# THE CONSTRAINTS AND SOCIAL FUNCTIONS INFLUENCING LANGUAGE SWITCHING: A STUDY OF TELEVISION SHOWS IN THE PHILIPPINES

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## Abstract

The exposure of Filipinos towards many languages including their own languages/dialects makes code-switching (CS) and code-mixing (CM) a natural part of the Philippine multilingual society. This repertoire of languages is reflected in education, in print, radio and television and has substantial influence on language switching in the Philippines.

This present study examines the linguistic and social constraints attributed to language switching, as well as, the social functions of code switching (CS) found in the interaction between participants in three TV shows, namely, the *Wowowee*, *The Buzz* and the *Pilipinas Got Talent* (PGT) in the Philippines.

The outcome of the analysis shows that participants come from a lower level of society with lower education switch but normally in lower level item constituents, while those who are educated and from a higher level of society switch using long utterances or clauses. Social constraints found attributed to CS are the social and educational background, the settings, gender, and the age of the participants. It is also found that regardless of the interaction in the media domain, interlocutors create strategies when there are communicative difficulties in interaction that is by using CS. Social functions used are metaphorical or idiomatic expressions, addressee

specification, reiteration, message clarification, personalization versus objectification, expressions and emotions and interjections.

The researcher's recommendation is that CS could be a rich communicative goal in the classroom and can be a positive model where students can express themselves in the language of the community at large. Lastly, because variation in language is natural, normal and continuous further studies into code-switching and its effects on education especially through the role of the media would be an obvious area to explore.

**Keywords:** code-switching, multilingual society, media, Philippines, constraints, functions, education

ในสังคมที่เต็มไปด้วยความหลากหลายทางภาษารวมถึงภาษาท้องถิ่นของประเทศ ฟิลิปปินส์ ทำให้ชาวฟิลิปปินส์ใช้วิธีการสลับเปลี่ยนภาษา (code switching) และการผสม ภาษาต่างๆ (code mixing) เวลาสื่อสารกัน ซึ่งการผสมผสานภาษาต่างๆไว้ด้วยกันนั้น สามารถพบเห็นได้โดยทั่วไปในแวดวงการศึกษา สิ่งพิมพ์ รายการวิทยุ และโทรทัศน์ต่างๆ และปัจจัยเหล่านี้เองที่มีอิทธิพลสำคัญต่อการสลับเปลี่ยนภาษาในแง่ของการใช้งานใน ประเทศฟิลิปปินส์

งานวิจัยนี้ทำการศึกษาในเรื่องข้อกำหนดทางโครงสร้างทางภาษา และบริบททางสังคมที่มี ผลต่อการสลับเปลี่ยนภาษา รวมไปถึงการศึกษารูปแบบการสลับเปลี่ยนภาษา ของ ผู้เข้าร่วมรายการโทรทัศน์ *Wowowee, The Buzz* and *Pilipinas Got Talent* (PGT) ในประเทศฟิลิปปินส์

สำหรับปัจจัยทางสังคมที่มีผลต่อรูปแบบการสลับภาษาได้แก่ พื้นฐานการศึกษา สภาพแวดล้อม เพศ และอายุของผู้เข้าร่วมรายการ

ผลจากการวิเคราะห์ชี้ว่าผู้เข้าร่วมรายการที่มีพื้นฐานมาจากชนชั้นล่างของสังคม จะมีการ สลับภาษาในระดับหน่วยคำ ในขณะที่ผู้เข้าแข่งขันที่มาจากชนชั้นและพื้นฐานการศึกษาที่ สูงกว่า จะมีการสลับภาษาในการพูดที่ยาวกว่าหรือในรูปอนุประโยค

นอกจากนี้การวิจัยยังพบว่า ผู้สนทนาจะมีการสลับเปลี่ยนภาษาเมื่อพบปัญหาระหว่างการ
สื่อสารปฏิสัมพันธ์กัน โดยการสลับภาษาในบริบททางสังคมนั้นมักจะเป็นในรูปแบบของ
การใช้สำนวน (idiom) การระบุถึงผู้รับสาร (addressee specification) การพูดเน้นย้ำ
(reiteration) การอธิบายสารให้กระจ่าง (message clarification) การแสดงความคิดแบบ
ปัจเจกและการอธิบายเป็นรูปธรรม (personalization and objectification) รวมไปถึงการ
เน้นย้ำอารมณ์และความรู้สึก

ผู้วิจัยได้ให้คำแนะนำว่าการสลับภาษานั้นจะเป็นเครื่องมือในการสื่อสารที่มีประโยชน์อย่าง
ยิ่งในห้องเรียน เนื่องจากผู้เรียนจะสามารถแสดงความเป็นตัวเองผ่านทางภาษาท้องถิ่นได้
อย่างชัดเจนมากกว่า

นอกจากนี้ด้วยเหตุที่ว่าความหลากหลายทางภาษาเป็นสิ่งปกติตามธรรมชาติและเป็นเรื่อง
ที่ต่อเนื่อง ผู้วิจัยเห็นว่าควรมีการศึกษาวิจัยเรื่องการสลับภาษาต่อไปโดยเฉพาะด้าน
ผลกระทบที่มีต่อการศึกษา รวมไปถึง การวิจัยบทบาทของสื่อที่มีต่อรูปแบบการสลับภาษา

## Introduction

Apart from the Philippines own rich variety of languages, and the influence of colonialization of almost 400 years until it became independent in 1946, the Philippines has no single official language. In 1946, the new constitution named English and Spanish as the official languages with a provision for an indigenous national language. In 1973, a new constitution was formulated under President Marcos. It was declared that English and Pilipino (based on Tagalog) were official languages. However, to develop Pilipino for academic purposes to be used in the school systems agreement had to be made over spelling and the best source to create new words (Thompson 2003).

