching instances in Internet interaction within this paper.

2.7 Computer-mediated communication (CMC)

The first personal computer was developed in the 1970s and it was used for entertainment and personal use (Santoro, 1995, p.13). Computer-mediated communication (CMC) is not new for people with recently because it was an era of information technology, and more and more people used the Internet in their daily lives. Santoro (1995, p. 11) defines computer-mediated communication is a kind of human to human communication but in using computers as a tool, for example, email, chatting tool, bulletin board system (BBS), Facebook, Messenger, etc. They are all computer supporting communications. CMC can help people who do not need to communicate with each other face to face by using voice but typing language in using written words. It is not the traditional way to use pen and write down something, but it is the most common way of communication in today's world.

2.7.1 Types of Computer-mediated communication (CMC)

Baym (1995) divided CMC into two types: synchronistic and asynchronistic (p.143).

Synchronistic communication is a type of CMC that needs all communicators online at the same time and it is responded by other side immediately, for example, Windows Live Messenger (MSN Messenger), the Internet meeting, chatting online, Skype, etc. Asynchronistic communication does not need participants to respond immediately but at a different time. This type of CMC does not require all communicators to stay online at the same time, but just leave a message or reply at a different time. Examples are Bulletin Board System (BBS), email, Facebook, Blog, Twitter, etc.

Referring to forms, CMC has three forms: “text-based, audio-visual, and mixed forms” (Huang, 2009, p.3). Text-based form means that CMC exists only based on text, and people communicate with others by exchanging certain words as a text, for example, email, BBS, Blog, Facebook, etc. Audio-visual refers to Internet users who can chat or interact with others in using audio or video so as to see partners or interlocutors, for example, MSN, Skype, ICQ, etc. A mixed form is combining text-based form and audio-visual form, for example, MSN can chat either through words or video and audio. Generally speaking, text-based and mixed forms can be synchronistic or asynchronistic, and audio-visual belongs to synchronistic. This study focuses on the statuses posted by participants on *Facebook*. The statuses on Facebook belong to the text-based communication, because the way participants

post their statuses on Facebook is text-based, and they need to exchange or share something within certain words as a text.

Facebook is a kind of text-based asynchronistic CMC. According to the official website of Facebook (<http://newsroom.fb.com/>), Facebook was founded on February 4, 2004 in California of United States and the founder is Mark Zuckerberg. Joshi and Rutledge (2011) commented “Facebook is a huge, online community” (p.5). With more than 900 million users, it is well known for its rapid changes. Sharing status with friends is one of the most popular activities on Facebook (Joshi and Rutledge, 2011, p.63). All Facebookers can update and share their status at any time in any place as free as they like. In this regard, they can use any language they like, including Chinese and English. Nowadays, there are more than 900 million users all over the world, and most of them are young people. Because of the popularity of *Facebook*, the present paper decides to use *Facebook* as a medium to collect data.

According to Herring (2010, p.1), the golden age of CMC is in the middle of 1990s, because CMC is only for military, government, universities, and businesses before that time. With time goes on, CMC has been highly used by people and the world. They come to use written text to conduct their day-to-day dealings with others. Herring (2010) also reminds that CMC can fulfill most of social functions in spoken conversation (p. 4).

Dorleijn and Nortier (2009) state that the ways people “write” language in the Internet are different from the traditional writing ways (p. 127). They also explain that written languages in CMC were much more informal, and included several oral forms and some features of spoken language (p.127). This is one of the features of CMC. Statures in this study may include some features of spoken language, such as participants may use the way they speak to write some words, and they may use some words which are used to speak in oral interaction.

2.7.2 Code-switching in CMC

Code-switching in written communication is not a fresh topic today, but studies still need to be developed to further understand how written code-switching occurs. According to Androutsopoulos (2011, p.1), a majority of written code-switching studies were focusing more on advertising (see Kuang et al, 2009) and journalistic writing (Kuang & Ng, 2009). Furthermore, CMC provides an opportunity for research on code-switching to be conducted so as to analyze its features and functions. Danet and Herring (2007) cited in Hadina & Rafik-Galea (2009, p.171) comment that code-switching instances is the most common form used when people of the Internet are communicating online.

Although code-switching in CMC attracted linguists’ attention as early as the middle of 1990s, early linguistic research on CMC has concentrated on the

relationships between language and technology, and most works are conducted within a monolingual atmosphere, such as a comparison between spoken and written language in a computer-mediated discourse (Androutsopoulos, 2011, p. 1). Androutsopoulos summarizes that research publications on code-switching in CMC were published from 1996 to 2009. In 13 years, 19 works were published, according to him (p.6). For example, Tsiplakou (2009) published a paper on code-switching on the Email. He looks at Greek and English code-switching. Sebba (2003) published a research which focused on English and stylized Creole code-switching on the Bulletin Board System. Sperlich (2005) concentrated on Niuean-English code-switching on Forums, etc. Among these publications, there are 11 CMC modes being used. They are IRC, Email, SMS, ICQ, Bulletin board, Forum, Blog, Mailing lists, Usenet, Webchats and Guest books. Some of them are synchronistic CMC (such as ICQ), and some of them are asynchronistic CMC (such as Email, Bulletin Board, Blog).

Facebook is a new type of social networking websites, because it is a new CMC which was developed in 2004 and it can share statuses with friends at any time in any place. So far, there are not many researches using Facebook as a mode to collect and analyze data. This paper hopes to fill the gap on code-switching in this new social networking website.

2.8 Previous studies about code-switching in CMC

Nowadays, people rely on online communication, particularly through face to face communication which can be a direct interaction. Besides Facebook, Blog, Bulletin board system (BBS), instant message and email are also popular tools for helping people to keep contact with each other.

Chen (2007) conducts a research of Mandarin Chinese-English code-switching instances in a college *BBS* in Taiwan. Data are collected from August of 2005 to June of 2006. The participants in her study are of two groups. One of them is from the Department of Foreign Languages and Literatures, and another group is from the Department of Materials and Optoelectronic Engineering. They are all college students studying English as a compulsory subject in their first year. Chen (2007) looks at genders in using code-switching. Chen (2007) finds that in female-dominated classes, the switches are mostly from Chinese to English with the main functions being that of referential function and expressive function (p.30). However, in male-dominant classes, switches tend to focus on taboo language in using single item, for example, 热火赢了, *song!* (*Heats wins 101: 100, song!*) The word *song* is impolite in Taiwanese, and it has same meaning with *shit* in English. In Chen's (2007) study, code-switching has different functions depending on female users and male users. She also discovers that the use of tag switching in oral communication is different from those in written text. In the oral aspect, Chen finds that people tend to switch *you know, I mean*, but in the written aspect, people would

like to switch some connective words, such as *and, but, because, or, so* (p.30). She does not mention which topics produced more code-switching instances, a gap which this study will try to fill.

Urbäck (2007) analyzes Swedish-English code-switching instances in Internet Discussion Forum. In his study, there are seven participants. All of them are females. Three of them are from Sweden, one from Canada, and others from America. Through a short period of time, he discovers that code-switching instances occurred in this type of CMC, and he also finds that intra-sentential switching is the most common code-switching instances among the participants. The participants in his study are quite familiar with these two languages of Swedish and English (p.18). However, Urbäck does not look at function and types of code-switching in the Internet Discussion Forum.

Montes-Alcalá uses one year's time (January, 2005-January 2006) to collect data from 15 Blogs. He wants to investigate Spanish and English code-switching in Mexican. He confirms his hypothesis in his study which is that Bloggers can freely use code-switching. He finds that social functions of oral code-switching can be used in analyzing written code-switching.

San (2009), however, conducts a study in Macao to analyze 20 Macao young persons (the average age is from 21 to 26) using Chinese-English code-switching instances in blogs. San (2009) finds that inter-sentential code-switching is the most common in blogs through analyzing them (p.73). In her study, she proves that English is still the main language used by participants in blogs in Macao (p.73).

Urbäck and San get different results. Urbäck finds that intra-sentential code-switching is highly used by bilingual participants, but San claims that inter-sentential code-switching is highly used in her participants. These papers still do not find which topics are likely using code-switching. Therefore, the present study will collect data and confirm the topics derived by participants in using Chinese-English code-switching on the *Facebook*.

In 2008, Lin analyzes Cantonese and English code-switching instances in Windows Live Messenger (MSN) in Hong Kong. Her data are from March to June 2008. She aims at investigating how computer technology influenced language choice and language pattern. In total, 16 participants participate in her study and they are all native Chinese. All the participants are university graduate students, and their age is from 19 to 52 years old. They all have bilingual education in Hong Kong, which means they all have used two languages to continue their study. She finds that those participants who like to use English as a dominant language in MSN may switch to

Cantonese because they want to show solidarity with others. Some of them use Cantonese because they want to avoid the risk of being misunderstood. Lin's (2008) paper uses a synchronistic CMC mode, but she does not focus on the categories of code-switching and the topics of code-switching.

Paolillo (2011) compares code-switching instances in synchronous and asynchronous communication. He finds that there is no intra-sentential code-switching in asynchronous communication and the function of quotation is highly used by Indian and Punjabi communities. Choy (2011), however, concludes that code-switching instances do exist on the *Facebook* and referential function was highly used on Facebook. His participants are 38 Mandarin Chinese-English bilingual undergraduates who come from a private university in Malaysia. The participants in his study are all in their final semester, and they are under different programs, such as Advertising, Public Relations, Broadcasting, etc. 80 statuses on Facebook were collected from September 2011 to February, 2011. Within these statuses, 54 of these statuses are in English with insertions made of Chinese. 26 messages are Chinese sentences with insertions of English. This means that there are more English statuses with Chinese insertions than Chinese statuses with English insertions. His findings supported Chen's (2007) results which show that referential function is highly used in asynchronistic communication. However, he also finds that there is no poetic function used among those participants. Choy (2011) also mentions that the lack of facility is the first reason that caused code-switching to occur on the *Facebook*

among these participants, because the participants in his study are unable to find equivalent meaning in the other language. Topic analysis is still not covered in his study.

Facebook is a new type of CMC, compared to blog, BBS and others. Until now, there have been few studies conducted or researched about code-switching on the *Facebook* in Malaysia and Malaysian Chinese undergraduates of a public university, studying Chinese program. This paper hopes to narrow down the gap. It is valuable to analyze how code-switching exists in this new type of communication. Apart from that, this study will also find out which kinds of topics use are more likely to switching and gives a detail explanation about them.

Based on the above previous studies, it can be said that some studies look at the types of code-switching on CMC, and some studies concentrate on the functions of code-switching on CMC. However, they do not look at which topics appear more code-switching forms on CMC. That is a gap that this study wants to fill in.

2.9 Summary

Code-switching is really a widespread area in today's linguistic field. Starting from 1972 until now, code-switching was analyzed by more and more researches. Based

on this chapter, this study first talks about the language background of the Malaysian Chinese, and then this study also provides some theories which are related to code-switching and Computer-mediated communication. From previous studies, such as Chen's (2007) study, Urbäck's (2007) analysis, and San's (2009) finding etc, they all confirmed that code-switching instances exists in people's online communication, and we should not ignore them. These people used MSN, BBS, blog and Internet discussion forum as instruments to collect data, but this study will also use a new type of computer-mediated communication, *Facebook*, to collect data.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter illustrates which methods are used in the study. The research design of the study will be described, a profile of the participants will be provided, followed by how data are collected and analyzed. In this chapter, it is also mentioned that the study is carried out through observation. The websites of *Facebook* of the participants are observed accordingly.

3.2 Data

Facebook, a recent networking website was derived from the asynchronistic computer-mediated communication. This study uses *Facebook* as a computer-media to collect data which comprise the statuses posted by participants on *Facebook*. *Facebook* is a very popular means of networking in the Internet communication, and people all over the world use the *Facebook* to socialize in recent years according to the official website of Facebook (www.facebook.com). Malaysians, especially young Malaysians, are not spared from this syndrome. As mentioned in the previous chapter, *Facebook* is a kind of social networking website which has more than 900 million uses where people post statuses (such as what they do, where they are and how do they feel about something), interesting videos, photos, as a means of share

information with their networking of friends. (Joshi & Rutledge, 2011, p. 63). Meanwhile, as the statuses are posted, other *Facebookers* can reply or comment after looking at them or they can also choose to keep quiet, that is serving as a passive observer. It is a common mode for participants to share ideas, comments, thoughts and feeling.

