**RESEARCH ARTICLE**

**Bisaya-English Dynamics in Online Communication: An Investigation of Code-Switching among Bisdak Content Creators**

Raiza Rhea Reponte-Sereño¹  Gloria C. Cuevas² and Renato Sagayno³

¹²³College of Arts and Sciences, University of Cebu-Main Campus, Cebu Philippines

**Corresponding Author:** Raiza Rhea Reponte-Sereño, E-mail: rrreponte@uc.edu.ph

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**ABSTRACT**

Social media has changed the way people use and share language. Online spaces unite people from different backgrounds, creating a diverse language environment. This study comprehensively analyzed the code-switching types and functions employed by Bisdak (Bisayang Dako) content creators within interview segments shared on the Facebook platform. It also examined the underlying reasons and motivations behind the use of these patterns. The research employed a qualitative research approach, specifically content analysis. The content analysis offered a nuanced lens to interpret how code-switching operates within this digital realm, enabling a comprehensive exploration of language practices embedded in online discourse.

The findings reveal that the most prevalent form of code-switching observed was intrasentential, manifesting in 20 instances, closely followed by intersentential code-switching. On the other end of the spectrum, tag-switching surfaced as the least frequent code-switching type, registering a single occurrence in the analyzed dataset. Concerning the functions of code-switching manifested in the spoken discourse, there are four referential, eighteen expressive, two phatic, one poetic, six metalinguistic, and no occurrence for directive code-switching. The underlying reasons behind the use of code-switching are the following: to express cultural affiliation, to emphasize specific points, to signal or establish status, to express emotions, and to create a sense of intimacy. The findings stress the importance of sociolinguistic considerations in fully grasping the tapestry of code-switching’s functionality. This research adds a pivotal layer of understanding to the evolving dynamics of language practices in the digital age.

**KEYWORDS**

Code-switching, online communication, Bisdak content creators, language shift

**ARTICLE INFORMATION**

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1. Introduction

The advent of social media platforms has revolutionized how language is used and disseminated. Online spaces provide a unique environment where individuals from diverse linguistic backgrounds converge, creating a dynamic linguistic landscape. The constraints of traditional communication mediums are often relaxed in online interactions, leading to linguistic experimentation, including code-switching. Studies by Danet and Herring (2007) have highlighted how online interactions foster linguistic creativity and hybridity, resulting in the emergence of new linguistic norms.

One intriguing linguistic phenomenon observed among Bisdak content creators is the frequent code-switching between Cebuano Visayan and English. Cebuano Visayan serves as the primary language for many Bisdak speakers, deeply rooted in their cultural identity. However, the pervasive influence of English, driven by colonial history, globalization, and the rise of English as a global lingua franca, has led to a dynamic interplay between these two languages.

Frequent code-switching from Cebuano Visayan to English among Bisdak content creators in online platforms is influenced by various factors. Firstly, the global nature of social media enables creators to connect with a worldwide audience, and English's
widespread usage aids communication with diverse followers, driving language switches for wider accessibility (Clyne, 2003). Secondly, English is linked to modernity, education, and global achievement, motivating creators to switch to enhance their prestige, especially where bilingual proficiency is valued (Heller, 2010). Thirdly, Bisdak creators balance expressing their cultural roots and participating in global trends; code-switching serves as a bridge between local and global identities (Li, 2018). Lastly, the digital era’s linguistic norms embracing brevity and playfulness find extension in code-switching, reflecting this innovative linguistic landscape (Androutsopoulos, 2013).

In an era marked by unprecedented global interconnectedness and digital communication, the study of language dynamics has taken on a new dimension. This research study delves into the intriguing linguistic phenomenon of code-switching among Bisdak content creators. “Bisdak,” an endearing term referring to speakers of Cebuano Visayan, is a linguistic community deeply embedded within the vibrant cultural tapestry of the Philippines. The rise of social media platforms has provided an innovative avenue for individuals to express themselves, and content creators play a pivotal role in shaping linguistic interactions within this digital landscape.

Thus, this study aims to delve into the nuanced phenomenon of code-switching between English and Cebuano-Visayan, particularly among Bisdak millennials on Facebook. While code-switching has been widely studied in various linguistic contexts, this study seeks to contribute to the growing body of literature by focusing on a specific sociocultural and linguistic context—the Visayas. The distinctive aspect of this research lies in its exploration of the motivations behind code-switching patterns among millennials in a bilingual society where both English and Cebuano-Visayan play significant roles. By examining the functional diversity of languages, the role of digital communication platforms, and the sociocultural aspects shaping language choices, this study aspires to unravel the intricacies of code-switching behavior unique to this linguistic context.