The repertoire of languages that Filipino society is exposed to, in terms of education and the media such as print media, radio and television has a substantial influence on language switching. In the Philippines, several of the newspapers are published on a daily basis, and magazines either

weekly or monthly. In terms of television, there are 11 major stations, with provision made for nationwide broadcast in Filipino and English. Filipino is used in approximately 60% of programs, movies and live shows, and English 40%, mostly pre-recorded programs from English speaking countries and in live shows which show a code-switching variety for informal conversations (Gonzalez, 1998).

The media, especially television, can play a major role in terms of language acquisition especially for those living in the remote parts of the Philippines. It gives viewers more exposure to language especially Filipino as well as being a window to the outside world. Television shows also give Filipinos unity, albeit geographically they are miles apart, because they will be culturally and linguistically aware of their differences. Television is also important for overall education of the populace; it helps them understand the languages that otherwise they may only be exposed to in the classroom. Like borrowing words or knowing how to switch from one language to another in order to accommodate to the speaker. What this means is that for Filipinos living in rural communities, the media and in particular, radio and television can bring the linguistic changes emanating from the urban centers (Rubino, 1998).

There have been several language shifts in the Philippines. These shifts have left a distinctive mark when Filipinos speak, especially English. Downes (2003) stated that according to Fishman, language shift happens because interacting languages in culture are of unequal power therefore the weaker language has been replaced by the stronger one or by the most dominant language. Such a situation could explain why there have been several language shifts in the Philippines.

The latest shift, Taglish (Tagalog-English), is a post World War II phenomenon first called 'mix-mix'. Tagalog-English code switching/mixing is now spoken by Filipinos educated in English. It was first resisted by teachers, but by the 1980s studies found that even teachers were code-switching in the classroom (Gonzalez and Sibayan, 1988). At present, almost all educated Filipinos use Taglish except in formal situations. However, there is some discussion as to the influence of Taglish in the classroom and what effect this is having on both the English and Tagalog of the teachers and students alike.

As Richards (1982) noted, one characteristic of the new Englishes around the world is that they are code-switching varieties that serve as an informal register. As a support for Richards' view, Bernardo, a major figure in linguistics in the Philippines, also stated that;

> Code-switching can be legitimate and a potent resource for learning and teaching bilingual students and teachers. He also said that Filipinos in general and the stakeholders in Philippine education in particular should relax our language prescription in formal school environments to allow students and teachers to benefit from the use of this efficacious resource of developing knowledge and understanding (qtd.in Borlongan, 2009:3).

Sibayan has also pointed out that the increasing use of Taglish code switching may have an important effect for the education system (Sibayan, 1994; Thompson 2003). It may also dominate the language use among the students and the teachers in a classroom.

As the use of language in the classroom had been a big question because of the introduction of the American system in Education, after a long debate, Bilingual Education was introduced by the Department of Education, Culture and Sports (DECS). The aim was to be competent in both 'Filipino and English at the national level, through the teaching of both languages and their use as media of instruction at all levels.' But it was not until the establishment and the sanction of 1987 Constitution that these controversial issues (in terms of the National language of the Philippines, Filipino) become fully systematized. The phase bilingual education was constituted.

Bilingual education however has had an effect not only in terms of language shift through education but also in the media, and in television in particular. Popular television shows become the accessible source of code-switching and play an ever increasing role in changing codes in the Philippines and among overseas workers from the Philippines.

However, much of this code-switching and code mixing in the Filipino context goes unnoticed because, so many Filipinos are multilingual and conversant to varying degrees in Tagalog and English. This notion supported Romaine's (2001) studies that 'multilingual societies are

organized in such a way that different codes are typically used in different contexts and for different purposes'.

One of the studies in the Philippines titled, 'The Filipino College Freshman Students' Oral Compensatory Strategies by Asuncion (2010), published in Philippine ESL Journal revealed that students were using different strategies in order to repair communication breakdown and one of the strategies they used was code-switching (CS) to their mother tounge. As Tupas (2004) stressed, CS 'enables the students to cope with the communicative complexity of the language in society'. In the classroom CS was disapproved (Flyman, 1997) by others and found this strategy is inefficient especially if the students are evaluated in terms of their oral communication skills (qtd. in Asuncion, 2010).

## Rationale

The point that needs emphasis in this study is that language is not static, and therefore it is always changing. Once, language switching between Filipino and English (Taglish) was an indication of prestige, the language of the elite in business, and was only used in schools, in religion and in the media but now it seemed to have changed as it is used by people from different backgrounds across the Philippines in their everyday personal communications.

In the past, many studies have focused on linguistics or on the psycho-sociological aspects but there has been little attention to the sociolinguistics of CS within the Filipino context. That is the reason why this study will focus on the constraints in the social context and the functions attributed to code-switching (CS) because these are the areas that are potentially useful to look.

The argument here is knowledge of a language is always 'partial' since it depends on the kinds of social interactions that the individual participates in, and no individual ever fully participates in all aspects of society. Therefore, there will always be aspects that some individuals are excluded from by virtue of their age, gender, education level, or some other social factors. For that reason, a competent member of society, especially in the Philippines, is not necessarily someone who possesses a fully self-contained language system such as English and Filipino. It could be someone who has

the relevant linguistic knowledge needed to achieve specific interactional goals.

The phenomena of code-switching (CS) and code-mixing (CM) in multilingual communities are of significance to language teachers because of the insights they offer into the workings of the underlying systems of language. In the English language classroom in particular, where the teachers normally face problems concerning the use of English as the students' medium of communication particularly in terms of the students' lack of ability to express themselves orally. Therefore being able to switch from one code to another might greatly aid interaction in the classroom.

The reason why television has been chosen as a particular focus in this study is because it often has a form of English that is more informal and does not necessarily reflect 'Standard English,' the language planners' talk about in the classroom.

This present study looks at the social context of the Philippines through the interaction of the participants of three types of shows, (game, talk, and talent shows) televised in the Philippines, the general linguistic constraints within these domains, and the general social factors that seem to be relevant and useful.