This study focuses only on the *Facebook* statuses of young Malaysian undergraduates which are posted by participants themselves on their home page on *Facebook*. All these statuses can be seen and commented by other persons who are linked to their networking. *Facebook* can be opened to the public, for example anyone who has a *Facebook* account can easily access another's statuses or *Facebook* which can be private and limited to a few friends if it is necessary. For this networking to exist, each participant must have his or her own *Facebook* account. For this study to be relevant, only statuses which have Chinese and English in one single status or phrase simultaneously is taken as the data, where treats them as a main source. Pure postings are written in all English or all Chinese statuses will be excluded as data. However, when analysis focusing on function is involved, prior statuses and subsequent statuses may be considered. All samples will be having certain translations provided. They will also be provided in Appendix.

Example:

最近UM的USA都讓人吃不飽... *I still feel so hungry.*

(Recently, *USA (Nasi Goreng USA)* in *UM (University of Malaya)* cafe is not enough for me... *I still feel so hungry*)

3.3 Participants

Selection of participants is non-random and non-probable. All are included as purposive sampling. There are 13 participants in this study. This group of participants consists of Malaysian Chinese bilingual undergraduate students who are under the Chinese Program in the Faculty of Languages and Linguistics at a public university. Table 3.1 shows the background information of the participants. Two of them are final year students which mean that they are third year students and from same class. Eleven of them are second year students, and they are from same class. All participants are local Malaysian Chinese students regardless of gender. They share similar cultural background, for example, they are all Malaysian Chinese, and they all speak more than three languages, etc. The ages for these participants are all 21 years old. In total, there are two male students and eleven female students. The order of the participants is arranged according to the alpha order of their names and it carries no other significance.

Table 3.1 Profile of participants

Number of Participant	Age	Gender	Education level
P1	21	Female	Second year

P2	21	Female	Second year
P 3	21	Male	Second year
P 4	21	Female	Second year
P 5	21	Female	Second year
P 6	21	Female	Second year
P 7	21	Female	Second year
P 8	21	Female	Second year
P 9	21	Male	Second year
P 10	21	Female	Second year
P 11	21	Female	Second year
P 12	21	Female	Final year
P 13	21	Female	Final year

This group of participants was chosen because all of them have sufficient proficiency in speaking and writing Chinese language at the tertiary level which means they all pass their first year's examination and had approved to continue their second year. By sufficient proficiency, it means that they have had adequate exposure to the Chinese language, and in this context, they all had an average of 2

years exposures because 11 of them are in their second year and 2 of them are in their final year of learning Chinese language. At the same time, it is noted that each student in a Malaysian university has to pass the MUET (Malaysian University English Test) before entering a university, so as to ensure that they have enough proficiency in using the English language irrespective of their disciplines. The only difference is the “bands” where student who gets band 5-6 (highest) is required to apply for Law and Linguistics. Band 3 is expected for student in the Arts. This shows that each participant also have enough proficiency in using English language.

In the present study, all the participants have their own Facebook accounts, and they post their status using Chinese and English on *Facebook* as observed by the researcher for a while before collecting them. The researcher will go to their *Facebook* account and observe their statuses once a day. As explained in Chapter Two, the Cantonese written form and the Standard Chinese (Mandarin) written form are all considered as Chinese written forms, because both of them have the same grammatical structure and share a common script even though when the tones they speak are different. Thus, irrespective of whether the participants are writing in Cantonese or Mandarin, both will be considered as “Chinese”.

3.4 Data collection

The research design of this study is Internet ethnographic (Androutsopoulos, 2011), for example it looks at the culture of participants via *Facebook*, because the research aims to collect written data in a natural environment which is the Facebook profile pages of the participants' who share a common culture and stay in the same community, and this means that they are all Malaysian Chinese and they all study Chinese as their program in one Faculty and university. The main method used in this study is observation of the postings.

To collect written data for this study, this research follows these steps as listed below:

Step1: In order to get a name list of Malaysian Chinese bilingual undergraduates who study under the Chinese Program, the researcher contacts the Head of the Chinese Unit in the Faculty of Languages and Linguistics in the public university for permission to access the students' information. The research goes to participants' classrooms and explains the objectives and research questions of this study to them in order to make sure that they have a better understanding of the study.

Step 2: To maintain the confidentiality of the participants' information, the researcher explains the objective of this study to the participants individually for

acquiring permission from them by giving their *Facebook* accounts and signing the consent letter. If some of them do not allow using their statuses as data, their Facebook statuses will not be collected for this research. Thus, eventually all 13 participants consented to participating in this study.

Step 3: After getting the participants' permission, the researcher starts to observe their Facebook profiles and collects statuses from their home pages starting from October, 2012 to December, 2012. During that period, the researcher goes to their Facebook profiles once a day in the morning, and records all statuses which contain Chinese-English and English-Chinese code-switching. This research ignores statuses that are written completely in Chinese or English, and it also ignores emotional images or pictures, because they do not correspond with the objectives of this study.

Step 4: According to the different statuses, the researcher interviews some participants or leaves comment to certain participant's Facebook to ask why they choose different languages to describe certain items, and the reasons on switching codes. Their responses are then collected to validate the analysis. The transcription of interview question will be provided in Appendix.

3.5 Theoretical frameworks

Figure 3.1 illustrates two frameworks which will be used in this study. The first is Poplack's (1980) types of code-switching, and the second one is Appel and Muysken's (2005) functions of code-switching.

3.5.1 Poplack's three types of code-switching

Poplack (1980) classified types of code-switching and they are discussed as below:

- 1) Tag-switching refers to insert or switch “interjections, fillers, tags and idiomatic expression (Poplack, 1980)”. It means that people may add a tag phrase in using different language into one sentence when they speak, such as in English, *you know, I mean, well, I wish, etc.*
- 2) Inter-sentential switching refers to people switching languages between sentences (Poplack, 1980).
- 3) Intra-sentential switching means languages being switched in the middle of a sentence (Poplack, 1980).

3.5.2 Appel and Muysken's six functions of code-switching

Appel and Muysken (2005) have six functions of code-switching:

- 1) *Referential* function refers to people switching from the dominant language to another language because they are short of certain knowledge of the dominant language or that they are not sure how to say the word in the

dominant language (Appel & Muysken, 2005, p. 118).

- 2) *Directive* function refers to code-switching that directly involves and affects the hearer (Appel & Muysken, 2005, p.119).
- 3) *Expressive* function is a code-switching instance used by bilingual persons to express or emphasize certain perceptions or feelings in a different language (Appel & Muysken, 2005, p.119).
- 4) *Phatic* function refers to a code-switching instance where speakers changed their tone so as to highlight the information that is conveyed, and to make people pay more attention to the importance of the information (Appel & Muysken, 2005, p. 119).
- 5) *Metalinguistic* function refers to a code-switching instance which serves as “comment directly or indirectly on the language involved” (p.120), and was used for providing quotation or report speech that was composed by other persons, for instance, idioms, etc (Appel & Muysken, 2005, p.120).
- 6) *Poetic* function refers to a code-switching instance where speakers used puns or jokes, etc in another language instead of using the matrix language (p.120).

3.6 Data analysis

To comply with the objectives and research questions of this paper, the data will be analyzed qualitatively. This study analyzes data according to two frameworks as provided under Figure 3.1.

According to Figure 3.1, data will be analyzed according to the framework of Poplack's (1980) three types of code-switching. After that, results will show which type of code-switching is highly used among participants. Findings of this section will answer the first research question.

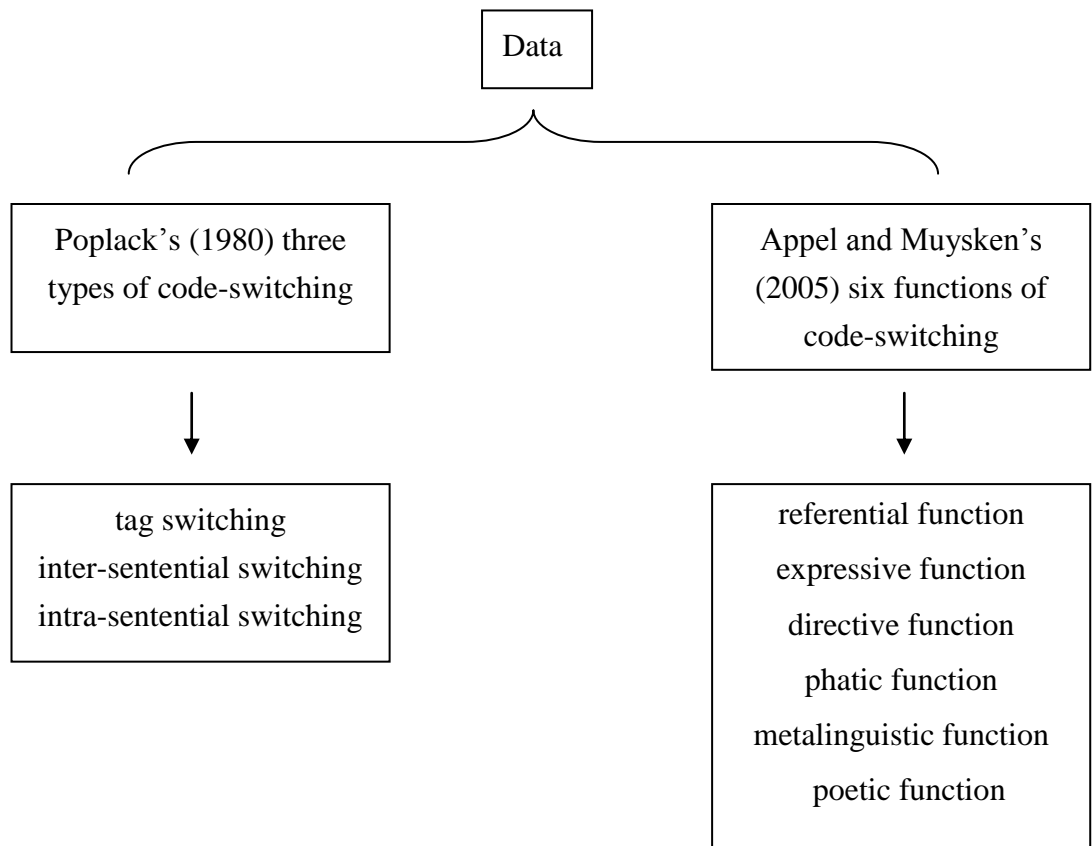


Figure 3.1 Procedures of data analysis

In the second section, all data will be analyzed again according to another framework of Appel and Muysken's (2005) six functions of code-switching,. Findings from this part will answer the second research question.

After analyzing the types and functions of Chinese-English code-switching, the researcher classifies all statuses into different topics such as food, music, entertainment and so on, so as to look at which topics are highly used code-switching. This will answer the third research question. This study will analyze the topic based on 6 topics:

- 1) The topics around life refers to places they went to and stayed, feeling or perception they have, the things they did at that moment, festivals and some phenomena about participants' own life, etc.
- 2) The topics around school refer to the topics which related to study, assignment, class, library, school's environment and something which happened in school, etc.
- 3) Topics of entertainment refer to something related to movies, TV shows, music, and amusement activity and particular actor or actress, etc.
- 4) Quotation means posting someone's speeches or statements from books or idioms.
- 5) The topics of food focus on different kinds of foods, drinks and snacks which were shared by participants.
- 6) Topics of tourism talks about air ticket to some places and travelling.

In order to classify the statuses into different topics, this study will not look at the meaning of the certain Chinese or English words, but the meaning of the whole messages.

Discussions will be illustrated by using tables and figures. All status transcriptions will be provided with an English translation in a bracket at the end of each status and an English translation of each example where the words and phrases are in Chinese will also be provided. Examples will be provided with all explanations. This study will ignore abbreviation of certain English words, and this study will treat those English abbreviations as English words because there are made in alphabet letters. Because of the limitation of data, there is a probably that one status will be used more than once in different sections in Chapter 4.

