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The Jumbled Languages: Code Mixing in the Modern World

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ARTICLE INFORMATION	ABSTRACT
	Globalization has changed the original meaning of language and culture. These two terms have transcended as the world gets crazy over new inventions and gadgets. Although historically speaking, technology has been used years earlier, the society has not noticed it until in the recent years when technology has an obvious impact to the society. Communication in the modern world has become so innovative that many use media to express and reveal their cultural identity as well. One of the aims of this study was to investigate how Meranaws use the social media as a way of expressing themselves using two or more languages. This was identified through the idea of code switching and code mixing. This research tried to unlock how Meranaws use their native language and English as communication through Facebook and Twitter accounts. The findings showed that Meranawas use Facebook statuses and tweets as a means to express what they feel and not necessarily wanting answers in return or in the categorization refers to as virtual monologue. It means that when they want to express themselves to emphasize a point, Meranaw users see status bars as an open diary wherein they rant what they have in mind and generally focuses on realizations, complains, hypothetical questions or opinions certain issues. Most Meranaw users also use the CMCs to feel that they belong to a group. They express in Meranaw to be sure that their fellow Meranawget the point of their messages. It is either to elicit sympathy or to get approval from people of the same group or in this case, culture. The results also show that code mixing help users to appreciate the culture more for it allows them to express what they feel better. Although they might have limited audience when they use their mother tongue in statuses and tweets, at least they still have avenue for them to use their language.

1. Introduction

Language and culture are two essentials that make up an identity. Without these two, people will not be able to interact and establish relationships. A culture without a language is like a body without a soul; it becomes useless for a language is always attached to culture. People communicate and maintain connections through their culture and language. Then, came the concept of 'one' world and globalization spread like virus. Now, it is not just language and culture but language, culture and social network.

1.1 In each other's pocket: Language and culture

Language is power. As cliché as it may sound, it is indeed powerful. Without language, the world will be in chaos. Sapir (1921) defined it as 'a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols.' There are certainly involuntary actions that humans make to express what they feel and these expressions (produced in symbols) are what makes humans distinct from other creatures. Humans are expected to interact in order to survive and although there are non-verbal expressions humans can make, a verbal exchange is clearer and referred. The organs of speech produce sounds that allow people to establish and maintain relationships; those are what make a language

powerful. These established relationships let people in the society inform, convince, demand and entertain other people within and outside a community.

A language is also the knot that ties one culture to another. A society can better understand its people when a certain language is developed. A culture is inseparable with language. It is like one is useless without the other. It has become part of the human nature to have patterned behaviour, values, beliefs and characteristics which make up a society, thus a culture is established. Within a culture, a language becomes its means of expression. So, the reason why there are many theories about the acquisition of language is because of the fact that a society has to find ways to demonstrate their needs and wants by means of communication. The acquisition of new language can be explained by many theories and these theories are somehow related with one another and theorists often try to argue or explain their point of views by giving another theory. One theory of B.F. Skinner (1982) is focused on the idea that humans learn a new language based on his environment. It means that children learn with the help of environmental factors like stimulus, imitation and repetition of sounds he hears in his surroundings. According to Sampson (2005), people are able to acquire new language when they are born into the 'appropriate' environment. This theory might also explain the idea that if the culture a person is born does not in any way interact clearly and does not use a language then those people who are born with that culture will have limited knowledge and idea of the world. It means that generally people acquire a language with the help of the society's culture. The culture of one community is recorded and passed on by the use of their language. In the cognitive development, the language of a society helps in these passed on knowledge and culture.

