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**| RESEARCH ARTICLE**

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

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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

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### **1. Introduction**

The rise of social media platforms has transformed how language is used and shared. The digital arena creates an environment where people hailing from different backgrounds communicate, creating a unique linguistic landscape. The visible difference between digital and traditional communication is manifested through the creative usage of language online. Individuals are seen to experiment with words and expressions resulting in new linguistic forms including codeswitching.

In linguistics, Codewitching has been defined from different perspectives. Jingxia (2010) noted that any system of signals, including words and numbers with actual meanings, is referred to as a "code." Wardhaugh and Fuller (2014) described code as a tactic that more than one bilingual speaker utilizes for communicative reasons. A rising number of research publications have defined code-switching in diverse circumstances, and each of them aims to elucidate this notion from a variety of approaches around sociolinguistics.

When someone starts speaking in a different language or dialect during a discussion, this is known as linguistic code-switching. This lexical behavior happens for a variety of reasons, both intentionally and unintentionally. Code-switchers can express

themselves in a variety of ways. In a society where English is widely spoken, individuals may speak English and combine it with their original tongue while interacting with friends, family, and other members of their speech community.

One fascinating language fact observed in the online environment is the prevalent use of codeswitching by digital content creators. Bisdak influencers, individuals whose primary language is Cebuano-Visayan, are known to have high regard for blending two languages in the communication process. The regular shift from one language to another can be due to the succeeding factors: firstly, the universal landscape of social media allows creators to connect with a global audience, and English's prevalent usage supports communication with different followers, driving language shifts for bigger availability (Clyne, 2003). Secondly, English is correlated to innovation, global achievement, and education influencing creators to switch to improve their fame, especially where bilingual competence is evaluated (Heller, 2010). Thirdly, Bisdak creators consider expressing their native roots and participating in trends worldwide; code-switching serves as a bridge between local and global identities (Li, 2018).

In a period marked by digital communication and worldwide interconnectedness, the study of language-changing aspects has endured to a new length. This study investigates the code-switching phenomenon among Bisdak content creators. While there are various studies on codeswitching, this paper aims to unravel the complexities of this linguistic form in the Visayan community. By examining the functions and kinds of codeswitching prevalent in the content creators' expressions, this paper hopes to contribute to the growing landscape of local languages.

### **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.

People who belong to the millennial or generation Z, frequently shift between Cebuano-Visayan and English on Facebook due to the diverse functions of these languages. Cebuano-Visayan, as a local and indigenous language, presents a display of communicative expressions and language sources allow speakers to transport sociocultural traces 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).

Individuals who have constant experience to social media are usually those who unconsciously blend both languages. They demonstrated eloquence in interchanging from one code to another, and this circumstances is apparent in their everyday conversations.

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 utilization of Cebuano-Visayan language can be considered to associate with peers who have parallel linguistic and cultural backgrounds and to uphold one's local identity.

Code-switching in multilingual context of communication displays various functions. Appel and Muysken (1987) proposed a detailed basis defining six primary functions of code-switching. These functions include referential, expressive, phatic, metalinguistic, poetic, and directive.

The **referential function** pertains to using another language to convey or discuss a topic. This is often driven by the speaker to accurately relay relevant information. For instance, a speaker might switch from Cebuano-Visayan to English and vice versa to sustain the conversation. It happens when there are words that don't have exact equivalence in another language.

*“Ang akong favorite nga pagkaon kay ang **hamburger**”.* (My favorite food is hamburger.) The word hamburger doesn't have an exact equivalence in the source language.

The **directive function** uses code-switching to signal a shift in the communication process. This phenomenon occurs when the speakers wish to exclude others from a conversation due to private concerns.

The **expressive function** involves code-switching to convey intense feelings. In situations where speakers experience overwhelming emotions, they shift to using other language to add more emphasis to their statements. This function is also employed by a speaker who is narrating a story or sharing a personal experience.

This is a true illustration of an expressive function. The speaker expresses her sentiments regarding her experience with bullying. She started with the Cebuano-Visayan phrase and ended it using English lines. *“Makarelate ko nya. **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.**”*

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 more naturally.

*“**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 ganahan 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. These codeswitching-based communication functions can also be enumerated by the tasks that they attempt to complete. Of these, the 10 functions that follow have been explained as follows in the scholarly literature (Malik, 1994):

1. Absence of Facilities
2. Absence of Register
3. The Speaker's Attitude
4. To accentuate an idea
5. Customary Experience
6. Meaning and significance
7. To demonstrate one's group identification
8. To speak to an alternative group of people
9. Pragmatic motives
10. To draw interest.