3.7 Summary

This chapter provides a blueprint of the participants, how data is detected and analyzed in matching the research objectives and research questions. Internet ethnography (Androutsopoulos, 2011) is the research design employed in this study.

CHAPTER FOUR

FINDING AND ANALYSIS

4.1. Introduction

This chapter presents the overall findings of the data analysis. There are four sections in this chapter. The first part is to provide a general introduction about the data from *Facebook*, and the number of occurrences of code-switching which occur throughout the period of data collection. The second part mainly talks about the types of code-switching instances base on Poplack's (1980) model. The third part presents the functions of code-switching instances according to Appel and Muysken's (2005) model. Last but not least, the researcher presents the topics which are likely to stimulate code-switching instances in the last section in this part.

4.2 Occurrences of code-switching

The main instrument used in this study is observation from the website of *Facebook*. Therefore, through three months' observation, a total of 110 online Chinese-English code-switching and English-Chinese code-switching statuses were collected in this study. It is found that 96 of them were Chinese-English code-switching statuses, and 14 of them were English-Chinese code-switching statuses as is shown in Figure 4.1. In Chapter 3, it also mentioned that where the dominant language is Mandarin

and the message occurs in English, the status is considered as Chinese-English code-switching and vice versa for English-Chinese code-switching.

Figure 4.1 is presented in order to illustrate that participants prefer to use Chinese-English code-switching on *Facebook*. In other words, Mandarin Chinese sentence were inserted with English words. From the data shown, it can be deduced that the participants prefer to use Chinese as a dominant language on the *Facebook* to post statuses. The reason may be because all of them are studying Chinese as their major in their undergraduate program, and that they were used to using Chinese during their study time and daily life. Therefore, they were more inclined towards using Chinese on *Facebook* postings. Their comments were mainly in Chinese. This phenomenon is different from Lin's (2008) finding, which shows that English is a dominant language in MSN in Hong Kong. It is hereby also mentioned that MSN is different from *Facebook*, because MSN is a kind of real time synchronistic CMC, whereas *Facebook* is asynchronistic CMC. It can be seen that the participants in Lin's (2008) study prefer to use English as main the language with Chinese insertion to communicate with each other in MSN, whereas in this study, Chinese is the dominant language used on *Facebook* among Malaysian Chinese whose major is Chinese. It can be seen that students' program may be a factor influencing their language in Facebook.

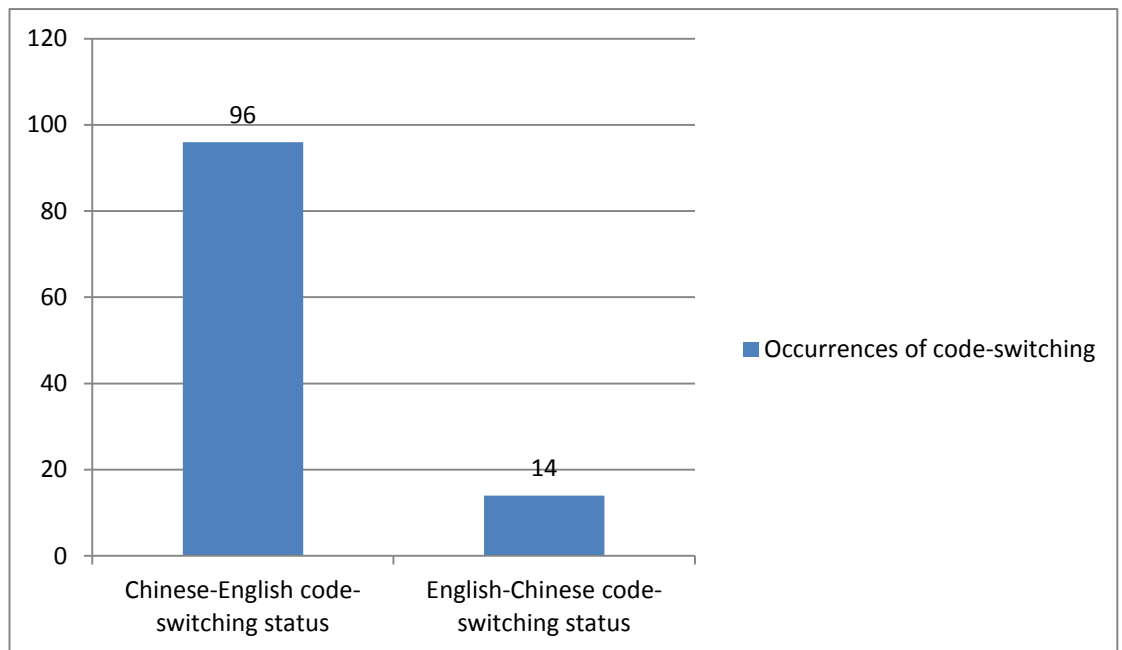


Figure 4.1 Occurrences of code-switching status

4.2.1 Chinese-English code-switching

Examples of Chinese-English code-switching instances are provided below as an illustration.

Example (1)

(C9). 下雨么? ? *oh no!!* 我没带 *umbrella*.

(Is it Raining? *Oh no!!* I didn't bring *umbrella*.)

Example (2)

(C13). 当心里在呐喊着..."我干嘛为了五分的测验读了三天三页的书啊..七十页的 *ABC* 简直就要了我的命 T_T "

(I was shouting in my heart “only for 5 marks test, I am reading a book for three days and three nights. It simply kills me when I’m reading more than 70 pages *ABC*.”)

**ABC* refers to a book full of English.

Example (3)

(C18). 歡迎大家邀請你們的朋友同學到這個 *event* 中～

(Welcome to all of you and to your friends and classmates. Please to join us in this *event*.)

Example (4)

(C20). 天啊...*uum* 要 *mid sem break* 了...! *um* 叻? 唉....慢慢等吧!

(My God. *Universiti Utara Malaysia (UUM)* will be having semester break soon! How about *University of Malaya (UM)*? Still far away!)

Examples (1) ---- (4) are clean-cut instances depicting Chinese-English code-switching. This is verified by Choy (2011) who says that a code-switching instance which consists of Mandarin Chinese with insertion of English is called Chinese-English code-switching. In example (1), the participant uses Chinese “下雨么 (*Is it raining?*)” at the beginning of this status, but following that provided an insertion in English “*oh no!*” to show that she did not want to accept the truth as she express an exclamation. After this, she switches to Chinese “我沒帶 (*I didn't bring*)” again with insertion of English “*umbrella*”. The dominant language in this status is Chinese, and the insertion in English. This is a shift at the end of the sentence. The examples in (2), (3) and (4) show code-switching is occurring in the

middle of the sentence. Most of the English words are nouns, and this will be further discussed.

4.2.2 English-Chinese code-switching

The following examples in (5), (6), (7) and (8) are instances of English-Chinese code-switching. As shown in Chapter 3, a code-switching instance which consists of a construction made in English with insertions of Chinese words is considered as English-Chinese code-switching (Choy, 2011). In example (5), the status starts with an English phrase “*profile pic*”, but follow that with an insertion of a Chinese insertion “哈哈 (*haha*)” to indicate laughing. The dominant language in this status is English, and the insertion of Chinese is a shift in language. The same phenomenon is seen in example (6) and (8). On example (7), the status is made of two sentences, but it starts with an English sentence “*I love you, but I'm not in love with you*” and then switches to a Chinese sentence “持續“愛”的話題。但這個早上是英文版的 (*Continue the topic Love, but this is an English version on this morning.*)” to further explain the previous English sentence.

Example (5)

(E4). profile pic... 哈哈
(profile picture. . . *Haha*)

*pic: the short form of the word “picture”

Example (6)

(E2). update 一下!!!

(update *once*.)

Example (7)

(E5). I love you, but I'm not in love with you. 持續“愛”的話題。但這個早上是英文版的。

(I love you, but I'm not in love with you. *Continue the topic Love, but this is an English version on this morning.*)

Example (8)

(E13). Last presentation and assignment DONE...time to back home....yeah...太平..I' m coming ^^

(Last presentation and assignment DONE...time to back home....yeah...*Taiping*.. I' m coming ^^)

4.2.3 Chinese-English code-switching instance and English-Chinese code-switching instances

From the total number of postings collected and analyzed, it is found that there were a total of 146 instances of Chinese-English code-switching, and this number are derived from 96 Chinese-English code-switching occurrences because some statuses had more than one instance of code-switching. For instance, example (1) illustrates has two instances of code-switching, as occur in “*oh no*” and “*umbrella*”. Example (4) has four instances of code-switching, which comprise “*UUM*”, “*mid sem break*”, and “*UM*”. *UUM* is the acronym of *Universiti Utara Malaysia*, and *UM* is the acronym of *University of Malaya*. The word *Utara* is a Malay word, but this study considers the short form *UUM* as English because this study treats

alphabetical letters as English. Analysis of English-Chinese code-switching occurrences does not demonstrate such a phenomenon; one status consists of only one code-switching instance. There is a high difference between Chinese-English code-switching and English-Chinese code-switching. Figure 4.2 illustrates this phenomenon.

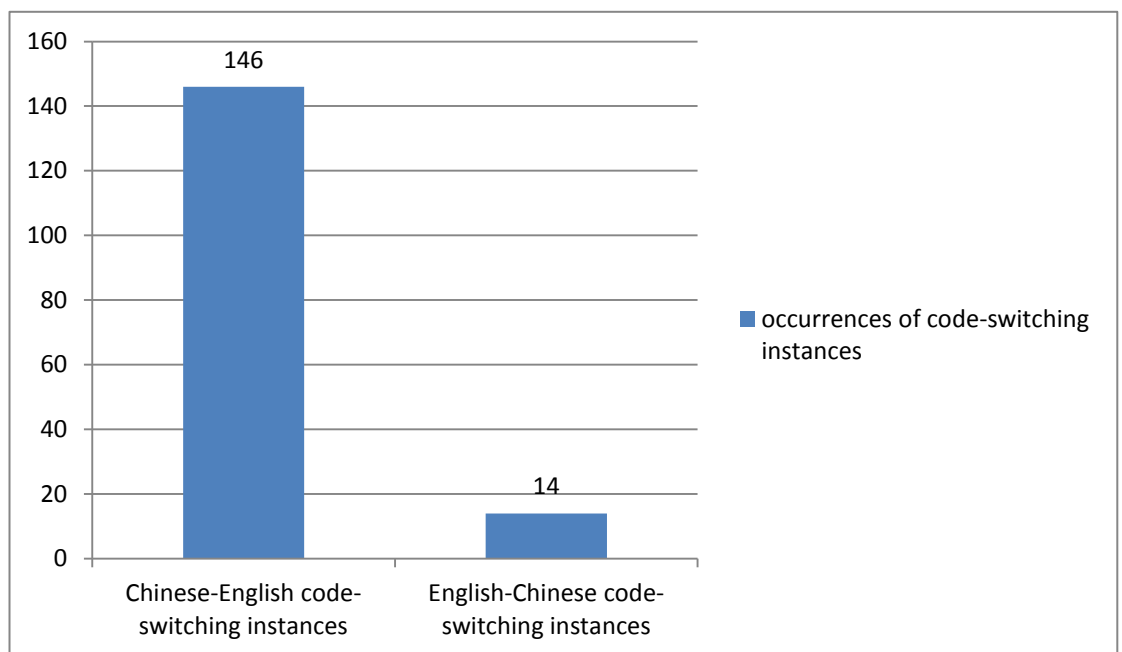


Figure 4.2 Occurrences of code-switching instances

This study provides evidence of code-switching instances which supports Urbäck (2007) and Androutsopoulos' (2011) claim that code-switching exists in CMC, especially in the new type of social networking website. In this study, it is found that Malaysian Chinese participants prefer to use Chinese as the dominant language

on *Facebook*. Data suggest that undergraduate students like to use Chinese as the matrix language and they use English words in between.