2. Review of Related Literature and Studies
2.1 Globalization: impacts to society
Globalization is an international amalgamation that involves societies of the world to be one. It aims to unify the people of different communities by homogenization by creating one standardized feature. One of these features is the advent of technology and the booming of internet. A study by Hope Sabanan-Yu (2011) shows that a new media challenge has risen as this youth is considered as 'internet natives.' She mentioned that 'globalization has shrunk the world.' This idea of having that 'one' world allows the comparison and contrast of different cultures and it may possibly initiate blending of cultures. Globalizations allow people to see which countries are developing and which countries are not. The impact of globalization has also created that search for one language that everyone can use. Because people crave for interaction whether for survival purposes or economy purpose, globalization increases the competition which basically benefits the society at some point. It would also mean that because of this competition, people are encouraged to be more innovative and creative. That demonstrates that globalization intends for people to have that 'one' world concept. It allowed the spread of culture--- customs, moral values, language and even products. Globalization has somewhat opened doors for people to actually see and experience the cultures of other societies in the form of a media.

There are researches that prove technology has a negative impact to a child's learning or even views in life. The study of del Mundo (2011) showed that the media of the 50's have changed a lot compared to the media of this time. He has explained that today's media are more focused on entertainment. People got more emotional and they see televisions, radios and internet as a source for news, life stories and other entertainment events. These feeds are something people take seriously and they sometimes depend their decisions, views and perspectives on it.

Another study showed that globalization has great impact to the Japanese culture and language. Norio Oto (2004) found out that globalization is indeed a continuous process and that the government (Japan) should make and do some efforts to maintain the cultures of those in regional areas in order to maintain the cultural values and beliefs of the society. And because globalization seems to move really fast, people should always keep track of their real cultural identity.

As much as there are negative effects of technology, people can't deny the fact that technology has become a commodity especially the access of internet connection in computers. The internet development came with the boom of media in the 1950's. It has more used and exposed by the time 1990s came. Nowadays has become part of the culture that some have seen it alarming. The idea of having to gain information with just one click has triggered different stands regarding the technology. For students, internet helps, and it allows students and people to communicate easily with their loved ones and in accessing data. Nowadays, the sharing of culture has become so crucial that it has gone through sharing with the use of internet. These days, the social networks play a vital role in a person's point of views and perspectives in life and it has redefined the concept of 'expressions.

2.2 Social Networks and its links to language and culture

Social networks like Twitter and Facebook are generally used by netizens most of the time. Just like all technological inventions, social networks are intended to make accessing information easy plus connection to the outside world. Most users or 'internet natives' or 'netizens' basically use it for communication purposes and initiate communication by liking, commenting and disagreeing with users posts. Research shows as well that Facebook and twitters are also sites for reconnecting with people as well as to create virtual photo albums. Social media and networks have clearly changed how people use a language and how they communicate. Before the hype of social media, people use languages that are of their own--- their first language or second language or cultural language. These languages keep a society together and when social media came in, the users had created their own version in order to be more understood by larger audience--- users from around the globe.

The 'new language' influenced a new trend of language in order to keep up with the fast-paced development of technology. Since languages allow users to express globally, a new way of expression comes in. This shift has allowed researchers to further explore the relation of language and social sites. Lee in 2006 has explained that social networks have become a great platform for users to actually practice their language. The users express, spell, arrange words and deviate from the normal correct usage. Users feels that the use of 'status' and 'tweet' are for just freedom of expression so long as the message is sent and sustained. What may be a little alarming is the fact that a new language is introduced while others have not fully mastered their first and second language. In a sense, personal interaction is disregarded over the 'internet' language. If users cannot grasp or express what they have in mind then they often shift to language they are familiar of. This is often done for people to elevate their creativity by posting what they feel, places of where they travelled, people who are close to them, communications with their loved ones. Twitter and Facebook have also demonstrated the changes of language of people. These are venues to track how people use their 'first language' and still be able to reach out to other people not from their culture.

3. Design, Results and Implications

3.1 Code-Switching: The Filipino- Maranao- English setting

There are certain areas, especially in third world countries like the Philippines, where the progress of globalization is slow, but the popularity of social networks is not. It has become an essential in a community's life--- the Filipino life. This research specifically intends to find out how the language Maranao (Mindanao, Philippines) is used in social networks like Facebook and Twitter.