1.1 Research Questions
This study aimed to analyze the code-switching patterns and functions utilized by Bisdak (Bisayang Dako) content creators within an interview segment shared on the Facebook platform. The research aimed to address the following questions:

1. What are the distinct types of code-switching employed by content creators concerning:
   1.1 Intersentential code-switching,
   1.2 Intrasentential code-switching,
   1.3 Tag switching?

2. How are different functions of code-switching manifested in the discourse?

3. What are the underlying reasons and motivations behind the content creators’ use of code-switching?

2. Literature Review
Code-switching, the practice of alternating between languages within a conversation, has been observed across various linguistic communities and contexts. Among the millennials, a generation characterized by their familiarity with digital communication platforms, the phenomenon of code-switching has gained prominence. In the Philippines, particularly in regions where Cebuano-Visayan is spoken, millennials exhibit a notable penchant for code-switching between English and Cebuano-Visayan. This section further explores the reasons behind this code-switching pattern, drawing upon existing literature to provide insights into the linguistic, sociocultural, and communicative factors that drive this behavior.

Millennials often switch between English and Cebuano-Visayan on Facebook due to the functional diversity of these languages. Cebuano-Visayan, as a local language, offers an array of expressions and linguistic resources that enable speakers to convey specific cultural nuances and emotions that may not be easily replicated in English. This is consistent with Myers-Scotton’s (1993) markedness model, which suggests that code-switching can be driven by the need to draw upon the ”marked” language for certain meanings or speech acts. As such, Cebuano-Visayan provides an avenue for millennials to express themselves more authentically, especially when discussing local experiences, traditions, and emotions (Bautista, 2018).

Millennials who have consistent exposure to social media are usually those who unconsciously mix two languages. They showed fluency in alternating from one code to another, and this scenario is evident in their daily conversations—extralinguistic elements, including topic, interlocutors, and setting, influence these code-switching patterns.

Poplack (1980) defined three main types of code-switching: tag switching, intersentential, and intrasentential. Tag switching is simply the insertion of a tag in one language in an utterance entirely in another. This form of code-switching is straightforward. There is the smallest possible chance of breaking grammatical rules and functions. They can also be moved or freely inserted in any utterance. For example,
"Sakto akong gitubag, right?" In English, it means, (My answer was correct, right?) The word "right" spoken at the end of the utterance is an example of tag switching.

Intersentential switching requires a large amount of syntactic complexity and adherence to the rules of both languages; thus, speakers who do this type of switching are frequently fluent in both languages. For example, in the sentence,

"Mao to ang ang naghatag nako ug rason nga mupadayun ah, I think this is for me". The speaker employed the Cebuano-Visayan language in the first clause and used English in the following.

On the other hand, intra-sentential switching refers to switching within the same clause or sentence, which then incorporates parts from both languages. There is apparent no adaptation or integration of words or phrases from one language into the other during code-switching. What happens is merely a change in words. For example,

"So, no choice ko, kun asa ku nagpuyo sauna, naa ma college didto, nagworking student ko sa eskwelahan.", the speaker employs both languages in between sentences and clauses. This idea suggests the fluency of the speaker in bilingual aspects.

The use of Cebuano-Visayan and English as a code on Facebook might indicate social identity and affinity. Millennials may use code-switching to indicate that they are part of a particular neighborhood or area. The use of Cebuano-Visayan can be considered to connect with peers who have similar linguistic and cultural backgrounds and to assert one’s local identity. This fits with the idea of “style shifting,” when speakers change their linguistic behavior to fit in with specific social groupings (Gal, 2016).

Code-switching in bilingual communication is a complex phenomenon that can serve various purposes. Appel and Muysken (1987) proposed a comprehensive framework outlining six primary functions of code-switching. These functions include referential, directional, expressive, phatic, metalinguistic, and poetic. Each function is distinct and serves a different role in facilitating communication between bilingual speakers.

The referential function involves using a different language to discuss a specific topic or refer to a particular concept. This function is often driven by the speaker’s perception of the language’s suitability for accurately conveying specific information. For example, a bilingual speaker might switch to a language with specific terminology lacking in another language when discussing technical or specialized topics. For example,

"Ang akong favorite nga pagkaon kay ang pizza". (My favorite food is pizza.) The word pizza doesn’t have an exact equivalence in the source language.