4.3 Types of code-switching

There are three types of code-switching according to Poplack (1980): “tag-switching, intra-sentential switching and inter-sentential switching”. Tag switching is adding a tag phrase in a different language. Intra-sentential switching defines as switch languages in the middle of a sentence. Inter-sentential switching means switch languages between sentences.

In this study, these three types of code-switching are found to emerge on *Facebook* networking. Analysis of data shows that intra-sentential switching is more frequently used within Chinese-English code-switching occurrences, in contrast inter-sentential switching is used more widely within English-Chinese code-switching occurrences. Tag-switching is the least to be used among undergraduate students, whether in Chinese-English code-switching occurrence or English-Chinese code-switching occurrence.

4.3.1 Chinese-English code-switching

The previous section shows the overall picture of code-switching instances in *Facebook* networking. The current section will focus on Chinese-English code-switching occurrences in detail. In total, there were 146 Chinese-English code-switching instances posted by participants on *Facebook* during the period of data collection as is shown in Figure 4.2. Analysis of data in Figure 4.2 indicates that intra-sentential switching is more frequently used among Chinese-English code-switching, compared with tag-switching and inter-sentential switching. This supports Poplack's (1980) statement that intra-sentential switching is most highly used by bilingual person (cited in Appel & Muysken, 2005, p. 120). However, Poplack's statement was for oral conversations only.

4.3.1.1 Intra-sentential switching

Figure 4.3 shows clearly that 130 out of 146 Chinese-English code-switching occurrences happened intra-sentential which the Chinese-English switching instances. There are 3 tag-switching instances and 13 inter-sentential switching instances used. Participants seemed to prefer to post status with intra-sentential switching on Facebook, which means they switch from Chinese to English in the middle of the sentence. On the other hand, tag-switching and inter-sentential switching are less used by those participants. San (2009) finds that inter-sentential switching is the most common in Blogs in Chinese-English code-switching

instances, which is another type of CMC. Although Blogs is also an asynchronistic communication, it is different from Facebook. Facebook can post status anytime anywhere and even using hand phone, whereas Blogs need to use laptops or computers. This is the big difference between Facebook and Blogs. Nevertheless, in Chinese-English code-switching occurrences, most occurred in the intra-sentential code-switching, and this is difference with San's (2009) findings too.

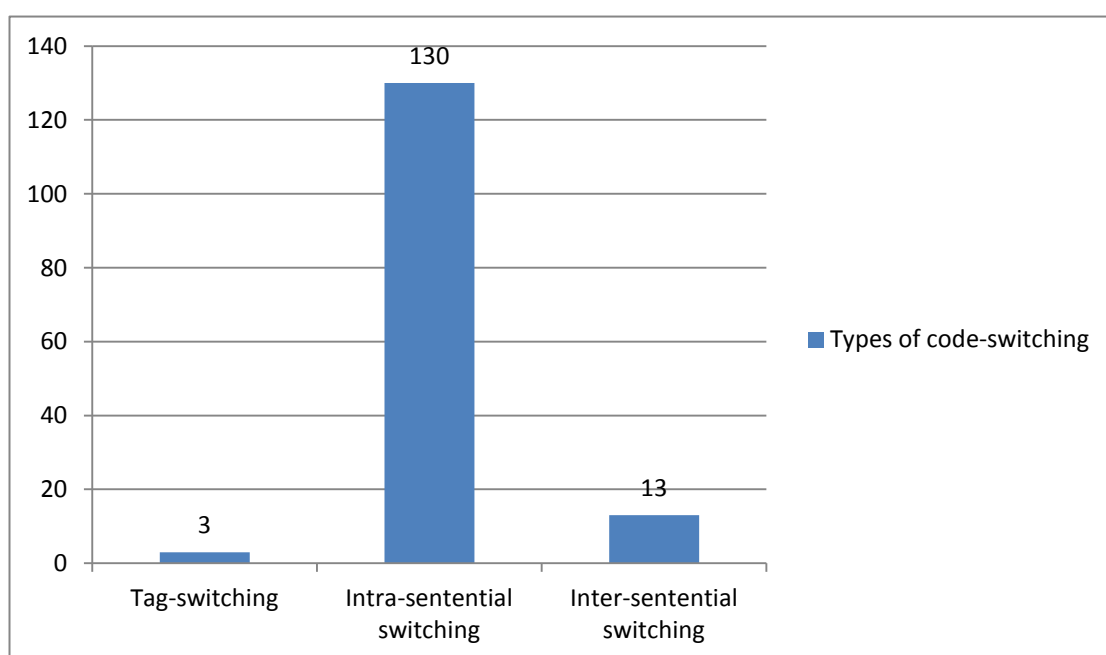


Figure 4.3 Types of code-switching among Chinese-English code-switching

Poplack (1980) cited in Chen (2007) said that “nouns account for the largest proportion of switches”, and analysis of data in this study supports the claim. In intra-sentential switching, participants prefer to switch at single word or lexical item. In this condition, many switching are “nouns” which refer to participants usually insert English nouns in the middle of a Chinese sentence. It is possible that

some nouns-switches occur due to cultural factors which cannot be translated when switching. For example,

Example (9)

(C27). 我有一位手非常巧的 *roommate*, 所以我一觉醒来, 就有早餐吃了, 哇哈哈哈哈哈。。。

(I have a very wonderful *roommate*, because I have breakfast when I wake up. Hahahahaha...)

Example (10)

(C24). 我看见 **rm2.80** 的 *cappuccino* !便宜啊

(I saw a cup of *cappuccino* which only costs **RM.2.8**. So cheap.)

Example (11)

(C38). *blue blue* 的早晨...来首正能量的歌!

愿等下下 *presentation* 不要死得太难看

(*Blue blue* morning... let's listen to a song which can make me full of energy

Hope my *presentation* will not too bad later.)

Example (12)

(C69). *Life of Pi* 的大自然画面拍得太漂亮了吧...!导演...赞!

(The natural view in the movie of *Life of Pi* is so beautiful.

So great... the Director.)

All examples shown are English words switched within Chinese constructions. The words used are *roommate*, *RM 2.8*, *cappuccino*, *presentation* and *Life of Pi*. They are all nouns. Examples (9), (10) and (11) are using English nouns instead of using Chinese nouns because participants get used to use them in English words according to interview questions, but example (12) is using English name of the

movie *Life of Pi* to replace Chinese name. So the difference is the movie *Life of Pi* is the title of an American movie, and it was originally produced by an American film company. Therefore, its English name was easily used by people. It is different from other examples.

Besides nouns, other code switch appear as adjective, adverb and verb. For example, in example (13), the switching is adjective switching, because the word “*emo* (*emotional*)” is an adjective word. “*Yes*” in example (14) and “*tag*” in example (15) are adverb and verb, respectively. They are illustrated below.

Example (13)

(C81). 这块蛋糕绝对融化掉这星期超级 *emo* 的心情....感激赖董千里遥遥送上还融化的蛋糕...哈哈哈哈哈

(This cake can make my *emotional* feeling disappear... I really appreciate Mr. Lai, thanks for giving me this un-melt cake... hahaha)

Example (14)

(C37). *yes*...等下轮到我去塞车了...哈哈..

(*yes*... It's my turn to suffer traffic jam... haha...)

Example (15)

(C16). 可以 *tag* 自己吗? 哈哈。

(Can I *tag* myself? haha)

4.3.1.2 Inter-sentential Chinese-English code-switching

Moving to inter-sentential switching, 13 instances are detected as is shown in Figure 4.3. They can be seen in examples (16), (17), (18), (19) and (20). Example (16) has two sentences. The first sentence is completely a Chinese structure, and the second sentence is completely English. It appears that the participant switches from Chinese language to English language. In examples (17) and (20), another kind of inter-sentential switching occurs; it seems that the English construction is switched to a Chinese construction. Examples (18) and (19) show a different sense of inter-sentential switching. It occurs because of translation. Participants first post a Chinese status and they then translate it to English at the same time. The examples are showed as below.

Example (16)

(C11). 谢谢你的手制精致小囊包，和你的人一样亲切。 *“Faith”, the most important elements in life.* 谢啦！ ^^

(Thanks for your lovely bag. It is very kind of you. *“Faith”, the most important elements in life.* Thank you! ^^)

Example (17)

(C89). 深吸一口氣，它會安定你的大腦。

Take a deep breath. It calms the mind.

Example (18)

(C88). 人生最終不會被打上蝴蝶结，但它仍然是一份禮物。

Life isn't tied with a bow, but it's still a gift.

Example (19)

(C41). 嗨嗨各位，又是第一个星期了，但是我们明天不见面哦 :P 祝大家周末愉快♥

*注：卡卡艺术市集休市 4 个月，下个市集是 2013 年 3 月。

Dear all, it's 1st Sunday of the month again, but we will not meet up tomorrow ya

*P/S: Enjoy your weekend ♥ *P/S: Kaka Art Market is closing for 4 months, next market will be on March 2013.

Example (20)

(C92). 祝大家有个美好的圣诞节, 心想事成!

Merry Christmas!

(Hope we all have a wonderful Christmas. All wishes come true!

Merry Christmas!)

4.3.1.3 Tag-switching

As for tag-switching, only 3 instances were detected as is shown in Figure 4.3.

These instances are different from how oral interactions would appear. People tend to switch to the English language using expression like *you know, well* in oral conversations, but here, in *Facebook* postings, two of the three tag-switching statuses add *ing* at the end of a certain word, and one of the three tag-switching is attached the English mood particles “*har*” at end of the Chinese construction. For example,

Example (21)

(C10). 我每天早上更新狀態留言說早安的習慣其實是多麼美好的習慣。

(自戀 *ing*)

(It is really a good habit to update my status and say “good morning” on every morning. (*Narcissism-being*))

Here, the switching occurred as a suffix where “*ing*” is added to a Chinese expression to mean that the process is “continuous” as is “自戀 *ing* (*Narcissism-being*)” shows that the participant is loving herself.

Example (22)

(C23). 上了大三依然犯着同样的错误...

每当全中华跑生活营时,我的课业就乱七八糟了...童鞋总是在背后默默帮忙

内疚 *ing*

(I am still making the same mistake in my third year.

My study is messing when having activities in Quan Zhonghua*, and other students always help me without any complaint. *Guilty-Feeling*...)

The participant seems to be saying that he or she is guilty all the time.

Example (23)

(C39). 暫時把最緊急的任務完成。啊。大家,慢慢來 *har*, 給我先認真排好隊。

(So far, let's finish the most important task first. Ah, everyone, slow down *har*, and be more patient to queue up here.)

Examples (21) and (22) are tag-switching instances, because they add “*-ing*” directly at end of Chinese words “自戀 (*Narcissism*)” and “内疚 (*Guilty*)”. “*-ing*” has no meaning in itself, but when “*-ing*” which is the present continuous tense in the English system is used, the word indicates that somebody is doing something particular. Therefore, the participant add the tag “*-ing*” at end of Chinese language in order to show process. It appears that when this happens, the Chinese word becomes “English”, and the meaning of word has been changed as if it is in the English grammar system. Example (23) shows “*har*” is added at end of Chinese

word. “*Har*” is considered as English because it is written in three English alphabetical letters. “*Har*” has no meaning by itself, because it seems as an interjection only. “*Har*” in this example is just like a “filler” to show pause. The participant is asking her friends to be more patient, and tries to complete the most important task one by one and do not mess up.

The analysis of this data appears different from Chen’s (2007) work. In her work, Chen finds that her participants like to switch some connective words in their predominantly Chinese construction, such as *and*, *but*, *because*, *or*, *so* in tag-switching in Bulletin Board System (BBS), another type of CMC. Those connective words are not in the present study, and what is outstanding is that the English suffix “ing”, a term to show present continuous tense is inserted after Chinese expression, in order to convey a “progress” mood. In comparison to San’s (2009) study which finds that inter-sentential code-switching is the most common in Blogs among Macao participants, this study discovers that intra-sentential switching is more frequently used by Malaysian participants in Chinese-English code-switching occurrences. The findings also oppose Paolillo’s (2011) work which says there is no intra-sentential switching in asynchronous CMC.