The Philippines is a country with diverse cultures and uses Tagalog and English as their common languages. Although it is dominantly Christians, it has also different religions like Islam. It is then safe to say that with diverse cultures come diverse languages. The country is divided into three Islands--- Luzon, Visayas and Mindanao. Most Muslims in the country are found in Mindanao and one of those is the Maranao race. The Meranaws inhabit the Lake Lanao in Mindanao and it is originally derived from the Iranon dialect 'Meranaw' which means 'People of the Lake'. The Maranao community is part of the wider Moro group and considered to hold the record as the largest Moro ethnic group. The Meranaws dominantly dwell in Marawi City. These people are inland group and were isolated until the colonizers came. Of the major Muslim groups in the Philippines, the Meranaws were the last to be converted to Islam. Partly because of the colonization, Meranaws became resistant to a centralized government and they openly revolted against it until the establishment of the ARMM (http://www.everyculture.com/East-Southeast-Asia/Maranao.html).

The Meranaws are generally people with lesser exposure to the effect of globalization. Since the internet and use of social networks among provinces have transcended, it is essential to see its impact to the Maranao society, their language and the universal language, English. It is also vital to see the pattern of their language choice and its connection to factors influencing such behaviour and attitudes. While many of the Meranaws do not have easy access and fast connection in the internet, most of them can be considered as constant users of Facebook and Twitter. These constant users often use English, Tagalog, Meranaws or mix. When these languages are mixed together in one sentence or one paragraph, it can be considered as code mixing or code switching.

3.2 Meranaw- English CODE MIXING in computer mediated communication and its implications

A code is generally a sign that gives meaning to the things, thought or idea. In the field of communication, what the speaker utters is the one being studied in order to create meaning. How these codes are interpreted depend on the group or culture of encoder and the decoder. They serve as symbols to explain an ideology or concept. According to Roland Barthes, codes are present in all aspects and levels of communication. Communication also varies depending on the culture of the user. A culture sets a different style of conveying and interpreting meanings. Each culture is entitled for their freedom of speech, individuality as well as freedom of choice. How users send and interpret codes will matter based on their cultural background.

Code Switching or Code Mixing refers to the combination of two or more languages in a speech or in this case in a 'status' or a 'tweet.' Some linguists explain that if code switching is used often, it will be called the mixed language.

Code switching is an observable fact in a teaching field as well in the internet especially social networks. There are different viewed regarding code switching for others refer to it as code- mixing, dual lect, bilingualism, and dual languages. Their distinctions have always been debated but for Clyne (1991) sees these as the same concept while others believe that the only difference is in the code alternation and where the alternation occurs.

Generally, it is defined as an alternative use of two or more languages. Most code switching can be seen in a single utterance and have distinct elements. Some theorists see these as effect of second language acquisition. In the linguists' point of view, 'code-switching' means the cognitive ability of a learner and often referred to as bilingualism.   According to Weinrich (1968), a speaker often switches to another language depending on the situation speech. This concept of bilingualism is referring as a context and not just with single utterance. Linguists see it as a problem or transition of learning a second language. It starts with grammatical rules, then morphology to syntax. For Vogt (1954), code switching is a sub part of linguistics and can be understood as language interference. He sees code switching as a usual occurrence in a learning environment and that all users of the English language experience a 'language contact' and 'contact phenomena' (as qtd in Nilep's '*Code Switching in Sociocultural linguistics*').

Many sociologists and psycholinguists agree that code switching may vary depending on the situation but to them, linguists have failed in the interaction and social aspects of code mixing. There are two main models about the concept of code mixing. The structural approach—the linguists and the Sociolingustic approach. The Sociolinguists focus on the contribution of society to the code- mixing phenomena. It explains how the social create and give meaning to the utterance of learners. The sociolinguists have the same foundations that of the structuralists but stresses on the idea of how meanings are made based on code- mixing functions. The sociolinguists are more on the 'discourse' analysis of the code mixing. The culture of the society is one possible source of analysis.