It is also important to find out how code-switching/mixing in the media is being shaped. Since the three shows used in this study are different and have socially different participants; what effect does this have on the language being used?

The following questions were asked:

- What are the linguistics constraints to be found in code-switching in the data collected?

- What are the constraints in the social context attributed to code-switching in the data collected?

- What are the functions of code-switching in the data collected?

## Literature Review

- ### Multilingualism and Bilingualism

Monolingualism has been such a widely accepted norm in western societies that bilingualism or multilingualism was considered the exception or at least unusual. However, in many parts of the world the ability to speak more than one language is the norm not the exception. This is a requirement of daily living and the shift from one language to another or the mixing of languages is usually acquired naturally and unselfconsciously (Wardhaugh, 2006). Sridhar (1996:50) says 'Multilinguals develop competence in each of the codes to the extent that they need it and for the contexts in which each of the languages is used'. Multiplicity of language is not only happening in multilingual or bilingual contexts but within types of specific vernaculars. Context determines language choice. In societies, such as the Philippines in which more than one language (or variety) are used researchers have to find out who uses what, when and for what purpose, in order to be socially competent. People are required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes. This can happen in very short utterances, or longer stretches of discourse; which is termed code-switching. Code- switching (which we will use as a common term to include code-mixing) can occur in conversation between the speakers or within a single speaker's turn. In the latter case, it can occur between sentences (inter-sentential) or within a single sentence (intra-sentential). Code-switching can arise from individual choice or be used as an identity marker for groups of users who must deal with more than one language within the common context of culture and situation (Wardhaugh, 2006).

- ### Code-switching

Code-switching, is a form of linguistic communication where the speaker makes use of elements from two or more different codes. As indicated in many cases, especially in multilingual societies, speakers are so used to switching from one code to another that they may not even be aware of it. As this study is about the discourse of the linguistic behavior within a switch, it is of situational code-switching. As Gumperz (1982:59) defines:

It is the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical system or subsystems. As opposed to the popular belief, that a person code-switches because he/she has an inadequate knowledge of the language being used and thus results in a speaker/s substitution of words from another language in order to fill in the lexical and grammatical gaps.

Whereas, code-mixing does not involve 'two linear juxtaposition of elements from two languages', but has more complex structural dependency, and simultaneous sequential juxtaposition.' (Muysken, 2000:251)

Auer (1999) suggests that there is a unidirectional continuum from code-switching to language mixing to fused lects. This progression is contingent in the sense that it is not necessary for the move from one end of the continuum to continue all the way to the other. The main difference, as Auer (1999: 321) points out, is between code-switching and language mixing, on the one hand, and fused lects, on the other. The difference lies in the possibility of alternation. With code-switching and language mixing, speakers still have the option of deciding whether or not to combine elements from different varieties. With fused lects, speakers no longer have such an option; the drawing together of elements from different varieties has stabilized to the point where it constitutes a grammatical obligation or constraint.

- **Diglossia**

Ferguson (1959) brought attention to the importance of social support for a language when he proposed the term diglossia to explain why two different forms of a language are able to maintain a stable relationship with each other. According to him:

Diglossia is a relatively stable language situation in which in addition to primary dialects of language (which may include a standard or regional standard) there is a very divergent, highly codified (often grammatically more complex) superimposed variety. Diglossic variation can be often found in a large body of literature (written) either of an earlier period or in another speech community. Such forms of the language which is learned largely by formal education

and is used for most written format and formal spoken purposes may not be used by any sector of the community for ordinary conversation.

Fishman (1967) extended diglossia to describe the stable relationship of any two or more languages in a society (qtd. in Coulmas, 2005). In other words, diglossia is a dichotomized language where one language is high and the other is low. Therefore there is a distinction between these two languages. Since then, research in diglossia or social bilingualism has used domain analysis to establish whether or not there is sufficient social support for a language, in this case the use of Filipino and English. In the context of the Philippines both Filipino and English are high varieties which are usually associated with higher class, educated people while the local vernaculars are low which is normally correlated with families, friends' connections and activities in informal situations. As English is a language brought to the Philippines by the colonizer and Filipino is the language of the colonized, English then is always seen as the superior language. So, diglossia in the Philippine context can be considered as the product of a colonial mentality among Filipinos.

- **Social Functions of Code-Switching (CS)**

Mahootians (2006: 515) pointed out that there are a 'number of functions identified and associated with CS. These are either directly or indirectly related to a complex of interconnected social and contextual areas, such as situation, interlocutor and topic of discourse'. These functions reflect different communicative interactions influencing bilingual communities. The two functions most studied in the literature until the early 1980s were 'referential and the expressive functions'.

The referential functions as Mohotians (2006: 515-516) described them are 'primarily motivated by lexical gaps or lack of fluency about the topic in one language or simple failure of lexical retrieval'. The expressive function of CS is associated with a 'meta-level act of communication ...meaning mix discourse, is a comment about the speaker rather than the speech'.

There is a parallel study in Berendt (2009:131) concerning the 'functional analysis in dyadic discourse'. He categorized 'preparatory

expressions' and 'relationship bonding' which prepare the listener for what is coming and for interpersonal connections.

Bautista has categorized two types of code-switching, 'deficiency-driven CS' and 'proficiency-driven CS', that is when a person who is not fully competent in using one language and therefore has to go back to the other language. For the second, the person is competent in using two languages and can easily switch from one language to another for the maximum efficiency (Bautista, 2004:227).