Data analysis of the Chinese-English code-switching occurrences in this study also indicates that intra-sentential switching is the common type of switching, and

“noun-switching” accounted for the largest proportion of switches among them. Tag-switching is the least one used, and that participants prefer using “-ing” as a tag to show the progress mood of a Chinese expression. From here, it can be seen Malaysian Chinese undergraduates who major are Chinese prefer intra-sentential switching in Chinese-English code-switching occurrences.

4.3.2 English-Chinese code-switching

As Figure 4.1 has shown there are only 14 occurrences of English-Chinese code-switching instances on *Facebook*. Figure 4.4 illustrates the general picture of English-Chinese code-switching occurrences. It appears that inter-sentential switching is used frequently in English-Chinese code-switching occurrences which are 10 instances followed by intra-sentential switching and tag switching.

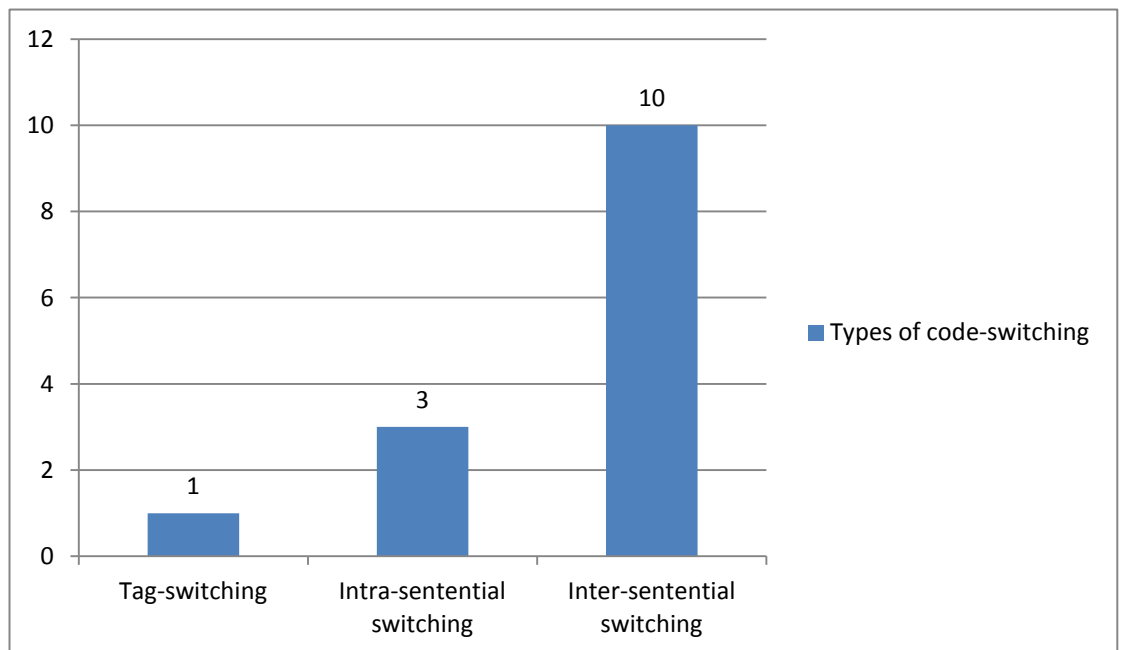


Figure 4.4 Types of code-switching among English-Chinese code-switching

4.3.2.1 Inter-sentential switching

Figure 4.4 suggests that Malaysian Chinese participants prefer to use inter-sentential code-switching. Examples (24), (25), (26) and (27) illustrate the case. In example (24), the first complete construction is English and it is to express that the participant's stamina is going down, but the participant has switched to a Chinese construction in order to show the reason. The two different language constructions are employed by a person, and this will be further discussed in the chapter. Example (25) is same with example (24).

Example (24)

(E3). Stamina down。 down。 down。 。。

(還有一千字還沒嘔出來.....)

(Stamina down。 down。 down。 。。

(*I still have one thousand words to write....*)

Example (25)

(E6). Sleeping is my hobby !对对对...^^

(Sleeping is my hobby! *Yes,yes,yes...^^*)

Example (26)

(E11). Fame is vapor; popularity is an accident; the only earthly certainty is oblivion.

—— Mark Twain

「名聲」如同是蒸氣，「聲望」如同是意外，在地球上唯一可以確定的事情是被遺忘掉。

—— 馬克 吐溫

Example (27)

(E9). This job, is called "Mother".

这份工作，叫做“母亲”。

While examples (24) and (25) illustrate switching from English to Chinese, example (26) and (27) show a different inter-sentential switching. This is because in example (26), the participant first quotes Mark Twain's statement in the English version, and then posts it in the Chinese version at the same time. The first citation is from the English version which is the original language, and then the second citation is Chinese version. Examples (27), (28) and (29) have the same phenomenon. It is noted that participants post some good quotations on Facebook in order to encourage their friends in some extent.

Example (28)

(E10). And ye shall know the truth, and the truth shall make you free.

—— John 8:32

你們必認識真理，真理必叫你們得以自由。

—— 約翰福音八章三十二節

Example (29)

(E12). I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

—— Isaac Newton

我不知道这个世界会如何看我，但对我自己而言我仅仅是一个在海边嬉戏的顽童，为时不时发现一粒光滑的石子或一片可爱的贝壳而欢喜，可与此同时对我面前的伟大的真理的海洋熟视无睹。

—— 艾萨克 牛顿

4.3.2.2 Tag-switching

As for tag-switching, only one English-Chinese code-switching instance is found. Hence, it is not considered as a common occurrence. Nevertheless, the example is provided as Example (30).

Example (30)

(E2). update 一下!!!

(update *once*.)

Example (30) shows that the participant switches from English to Chinese in order to express she wants to update her information on *Facebook*. “一下” means once, but this occurrence uses it as a tag. This is because if “一下 (*once*)” is added after a verb, it will be no meaning itself. According to the meaning of the occurrence, the tag “一下 (*once*)” has no accurate meaning, and it just shows the participants wants to update her status or information.

4.3.2.3 Intra-sentential switching

Moving to intra-sentential switching, there are 3 instances out of 14 English-Chinese code-switching instances and they are shown in Figure 4.4. The items being switched are in 2 nouns, 1 adjective. Example (31) and (32) indicate that nouns are being switched in the middle of the occurrences. Example (33) shows that the Chinese word “高调 (*passionate*)” is inserted in the middle of an English

construction and this, according to the shift of the sentence, is in the form of adjective.

Example (31)

(E13). Last presentation and assignment DONE...time to back home....yeah...太
平..I' m coming ^^

(Last presentation and assignment DONE...time to back
home....yeah...*Taiping*..I' m coming ^^)

Example (32)

(E7). KL friend... who haven watch 寒战? wanna watch tonight?

(KL friend...who haven watch *Cold War*? wannna watch tonight?)

Example (33)

(E1). dear Ultraman....u r very "高调"...hahaha...

(dear Ultraman....u r very " *passionate* "...hahaha...)

As a summary, it can be said that for Malaysian Chinese undergraduate students who major in Chinese, Chinese is still the dominant language used on their *Facebook*. They also tend to use Chinese-English code-switching more than English-Chinese code-switching. It is found that intra-sentential switching is the most common type used among Chinese-English code-switching instance, whereas inter-sentential code-switching instance is the most common in English-Chinese code-switching occurrences. The reason is probably because all the participants are studying Chinese as their program and that they have the ability to switch between

these two languages in one status. Furthermore, noun-switching is highly used in both Chinese-English and English-Chinese code-switching. Tag-switching is remain the least to be used. From here, it can be seen that an environment where participants are studying can be one of the reasons why people use code-switching. It is because that they need to read, write and communicate their ideas in both languages. This way really can influence their interactions.

4.4 Functions of code-switching

This study adopts Appel and Muysken's (2005) six functions of code-switching, which are "referential function, expressive function, phatic function, directive function, metalinguistic function and poetic function". Referential function is the most used by Malaysian participants in Chinese-English code-switching occurrences and English-Chinese code-switching occurrences in *Facebook*.

4.4.1 Chinese-English code-switching

Figure 4.2 indicates that a total of 146 Chinese-English code-switching occurrences are collected from this study. They are then categorized into the six functions as presented in Table 4.1.

Table 4.1 reveals that referential function is the most used by participants in CMC, which has a total of 123 occurrences. Besides that, data shows that only a total of 11 occurrences are collected as expressive function, and only 7 occurrences of phatic function, and least, 5 occurrences of metalinguistic function. No directive function and poetic function are revealed in this study.

Table 4.1 Functions appear Chinese-English code-switching occurrences in *Facebook*

Four functions	Number of occurrence
Referential function	123
Expressive function	11
Phatic function	7
Metalinguistic function	5
Total	146

(Appel and Muysken, 2005)

4.4.1.1 Referential function

Appel and Muysken (2005) say that referential function is the most conscious by bilingual speakers (p.118). Referential function refers to people are switching the dominant language to another language because they lack a certain knowledge of

the dominant language or they are not sure how to say the word in the dominant language (Appel & Muysken, 2005). Usually, words or lexical items are switched. Under referential function, data analysis can be divided into 6 categories.

Category 1. Non-Chinese equivalents

The first one is where participants switch from Chinese to English because there is no equivalent word in Chinese. They have to use English to express their meanings. For instance, examples (34), (35), (36) and (37) illustrate the switch of Chinese to English nouns.

Example (34)

(C21). 这学期开课了六周...终于在 *Sushi king* 看见 郑杰伟了! 只能用“成熟”和“幸福来形容他....哈哈哈...

(We are already entering the 6th week in this semester. Finally, I get to see Zheng Weijie at *Sushi king*. I can only use the words “mature” and “happy” to describe him. Hahaha)

Example (35)

(C54). *Kitty*, 我决定下次带你陪我吃饭~

(*Kitty*, I have decided to take you to have dinner with me next time.)

Example (36)

(C51). 我也要一雙像 *Kitty* 這麼招搖的 維尼熊 鞋子啦 ~

(I also want to have such cute Winnie shoes which like *Kitty*.)

Example (37)

(C70). 真想私藏這道美味。 *Jonker street* 我的最愛。

(Can't wait to enjoy the delicious food. *Jonker street* is my favourite.)

“*Sushi king*” in example (34) is the name of a Japanese restaurant. The participant shifts language as a means of referring to the original name due to lack of the Chinese translation. The same phenomenon appears in examples (35) and (36). “*Kitty*” is the short form of the brand “*Hello Kitty*”, which is a fictional cartoon character and it is produced by a Japanese company. It is the reference used for a female white bobtail kitty with a red bow. There is no Chinese translation for the word. Moreover, people always use the English term commonly, so the participant in examples (35) and (36) have no choice but use the English word “*Kitty*” within a Chinese sentence. In addition, “*Jonker Street*” in example (37) refers to a street in Malacca’s Chinatown. The participant needs to use it directly within a Chinese sentence because there is no Chinese version equivalent. The English terms are better to be used.

Category 2. Acronyms

Based on the examples illustrated while show that when there is a lack of Chinese translation, participants can switch to another language. Additionally, the use of acronym may be another reason why participants switch from Chinese to English. This is the second category. Examples (38), (39), (40) and (41) are provided as illustration.

Example (38)

(C25). 唱 *k*...
(Go to *Karaoke*.)

Example (39)

(C33). 终于看了《犀利人妻》电影版...心满意足啦...可以乖乖回 **KL** 了

(Finally, I got to watch the movie *The Fierce Wife*, and I am satisfied, I can go back **Kuala Lumpur(KL)** without any regret.)

Example (40)

(C59). 终于回来 **pj** 了...第一次看见 **pj** 那么感动...回家真好

(Finally, I am back **pj (Petaling Jaya)**... It is the first time that I feel touched when I saw **pj (Petaling Jaya)**. It is good to be home.)

Example (41)

(C86). 电脑一坏,报告...**ppt** 都在里面...没拷贝...只想说...明天就世界末日吧! 我很累了...