The directive function uses code-switching to signal a shift in conversational direction or audience. Speakers switch languages to address a different interlocutor or to exclude others from understanding the conversation. A bilingual speaker might switch to a language the listener does not understand to convey a private message.

The expressive function involves code-switching to express emotions, attitudes, or personal associations. Different languages may carry distinct emotional nuances or cultural connotations better suited for expressing specific feelings. For instance, a bilingual individual might switch to a particular language to convey sarcasm or irony better.

"Makarelate ko nyo. Number one kasi, naa mi common denominator, which is being bullied. Sila, they are being bullied with their condition, I am bullied with my face and I know the feeling." This is a true example of an expressive function of language switch. The speaker expresses her emotions and experience with the idea of bullying. She started with the Cebuano-Visayan clause and ended it using English.

The phatic function focuses on establishing or maintaining social relationships and interactions. Code-switching in this context helps create solidarity and rapport between interlocutors. It can be used to show familiarity or accommodate the conversational partner’s language preferences. For example, bilingual speakers might switch languages to greet each other in a more natural way.

"Unpredictable kaayu ang kinabuhi, right students?" The speaker establishes rapport with the listeners by involving them in the discussion.

The metalinguistic function involves code-switching to discuss or comment on the language. Speakers may switch languages to define a word, provide a translation, or clarify the meaning of a term. This function is handy when one language lacks an equivalent term found in the other language.
“Kinsay ganyahan ug halo-halo? Kaila mog halo-halo? It is made up of crushed ice, evaporated milk or coconut milk, and various ingredients. Halo-halo doesn’t have an exact equivalence in English. The speaker describes it by sharing its ingredients. In this way, non-Filipino speakers may have an idea of how halo-halo looks like.

The poetic function of code-switching centers around the aesthetic or artistic use of language. It involves code-switching to create a certain rhythm, rhyme, or emphasis in speech. Poetic code-switching might be used in songs, poetry, or other creative forms of communication to evoke specific emotions or enhance the overall linguistic aesthetics.

“Padayun lang sa pakigbisug sa mga pagsulay sa kinabuhi, kay matud pa sa giingun ni Paolo Coelho sa iyang libro nga Alchemist, when you want something, the universe will conspire to make it happen. (Just continue sailing with life’s challenges, because as Paolo Coelho said in his book Alchemist, when you want something, the universe will conspire to make it happen.). The speaker uses quotes from a book and switches from Cebuano-Visayan to English to give more emphasis on the statement.

Overall, Appel and Muysken’s framework provides valuable insights into the complexity of code-switching in bilingual communication. Code-switching can facilitate precise information transmission, emotional expression, social connection, and even artistic expression through these functions.

Code-mixing and code-switching have also been regarded as communication and behavior methods that are governed by rules. They perform important communication-related tasks. This method of communication has, however, been linked to several societal stigmas. As an illustration, some English language instructors assert that speakers who mix and switch words are not proficient in speaking English. Different linguists from throughout the world disagree with this claim because these processes need comprehensive knowledge of both languages and cross-cultural communication norms; they are not just a matter of mixing two specific languages. According to Liu, Peiyun, and Chuanbin (2016), speakers who employ code-mixing have a higher level of linguistic proficiency because it requires processing the rules of both languages simultaneously. This is supported by Myer-Scotton, who states that code-switching is also driven by speakers’ linguistic competence. It posits that speakers may code-switch to fill gaps in their linguistic competence, especially when discussing intricate topics or specialized domains. This aligns with Poplack’s Equivalence Constraint (1980), which proposes that code-switching is more likely to occur when a specific lexical item is more accessible in one language than another. For example, a bilingual discussing medical concepts might switch to a language that offers more precise medical terminology.

One of the primary motivations for code-switching lies in its pragmatic functions. Speakers often switch languages to clarify a term, emphasize a point, or express emotions. For instance, a bilingual individual discussing technological concepts might switch to English to access technical terminology that may not exist in their native language. Gumperz (1982) introduced the notion of “contextualization cues,” suggesting that code-switching serves as cues that guide listeners’ interpretation. This assists speakers in navigating complex sociolinguistic scenarios and negotiating meaning within their interactions.

Furthermore, code-switching is intricately linked to social identity and accommodation. This accommodation can signify a desire for social integration or distancing. Bell’s (1984) concept of “style-shifting” emphasizes how individuals adopt specific language styles to identify with or distinguish themselves from particular social groups. For instance, a bilingual individual may code-switch to a particular dialect when interacting with peers from their hometown.