In this study, the particular culture is the Meranaws. With the advent of technology, the Meranaws have joined with the modern world and have accessed the internet. Accounts and profiles in Facebook and Twitter are made in order to communicate with other people. Instead of the face-to-face communication, there is now the concept of a computer mediated communication (CMC) which according to Herring (1996) happens when an interaction is made by humans through computers—in this case Facebook and Twitter. These networks have influenced the language and culture of this generation. The complexities of language as used in written and verbal forms have taken a different face in the social networks. Language as written requires formality, abstraction or complex while the spoken are simpler for it uses shortcuts, street slang, gestures and looser sentences (Isharyant, 2009). The online communication, on the other hand, is a combination of two.
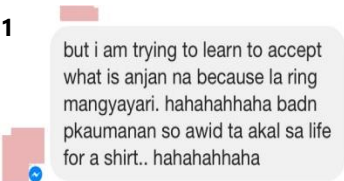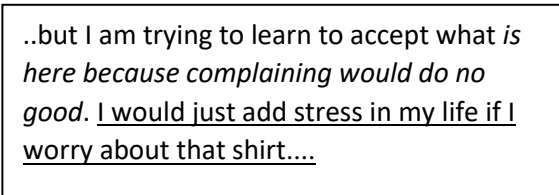
This research tried to unlock how Meranaws use their native language and English as communication through Facebook and Twitter accounts.

3.3 Meranaw- English Computer Mediated Communication Samples (Facebook and Twitter)
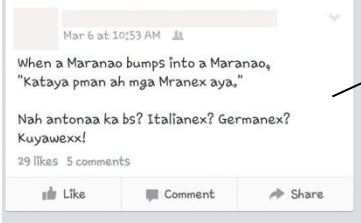
Many among elder Meranaws fear the idea of losing ones identity because of the introduction of social networks and the fast spread of globalization. But social networks are also a platform to see how youth nowadays use their 'mother tongue' language based on the findings of Smyrantha (2000) that users have grounds for code switching--- one, for business, work related issues, second, for group identification and three, for self-expression (to a general audience)/virtual monologues and forth, intimacy.

In few cases, there are still citizens who try express what they feel or 'trigger words' by using the universal 'language' English and mix it up with the their 'mother tongue.' Computer mediated communications here refer to the statuses in Facebook, messages exchanged in FB messenger and tweets.

The samples below show the inclination of the usage of Maranaos in CMCs.

	ACTUAL CMC	**Translation**
1	but i am trying to learn to accept what is anjan na because la ring mangyayari. hahahahhaha badn pkaumanan so awid ta akal sa life for a shirt.. hahahahhaha	..but I am trying to learn to accept what *is here because complaining would do no good*. <u>I would just add stress in my life if I worry about that shirt....</u>

2

Mar 6 at 10:53 AM

When a Maranao bumps into a Maranao,
"Kataya pman ah mga Mranex aya."

Nah antonaa ka bs? Italianex? Germanex?
Kuyawexx!

29 likes 5 comments

👍 Like   💬 Comment   ➤ Share

..When a Meranaw bumps into a Meranaw,
"Here are the Maranaos again."

If you don't see yourself as Meranaw, then who are you? Italian? German?

3

Jan 17 at 5:06 PM

Gloomy Saturday! The weather makes me so sleepy & sleepy & sleepy. Gyaya dun mambo so biyas. :D

Gloomy Saturday. The weather makes me sleepy & sleepy & sleepy.

No wonder, I'll gain weight.
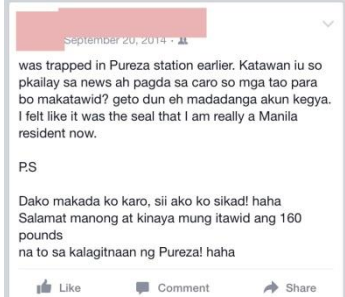

4

Mar 20 at 1:35 AM

astaghfirollah! i'm trying to control my temper! this is not the 1st time it happens. Not just twice but many times!!!!! Karegarega d'n mambo aya!!!