(Laptop doesn't work. My reports and **ppt (PowerPoint)** slides are all in it. I don't have extra copy. I just want to say tomorrow is my doomsday! I'm so tired...)

At the above show, “K”, “KL”, “pj” and “ppt” in examples (38), (39), (40) and (41) are all acronyms. They stand for “Karaoke”, “Kuala Lumpur”, “Petaling Jaya” and “PowerPoint”, respectively. Participants use them in the short forms so as to be convenient, and so there is no need to type out the whole words. A closer look at these examples indicates that they are commonly used to make reference to common activities (such as *Karaoke*), places (*Kuala Lumpur* and *Petaling Jaya*) as well as technology (*PowerPoint*).

Category 3. Original English name

The third category refers to an original name of a certain item, which means people prefer to insert English words within Chinese construction because the concept is best understood by its English name such as a movie's name, a brand's name, etc. This category is different from Category 1. The English words under category 1 do

not have equivalent Chinese words so that have to use English, whereas the English words in Category 3 have equivalent Chinese words but using English words to instead. Examples are shown below,

Example (42)

(C60). 又饿了...冲杯 *Milo* 来喝吧...
(Hungry again... drink *Milo*...)

Example (43)

(C40). 除了面子書以外，學校 *wifi* 不給我上其他任何網站.....
(Besides Facebook, school's *wifi* does not allow me to browse any other websites.)

Example (44)

(C49). 下次要喝咖啡不用去 *Starbuck* 了...有间深夜咖啡馆开到两点...^^
(There is no need to go to *Starbuck* to drink coffee. Here has a cafe where opens till 2am.)

Example (45)

(C48). 看 *Sky fall* 回来啦..
只有个感想...007 老了...我也长大了...唉...
(I had a feeling after watching the movie *Skyfall* which is 007 is older and I have grown up.)

The word “*Milo*” in example (42) is the brand of a packet drink, which is originally developed in Sydney, Australia. *Milo* is sold in many countries around the world.

The word “*milo*” is its English name, but it also has Chinese name“美祿”. However, the participant uses its original English name instead of Chinese name. The word “*wifi*” in example (43) is also from an English world, United Stated. It is a public service for people to connect with the Internet. It also has a Chinese equivalent, but people prefer to use its English name. Like as the English word “*Starbuck*” shown in example (44) is also from the United Stated, and it has many branches all over the world. It is a coffee retail store. It also has a Chinese equivalent but it appears that.

The participant prefers to use its original English name. Example (45) is slightly a different in this. The word “*Sky fall*” is a movie name, made in the United States. The language the characters spoke is English. Although the English can be translated with Chinese name, it is made from English worlds. It appears that the participants prefer to use English name directly.

Category 4. Oral forms of speech

The category of code-switching occurs due to influence caused by the way people speak. In using language, participants are always affected by the way they communicate with others when using some terms. This category is also the most used under referential function by the participants.

Example (46)

(C56). 我真的真的真的不懂得怎么写下去了!! 好难过的一个 *semester* 咯!
(I really really really don't know how to write further? What a difficult *semester*!)

Example (47)

(C64). 我宁愿做十份 *assignments* 也不想考试!尤其是这种老师的测验...
(I would rather to do ten pieces of *assignments* than sit for test, especially the test set by this kind of lecturer...)

Example (48)

(C77). 现在是怎样...明明回来是为了准备 *final*....却一直讲吃...真希望世界末日掉...不用考 *final*~
(What's wrong with me? I come back to prepare my *final* exam, but now at keep talking about food... I hope doomsday will come, because that I don't need to have final examination.)

Example (49)

(C4). 亲爱的老师...怎么你不让我去 *convo*....中文系的学姐快出来了啦!

(My dear Teacher, why don't you allow me to graduate and join the *Convocation*? Other Chinese program students will soon be out.)

Example (50)

(C28). 我下午去看「男人如衣服」了。还 *ok*...不过, 我觉得新上映的「天生爱情狂」会更好看。

(I watched the movie *Love is Pyjamas* this afternoon. It is *ok*, but I think the new movie *Natural Lovers* will be better.)

Examples (46), (47), (48), (49) and (50) are clearly switched from Chinese to English at this category of words “*semester*”, “*assignment*”, and “*final*”, “*convo* (*convocation*)” and “*ok*”. Those words are usually used in oral conversations. On *Facebook*, the participants are used to do code-switching of spoken instruction. It seems that when they switch, they are using the familiar English terms in oral conversations. They are acquainted with in English terms. Moreover, it would have been easier for them to use these English words, and they would be better understood by their classmates. For example, the word “*ok*”, is a term used commonly in oral conversations, and then so they had used to type it in English form. From here, it can be seen that oral speech may have become a reason which influenced their written conversations.

Category 5. Jargon or technical terms

Jargon is another category for participants to code-switch in the referential function category. This category is different others, because it is used to describe certain

terminology which related to literature in this study. Nevertheless, there are only two instances of participants using jargon. Examples (51) and (52) use the same jargon, which originated from Chinese literature, called “*阿Q (A Q Spirit)*”. “*阿Q (A Q)*” is the name of a Chinese character and he came from a Chinese story. He is the person who cannot face failure with a positive attitude. He is always self-consolable when he experiences any failure. He always lives in his own world. His spirit is then called the *A Q Spirit*. In this observation, the participants identified express that they do not want to face failure and to cheat themselves by some good words and to some extents related by using this jargon. The letter “*Q*” here is the name of this Chinese character, and there is no meaning attended to the name “*Q*”. The examples are illustrated below.

Example (51)

(C32). 最近真是喜事一桩桩啊。我也许只能如此*阿Q*吧。

(There are many “good” news around me recently. Perhaps, I only can be like *A Q Spirit*.)

Example (52)

(C58). 請你發揮你的專長：*阿Q*精神。（沒什麼大不了沒什麼大不了沒什麼大不了沒什麼大不了沒什麼大不了沒什麼大不了……）

(Please use your specialty: *A Q Spirit*. (not a big deal, not a big deal, not a big deal, not a big deal, not a big deal...))

Category 6. Grammar system of the shifted language

Last but not least is the category which is grammar-borrowing. This category has nothing to do with either a certain word or phrase, but instead the structure of

grammar of language. It involves participants borrow “-ing” from the English grammar structure to fit into a Chinese constructions in order to show some kind of tenses. This category aims at presenting a process or an action. For instance, examples (53) and (54).

Example(53)

(C10). 我每天早上更新狀態留言說早安的習慣其實是多麼美好的習慣。（自戀 *ing*）

(It is really a good habit to update my status and say “good morning” on every morning. (*Narcissism-being*))

Example (54)

(C23). 上了大三依然犯着同样的错误...

每当全中华跑生活营时,我的课业就乱七八糟了...童鞋总是在背后默默帮忙

内疚 *ing*

(I am still making the same mistake in my third year.

My study is messing when having activities in Quan Zhonghua*, and other students always help me without any complaint. *Guilty-Feeling*...)

These two examples indicate this behavior. It is noticed that participants added the English suffix “-ing” directly at the end of the Chinese words, this is because “-ing” is the present continuous tense in English system and it was used to show that somebody is doing something at moment. Chinese language does not have such a grammar system. Therefore, the participants added suffix “-ing” at the end of the Chinese constructions so as to present what they were doing at that moment. “-ing” has no meaning itself.

Based on the analysis, it appears that referential function is highly used by participants in Chinese-English code-switching occurrences of this study. Six categories under referential function of Chinese-English code-switching: lack of certain Chinese words or lack of Chinese translation, acronym, influenced by oral speech, jargon, original name of a certain item, and grammar-borrowing. Most of the participants seem to be easily influenced by the way they usually spoken when they communicate with others. Therefore, it can be said that the way people speak in oral interactions would influence the way they write, especially on *Facebook*. The result supports Chen (2007) and Choy (2011) which say that referential function is highly used in asynchronistic communication.

4.4.1.2 Expressive function

According to Appel and Muiyken (2005), expressive function is used by bilingual person to express or emphasize certain perceptions or feelings in a different language. Besides referential function, expressive function is the second category identified in terms of code-switching function. Participants use English to express their feelings, mood, and perception in Chinese constructions. Two categories of expressive functions were detected. One of them is using English words to express feeling, and another one is using English letters as emoticons to show facial expressions. Examples are provided as below.

Category 1. Express feeling

Example (55)

(C75). *Opps*, 卡住了。老兄能否帮个忙让我脱困?

(*Opps*, can't move. Hey, guy, could you help me to struggle from this bad environment?)

Example (56)

(C72). 掰掰十一月...*yes*..我的十二月要来了! *wohoo*....

(Bye Bye My November... Yes... December will come! *wohoo*...)

On examples (55) and (56), English words are inserted before or after a Chinese construction to show some display of feelings. The word “*opps*” in Example (55) is an interjection and it is mainly used as a response to the observation of a minor mistake. In this example, the participant give an exclamation as she makes a mistake and so comes out the interjection “*opps*”. In example (56), there are two code-switching instances. They all belong to the expressive function. “*Yes*” and “*wohoo*” indicate that the participant was very happy to say goodbye to November, and is excited to welcome December. “*Wohoo*” is also an interjection, and an exclamation of joy and happiness according to the meaning of this instance.

Category 2. Emoticons

Example (57)

(C91). 醒过来吧。快考试了.....*T.T*

(Wake up. Exam will come soon... *T.T*)

On contrast, example (57) shows different. It seems to show that participants insert the English letters to show their emoticons on that. Emoticons usually use keyboard characters to make a graphic as an expression of emotion typed into message or

sentence. They are mainly used in written communication, such as email, Internet forum, instant message, letter or text-based communication and so on for various functions such as to show emotions. In this example, “*T.T*” is an emoticon which is to express sadness or crying, because it looks like a sad face or a crying face according to the shape of “*T.T*”. The participant posts this status to show that the final exam will be come soon and she has no mood to study so that made her too sad and almost crying. This type of expression function only appears in text-based communication or written conversation. At this point here, it can only be used in *Facebook* as text-based communication. Unfortunately, there is only one status detected in this study.

4.4.1.3 Phatic function

After expressive function, phatic function is also found to be existed in the code-switching occurrence of Chinese-English code-switching. Phatic function refers to people changing to another language so as to highlight information or to develop relationship. There is only one category found in this study. The category involves repetition, or repeating a word or sentence to emphasize the message. There were 7 Chinese-English code-switching statuses which indicate phatic function. Examples are illustrated below.

Example (58)

(C42). 马大附近 (*around PJ*)有什么好吃的?

(Is there any delicious food near University of Malaya (*around Petaling Jaya*)?)

Example (59)

(C55). 虽然是 *sem break*...虽然是公共假期...那么漂亮的日子... 其实..有人在赶吗? 我很懒惰也....正常的吗?

(Although today is *semester break*... Although today is public holiday... a wonderful day...Actually, is there anyone hurry to do something? I am lazy, too. Am I normal?)

Example (58) seems to repeat the English place (*around pj*) which is as a phatic function. The participant wants to know is there any good foods around University of Malaya in Chinese written, but she uses English in bracket to emphasize the detailed place which is around Petaling Jaya in the middle of the sentence. Example (59) is also an indication of phatic function. The participant first presents “*semester break*”, and then repeats word “公共假期 (*public holiday*)”. He wants to indicate that the day he stayed in is no need to have a class, as it is a public holiday. Not many participants were found to contribute to illustrate a using phatic function in this study.

4.4.1.4 Metalinguistic function

Metalinguistic function is another function to be used in this study. There were 5 instances in total. There is one category as well. Metalinguistic function refers to using a code-switching in order to provide quotation from others or to cite a speech that is composed by other persons. Examples are illustrated below.

Example (60)

(C86). 石頭雖然自己不能夠割什麼東西，它卻能把寶劍磨得鋒利。

--- 印度俗語

The stone cannot cut off something, but it can polish the sword become sharp. — Indian proverb

Example (61)

(C62). 動物是挺棒的朋友，牠們既不發問，也不批評。——喬治·艾略特
“Animals are such agreeable friends - they ask no questions, they pass no criticisms.” — George Eliot, Mr Gilfil's Love Story

Examples (60) and (61) are belonging to the metalinguistic function. One is the code-switching of occurrences for an Indian proverb, and another is a code-switch quoted from an English writer, George Eliot. They are all first posted in the Chinese version, and then switched to the English version.