In addition, Gumperz (1982: 71) in his seminal work on discourse strategies characterizes bilingual speakers and bilingual speech communities as 'are both marked by diversity of communicative conventions.' Because of this study he brought forward six conversational functions of code-switching. The *'quotation,'* to distinguish direct speech and indirect speech, *'addressee specification'* the function is to direct a message to one or several addressee, *'interjections'* as a way to mark an interjection phrase or as a gap fillers, *'reiteration or repetition'* to emphasize or clarify the message, *'message qualification'* to add more information in order to qualify the main message and lastly the *'personalization versus objectification'* in order to reflect the degree of speakers involvement or distancing the message or the interlocutors. Grosjean (1982:152) added some additional functions of personalization versus objectification such as 'marking identity', 'emphasizing solidarity', 'excluding others from a conversation' and 'adding authority or expertise to a message'. (qtd. in Mahootian, 2006)

- **The Typology of Code-Switching**

    **Insertion**

    In insertion forms of code-switching, what are inserted are constituents; that is one language serves as the base or matrix language and words or phrases from the other language are inserted in grammatically appropriate places. Muysken noted insertion tends to exhibit a nested *'a' 'b' 'a'* structure and the switch elements tend to be 'content words' rather than 'function words' (Muysken, 2000:63).

Examples from data collected:

B3: estudyo at sa buong mundo *number one noontime show* ng bayan
    Wowowee

B5: Nong mga panahon po na *nagdedecision* kami, mas gusto ko po

B90: Mooother, thank you so much, for *sa lahat nang* sacrifices mo

### Alternation

In conversation, alternation is an important part of whether the interlocutors start their turn in the one language and switch to another language. 'It is a very common strategy of mixing in which two languages present in the clause remain relatively separate. It can be presented as '*A…B*' (Muysken, 2000: 96). As the language pattern or the regularity/ repetitive form of language that is used among the interlocutors during an interaction.

For example, in the context of the Philippines do participants speak in Filipino from the very beginning of the utterances or in English? This means in the language turn of each participant during the interaction.

Examples from data collected:

W41: Come here for a while. *O, may dala pang tubig.*

K6: Mrs. Austria on behalf of my family, *hindi naman nga po kayo ang nanggulo sa asawa ko*

K25: Alam kong, *it is very difficult to perform* pagmayron kang dinaanan.

Here the interactions are in clauses and the interlocutors speak either in Filipino or in English and have tendencies to alternate between the codes depending on the context of the situation. In *alternation* the clause is normally expected to dominate at clause level.

### Congruent Lexicalization

Congruent lexicalization is where the vocabulary of the two languages can freely alternate; in other words the two languages converge and share vocabulary. Muysken (2000:122) stressed that in 'congruent lexicalization', languages share the grammatical structure of the sentence fully or in part'. For the case of English and Filipino, it is partially shared

structure. What seems to govern the choice of one word over another is simply a matter of style or being more textually appropriate.

Examples from the data collected:

K16: ... di ba nag *volunteer* ako, na ako ang *magpoproduce* ng *album* ninyo, pero nakapirma ata kayo sa ABS, kase di ba *ginave up* ko Boss, *ginave up* ko ang SNN, pero naramdaman ko sa *pagpoproduce* ng *album* at mga *concert* ninyo, yayaman ako.

K4: *In fairness,* ang lambot-lambot ng katawan nila.

B2: when you first heard them perform *di ba?*


- **Code-Switching in the Philippines context**

     Due to the close relationship between Filipino and English and some similarities in terms of grammar, it is common for Filipinos to switch from one language to another like Tagalog and English or what is called Taglish. Sibayan (1978:44) noticed Taglish being used in the late 1960s and Marasigan (1983:7) noticed it in newspapers in 1967. Mixing Tagalog and English has become so widespread in Metro Manila that it is hard to say what the home language is, since educated people in Manila learn English in the home as a second language (Llamzon and Lee 1980). In essence, Taglish has become an auxiliary spoken language with no formal body of literature except in newspapers and the usage by educated Filipinos. (Sibayan, 1994:220). It would seem that it is through the media that Taglish is becoming widespread. Cruz viewed Filipino as 'the English-Tagalog code-switch' (Rubino, 1998).

### The Grammar of Tagalog and English

English is an SVO language while Tagalog is predominantly a VSO language.

     Filipino: *Kumain ang bata ng mangga sa silid*

    LT: Ate the child a mango in room

    English: The child ate a mango in the room.

In English, the stress or focus is on 'mango' (without the context) because it is the object of the verb 'ate'. If we change the context: Where did the child eat the mango? The stress or focus is on 'room'.

In Tagalog the verb affixes such as *ang* (the) are placed before different nouns and change the stress or focus. For example in the sentence, Kumain *ang bata* ng mangga sa silid, the verb affix '*ang*' is placed before *bata* (child). This means that the focus is on the subject, 'child'. However, in the next sentence, Kinain ng bata *ang mangga* sa silid, the focus changes to the fruit, *mangga* not to the bata (child) anymore. Therefore changing the location of affixes will also change the focus and the meaning, in this example, of the sentence. Unlike in English, the focus is on the object of the verb.

Lamzon (1976) and Schachter (1990) have all stressed the importance of focus and the semantics involved in code-switching in Tagalog (qtd. in Thompson, 2003). In this study, since code-switching will be looked at in terms of its lexico-grammatical features with a stress on function rather than form, the meaning involved in the 'choices' made by the interlocutors in the data is essential to have a more complete picture of what is involved in the code-switching.

There is also the major issue of 'borrowing' from one language to another. In addition to the decision of whether a word or phrase from one language to another is code-switching, given that the absorption of these words/phrases in the language is common.

## Taglish

In the literature, the description of Taglish (Filipino-English) seems to have begun with efforts to segment code-switching utterances into words, phrases, and clauses to identify the switch points between Tagalog and English. More recent studies have looked at the social aspects of this code-switching in terms of the overall pattern of discourse.

Bautista's data labelled the first type of code- switching as deficiency driven code switching, that is, the person is not fully competent in the use of one language and therefore has to go back to the other language. In the second type of code- switching, proficiency-driven code- switching, the

person is competent in the two languages and can easily switch from one to the other for maximum efficiency or effect.