In the digital age, social media platforms like Facebook offer millennials opportunities for identity play and experimentation with language. The platform enables users to construct their online personas and engage in creative expression. Code-switching between English and Cebuano-Visayan can enhance the relatability and authenticity of digital content, contributing to a sense of camaraderie within the online community (Androutsopoulos, 2015).

The central aim of this research is to conduct a comprehensive analysis of code-switching types and functions employed by Bisdak content creators in interview segments shared on Facebook. By investigating the prevalent patterns of code-switching, the study seeks to unravel the ways in which these creators navigate linguistic choices within the digital sphere. Moreover, exploring the underlying reasons and motivations for these patterns sheds light on the intricate dynamics that drive language shift.

3. Research Methodology
3.1 Research Design
This study used a qualitative research approach, more specifically content analysis, to investigate the different types and functions of code-switching used by Facebook content creators in the Bisaya-speaking (Bisdak) community. By allowing for a thorough interpretation of the language practices used in the digital discourse, content analysis sheds light on how code-switching is used in this setting.
3.2 Sources of Verbal data
Verbal data for the study was collected from transcribed recorded interviews of the two select content creators conducted within the Bisdak community on Facebook. These interviews were chosen as a rich source of language use, capturing the authentic code-switching practices of the subjects. The transcribed interview texts served as the primary data for analysis.

3.3 Data Analysis
The data analysis proceeded in two distinct phases.

Phase One. In the first phase, the researchers focused on investigating the types of code-switching employed by the content creators. To achieve this, the researchers analyzed a sample of thirty (30) utterances from the transcribed interviews. Poplack's well-established theory of Code-Switching categories guided the classification of code-switching types. The analysis involved categorizing excerpts as tag-switching, intersentential, or intrasentential based on the linguistic patterns observed in the text. This phase aimed to provide an overview of how and when the content creators utilized different types of code-switching. Please refer to the template below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Excerpts of the Utterance</th>
<th>Type of Code Switching</th>
</tr>
</thead>
</table>

Phase Two. The researchers sought to investigate the functions underlying code-switching among the research subjects. The transcriptions were subjected to a thematic analysis guided by Appel and Muysken's (1987) conversational function theory of Code-Switching. This phase involved identifying and categorizing instances of code-switching based on their communicative functions. Excerpts were analyzed to determine whether code-switching served referential, directive, expressive, phatic, metalinguistic, or poetic functions within the conversational context. Please refer to the template below.

<table>
<thead>
<tr>
<th>The function of Code Switching</th>
<th>No. of Occurrence</th>
<th>Examples</th>
<th>Explanation</th>
</tr>
</thead>
</table>

Phase Three. This research phase delved into the intricate motivations underpinning the content creators’ utilization of code-switching within the online discourse. To achieve a comprehensive understanding, a methodological approach was adopted, centered around the rigorous analysis of interview transcripts. These transcripts served as windows into the linguistic choices of these creators, offering insights into the instances where code-switching occurs.