Bilinguals may have motivations and reasons for code-switching or code-mixing between two languages. Some justifications for code-switching are offered by Grosjean (1982). Some bilinguals, for instance, combine two languages when they are unable to find the right phrases or expressions or when the language being used does not have an adequate translation. Code-switching can also be used for a variety of other purposes, such as quoting someone else (and thereby emphasizing one's group identity), identifying the addressee (switching to the usual language of a particular person in a group will show that one is addressing that person), qualifying that which has been said, or discussing previous events. Code-mixing is also produced by their interlocutors, situations, messages, attitudes, and emotions. Bilinguals choose their language based on a variety of criteria, including about what (subject, content), with whom (participants: their histories and relationships), and when and where a speech act occurs.

Direct quotation or reported speech causes language mixing/switching among bilinguals cross-linguistically. Bhatia and Ritchie (2004) state that some reasons and motivations are also highly related to messages alone. Some factors that generate code-mixing include quotations, reiteration, topic-comment/relativeclauses, hedging, interjections and idioms, and deep-rooted cultural wisdom. Gumperz (1982) gives the example of a bilingual person who can speak Spanish and English through a quotation. Bhatia and Ritchie (2004) add that paraphrasing or repeating identifies another function of mixing and that bilinguals mix languages because of the topic-comment function.

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.

This research intends to provide a comprehensive analysis of the types and functions code-switching employed by Bisdak content creators in interview segments shared on Facebook. By examining the dominant nature of code-switching, the study seeks to unravel how 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 employed a qualitative research design, more specifically content analysis, to examine the different types and functions of code-switching revealed in the the Bisadak Facebook content creators' utterances.

#### 3.2 Sources of Verbal data

The data were from the two recorded interviews taken from the Bisdak content creators' Facebook page. The interviews were carefully transcribed, and these served as the text for primary analysis.

#### 3.3 Data Analysis

The data analysis proceeded in three different phases.

**Phase One.** In phase 1, the researchers examined the utterances closely. Thirty (30) select excerpts were selected and were categorized based on their types namely: tag-switching, intersentential, or intrasentential Please refer to the template below.

No.	Excerpts of the Utterance	Type of Code Switching

**Phase Two.** In phase 2, the analysis was guided by Appel and Muysken's (1987) conversational function theory of Code-Switching. The utterances were examined based on their communicative functions anemy: referential, directive, expressive, phatic, metalinguistic, or poetic functions within the conversational context. Please refer to the template below.

The function of Code Switching	No. of Occurrence	Examples	Explanation

**Phase Three.** In phase 3, a thematic analysis was employed to extract the underlying reasons and motivations of the content creators' codeswitching.