- **Language in the Media**

Language in the media is not a typical verbal communication that people encounter in their daily life. It is the language used in relation to the listeners or viewers present or absent from the scene or what is called, 'mass communication'. Hutchby (2006) explains that there are different types of talk that media use, in this study about the television. There are scripted and 'unscripted programs,' the latter does not require the speakers to memorize the lines, for example the talk develops during the show. Hutchby clarifies this by saying, 'the participants have to be creative in reacting and responding to one another's talk in the course of its production.' (Hutchby 2006:1) There is also 'live talk' meaning that all the shows are performed live involving the dynamics of the environment. What editing is performed seeks to sustain the viewers' experience of that event as a 'single take.'

Lastly, as the talk often crosses between sociological categories and many domains of life in a multifaceted way (Hutchby, 2006).

The main point here is that the media uses language to describe events in a particular way. This seems particularly true in the realm of entertainment. In such cases a form of language is used extensively as a link with the audience.

'The language of innuendo, confession and confrontation that is characteristic of many popular shows, game shows, and reality shows, is recognizably different from the serious language that we hear during a documentary' (Hutchby, 2006:4).

The role of media in the Philippines and its impact on worldwide Filipinos diaspora is not only seen as an entertainment but also as an effective way to promote Tagalog and English in the Philippines (Gonzalez and Bautista 1981:243). More recently, as Gonzalez (1998a) has pointed out, approximately 60 per cent of movies and live shows on TV are in Tagalog and 40 per cent in English. It was also reported that while college students and teachers in Manila preferred English programs, others preferred Filipino. However, Taglish plays an important role in TV broadcasts

coming from Manila. Pascasio (1988) noted that, although the educated classes in Manila preferred English programs on television, Taglish appears in shows appealing to all sectors of the population. Cedana (1981:74) reported a surge of Taglish on television 'where strong emotional reactions, greater involvement, and clearer apprehension of reality on the part of the viewer are demanded'. Sibayan (1985:597) predicted that Taglish would eventually be the main language used in entertainment and the mass media except for newspapers in the future.

The introduction of cable television has had a profound effect on the amount of English language available. And, since English is available in the media throughout the Philippines, it would provide second language support for English. Without cable or satellite broadcasting, consumers are shifting to Taglish and Filipino English. It would seem that to help English to stay alive in the Philippines, without the help of the media, teachers need to advance the use of English in the classroom.

# Data Collection

Three excerpts of *Wowowee* were taken randomly. Three excerpts of *The Buzz*, and nine excerpts of *Pilipinas Got Talent* were downloaded from YouTube and copied onto a disc. All interactions in the samples are transcribed, and relevant segments are translated into a linguistically correct form of English. The transcriptions of all the three shows are in two CDs, one contains the transcripts, the other the downloaded excerpts from the shows.

• **Description of the Data**

The selections of three popular television shows in the Philippines are the basis for the data analysis and answers the questions posed for this study. The reason these three shows and the number of recorded excerpts are chosen is because of the variety of social interactions among the participants that are needed to answer the research questions.

**Wowowee**

*Wowowee* is a daytime (12:00 Noon) game show broadcast in the Philippines and other countries from Monday to Saturday. It has a

widespread audience in terms of language and social background. This show aired on television from 25th of February 2005 to 30th of July 2010. For more than five years running, *Wowowee* was part of the life of many Filipinos not only throughout the Philippines but also in other parts of the world where there are concentrations of Filipinos. In the Philippines, people from all walks of life would like to participate in this game show hoping to win prizes. The host usually gives specific details of the type of job the participants should have in order to qualify as a participant.

### The Buzz

*The Buzz* is a weekly (Sunday 4:00PM) entertainment news and talk show in the Philippines. This talk show has been aired since June 27, 1999 and is still very popular among viewers who like celebrities and political gossip. The host of this talk show usually interviews people who have a major impact in society, such as politicians, celebrities and sometimes ordinary people who touch the life of other Filipinos.

### Pilipinas Got Talent

*Pilipinas Got Talent* (PGT) is a talent show franchised from British television. It is one of many reality talent shows shown in the Philippines. Auditions are nationwide, searching for the most talented Filipinos. The winning contestant depends on a nationwide vote, with the contestant with the lowest number of votes being eliminated in each round.

### Analysis

In this study, all switches are counted including lexical borrowings such as numbers, monetary values, and nouns. This would include lexis that has undergone morphological changes encoded into a verbal construction of Filipino/Tagalog like verbs and adjectives making it structurally and semantically efficient. Below is the frequency of syntactic categories found in the three shows.

Table I: Frequency of the Syntactic Categories found in the Wowowee

| Constituents | Tagalog/Filipino | | English | |
|---|---|---|---|---|
| | *No.* | *%* | *No.* | *%* |
| Adjective | I | 0.93 | 5 | 4.7 |
| Adverb | 2 | I.9 | 2 | I.9 |
| Adverbial phrase | 3 | 2.8 | 2 | I.9 |
| Clause | 9 | 8.4 | I3 | I2.I |
| Conjunction | 0 | 0 | 3 | 2.8 |
| Noun | 3 | 2.8 | 24 | 22.4 |
| Noun group | 0 | 0 | I4 | I3 |
| Interjection | 0 | 0 | 7 | 6.5 |
| Prepositional phrase | I | 0.93 | 0 | 0 |
| Tag/respect marker | 2 | I.9 | 5 | 4.7 |
| Verb | 3 | 2.8 | 0 | 0 |
| Verb affixation | 0 | 0 | 8 | 7.5 |
| Total | 24 | 22.4 | 83 | 77.6 |

Based on the table above we can see that out of I07 switches only 22 switches were found in clauses, six are in phrases while the rest are single elements. Notice also that the majority of this 'single' switching is nouns and noun groups in English and but very few in Filipino. Moreover out of I07 switches 43% are 'congruent lexicalizations, 36.4% are 'insertions' and 20.6% are 'alternation'. As the majority of the switches are in English this implies that the speakers' tend to start their utterances in Filipino. In addition, it seems like speakers tend to use single words in switching rather than long utterances for example in clauses.

