CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the researcher present the definition of code switching, types of code switching, the reason of code switching, the background of Thai students in University of Muhammadiyah Malang, and the use of code switching in social media by Thais.

2.1 Code Switching

Code-switching refers to the mixing, by bilinguals (or multilinguals), of two or more languages in discourse, often with no change of interlocutor or topic. Such mixing may take place at any level of linguistic structure, but its occurrence within the confines of a single sentence, constituent, or even word, has attracted most linguistic attention. (Shana Poplack: 2001).

Code switching is perhaps most frequently found in informal speech of those members of cohesive minority groups in modern urbanizing region who speak the native tongue at home, while using the majority language at work and when dealing with members of groups other than their own. On the contrary, with the increasing displacement of formerly stable populations and the growing ethnic diversification of metropolitan centers, the communicative uses of code switching are more likely to increase than to decrease. Code switching occurs in condition of change, where group boundaries, are diffuse, norms and standards of evaluation vary, and where speakers ethnic identities and social backgrounds are not matters of common agreement (Gumperz, 1982: 64 -70).
2.1.1 Types of Code Switching

Poplack (2000) distinguishes three types of code switching: extrasentential, intersentential, and intrasentential. **Extrasentential** switching is the insertion of tag elements from one language into a monolingual discourse in another language. Tag elements are words or phrases from another language which are inserted at the end of a sentence or utterance boundary. The switch occurs outside the sentences or phrase as explained prior. In most cases they are not in the same base language as the entire sentence. Examples of extrasentential code switching include the addition of “okay”, “well” or “you know” to a normal monolingual Northern Sotho discourse. **Intersentential** switching refers to switching at the sentence or utterance boundary, whereas **intrasentential** switching is characterized by a switch from one language to another language within a single utterance.

1) Extrasentential code switching

Extrasentential switching is the insertion of tag elements from one language into a monolingual discourse in another language.

Examples:

(4a) Bana ba lehono ga ba na mekgwa, right?  
(4b) Ge ke etla mošomong ka mehla, monna yo o ntšhala morago, you know! (When I come to work every day, this man follows me.)
(4c) Ke tla go nokelela tšelele ka pankeng, okay?

(I will deposit money in your bank account.)

The examples above indicate tagging where certain English language words are inserted into a monolingual discourse which is Northern Sotho.

2) Intersententional code switching

The intersententional code switching where switching occurs at the sentence boundary. The base language is Northern Sotho and it is followed by English. Examples:

(5a) Ngwana wa rakgadi o sepela bošego and she doesn’t want to be reprimanded. (My aunt’s child likes going out during the night and she doesn’t want to be called to order.)

(5b) Hlogo ya sekolo sa rena e kgethela bana dithuto, she will choose subjects that learners don’t want to learn.

(Our principal chooses subjects for the learners, of which she will choose subjects that learners don’t want to learn.)

(5c) Morena Matlala ke mogogi wa kereke ya rena gomme he is such a gentle person. (Mr Matlala is our church leader and he is a gentle person.)

3) Intrasententional code switching
The intrasentential code switching is characterized by a switch from one language to another language within a single utterance. The examples below show the speakers switching or mixing languages from English to Northern Sotho and vice-versa.

Examples:

*We are all the same. We are exposed to violence and rape. Tsotsis (thugs) are ruthless, and they are out of control. The problem is that they have more rights than anybody else. It is not fair because when they are arrested they are protected by the law.)*

*(6b) Matlakala: It is true mogwera, ga re safe. Government e swanetše go dira something ka taba ye, but it seems, ba bangwe ba di law enforcers ga ba na taba. Ba itirela security ko dintlong tša bona, what about us who cannot afford those security walls?)*

*(Matlakala: It is true my friend, we are not safe. Government must do something about this, but it seems some of the law enforcers do not care. They make their own security for their houses, what about us who cannot afford those security walls?)*