15 likes 4 comments

👍 Like   💬 Comment   ➤ Share

added 4 new photos

Astaghfirullah. I'm trying to control my temper. This is not the first time it happens. Not just twice but many times!!!! I have learned my lesson well.!!!!

5

September 20, 2014

was trapped in Pureza station earlier. Katawan iu so pkailay sa news ah pagda sa caro so mga tao para bo makatawid? geto dun eh madadanga akun kegya. I felt like it was the seal that I am really a Manila resident now.
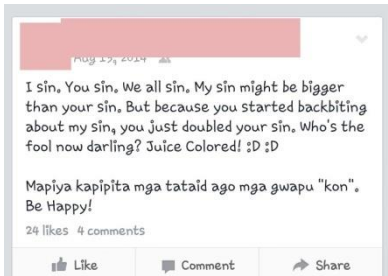
P.S

Dako makada ko karo, sii ako ko sikad! haha
Salamat manong at kinaya mung itawid ang 160 pounds
na to sa kalagitnaan ng Pureza! haha

👍 Like   💬 Comment   ➤ Share

Was trapped in Puerza station earlier. You know that incident you see on TV wherein people have to get a 'karo' just to cross a street? That's exactly what I feel now. I feel like it was the seal that I am really a Manila resident now.

P.S. I was not able to ride a 'karo', I rode the tricycle instead. Thank you, Sir, you have managed to deliver 160lb girl like me here in Puerza.

6

Aug 15, 2014

I sin. You sin. We all sin. My sin might be bigger than your sin. But because you started backbiting about my sin, you just doubled your sin. Who's the fool now darling? Juice Colored! :D :D

Mapiya kapipita mga tataid ago mga gwapu "kon". Be Happy!

24 likes 4 comments

👍 Like   💬 Comment   ➤ Share

 I sin. You sin. We all sin. My sin might be bigger than your sin. But because you started backbiting about my sin, you just doubled your sin. Who's the fool now darling? Juice colored!

Good morning beautiful and handsome people! Be happy!

7

May 16 at 2:46pm

Inna lillahi wa inna ilaihi rajioon... May Allah Azza Wa Jal forgive and grant you Jannah, ████. ████ Pakatahtayaan ami a biyubulawan ami. 😊

See Translation

26 likes 2 comments

👍 Like   💬 Comment   ➤ Share

Inna lillahi wa inna ilaihi rajioon....
May Allah Azza Wa JAl forgive and grant you Jannah, Dad ____---- our favourite treasure

8

Mar 19 at 3:34 AM Edited

Daming bitter sa newsfeed q ^^ my forever ukties :) its just that.. dapn ruktano bgan o allah (swt) ung mga dumaan sa life nyo kya kayo ngng bitter ehh.. 😢😢 lesson learned bu uto ng allah (swt) koris tano a ma meet ntn sila kht nd ntn sila koris 😊😊 wag ng mgng bitter meron tlang forever :) just be patience .. every goood goood things comes to the right time.. in a perfect moment with the ryt person ^^

85 likes 2 comments

👍 Like   💬 Comment   ➦ Share

There are lots of bitter here on my FB feeds. My forever girlfriends, it is just that God has not given what is for us yet. The struggles you have experienced are just God's way of showing you how to be strong. We might have met them but it does not mean that they are our 'destiny.' Let us not be bitter if others have found theirs. Just be patience... every good things comes to the right time...in a perfect moment with the right person..

9

May 17 at 11:27pm

I won't ruin myself mylife by just that one single clan and one single person. I have many priorities to do. I realized tanto akodn a myatmbang pman. Haynaw! Wake up zahp! Hihi! Hindi lang sila ang mga tao sa paligid mo. I miss my friends evrything before I came to this point. Duh! Astagfirullah! Goodnight!