Table 2: Frequency of the Syntactic Categories found in the The Buzz

| Constituents | Filipino/Tagalog | | English | |
|---|---|---|---|---|
| | *No.* | *%* | *No.* | *%* |
| Clause | 33 | 17.5 | 46 | 24.3 |
| Conjunction | 6 | 3.2 | 18 | 9.5 |
| Noun | 0 | 0 | 30 | 16 |
| Noun group | 3 | 1.6 | 9 | 5 |
| Interjection | 2 | 1 | 5 | 2.6 |
| Preposition | 2 | 1 | 0 | 0 |
| Tag/respect marker | 12 | 6.3 | 4 | 2 |
| Verb affixation | 0 | 0 | 19 | 10 |
| **Total** | **58** | **30.7** | **131** | **69.3** |

In *The Buzz*, out of 189 switches, 46 are found in English clauses and 33 are in Filipino. The single word switches are also dominated by nouns. However, because the speakers tend to speak in long utterances, conjunctions are used as the rejoinder in the utterances. The utterances had 25.4 % 'congruent lexicalization', 32.8% 'insertions' and 41.8% 'alternations'. As the participants of *The Buzz* are in general better educated, they tend to use long utterances when code switching rather than using single words or short phrases.

Table 3: Frequency of Syntactic Categories found in Pilipinas Got Talent (PGT)

| Constituents | Filipino/ Tagalog | | English | |
|---|---|---|---|---|
| | *No.* | *%* | *No.* | *%* |
| Adjective | 0 | 0 | 6 | 4.5 |
| Adverbial phrase | 2 | 1.5 | 2 | 1.5 |

| | | | | |
|---|---|---|---|---|
| Clause | 8 | 6 | 18 | 13.5 |
| Conjunction | I | 0.75 | I | 0.75 |
| Noun | 4 | 3 | 42 | 31.6 |
| Noun group | 0 | 0 | 4 | 3 |
| Interjection | 0 | 0 | 4 | 3 |
| Aspect marker | 7 | 5.2 | 0 | 0 |
| Preposition | 0 | 0 | I | 0.75 |
| Prepositional phrase | 3 | 2.2 | 5 | 3.7 |
| Tag/respect marker | 7 | 5.2 | 2 | 1.5 |
| Verb | I | 0.75 | 2 | 1.5 |
| Verb group | I | 0.75 | 0 | 0 |
| Verb affixation | 0 | 0 | 12 | 9 |
| **Total** | **34** | **25.6** | **99** | **74.4** |

In *PGT*, 133 switches are found. Out of these switches, 26 switches are clauses, both Filipino and English; the majority are single constituents which are dominated by 31.6% noun switching. Besides the clauses, Filipino aspect markers and some adjectives are also among the constituents found. There are 48.8 % 'congruent lexicalization' found in the data, 31.6 % 'insertion' and 19.5% 'alternation'

Besides the common insertion mentioned above, probably the most common insertion among Filipino bilingual speakers is the use of affixes or suffixes to English morphemes in order to produce different meanings. These affixes or suffixes can sometimes be used as an intensifier or change the noun into verbs or adverbs, depending on the context of the interaction. This kind of switching is normally assimilated in the spoken language or called 'morphological integration'.

Muysken (2000:64) indicates that in morphological integration, 'the matrix language is maintained and the grammar of this matrix language determines the overall structure'.

Examples of Filipino/Tagalog affix with English morphemes which have undergone morphological assimilation are given below.

B5: Nong mga panahon po na *nag*dedecision kami,

LT: When times that <u>had to decide</u> we

English: When times that we *had to decide* (00:40)

N78: Nang *in*announce mo nga kahapon na ang mga bagong graduate ang maglalaro,

LT: When <u>announced</u> you yesterday that the new graduates the will play

English: When you *announced* yesterday that the new graduates will play (5: 17)

(Wowowee 3)

## The Linguistic constraints found in CS

In the data, there are switches which are found to be problematic in terms of the general rule of acceptability according to the literature. '*Constituency constraint*' which prefers high level item switches as suggested in Downes (2003) rather than single words like adjectives, verbs or adverbs.

Sample I: N23: '...I only give him my opinion, <u>like</u> *kunyari* [adv] he'll tell me,

LT: _____ for instance _____

English: I only give him my opinion, (like) *for instance* he'll tell me,

(The Buzz I:3:09)

Switches are also constrained because the switches contradict the rules of both languages, this constraint falls under the category of '*equivalence constraint*'. Other points at issue are the omission of *prepositions* and

*articles* as in the example of the Filipino plural marker '*mga*' to the plural English subject. Such switches may depend on the language governing the utterances, as the grammatical construction of the particular language needs to be respected. Similarly, the use of Filipino comparative marker '*mas*' with English adjectives in the comparative form makes such switches problematic in both English and Filipino.

> Sample 2: R30: Andito ang *mga friends* ko, *mga friends* ko
>
> LT: Here the are <u>friends</u> me, are <u>friends</u> me.
>
> English: My *friends* are here, my *friends*
>
> > (PGT I: 5: 05)

However, such assimilations seem to violate the '*free morpheme constraints*' rules because not all stem words are integrated into the Filipino language. In addition to this, there are some utterances which were found with problematic grammatical construction that is using lexis with the same meaning, making the utterances long and redundant. Another problematic area would be the use of wrong verbs as well as the deletion of the auxiliary verbs.

> Sample 3: N7: Tito Boy kaya lang ako tinawag na *sulsultant,*
>
> LT: Tito Boy reason me called <u>insinuator</u>
>
> English: Tito Boy the reason why I was called *insinuator*
>
> > (The Buzz I: 1:41)

The extensive varieties of language contact in the Philippines may be the reason why Filipinos tend to use different language strategy making it linguistically and semantically efficient.