*(6c) Mmule: It is sad my friend, ga go na seo re ka se dirago, ge e se fela to trust and hope gore one day they will do something. (Mmule: It is sad my friend, there is nothing that we can do, but we should only trust and hope that one day they will do something.)*
2.1.2 Reason of Code Switching

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. According to Hoffman (1991:116), there are a number of reasons for bilingual or multilingual person to switch or mix their languages. Those are:

1) Talking about a particular topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her emotional feelings in a language that is not his/her everyday language. The case can be found in Singapore, in which English language is used to discuss trade or a business matter, Mandarin for international “Chinese” language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

2) Quoting somebody else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For example: A: Bolehkah saya tahu nama anda, Pak? (May I know your name, Sir?) B: What is a
name. In this conversation, B answers the question from A with the famous proverb ‘what is a name.’

3) Being emphatic about something (express solidarity)

As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather that in his first language.

4) Interjection (inserting sentence fillers or sentence connectors)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing. Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences: 1. Indonesian_English Dompetku ketinggalan di taksi! Shitt! (My wallet was left in the taxi!) 2. Spanish_English (Gumperz, 1982:77) Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly: A : Well, I’m glad to meet you. B : Andale pues (O.K.Swell). And do come again. Mm?
5) Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message. For example: English_Hindi (Gumperz, 1982:78) Father calling his small son while walking through a train compartment, “Keep straight. Sidha jao” (keep straight).

6) Intention of clarifying the speech content for interlocutor.

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

7) Expressing group identity

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community. Saville-Troike (1986:69) also gives some additional reasons for bilingual and multilingual person to switch or mix their languages, these are:
8) To soften or strengthen request or command

For Indonesian people, mixing and switching Indonesian into English can also function as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody cannot.

9) Because of real lexical need

The most common reason for bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. And vice versa, when he has a word that is lacking in Indonesian, he will use the English term. If it put into Indonesian, the meaning will be hazy / vague, and sometime it would not be used. For example, in Indonesia, the technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

10) To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.
2.2 The use of code switching in social media by Thais

Many Thais frequently communicate with each other on Facebook and many of them are able to use English to a great extent. Thus, they prefer having Facebook chats with others using English. Sometimes, they shift and mix both languages together which is in linguistic terms called code switching and code mixing. The use of code switching and code mixing on Facebook occurs due mainly to three key reasons: expressing politeness and respect, conveying clear meanings and feelings, and presenting their identities or group membership. Moreover, it also helps Thais realize some effects that code switching and code mixing may cause in English learning and communication. (Wilaiporn Kongkerd: 2015)

Glass (2009) indicates that Thai graduates who possess a good command of English skills usually write in English such as writing their emails to other Thais either for practicing English, or because no Thai keyboard is available. Writing and chatting in English among Thais on the Internet may be an unusual situation since they rarely use English when speaking to each other. In addition to this, they also employ code switching and code mixing.

Generally, Thais tend to use or communicate in English only with foreigners (The Tourism Authority of Thailand, n.d.). However, some Thais who are able to interact in English may prefer using English rather than Thai when interacting with other Thais in the social networking sites such as Facebook. Therefore, many features, particularly code switching and code mixing and non-Standard English
use may occur during the Internet chats. This phenomenon may originate due to different reasons. Some key reasons will be discussed in the following parts:

1. Expressing Politeness and Respect

Firstly, code switching and code mixing are used to show courteousness and respect. In Thai society, a seniority system has an influence on people’s way of communication. It is important in Thai culture that younger people should express their politeness or respect their seniors (Hua Hin, 2013). They may be thought to be aggressive and rude if they do not behave politely and respectfully to people who are older. One way to express politeness and respect to older people is using sentence ending words such as “ka” by females and “krub” by males in verbal communication; moreover, ending words “ka” and “krub” are also employed to present politeness to other people too (Thai Language Lessons, 2014). This may influence the way people chat in English as they want to convey politeness and respect to the person they are chatting to by mixing the words “ka” and “krub” when they chat in English. This is because in textual communication, the body language, facial expressions, and voices presenting politeness cannot be shown (Nogales, 2010). As a result, Thais attempt to present respect to others by using “ka” and “krub” in the Internet chats (Siamsmile, 2011). Clear examples of this issue can be seen below.