4. Results and Discussion
This section presents the analysis and interpretation of the data gathered.

4.1 Types of Code-Switching Revealed in the Discourse
Based on the analyzed data, the prevalence of different types of code-switching among content creators within the Bisdak community on Facebook is as follows:
<table>
<thead>
<tr>
<th>No.</th>
<th>EXCERPTS OF THE UTTERANCE</th>
<th>TYPES OF CODE-SWITCHING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Anyway teacher, grabi imung nabuhat nu nga impact especially sa klase, sa style nimo sa pagtudlo. Makingun jud ku nga quality education imong ginabuhat.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>2.</td>
<td>Nailhan ka tungud sa imong, number one, imohang everyday nga feeding program, nu? Karon teacher, everyday jud ka nagluto para sa imo students?</td>
<td>intrasentential</td>
</tr>
<tr>
<td>3.</td>
<td>Yes, every day. Kas-a raman ta mulabay ning kalibutan, di pud ku milyunaryo, dili pud ko maka reach out sa tanan mga tawu, at least man lang sa akong pagkatawu, akuang ma define ang purpose sa akong existence.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>4.</td>
<td>Hangtud aku'ng mga estudyante, mutingog, ganahan sa pagkanta kay kuan mana, leadership is an influence.</td>
<td>intersentential</td>
</tr>
<tr>
<td>5.</td>
<td>Kabalo ku sa akung kaugalingon nga creative kaayu ko, daan na na pag high school creative kay ko ganahan jud ko magpalahi. Magpalahi jud ko sa akong mga classmates kun mag pass mig project, mag observe jud ku sa ilang mga boarders.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>6.</td>
<td>Nadala nako sa college nya until now, ganahan ku nga sa tanan mga teachers, ganahan ku nga ma remember ku ani nga teaching style.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>7.</td>
<td>Dili man jud ku ganahan, dili man ni akong dream nga profession gyud, akong ganahan jud nga profession is news reporter. I like to become a news anchor.</td>
<td>intersentential</td>
</tr>
<tr>
<td>8.</td>
<td>So tungod sa kapobrihon, wala sad ko na guiran sa akong ginikanan nga mao ni path nga dapat Nakong sudlan, wala jud nako ma achieve because of poverty.</td>
<td>intersentential</td>
</tr>
<tr>
<td>9.</td>
<td>Yes, ganahan jud ko muatubang sa TV, kay naa man koy artificial voice, pero akong na realize, importante gyud kaayu ang guidance sa parents when it comes to education kay sila may mag guide sa imoha.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>10.</td>
<td>Mu duty ko pagka alas kwatro sa buntag and then right after ana, musulod pa jud kog usa ka balay kay para ma secure akong breakfast. After ana, maka secure nako ug pagkaon, after ana muadto dayun kug printing shop kay mag work ko kay mao na ako sideline. Mag work ko as graphic artist mao na kabalo ko gamay sa technology.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>11.</td>
<td>Mao nay cycle sa akong college life sauna, dili kaayu, perting lisura gyud pero naka survive jud ko gyud.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>12.</td>
<td>Pero pagkadawat nako ani nga trabaho, at first di jud ko ganahan, nangayu jud kog guidance sa Ginoo. Didto na anko nakita akong potential as a teacher, didto na nakita akong creativity.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>13.</td>
<td>Pinakasimple nga hugot nako, inspiration being a teacher kay dapat epektibo ko sa akong pagka magtutudlo, epektibo ko sa akong pagserbisyo.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>14.</td>
<td>So, no choice ko, kun asa ku nagpuyo sauna, naa ma college didto, nag working student ko sa eskwelahan.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>15.</td>
<td>Dili lang ko ganahan ma experience sa mga bata akong na experience.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>17.</td>
<td>Unsaon nako pagtudlo sa mga tawu unsaon pag fight back o makigdebate kun mag away ta. In reality, kun mag away ta, di ra tika storyahan, iblock ra tika diritsu. Cut off dirito.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>18.</td>
<td><strong>When I was younger</strong>, gusto jud ku mag maestra kay ganahan ku sa ilang uniform nga pencil nga pink, kahinumdom Ka? Naa mi maestra sauna nga gwapa jud kaayu, unya feeling anko kun mag pencil ku, gwapa na kaayu ko.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>19.</td>
<td>Tapos pag maestra nako, di naman pwede mag pencil kay daghan naman ug dos and don’ts in teaching.</td>
<td>intersentential</td>
</tr>
<tr>
<td>20.</td>
<td>Pinaka reason nganu nag SPED ku, number one, duha ra ang MATH, and number 2, actually I was a working student, and my first job was I was a caregiver of a child with autism.</td>
<td>intersentential</td>
</tr>
<tr>
<td>21.</td>
<td>Hala, first time na naku gi expose sa social media. Hala, Okay.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>22.</td>
<td>Mao to ang ang naghataag nimo ug rason nga, ah, I think this is for me.</td>
<td>intersentential</td>
</tr>
<tr>
<td>23.</td>
<td>Number one kasi, naa mi common denominator, which is being bullied. Sila, they are being bullied with their condition, I am bullied with my face, and I know the feeling.</td>
<td>intersentential</td>
</tr>
<tr>
<td>24.</td>
<td>And then when I was working, dili man tanan gud makabalu dayun, syempre you need something unya in order for me nga matrabahu o maperform ang akung work kay naga tantrums naman ang bata, he was 9 ana nga time, kay naga tantrums naman sya, para sa akua, unsaun man nako sya pagtabang, at the same time pag eskwela?</td>
<td>intrasentential</td>
</tr>
<tr>
<td>25.</td>
<td>Kun mag attend kug seminars, pwede man, pero nga di nalang kato ako buhaton, so win-win situation sya.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>26.</td>
<td>Kinder ata ko, gibuhatan ku nila’g lungon sa kilid, of course when we were younger, that’s okay pero wala nil ana realize the impact of that kasi until now gidal a nako sya and everytime naa kay kaaway, kay ana man jud sa bata pa.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>27.</td>
<td>That’s really, it’s sad, but I know my parents didn’t mean it that way, pero mao ang dating sa akoa nako luoy kaayu ko.</td>
<td>intersentential</td>
</tr>
<tr>
<td>28.</td>
<td>I really grew up that I am not valued because I don’t look pretty. Hoy muhilak, ku ayaw kog samoka.</td>
<td>intersentential</td>
</tr>
<tr>
<td>29.</td>
<td>Kanang feeling nako naa tay gitawag nga pretty privilege, feeling nako sauna, running mi ato for valedictorian and salutatorian, nya gwapa man to akong best friend, feeling nako sya ang na valedictorian because pangit ko.</td>
<td>intrasentential</td>
</tr>
<tr>
<td>30.</td>
<td>Mao na hugot sa imo mga contents, kun naa kay kwarta, dili ka madaug-daog. Wow!</td>
<td>Tag switching</td>
</tr>
</tbody>
</table>