Based on the analysis, it appears that referential function is frequently used by the participants in Chinese-English code-switching occurrences. It is possible that most of them are influenced by the way they spoken on a daily interaction. The functions are followed by the expressive function, phatic function and metalinguistic function.

4.4.2 English-Chinese code-switching instances

Compared to Chinese-English code-switching occurrences, this study finds that there are only 14 occurrences of English-Chinese code-switching. According to the functions listed by Appel and Muysken (2005), it is found that the functions most used were referential function and phatic function. No directive function and poetic function were detected in this study. Because of the limitation of data, there is probably one example will be used more than once. They are illustrated in Table 4.2 below.

Table 4.2 Functions appear English-Chinese code-switching in *Facebook*

Four functions of code-switching	Number of code-switching occurrence
Referential function	4
Phatic function	4
Metalinguistic function	3
Expressive function	3
Total	14

(Appel and Muysken, 2005)

4.4.2.1 Referential function

For the referential function in English-Chinese code-switching, there are 4 occurrences which can be divided into 4 categories. It means that each code-switching instances is belonging to each category.

Category 1. Influenced by the oral speech forms

The first category indicates that code-switching is affected by oral speech. For instance, the examples (62).

Example (62)

(E2). update 一下!!!

(update *once*.)

In example (62), the use of Chinese word “一下 (*once*)” is a way of Chinese speaking. “一下 (*once*)” is usually used at the end of a verb in Chinese, but there is no meaning itself in a Chinese sentence. Therefore, the participant gets used to speak it in oral way, so it easily affects her to use it at the end of an English verb “*update*”.

Category 2. To emphasize a movie's name

The second category is use original name of a certain concept. For instance, the example (63).

Example (63)

(E7). KL friend... who haven watch 寒战? wanna watch tonight?
(KL friends...who haven watch *Cold War*? wannna watch tonight?)

The Chinese word “寒战 (*Cold War*)” in example (63) is a movie name, which is produced from Hong Kong, China. Its English translation is *Cold War*, but the Chinese name is its original name. In this example, the participant uses English sentence to ask is there anyone who want to watch movie, but switches the name of movie in Chinese.

Category 3. Non-English equivalents

The third category is non-English equivalent, which means some Chinese words are lack of English translation. For instance, example (64).

Example (64)

(E13). Last presentation and assignment DONE...time to back home....yeah...太平.i
mcoming ^^

(Last presentation and assignment DONE...time to back
home....yeah...*Taiping*..i m coming ^^)

Example (64) indicates that the Chinese words “太平 (*Taiping*)” is a place in Malaysia, but it only has the Chinese name “太平” according to the participant. Therefore, it is lack of English translation.

Category 4. Explanation

The last category is using Chinese to do further explanation in an English construction. Example is illustrated below.

Example (65)

(E3). Stamina down。 down。 down。 。 。

(還有一千字還沒嘔出來.....)

(Stamina down。 down。 down。 。 。

(*I still have one thousand words to write....*)

Example (65) shows that the participant used Chinese construction to explain the previous English construction that why her stamina was going down.

4.4.2.2 Phatic function

Phatic function is also frequently used by Malaysian participants on using *Facebook*. They used Chinese in English constructions to highlight specific information or do emphasize certain messages. Examples are provided below.

Example (66)

(E6). Sleeping is my hobby !*对对对*...^^
(Sleeping is my hobby! *Yes,yes,yes*...^^)

Example (66) indicates that the participant uses the Chinese words “*对对对* (*yes, yes, yes*)” to show she agrees with the previous statement. Moreover, she repeats the Chinese word “*对* (*yes*)” in three times to emphasize that she strongly agrees with the statement that she likes sleeping.

4.4.2.3 Metalinguistic function

From this study, it is found that participants provided quotation or report speech in English-Chinese code-switching. Examples are provided below.

Example (67)

(E10). And ye shall know the truth, and the truth shall make you free.
—— John 8:32
你們必認識真理，真理必叫你們得以自由。
—— 約翰福音八章三十二節

Example (68)

(E12). I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst

the great ocean of truth lay all undiscovered before me.

—— Isaac Newton

我不知道这个世界会如何看我，但对我自己而言我仅仅是一个在海边嬉戏的顽童，为时不时发现一粒光滑的石子或一片可爱的贝壳而欢喜，可与此同时对我面前的伟大的真理的海洋熟视无睹。

—— 艾萨克·牛顿

Note that above examples (67) and (68) are written in English quotation first before they are translated into Chinese. The participants cite these quotations from John 8:32 and Isaac Newton.

4.4.2.4 Expressive function

Expressive function is also used by participants in this study. Participants not only use English words to express feeling and mood, but using Chinese word as well.

There are 3 instances having this function. For examples, (69).

Example (69)

(E4). profile pic... 哈哈
(profile pic... *Haha*)

Example (70)

(E1). dear Ultraman....u r very "高调"...hahaha...
(dear Ultraman....u r very "*passionate*" ...hahaha...)

Example (71)

(E14). Even if you get no applause, you should accept a curtain call gracefully and appreciate your own efforts.
即使没有人为你鼓掌，也要优雅的谢幕，感谢自己的认真付出。
这一年你都有哪些收获？无论怎样，请为自己鼓掌，谢谢这一年自己的努力~~ ^^

(Even if you get no applause, you should accept a curtain call gracefully and appreciate your own efforts.

What did you get during this year? Anyway, please applause for yourself, and thanks for your own efforts in this year.)

The example (69) uses “哈哈 (haha)” in Chinese to show laughing. This Chinese words mean laughing and very happy to do something and its pronunciation looks like the sound of people’s laughing in Chinese. Therefore, the participant uses it to present her laughing. The participant uses the Chinese word “高调 (*passionate*)” in example (70) to express when she saw Ultraman, because she thinks that the Ultraman looks so passionate. Example (71) is a different way to show feeling. The participant wants to thank herself and very happy to say goodbye to the year of 2012.

As a summary, it can be said that referential function and phatic function are the most used by Malaysian Chinese participants in English-Chinese code-switching on *Facebook*. From here, it can tell that code-switching in oral conversation can be a factor to influence people in written code-switching in asynchronistic communication. As for English-Chinese code-switching, repeating Chinese language to emphasis is the main usage of Chinese language. This study does not find poetic function and directive function on both Chinese-English code-switching occurrences and English-Chinese code-switching occurrences. The findings support Choy’s (2011) result that there was no poetic function under *Facebook*. The following section will discuss what kind of topics could have indicated the code-switching occurrences.

4.5 High frequency topics

On three months' observation, there are 110 status collected from participants' *Facebook*. These statuses can be divided into 6 topics of discussion. They are the topics around life, the topics around school and study, entertainment, quotation, the topic around food and tourism (see Chapter 3). This study will not focus on the meaning of the certain switched words, but the whole meaning of the status. The topic around life appeared frequently in code-switching forms on *Facebook* statuses among Malaysian Chinese participants. Description statistics are provided in Figure 4.5. Examples are further provided to illustrate how code-switching was used by participants.

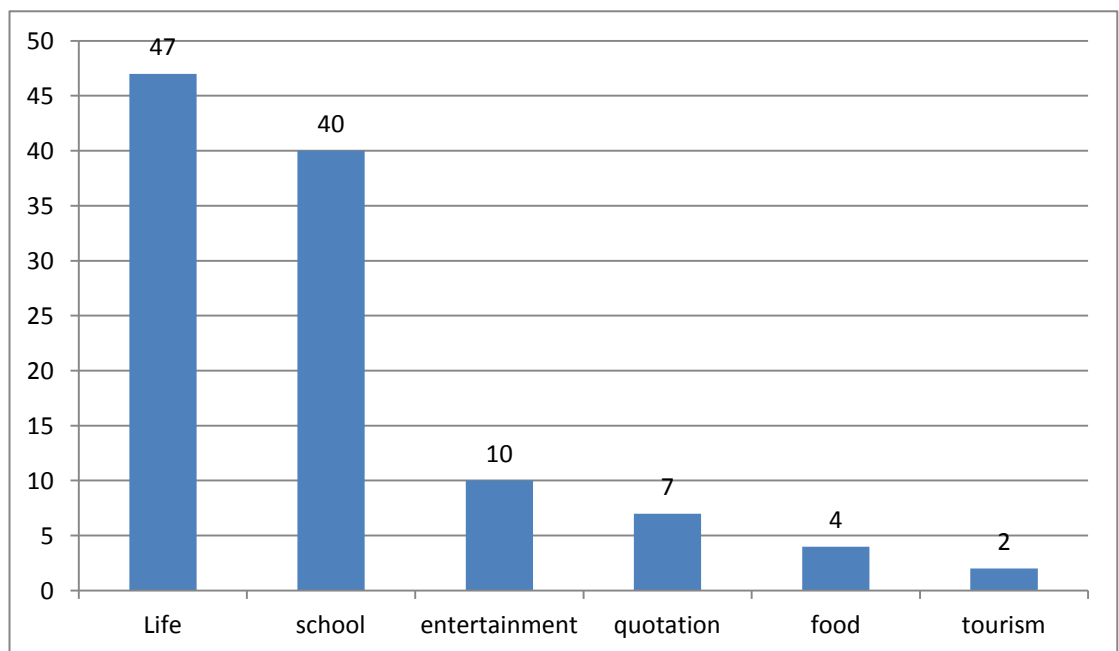


Figure 4.5 Six topics appear in code-switching forms on *Facebook*

(1) Topics of life

Figure 4.5 indicates that participants preferred to use code-switching when they described their life. Topics of life are very broad. It involves many aspects, for example it can be the places they went to and stayed, feeling or perception they have, the things they did at that moment, festivals, some phenomena about their life, etc. Examples are illustrated below.

Example (72)

(C6). 我在 *living cabin* 看見那.....麼大的壁虎!!!!!!!
(I saw a big lizard in the *living cabin*.)

Example (73)

(C29). 三小时,才到 *slim river* ...*argh* !!!我讨厌塞车...

(After 3 hours, I have arrived *slim river* Argh!!! I hate traffic jam.)

Example (74)

(C92). 祝大家有个美好的圣诞节, 心想事成!

Merry Christmas!

(Hope we all have a wonderful Christmas. All wishes come true!

Merry Christmas.)

Example (75)

(C44). 隔了这么久, 我们班终于拍了全体照~

唯独少了 *Jessica Cheah*~

可惜呐>~<

(After a long time, we have taken a photograph of the whole classmates.

Except *Jessic Cheah*~

So pity.)

Example (76)

(C8). 做功课...睡觉...打 *game*...喝咖啡...看 *youtube*...听歌..这些我们全做了。
我们绝对在做工...^^

(Studying, sleeping, playing *game*, drinking coffee, watching *Youtube* and listening the song. Those things are all what we have done. We are working

definitely.)

Example (72) talks about a big lizard in the living cabin, so the participant switches the place from Chinese to English. Example (73) describes that the participant suffered traffic jam at the moment. Some participants posted wishes on *Facebook* because of festival, such as example (74). On the other hand, one of participants posts a status to share she takes a photo with her classmates as shown in example (75). Example (76) shows the things that the participant has done in one day. Those statuses are all talking about participants' life, and they use more code-switching than others.

(2) Topics of school

Posting the topics of school issue is also popular with participants on *Facebook*. 40 out of 110 statuses are relating to school topic. Topics of school issue refer to the topics which related to study, assignments, class, library, and something which happened in school, etc. Examples are provided below.

Example (77)

(C45). 当你走在图书馆时...发现有插头的地方一定有学生在用电脑赶课业...而银出现的不是 *word file*...是 *facebook*...我是其中一位...呵呵...

(When you step into the library, there must be a lot of plugs which are took up by students who are rushing doing their assignments on computer, however, they don't show *word file* on their computer's screen, but *Facebook*. I am the one of them. hehe)

Example (78)

(C80). 原来明天我是有两份 *assignments* 要交....