## The Constraints Found in the Social Context Attributed to CS

The constraints found in the social context attributed to CS have many facets, namely the '*educational background*' as a variable as to how contestants comprehend the questions posed, and difficulty in articulating the words. Such occurrences make the contestants an easy target for ridicule as part of the 'entertainment' element in the shows.

Sample I: Question:  What do you do? What do you do, are you a cook?

Answer DI5: *Yes, I'm- I'm cooking*

English: (yes, I'm a cook)

(Wowowee I: 00:36)

The *'settings'* determine the nature of the interactions, as well as the audiences present in the studio who sympathize or engage with the participants. The instruments which are part of the setting are also found to be one of the problems contributing to the constraint during the show.

Sample 2: W35: (Willie: laughing) So, what is your motto, (Hah! Hah! Hah!), she can join in Miss Fitrum ha.  Remember that girl in Fitrum and this girl and RR?     Combination. *Salutatorian, valedictorian, torian, torian,* ok, ok.

(Wowowee 2: 2:08)

Another constraint is that of the *'age'* of the interactants. It is also found that age might have an influence the way speakers' answer the questions and become the reason why it brings advantage or negative aspect to the participants. Depending on the show that the participants take part in, the host/s or judge/s normally respects the older participants and are gentler in the way they make their comments as it was found in PGT and Wowowee. While the younger participants, are subject to mockery and intimidating remarks as exemplified in Wowowee.

Sample 3: F9: Hindi naman kayo nabalian nyan? *I really appreciate you can dance that way at your age.*

English: *Didn't you break your bones?*_____

(PGT 7: 2:33)

A further constraint is the *'gender'* which influences the participants' language. The indications are that women are treated differently and have a great degree of independence in choosing the language used during the interaction.

Sample 4: B23: Ok. World, I would like to introduce to you, my wonder mom, *the epitome of beauty, young at heart,* ladies and gentlemen Mrs. Zenaida Rivera Malubat. Palakpakan po natin sya.

English: _____ . Give her a hand of applause.

(Wowowee 3: 1:45)

*'Social background'* is also among the contributing factors found in the data and this is often transparent in the manner in which they converse. An example is, when showing the degree of gratitude as part of the *'Utang na loob'* (indebtedness or debt of gratitude).

Sample 5: D99: Yes sister in law, *ahh salamat sa pagluluto nang almusal ng mga anak ko kase alam mo namang yong pagod ako galing sa trabaho, malaking ano yon, mahalaga sa akin para sa mga anak ko, Tenk you!*

English: _____ *Thank you for cooking the breakfast of my children because you know that I was tired after my work, that's a big what, it is precious for me for my children's sake. Thank you*

(Wowowee I: 5:47)

Lastly the *'topic'* or the subject being discussed between the interlocutors during the show can also be a constraint. In the interactions some topics are hard to discuss in front of the audience especially if it concerns the private life of the interviewee. Some participants willingly explain the relevant details but for others it is complicated. However 'topic' is also one of the contributing factors for the presence of the participants in these shows.

Sample 6: B22: Okay, alright ahh, *ang relasyon ninyo ni Gabby*_ahh mayroon bang *ahh Do you cross a line over friendship.* Ahh-halimbawa -ahh, *do you also book, do you advice him, ito ang tamang proyektong tamang tanggapin, ito ang hindi.*

English:____ *your relationship with Gabby* ____ *is there any*_____
        *for example*_____ *this is the right project and it's*
        *right to take on, this is not suitable.*

(The Buzz I: 2:52)

## The Functions of CS Found in the Data

There are number of functions in the domain of the media associated with CS. These functions seem to be mainly related to the social context. Mahootian (2006) framework's of 'social and pragmatic functions of CS', the 'referential and expressive switching and metaphorical and transactional switching' with Gumperz' (1982) six posits of conversational functions of code switching were used in the analysis. However, the area of 'pragmatics' was not examined in this study. The main focus was the social functions of CS in media domain.

First is the use of *metaphorical/idiomatic expressions.* They function to give 'rhetorical effect' during the interactions and also to give a more in depth   meaning   to   the   subject   being   discussed.   In   the   data, metaphorical/idiomatic expressions are used for various reasons, such as for encouragement, for giving advice, and acknowledgement towards the quality of the contestant's performance.

Sample I: B32:  OK, bilang pagsasara nang pag-uusap na ito Nads, *say*
            *your piece* kaninong mensahe ang gusto mong ibigay, ahh, go
            ahead, *I give you the floor*

English: Ok to finish this conversation Nads, _____ for whom
        you want to give this message, _____ .

(The Buzz I: 4:20)

Another function found is *signal relation* which represents the cause and effect or the conditional relations of the certain situations. Some of these examples would be the gift as a token of appreciation to Nanay for being a good mother, and the cause and effect of the explosion of the television in Boyet's household. Several of the discussions that show signal relation found in *The Buzz* and *PGT* indicates questionable 'relationships' that are followed by certain consequences.

Sample 2: B95: ...*last three days ago* dahil sa kapapanood nya *ayon sumabog ang TV.*

English: *and then three days ago* because she watched TV continuously *the TV exploded.*

(Wowowee 3: 7:23)

The *'addressee specification'* that is, the speakers shifting the language in order to direct the message to a particular person during the interaction is often to clarify who is involved specifically in the matter being discussed.

Sample 3: W108: Quiet, quiet, quiet please ok, quiet, quiet. *Siya ang ano pakinggan natin dito ok*

English: _____ *You listen to him here ok?*

(Wowowee I: 6:45)

*Reiteration or repetition'* is another function that is constantly used. It functions to emphasize or clarify the message to the other speakers either in Filipino or in English. It is used in order to avoid misinterpretations, for example the clarification of the words with similar sounds but with different meaning. It is also used to illustrate individuality as well as for drawing attention.

Sample 4: W102: Ano ang pangarap mo? (.) *What's your dream in life?* (6:18)

W112:  O bat ka umiiyak? *Why are you crying?* Why are you crying Doming?