**Table 1. Types of Code-Switching Revealed in the Discourse**
The most frequently observed type of code-switching is **intrasentential**, with twenty (20) occurrences. This suggests that content creators often seamlessly integrate elements from both English and Cebuano-Visayan within the same sentence or clause to convey their message effectively. Please refer to the example utterance below.

“Nadala nako sa college nya until now, ganahan ku nga sa tanan mga teachers, ganahan ku nga ma remember ku ani nga teaching style.” In English translation, “I took it to college, and until now, among all the teachers, I want to be remembered because of this teaching style.”

The speaker fluently switches from Cebuano-Visayan to English in between clauses to make his statement more meaningful. This could reflect his bilingual fluency and ability to fluidly alternate between languages to suit the context and content of the communication.

Next, the findings reveal the prevalence of **intersentential code-switching**. It is the second most common type, with a total of nine (9) occurrences. This indicates that content creators also frequently switch between English and Cebuano-Visayan at sentence boundaries. Please refer to the extract below.

“I really grew up that I am not valued because I don’t look pretty. Hoy muhilak, ku ayaw kog samoka. In English translation, (I really grew up that I am not valued because I don’t look pretty. Wait, it makes me tear up. Stop it.”

The speaker expressed her statement in straight English in the first sentence and in straight local language in the succeeding sentence. Such switches could be influenced by the desire to emphasize specific points, cater to a particular audience, or align with linguistic norms associated with each language.

**Tag-switching** is the least frequent type of code-switching observed in the analyzed data, with only one occurrence. While this code-switching involves inserting a single word or phrase from one language into an utterance predominantly in another language, its rarity in the data suggests that content creators might prefer more extensive linguistic switches to convey their intended meanings or functions.

“Mao na hugot sa imo mga content, kun naa kay kwarta, dili ka madaug-daog. Wow! In English, so that’s the story behind your content, if you have financial means, you will not be oppressed. Wow”. The word **wow** is an example of a tag expression.

This distribution of code-switching types indicates that content creators within the Bisdak community utilize various linguistic strategies to express themselves on Facebook. The dominance of intrasentential code-switching highlights their proficiency in seamlessly blending languages to construct coherent and meaningful utterances. The instances of intersentential code-switching showcase their awareness of the power of language choices in framing discourse and conveying emphasis. The single occurrence of tag-switching suggests that content creators prioritize more comprehensive code-switching practices to fulfill specific linguistic and communicative purposes.

Understanding the distribution of these code-switching types provides valuable insights into the preferences, strategies, and linguistic resources of content creators within the Bisdak community on Facebook. This analysis not only contributes to our understanding of language use but also sheds light on the dynamic ways in which bilingual millennials navigate between languages in the digital space to convey their messages effectively and express their identities.

**4.2 The Functions of Code-Switching Manifested in the Discourse**

The results reveal the corresponding code-switching functions manifested in the interview transcripts of the select content creators.