(Actually, I have to submit two *assignments* tomorrow...)

Example (79)

(C78). 两年的经验告诉我...*personal assignment* 比较好...
时间是自己的...分数好是自己的...成绩烂也是自己的...
(Two years experience told me *personal assignment* is better...
I have my own time, own marks and even bad mark...)

Example (80)

(C2). 今天的 *convo* 告訴我...要對 *junior* 好一點...那麼 2014 年的 10 月我才有禮物收...哈哈...各位學長與學姐...恭喜你們畢業啦!衷心祝福你們前程似錦哦!為了能順利畢業...我要拼修辭學了...晚安^^
(From Today's *convo (Convocation)*, I noted that I have to do some good things to *junior* from now on because if that, I can receive some gifts from them when I take part in the Convocation in October, 2014. Haha. Congratulation to all seniors. Hope you all can find a good job. In order to finish my study successfully, I will study Rhetorics hardly. Good night.)

Example (77) describes the phenomenon in the school library which is posted by the participant. Examples (78) and (79) mention participant's own study task and assignments. Example (80) describes the convocation that the participant joined in the school.

(3) Topics of entertainment

Entertainment is also another topic to be discussed by participants. Topics of entertainment refer to something related to movies, TV shows, music, and amusement activity and particular actor or actress, etc. In this study, participants posted some statuses aims at discussing movies, TV plays, and actress. Examples (81), (82), (83) and (84) are illustrated below.

Example (81)

(C93). 怎么太平没上 *Les Mis érables* 呢? 好吧...一月回 *GSC* 看...
(Why there is no *Les Mis érables* in Taiping? If that.. go to *Golden Screen Cinemas (GSC)* on Jan.)

Example (82)

(C69). *Life of Pi* 的大自然画面拍得太漂亮了吧...!导演...赞!
(The natural view in the movie of *Life of Pi* is so beautiful. So great... Director.)

Example (83)

(C33). 谢安贞越来越漂亮...蓝天蔚越来越有魅力...温瑞凡越来越 *man*...《一个人生活》来越耐听...
(Xie Anzhen looks more and more beautiful; Lan Tianwei looks more and more charming; Wen Ruifan looks more and more *man*; the song *Live Alone* is more and more pleasant to hear)

Example (84)

(C25). 唱 *k*...
(Go to *Karaoke*.)

Example (85)

(E7). KL friend... who haven watch *寒战*? wanna watch tonight?
(KL friend... who haven watch *Cold War*? wannna watch tonight?)

Examples (81), (82) and (85) talk about three movies. Example (83) is posted by participants to describe an actress. Example (84) talks about participant sang a song.

(4) Quotation

Quotation is the next topic to be discussed by participants. Quotation means post someone's speeches or statements from books or idioms. For instance, examples (86), (87), (88) and (89).

Example (86)

(C86). 石頭雖然自己不能夠割什麼東西，它卻能把寶劍磨得鋒利。

--- 印度俗語

The stone cannot cut off something, but it can polishes the sword become sharp. — Indian proverb

Example (87)

(C62). 動物是挺棒的朋友，牠們既不發問，也不批評。——喬治·艾略特
“Animals are such agreeable friends - they ask no questions, they pass no criticisms.” — George Eliot, Mr Gilfil's Love Story

Example (88)

(E10). And ye shall know the truth, and the truth shall make you free.
—— John 8:32
你們必認識真理，真理必叫你們得以自由。
——約翰福音八章三十二節

Example (89)

(E12). I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.
—— Isaac Newton
我不知道这个世界会如何看我，但对我自己而言我仅仅是一个在海边嬉戏的顽童，为时不时发现一粒光滑的石子或一片可爱的贝壳而欢喜，可与此同时对我面前的伟大的真理的海洋熟视无睹。
——艾萨克·牛顿

These examples are quotations from Indian proverb, George Eliot, John 8:32 and Isaac Newton, respectively. They post these quotations because they think these quotations are good and they want to share with their friends.

(5) The topics of food

Topics of food are talking about different kinds of foods, drinks and snacks which can be shared by participants. Examples (90), (91) and (92) are talking about drinks

and food. *Dunkin' donuts* in example (92) is a kind of doughnut which is sold by the company of Dunkin' Donuts. “*Cappuccino*” and “*Milo*” are drinks in examples (90) and (91).

Example (90)

(C24). 我看见 *rm2.80* 的 *cappuccino* !便宜啊

(I saw a cup of *cappuccino* which only costs *RM 2.8.* so cheap.)

Example (91)

(C60). 又饿了...冲杯 *Milo* 来喝吧...

(Hungry again... drink *Milo*...)

Example (92)

(C90). 还不快点去买 *dunkin' donuts*???

(Why not go to buy *dunkin' donuts* immediately?)

(6). Topics of tourism

Last topic is tourism, which about air ticket and traveling. There are only 2 statuses posted by participants. Examples (93) and (94) are provided below.

Example (93)

(C7). 最佳闹钟: *KL* 飞首尔机票有便宜!

~这闹钟我喜欢, 一定醒! 可惜...便宜的日期在我 *final* 的时候~

(Best Alarm It has cheap air tickets from *Kuala Lumpur* to Seoul.

I like this special alarm, and I will wake up definitely. However, the flying time is during my *final* examination.)

Example (94)

(C96). 旅行就是要先 *book* 了機票/車票/旅店再說。對自己也得先斬後奏。

(It is better *book* an air ticket, bus ticket and hotel before travelling. For me, it is better to do like that, too)

The topic of example (93) is about air ticket from Kuala Lumpur to Seoul, and example (94) talks about the plan to travel.

Based on analysis, a total of 6 topics were collected from *Facebook*. Participants prefer to post statuses which talk about their life. As a consequence, the topics of life are frequently appeared code-switching forms on *Facebook*.

4.6 Summary

On three months' observation of Facebook postings by Malaysian Chinese undergraduates, a total of 110 statuses are collected from *Facebook*. Among these statuses, 160 instances of code-switching occurrences analyzed in this study, particularly 146 Chinese-English code-switching instances and 14 English-Chinese code-switching instances. From data analysis, it shows clearly that Chinese language is the dominant language on *Facebook* among participants, and they mainly used Chinese-English code-switching occurrences compare with English-Chinese code-switching occurrences. The reason may be related to their study environment, because their program is studying Chinese language and they use Chinese to communicate no matter in class or other places in most of circumstances even though Chinese may not be their first language. Therefore, study environment can be the main factor to influence them to use appropriate languages in this study. Intra-sentential switching is the most common category among Chinese-English code-switching instances on *Facebook*, whereas inter-sentential code-switching is

the most common type of English-Chinese code-switching instances on *Facebook* by participants. For the functions of code-switching, referential function, expressive function, phatic function and metalinsuitic function are the various functions of Chinese-English code-switching instances and English-Chinese code-switching instances used by participants on Facebook. However, there is no poetic function and directive function on *Facebook* during that period of time. The topics of life appear frequently in code-switching forms on *Facebook* statuses among participants.

CHAPTER FIVE

CONCLUSION

5.1 Introduction

This is the last chapter of this study; therefore, this chapter presents a wrap up of the study by putting on what had been done. This chapter will also answer the research questions. There are two sections in this chapter. The first section is to provide a general conclusion and discussion about the whole study based on the objectives and research questions of this study. The second section is to talk about what future study can be covered and how to further analyze CMC data.

5.2 Discussion of research questions

From October of 2012 to December of 2012, a total of 110 Facebook Chinese-English code-switching statuses were collected by the researcher in this study. The study has filled the gap that Chinese-English code-switching on Facebook used by Malaysian Chinese undergraduates in a public university in Malaysia. Findings suggested that Chinese-English code-switching was ubiquitous on Facebook. In Chapter 4, it was also mentioned that Chinese was the dominant language used by the 13 Malaysian Chinese undergraduates on Facebook. Findings discover that the 13 Chinese major students prefer to use Chinese as the matrix

language to connect with each other on the social networking website. Based on the data, it can be concluded that the study environment can be a determinant reason to influence the participants to use Chinese as a main language, even though they are living Malaysia. That is because their major is Chinese language and they study Chinese every day, so that they get used to use Chinese on their daily life though they are living in Malaysia.

In Chapter 2, it was explained how verbal code-switching theories can be applied in written discourse communication, particularly the computer-mediated communication. Therefore, in order to analyze how code-switching was used on Facebook, Poplack's (1980) types of code-switching and Appel and Muysken's (2005) functions of code-switching were adopted in this study (see Chapter 3). This study also classified the code-switching instances into two groups: Chinese-English code-switching, and English-Chinese code-switching. They were explained in Chapter 1 and 3, then Chinese-English code-switching refers to a code-switching instance which consists of Mandarin Chinese mainly with insertion of English words (Choy, 2011) and English-Chinese code-switching means a code-switching instance which consists of English words with insertion of Mandarin Chinese characters. From the data analysis, Chinese-English code-switching was found highly to be used by the participants as compared with English-Chinese code-switching. This means that the participants preferred to use Chinese where sentences were inserted with English words on their Facebook.

5.2.1 Research question 1

In Chapter 1, a set of 3 research questions were composed. To answer the first research question, data was first analyzed to the types of Chinese-English code-switching. Intra-sentential switching was commonly used by participants among Chinese-English code-switching. It was showed that the participants in this study preferred to switch from Chinese to English intra-sentential code-switching, for example, in the middle of a sentence. It was the same with Poplack's (1980) statement that intra-sentential switching was the most highly used by bilingual persons. As for English-Chinese code-switching, inter-sentential switching was found to be most common type to be used on Facebook. This is because the participants preferred to switch from English to Chinese between sentences. It can suggest that the participants did not apply the same way to post statuses on Facebook whenever they switched from Chinese to English and English to Chinese. The reason could be because the status from Chinese to English was easier for them to use than that from English to Chinese. Another reason was their major was Chinese language and Chinese was the dominant language for them to use.

5.2.2 Research question 2

Regarding the second research question, referential function, expressive function, phatic function and metalinguistic function were the various functions used by the participants, either in Chinese-English code-switching or in English-Chinese

code-switching. Meanwhile, findings of this study supported Choy's (2011) finding that referential function was highly used on Facebook. However, there were no poetic function and directive function in this study. From here, it can be seen that the way people speak may easily influence the way people write. For example the word "ok". It is a colloquial form, but it also occurred in written form in this study. On the other hand, the participants liked to use different languages to express feelings, or to highlight some messages or words, or to post someone's statements. On the other hand, participants were likely to switch nouns in the most of circumstances. Therefore, nouns accounted for the high frequency words to switch in this study.

5.2.3 Research question 3

For the last research question, the topics around life activities appeared frequently in code-switching forms on Facebook statuses. This finding suggests that participants used more code-switching forms, no matter Chinese-English code-switching form or English-Chinese code-switching form, when they talked about their life activities, such as going shopping, festival, the places they go to, and the interesting things they do. At the same time, the topics around school were also another kind of topics which appeared in code-switching forms frequently on Facebook. They used Facebook to record what they have seen in school and library, what they have done in the class, and what assignments or subjects they have.

Based on above discussion, it can be summarized that the phenomenon of code-switching is commonly used among Malaysian Chinese, particularly in online interactions. Chinese-English and English-Chinese code-switching were used by young university students in computer-mediated communication. From this study, the participants used Chinese as their dominant language even though they were living in Malaysia and their first language was not Chinese. This suggests that the study environment can be a factor to determine the dominant language of use among people, besides their living environment.

5.3 Recommendation

The current study looked at how Chinese-English code-switching used by 13 Chinese program Malaysian Chinese undergraduates in a public university of Malaysia on CMC, Facebook. For those who are interested in code-switching in computer-mediated communication, they can conduct a research in other social networking websites, such as Twitter, Micro Blog and so on. This study ignored looking at gender issues and collected data from a limited number of participants in a short period; therefore, future study may tend to look at the usage of code-switching among a larger number of participants during a longer period. Analysis may need to focus on what the differences in using code-switching between male participants and female participants. What is more, different educational background can also be analyzed in the future.

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APPENDICES