### 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 data , the findings are as follows:

**Table 1. Types of Code-Switching Revealed in the Discourse**

No.	EXCERPTS OF THE UTTERANCE	TYPES OF CODE-SWITCHING
1.	<b>Anyway teacher</b> , grabi imung nabuhat nu nga <b>impact especially</b> sa klase, sa <b>style</b> nimo sa pagtudlo. Makingun jud ku nga <b>quality education</b> imong ginabuhat.	<b>intrasentential</b>
2.	Nailhan ka tungud sa imong, <b>number one</b> , imohang <b>everyday</b> nga <b>feeding program</b> , nu? Karon <b>teacher, everyday</b> jud ka nagluto para sa imo <b>students?</b>	<b>intrasentential</b>
3.	<b>Yes, every day.</b> Kas-a raman ta mulabay ning kalibutan, di pud ku milyunaryo, dili pud ko maka <b>reach out</b> sa tanan mga tawu, <b>at least</b> man lang sa akong pagkatawu, akuang ma <b>define</b> ang <b>purpose</b> sa akong <b>existence</b> .	<b>intrasentential</b>
4.	Hangtud aku'ng mga estudyante, mutingog, ganahan sa pagkanta kay kuan mana, <b>leadership is an influence</b> .	<b>intersentential</b>
5.	Kabalo ku sa akung kaugalingon nga <b>creative</b> kaayu ko, daan na na pag <b>high school creative</b> kay ko ganahan jud ko magpalahi. Magpalahi jud ko sa akong mga <b>classmates</b> kun mag <b>pass</b> mig <b>project</b> , mag observe jud ku sa ilang mga <b>boarders</b> .	<b>intrasentential</b>
6.	Nadala nako sa <b>college</b> nya <b>until now</b> , ganahan ku nga sa tanan mga <b>teachers</b> , ganahan ku nga ma <b>remember</b> ku ani nga <b>teaching style</b> .	<b>intrasentential</b>
7.	Dili man jud ku ganahan, dili man ni akong <b>dream</b> nga <b>profession</b> gyud, akong ganahan jud nga <b>profession is news reporter. I like to become a news anchor</b> .	<b>intersentential</b>
8.	So tungod sa kapobrihon, wala sad ko na guiran sa akong ginikanan nga mao ni <b>path</b> nga dapat Nakong sudlan, wala jud nako ma <b>achieve because of poverty</b> .	<b>intersentential</b>
9.	Yes, ganahan jud ko muatubang sa <b>TV</b> , kay naa man koy <b>artificial voice</b> , pero akong na <b>realize</b> , importante gyud kaayu ang <b>guidance</b> sa <b>parents when it comes to education</b> kay sila may mag <b>guide</b> sa imoha.	<b>intrasentential</b>
10.	<b>Muduty</b> ko pagka alas kwatro sa buntag <b>and then right after</b> ana, musulod pa jud kog usa ka balay kay para ma <b>secure</b> akong <b>breakfast. After</b> ana, maka <b>secure</b> nako ug pagkaon, <b>after</b> ana muadto dayun kug <b>printing shop</b> kay mag <b>work</b> ko kay mao na ako <b>sideline</b> . Mag <b>work</b> ko <b>as graphic artist</b> mao na kabalo ko gamay sa <b>technology</b> .	<b>intrasentential</b>
11.	Mao nay <b>cycle</b> sa akong college life sauna, dili kaayu, perting lisura gyud pero naka <b>survive</b> jud ko gyud.	<b>intrasentential</b>
12.	Pero pagkadawat nako ani nga trabaho, <b>at first</b> di jud ko ganahan, nangayu jud kog <b>guidance</b> sa Ginoo. Didto na anko nakita akong <b>potential as a teacher</b> , didto na nakita akong <b>creativity</b> .	<b>intrasentential</b>
13.	Pinaka <b>simple</b> nga hugot nako, <b>inspiration being a teacher</b> kay dapat epektibo ko sa akong pagka magtutudlo, epektibo ko sa akong pagserbisyo.	<b>intrasentential</b>
14.	<b>So, no choice</b> ko, kun asa ku nagpuyo sauna, naa ma <b>college</b> didto, nag <b>working student</b> ko sa eskwelahan.	<b>intrasentential</b>
15.	Dili lang ko ganahan ma <b>experience</b> sa mga bata akong na- <b>experience</b> .	<b>intrasentential</b>