### Table 2. The Functions of Code-Switching

<table>
<thead>
<tr>
<th>The function of Code Switching</th>
<th>No. of Occurrence</th>
<th>Examples</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Referential</td>
<td>4</td>
<td>Hala, first time na naku gi expose sa <strong>social media</strong>. Hala, Okay.</td>
<td>The speaker switched from Cebuano-Visayan to English because the word “<strong>social media</strong>” doesn’t have an exact equivalence in the source language.</td>
</tr>
</tbody>
</table>
The findings of this study offer insights into the multifaceted functions of code-switching as observed within the spoken discourse of Bisdak content creators. The data analysis revealed a spectrum of communicative purposes that underscored the dynamic nature of code-switching. The functions observed included referential, expressive, phatic, poetic, and metalinguistic functions. However, it is noteworthy that no instances of directive code-switching were identified within the sampled discourse.

The **referential function** was apparent in 4 instances, wherein code-switching served to precisely convey specific information better articulated in one language than the other. This finding aligns with previous studies, such as Li’s (2018) exploration of moment-to-moment bilingual code-switching practices, highlighting the precision that code-switching can offer in conveying nuanced information.

**Expressive functions** dominated the discourse, with 18 instances identified. Bisdak content creators frequently code-switched to convey emotions, attitudes, and personal associations. This parallels the findings of González (2015), who studied code-switching in online social interactions and emphasized its role in expressing emotions within digital conversations.

While less frequent, two instances of **phatic functions** were observed, indicating the use of code-switching to establish and maintain social connections. This function resonates with Appel and Muysken’s (1987) notion of code-switching to create rapport and solidarity.

A solitary instance of **poetic function** was noted, wherein code-switching contributed to the aesthetic appeal of the spoken discourse. This finding echoes the insights of Grosjean (1982) regarding the artistic use of code-switching to enhance linguistic aesthetics.
**Metalinguistic functions** were identified in six (6) occurrences, suggesting that code-switching was used to discuss or clarify language. This function aligns with the work of Li (2018), who emphasized the role of code-switching in providing immediate translations or explanations.

The absence of **directive code-switching** within the data may be attributed to the specific context and linguistic preferences of the Bisdak content creators. This underscores the selective nature of code-switching functions, wherein specific purposes may be more prevalent based on the speakers’ communicative goals and linguistic repertoires.

In a nutshell, the findings of this study illuminate the diverse functions of code-switching as manifested in the spoken discourse of Bisdak content creators. Drawing on the theoretical frameworks of Appel and Muysken (1987), Li (2018), and González (2015), the study contributes to our understanding of how code-switching serves various communicative purposes within the evolving landscape of digital content creation. The observed functions highlight the nuanced interplay between languages, emotions, social connections, and artistic expression in the dynamic realm of online communication.

### 4.3 The underlying reasons and motivations behind the use of Code-switching

The results of the study reveal that the underlying reasons and motivations behind the use of code-switching are the following: to express cultural affiliation, to emphasize specific points, to signal or establish status, to express emotions, and to create a sense of intimacy.

#### 4.3.1 Expressing Cultural Connection through Code-Switching

In examining the content creators’ conversational patterns during the interviews, a compelling finding emerged. Both participants hail from Mindanao and share fluency in Cebuano-Visayan, which underscores their common linguistic background. The instances of code-switching observed in their discourse bear significance linked to this shared heritage.

The linguistic commonality of Cebuano-Visayan appears as a backdrop against which the participants engaged in code-switching. However, the utilization of different languages or phrases went beyond linguistic variation; it took on the role of cultural expression.

Anchoring the conversation in their linguistic heritage, the content creators used code-switching to establish rapport with their fellow Mindanaoans. This practice finds parallels in research by Li Wei (2005), who highlights the social function of code-switching in multilingual communities. By code-switching, the participants harked back to familiar linguistic practices, fostering an environment like an informal exchange.

#### 4.3.2 Emphasizing Key Points through Code-Switching

The content creators exhibited a notable linguistic shift between Cebuano-Visayan and English as a tool to amplify the impact of significant statements within their conversations. This phenomenon was particularly manifested in the interview, where personal experiences related to poverty, education, dreams, bullying, and other stories were discussed. Please refer to the extracts below.

> “**Dili man jud ku ganahan, dili man ni akong dream nga profession gyud, akong ganahan jud nga profession is news reporter. I like to become a news anchor.** So tungod sa kapobrihon, wala sad ko na gayran sa akong ginikanan nga mao ni path nga dapat nakong sudlan, wala jud nako m实现 because of poverty.”