Example: I = A (female) & F (male)

1. A: Hi P F what are you doing ka?

2. F: Nothing krub.
2. Conveying Clear Meanings and Feelings

Apart from showing politeness and respect, mixing Thai words into English Internet conversations occurs in order to enhance understanding and express authentic feelings. Many users may choose to use Thai words, idioms, and proverbs to present the clear and exact meaning in the Thai language when communicating nonverbally on Facebook with other Thais. This can be seen in the use of the word “kanthong” or “คคคคคค” in the example below.

Example: A (female) & F (male)

(1) F: My girlfriend lives in Lumpoon and how about your boy-friend?
(2) A: Haha no one now. Haha study study and study
(3) F: Haha
(4) A: Maybe I am on kanthong haha

(Kanthong “คคคคคค” is an Thai idiom. = old maid)

The above example uses a “kanthong” (คคคคคค) meaning “old maid.” A might consider that the idiom of “kanthong” in the Thai language seemed to best convey her feelings and enabled F to understand her message perfectly.

3. Expressing Identity and Group Membership

Code switching occurs as a result of expressing identity and group membership. People who come from the same region or province may use the same dialect to express their identity and solidarity when they have verbal communications
(Ministry of Culture, 2013). Therefore, when they chat in English, they may also switch to use their dialect for the sake of solidarity, as in the following examples.

**Example: V = A (female) & F (male)**

(1) A: P lob ban pao ka pid term na (Will you go to your hometown this summer?)

(2) F: I am planning to go to Chiang Mai krab.

Since A and F come from the South, A might use their southern dialect to present their identity and membership as southerners. Speaking the same language enables people to feel closer as they realize that they belong to the same group or community (Ministry of Culture, 2013). It is very similar in face-to-face communication when Thais who share cultural backgrounds prefer using their own language to present their culture and identity (Ministry of Culture, 2013). In addition, A may want to use the shared dialect in order to help strengthen their relationship.

### 2.3 Instagram and Facebook

According to Abhimanyu Katoch in 2016 the teens prefer to use Instagram more than Facebook. *Instagram* is a social photo sharing app, with emphasis on 'Photo Sharing'. *Facebook* is just a general social networking site, photo sharing is just one of its feature, not the main one. So if you like to click lots of selfies and like to upload then Instagram is for you. But from couple of years, Facebook has become less and less popular among teenagers. It was once the most used form of
social media, but recently teens have been using Instagram more frequently due to the fact that Facebook is often too complicated and overrun by parent. Most people tend to have more Facebook friends than followers on Instagram. One of the main reasons for this is because Facebook has been around for a lot longer than Instagram.

Vicki (2016) said the relationship between Facebook and Instagram makes me think of white and red wine. People love both kinds of wine, but there are times they choose one over the other, such as when eating seafood versus steak. In the same way, people use both Facebook and Instagram, but each fulfills their needs to a different extent. For example, our survey revealed that for people who use both feeds equally, Facebook better satisfies their need for empowerment, recognition and connection, and Instagram more strongly fulfills their desire for fun, relaxation and discovery. However, based on Vicki’s survey in 2016 also showed that there’s a broader variety of reasons people visit Instagram. On Instagram, people follow celebrities, get DIY inspiration and are visually transported to new places—while on Facebook, the primary appeal is connecting with family and friends. Therefore, the researcher chooses Instagram and Facebook of Thai students in University of Muhammadiyah Malang because they always use both areas equally. Moreover, they commonly connect Instagram captions to Facebook status updates in once posting at the same time. It is better to know about the reasons of code switching used in Instagram and Facebook in the same time without blocking their ideas.