16.	<b>Because what I show in social media</b> ka di jud na aku <b>in real life</b> . Dili jud na sya aku, <b>I mean, aside</b> sa saba jud ku, kana lang jud ang tinuud. Kun unsa ako ginaportray nga, kunyari kana maldita kay ko, ay kuan diay kun sa <b>social media</b> .	<b>intrasentential</b>
17.	Unsaon nako pagtudlo sa mga tawu unsaon pag <b>fight back</b> o makigdebate kun mag away ta. <b>In reality</b> , kun mag away ta, di ra tika storyahan, <b>iblock</b> ra tika diritsu. <b>Cut off</b> diritso.	<b>intrasentential</b>
18.	<b>When I was younger</b> , gusto jud ku mag maestra kay ganahan ku sa ilang <b>uniform</b> nga <b>pencil</b> nga <b>pink</b> , kahinumdom Ka? Naa mi maestra sauna nga gwapa jud kaayu, unya <b>feeling</b> anko kun mag <b>pencil</b> ku, gwapa na kaayu ko.	<b>intrasentential</b>
19.	Tapos pag maestra nako, di naman pwede mag <b>pencil</b> kay daghan naman ug <b>dos and don'ts</b> in <b>teaching</b> .	<b>intersentential</b>
20.	Pinaka <b>reason</b> nganu nag <b>SPED</b> ku, <b>number one</b> , duha ra ang MATH, <b>and number 2, actually I was a working student, and my first job was I was a caregiver of a child with autism</b> .	<b>intersentential</b>
21.	Hala, <b>first time</b> na naku gi <b>expose</b> sa <b>social media</b> . Hala, <b>Okay</b> .	<b>intrasentential</b>
22.	Mao to ang ang naghatag nimo ug rason nga, ah, <b>I think this is for me</b> .	<b>intersentential</b>
23.	Number one kasi, naa mi <b>common denominator, which is being bullied</b> . Sila, <b>they are being bullied with their condition, I am bullied with my face, and I know the feeling</b> .	<b>intersentential</b>
24.	<b>And then when I was working</b> , dili man tanan gud makabalu dayun, syempre <b>you need something</b> unya <b>in order for me</b> nga matrabahu o maperform ang akung <b>work</b> kay naga <b>tantrums</b> naman ang bata, <b>he was 9</b> ana nga <b>time</b> , kay naga tantrums naman sya, para sa akua, unsaun man nako sya pagtabang, <b>at the same time</b> pag eskwela?	<b>intrasentential</b>
25.	Kun mag <b>attend</b> kug <b>seminars</b> , pwede man, peru nga di nalang kato ako buhaton, <b>so win-win situation</b> sya.	<b>intrasentential</b>
26.	<b>Kinder</b> ata ko, gibuhatan ku nila'g lungon sa kilid, <b>of course when we were younger, that's okay</b> pero wala nil ana <b>realize the impact of that</b> kasi until now gidala nako sya and everytime naa kay kaaway, kay ana man jud sa bata pa.	<b>intrasentential</b>
27.	<b>That's really, it's sad, but I know my parents didn't mean it that way</b> , pero mao ang dating sa akua nako luoy kaayu ko.	<b>intersentential</b>
28.	<b>I really grew up that I am not valued because I don't look pretty</b> . Hoy muhilak, ku ayaw kog samoka.	<b>intersentential</b>
29.	Kanang <b>feeling</b> nako naa tay gitawag nga <b>pretty privilege, feeling</b> nako sauna, <b>running</b> mi ato for <b>valedictorian and salutatorian</b> , nya gwapa man to akong <b>best friend, feeling</b> nako sya ang na <b>valedictorian because</b> pangit ko.	<b>intrasentential</b>
30.	Mao na hugot sa imo mga <b>contents</b> , kun naa kay kwarta, dili ka madaug-daog. <b>Wow!</b>	<b>Tag switching</b>

Based on the results, **intrasentential** is the most observed type of code-switching with twenty (20) occurrences. This indicates that content creators often incorporate features from Cebuano-Visayan and English language within the same sentence or phrase 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 effortlessly shifts from Cebuano-Visayan to English in between clauses to make his utterance more meaningful. This could reflect his bilingual eloquence and ability to swap between languages to suit the context and content of the communication.

Next, the second most common type, with a total of nine (9) occurrences reveals the frequency of **intersentential code-switching**. This implies the fluency of the speakers in shifting from one language to another. 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 answers in pure English utterance in the first sentence, and used Cebuano-Visayan in the succeeding phrases. This is influenced by the speaker’s desire to press emphasis and add more emotions to her delivery.

**Tag-switching** is the least frequent type of code-switching revealed in the findings with only one occurrence. The rare occurrence of tag switching in the utterance implies that the speaker prefers to use extensive language phrases to establish communication.

*“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.

The distribution of the code-switching types implies that content creators within the Bisdak community employ several linguistic approaches to transmit ideas on Facebook. The illustrations of intersentential code-switching stage their knowledge of the power of language choices in framing speech and giving emphasis. The domination of intrasentential code-switching highlights their competence in merging languages to compose sound and significant utterances. The single occurrence of tag-switching suggests that content creators focus on more comprehensive code-switching systems to execute specific linguistic and communicative targets.

**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

The function of Code Switching	No. of Occurrence	Examples	Explanation
<b>Referential</b>	4	Hala, first time na naku gi expose sa <b>social media</b> . Hala, Okay.  Kanang feeling nako naa tay gitawag nga <b>pretty privilege</b> , 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.	The speaker switched from Cebuano-Visayan to English because the word “ <b>social media</b> ” doesn’t have an exact equivalence in the source language.  The speaker used the word <b>pretty privilege</b> and elaborated its meaning using Cebuano-Visayan words.
<b>Directive</b>	0	There is no statement that accounts for this function.	There is no statement that accounts for this function.