In this instance, the shift from Cebuano-Visayan to English serves as a spotlight, directing the listener’s focus to the hardship that the content creator endured due to poverty. Furthermore, the statement highlights how poverty hinders the fruition of beautiful dreams. This resonates with established theoretical perspectives. Scholars like Gumperz (1982) emphasize how code-switching can act as a contextualization cue, drawing attention to key points in conversation. The strategic use of code-switching in this instance also reflects the role of language as a means of emotional expression. As explored by Poplack (1980), code-switching can serve to align linguistic choices with the emotional content of a statement.

Please refer to another example below.

> “**Number one kasi, naa mi common denominator, which is being bullied.** Sila, they are being bullied with their condition, ako, I am bullied with my face, and I know the feeling.”

This practice of code-switching aligns with the work of Myers-Scotton (1993), who discusses how code-switching can mark markedness, emphasizing important or emotionally charged elements in a conversation. The switch serves as a tool to punctuate the shared struggle of being bullied, accentuating the emotional depth of the content creator’s narrative.
4.3.3 Establishing Status
The findings revealed that the content creators seamlessly transition from Cebuano-Visayan to English. This strategic code-switch serves as a signal, emphasizing the value they place on their educational journey and their respect for the teaching profession. By engaging in code-switching, the content creator signals an association with the domain of education. The words expressed in their statements are associated with the teaching profession. Please refer to the extract below.

“Nadala nako sa college nya until now, ganahan ku nga sa tanan mga teachers, ganahan ku nga ma remember ku ani nga teaching style.”

*Pinakasimple nga hugot nako, inspiration being a teacher kay dapat epektibo ko sa akong pagka magtutudlo, epektibo ko sa akong pagserbisyo.*

Embedded within the reflective statement is a dynamic interplay between code-switching and the dimension of signaling status, elegantly revealing the content creator’s commitment to lifelong learning and their aspiration to be associated with esteemed educational practices.

4.4.4 Expressing Emotions
Code-switching, the artful link of languages within discourse, offers a unique lens through which emotions are not just conveyed but vividly expressed. This discussion delves into how code-switching becomes a powerful channel for expressing emotions, examining how speakers artfully navigate linguistic boundaries to encapsulate their feelings. The researchers explored this dynamic by delving into a personal reflection:

“I really grew up that I am not valued because I don’t look pretty. Hoy muhilak, ku ayaw kog samoka.”

*That’s really, it’s sad, but I know my parents didn’t mean it that way, pero mao ang dating sa akoa nako luoy kaayu ko.*

In this statement, code-switching becomes a canvas for emotive expression, vividly revealing the speaker’s journey of grappling with self-worth and frustration. Code-switching here functions as a form of “style-shifting” (Bell, 1984), where the shift to the language mirrors an authentic release of emotion. By switching languages, the speaker taps into the nuances of each language, capturing the depth of their feelings with precision.

4.4.5 Establishing Intimacy
The content creators’ inclination to towards code-switching to foster intimacy becomes evident when considering their comfort level during personal discussions. The decision to switch between languages signals a conscious choice to create a more intimate atmosphere, evoking a sense of shared understanding and trust. The act of seamlessly transitioning between languages highlights the depth of their connection and shared experiences. It is visible in the interview that the content creators felt confident in sharing personal experiences.

This resonates with the idea of "language crossing", as discussed by Garcia (2009), where code-switching is utilized to bridge communication gaps and establish emotional resonance.

5. Conclusion
The study of code-switching among Bisdak content creators has revealed several interesting findings. First, the most common type of code-switching is intrasentential code-switching, followed by intersentential and tag-switching. This suggests that Bisdak content creators can seamlessly blend two languages to construct coherent and meaningful utterances. Second, the most common functions of code-switching are referential, expressive, phatic, poetic, and metalinguistic. Third, the underlying reasons behind the use of code-switching include establishing cultural affiliation, expressing emotions, emphasizing a point, and establishing intimacy. This suggests that code-switching is a complex phenomenon that can be used to achieve a variety of social and linguistic goals.

The findings of this study contribute to our understanding of code-switching in the digital age. Code-switching is a common practice among bilingual and multilingual speakers, and it is becoming increasingly common in online communication. The findings of this study suggest that code-switching is a dynamic and multifaceted phenomenon that can serve various communicative purposes.

5.1 Recommendations for Future Studies
Based on the findings, the researchers recommend the following.

- The study is limited to a small sample of Bisdak content creators, and the findings may not be generalized to other populations.
Future research could explore the use of code-switching in other contexts, such as in educational settings or in informal conversations.

Examine the relationship between code-switching and identity construction.

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