(Wowowee I: 7:38)

'*Message qualification'* is used to provide more information about the subjects being discussed to make the discussion unambiguous. Such functions not only qualify the message conveyed towards the other speakers involved during the interaction but also towards the audience present and the television viewers at large, in order to make the situation clearer.

Sample 5: N7: ... Hindi ko alam kung saan din nanggagaling ang galit ni Rose Flaminiano. *I am just a personal friend of Gabby.* Gabby has his own mind. He has, he makes his own decisions,

*kahit kailan hindi ako nakialam sa mga negosyo sa mga budgetsa mga taping, never!*

English: I do not know where the anger of Rose Flaminiano come from, _____ *ever since I did*

(The Buzz I: I:52)

Another function found in the study is one which discriminates fact from opinion or *'personalization versus objectification'*. Speakers tend to use opinions in terms of their individual belief or judgment about the subject because of expertise and their own actual experiences. Sometimes uncertainty in the expression used also gives an air of tentativeness about what a person has said or done.

Sample 6: N5: ... *I'm here to fight for I believe in.* Wala nang mawawala sa akin Tito Boy,

English: _____ There's nothing to lose with me Tito Boy

(The Buzz I: I:13)

*'Quotation'* is used to discriminate speakers' present discourse to the previous. Often times, the speaker's is shifting from one language to another while imitating the tone of the voice of each individual speaker.

Sample 7: K2: so, nagtanong po ako, *'Babe who's that?* paganyan ang tono ko. Si Mayen, Sabi ko *'Oh, what does she want with you'?*

English: I asked, '_____' that's the tone of my voice, Mayen, I said, ____.

(The Buzz 3: 2:54)

Expression of emotions or what Mahootian (2006) calls, 'expressive functions' are connected with someone reactions or feeling which reflects his or her language. Often this happens when the speakers give comments.

Sample 8: K57: Pero aangat ka, *I like that!* Bongga! 'yon.

English: But you will go higher. _____ That's magnificent!

(The Buzz 2: 4:16)

Finally, the last function of CS found in the data is the use of *'interjection'* to express surprise and also used as a gap filler during the conversation.

Sample 8: N7: he makes his own decisions, kahit kailan hindi ako nakialam sa mga negosyo, sa mga budget sa mga taping, *never!*

English: Ever since I did not interfere with the businesses, budgets, tapings, *never!*

(The Buzz I: 2:00)

These different functions are used to fulfil the interlocutors' intention and are used as a communicative strategy to convey whatever message the interactants are trying to communicate to the immediate audience and the television viewers at large.

## Conclusion

Given the scope of this study, there are only certain areas that the researcher has been able to investigate, *the linguistic constraint, constraint in the social context attributed to CS* and *the function of CS.* The linguistic constraints have been studied in terms of the grammatical patterns of CS affecting the utterances of the interlocutors but not what directly causes the linguistic constraint. Also, to be able to study the linguistic constraints in the interactions in the domain of the media fully, a lengthy period of time would be needed to gather more comprehensive data.

Obviously, from the limited data no generalizable conclusions can be drawn in terms of the use of CS in the media within the Filipino context. Finally, an interesting area that was not really investigated was CS related to pragmatics. Instead the study has focused on the social functions with minimal analyses on critical discourse in terms of the media.

In terms of pedagogical implications, code-switching and code-mixing has a considerable impact in terms of English language teaching not only in the Philippines but almost in every multilingual country because of the input it provides not only in terms of language but in terms of the transmission of knowledge to the students and the teachers alike. The possible implication of CS in the Philippines and other countries where English is used as a

lingua franca means that CS could be a rich communicative tool in the classroom. It may help teachers and students attain a level of interaction such as reiteration to ensure the effective communication of the subject being discussed. The potential of CS to facilitate participation between students and teachers in achieving the learning goals is clearly much greater if there is access through more than one language.

Given the rapid means of communication facilitated by the media, English language teaching presented as an international language is becoming more and more important in the educational system. The language used in the media such as the shows in this study may help the students to be exposed to different ways of 'saying' and registers as used in formal and informal conversation. For instance, the terms which are may be appropriate with friends and family but may not be used as 'educational' transmission of knowledge in the classroom. The different make up and interaction involved in the shows might give the students confidence to engage in discussion where the natural process of CS is heard as a naturally occurring conversation and not the artificial formal discourse often found in textbooks.

As culture and language is always interrelated, perhaps it is time for institutions to recognize their own culture and integrate features of CS within the parameters of an educational environment. Educational activities that are fundamental to learners such as; utilizing, discussing and communicating their ideas from one language to another as an adequate transfer of meaning, could be put into practice. Finally, educators should not consider code switching (CS) and code mixing (CM) as an obstruction in terms of learning instead consider it as a positive factor where students can express themselves in their natural medium of communication rather than something artificial. As a consequence the traditional tenets for the teaching of a 'foreign' or second language that the language should be taught monolingually and that the ideal teacher is therefore a monolingual native speaker should be seriously questioned. Belief in these two tenets undermines the value of the multilingual local teacher. Following the research in code switching outlined here, it would seem that being multilingual and knowing the language of the students should be seen as an important strength for any language teacher, who is knowledgeable in the target and local language. In addition familiarity with the educational, social and cultural norms of the local society and students should be something that is not simply taken for granted, but exploited. The main danger of using such a model code-

switching is that the teacher might tend to use too much of the local language and not expose the students to the target language sufficiently for them to learn.

It is possible to see research into a code-switching approach that would be seen as the norm rather than a special condition in teaching the target language. The standards set are those of a cross-cultural and code-switching community and not an unattainable and inappropriate target language standard. It is fairly obvious from a historical perspective that in a country such as the Philippines, code-switching in Tagalog/ English has not occurred through micro-acquisition but rather as macro-acquisition in the community at large. Because variation in language is natural, normal and continuous, further studies into code-switching and its effects on education especially through the role of the media would be an obvious area to explore.

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