<b>Expressive</b>	18	Pero pagkadawat nako ani nga trabaho, <b>at first</b> di jud ko ganahan, nangayu jud kog <b>guidance</b> sa Ginoo. Didto na nako nakita akong <b>potential as a teacher</b> , didto na nakita akong <b>creativity</b>	The speaker expressed his personal emotions in this utterance pertaining to his personal experience.
<b>Phatic</b>	2	<b>It's really sad, but I know my parents didn't mean it that way</b> , pero mao ang dating sa akua nako luoy kaayu ko.	The speaker used the target language to highlight the significant part of the conversation.
<b>Metalinguistic</b>	6	Hangtud aku'ng mga estudyante, mutingog, ganahan sa pagkanta kay kuan mana, <b>leadership is an influence.</b>	The speaker employed metalinguistic function by sharing phrases related to the statement. The quote "leadership is an influence" is an example of this function.
<b>Poetic</b>	1	<b>I really grew up that I am not valued because I don't look pretty.</b> Hoy muhilak ku ayaw kog samoka.	The speaker switched to using the local language to change the tone or uplift the atmosphere of the conversation. The second sentence is expressed in a poetic manner.

The results of the study present an understanding of the complex codeswitching functions as revealed in the spoken discourse of the Bisdak content creators. The select utterances revealed the following functions: referential, expressive, phatic, poetic, and metalinguistic functions. There is no manifestation of directive codeswitching in the data.

The data display the apparent occurrences of **referential function**. With 4 instances, this function served to relay information more accurately in one language than the other. The findings are parallel with Li's (2008) paper that stated that bilinguals opted to shift from one language to another to establish precision in communication. On the other hand, 18 instances were identified that contribute to the prevalence of **expressive function**. The frequent use of codeswitching rooted from the desire to convey emotions, express feelings attitudes. This matches with Gonzales (2015) who mentioned the incorporation of codeswitching to express personal sentiments are visible in online interactions.

Regarding **phatic functions**, two occurrences were observed, indicating the use of code-switching to establish rapport and maintain shared connections. Appel and Muysken's (1987) notion of code-switching to create bonds and harmony echoes with this function.

A lone instance of **poetic function** was identified, wherein code-switching supplied to the creative nature of the spoken communication. This finding aligns with the insights of Grosjean (1982) concerning the imaginative use of code-switching to develop linguistic appeal.

**Metalinguistic functions** were revealed in six (6) instances, implying that code-switching was used to converse or clarify language. This function aligns with the work of Li (2018), who emphasized the role of code-switching in providing direct translations or explanations.

In summary, the findings of this study explain the distinct functions of code-switching as displayed in the spoken discourse of Bisdak content creators. Drawing on the theoretical frameworks of Li (2018), Appel and Muysken (1987), and González (2015), the in study implies the nuanced interplay of codeswitching functions present in online interactions.

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

Concerning the underlying motivations and reasons of codeswitching, the following findings are revealed: 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**

Both participants were from the **Mindanao region**, and they shared fluency in the use **Cebuano-Visayan** which highlights their common language background.

The shared similarities of the two content creators which deal with employing their native language in their discourse reveal a good example of cultural expression. Subconscious code-switching can occur occasionally. In an effort to feel more included or like they belong, people may absorb the idea that particular actions are somehow “better” than the ways they were raised. They may then try to assimilate and take on these identities as their own.

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

The content creators exhibited a remarkable linguistic shift between Cebuano-Visayan and English as a means to elaborate the effect of substantial statements within their conversations. This phenomenon was particularly displayed in the interview, where personal experiences related to bullying, poverty, education, dreams, and other stories were shared. 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 **maachieve because of poverty.**”*

Many multilingual people transition between languages on a subconscious level to press emphasis in their statements. They can be translating verbs, pronouns, and other similar words from one language to another without even realizing it. Rapid-fire code-switching can occur occasionally; for instance, intrasentential switching occurs within sentences, but intersentential switching occurs between sentences. As another illustration, individuals from all walks of life tend to avoid using slang in formal contexts but speak more freely in informal situations.

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 associates with the work of Myers-Scotton (1993), who discusses how code-switching can mark markedness, emphasizing critical or emotionally charged elements in a conversation. The switch serves to mark the shared strain of being bullied, emphasizing the emotional penetration of the content creator's narrative.

#### **4.3.3 Establishing Status**

The findings revealed that the content creators seamlessly transitioned from Cebuano-Visayan to English. This strategic code-switch serves as a indication, highlighting the worth they set on their scholastic journey and their respect for the teaching profession. By drawing in code-switching, the content creator waves an association with the field 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 akua 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

Code-switching facilitates the strengthening of links within speech communities. For instance, there are numerous linguistic and dialectical enclaves within Cebuano-Visayan. Residents can express themselves any way they see fit, putting other people at ease and enabling them to communicate in their native tongue, by being able to code-switch based on their location within the city. The content creators display comfortability in using the language.

### 5. Conclusion

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.

#### 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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