22 likes 2 comments

👍 Like   💬 Comment   ➦ Share

 I won't ruin myself mylife by just that one single clan and one single person. I have many priorities to do. I realized *that I have wasted my time!* Wake up Zaph! Hihih There are not the only people in the world. I miss my friends everything before I cam to this point. AStagfirullah. Goodnight.

10

56 missed calls. HAHA' kuyaw na! makapost ta saruman sa numbers. ;-):-)

76 likes

👍 Like   💬 Comment

56 missed calls! Hahaha. *Scary! I better post my number again.* ☺

11

Welcome to Facebook Quotes - Bringing you...
facebookquotes4u.com

7 likes

👍 Like   💬 Comment   ➦ Share

Banocag Pundaodaya Bing
18 hrs

USER NA!MANLOLOKO PA.PAGPURANGKA AKI A GINWANGKA! ASTAGFIRULLAH! !!

13 likes 7 comments

User! *Trickster! Know yourself!* Astagfirullah!

12

f News Feed   🔍 👤

🗐   👥   💬   🌐   ☰

1 hr

Ehdii mag.wait. Hai. So ALLAH din i matao run. ;(

3 likes 3 comments

👍 Like   💬 Comment   ➦ Share

Fine. I'll wait. *It is all up to God.* ;(

The tweet and statuses demonstrate the different contents and styles of the Maranao individual users but have followed a certain common path. These Maranao-English code mixing statuses and tweets are marked and categorized individually below:

Code Mixing 1 (CM 1):   work and business related issues
Code Mixing 2 (CM 2):   group identification

Code Mixing 3 (CM3):   virtual monologues
Code Mixing 4 (CM4):   intimacy

Communication #s	Translations/ meaning	Category
1 *kawmanan so awid a akal a life for a shirt*	I would just add stress in my life if I worry about that shirt….	**CM3**
2 *"kataya puman a mga Mranex aya."* *Antonaa kabus? Knaba kabus Mranex? Antonaa kabus italianex? Germanex?* *Kuyawex!*	"Here are the Maranaos again." What are you? Are you not a Maranao? What are you, Italian? German?	**CM3**
3 *giya dun mambo so biyas!*	No wonder, I'll gain weight in no time.	**CM3**
4 *karegarega edun mambo aya!*	I have learned my lesson well.!!!!	**CM3**
5 *…katawan iyo so pkailay sa news ah pagda sa caro so mga tao para bo makatawid? Geto dun e madadanga akun kageya….* *Dako makada ko karo, sii ako ko sikad hahah salamat manong at kinaya mung itawid and 160 lbs na to sa kalagitnaan ng Puerza!*	You know that incident you see on TV wherein people have to get a cart just to cross a street? That's exactly what I saw in front of me earlier… I was not able to ride the cart, I rode the tricycle instead. Thank you, Sir, you have managed to deliver a 160lb girl like me here in Puerza.	**CM2**
6 *mapiyaya kapipita mga tataid ago mga gwapo "kon"*	Good morning beautiful and handsome people! "accordingly"	**CM2**
7 *pakatahtayaan ami a biyubulawan ami*	---- our favourite treasure	**CM4**
8 *…dapn ruktano bgan o allah ung para sa atin;) ung mga dumaan sa life niyo kya kayo nging bitter ehh…lesson learned bu oto o ALlha (swt) so koris tano a mameet ntn sila kht hnd ntn sila koris wag na mgng bitter meron talga forever;)*	… it is just that God has not given what is for us yet. The struggles you have experienced are just God's way of showing you how to be strong. We might have met them but it does not mean that they are our 'destiny.' Let us not be bitter if others have found their forever…	**CM2**
9 *tanto ako dun a myatumbang puman!*	…that I have wasted my time!	**CM3**
10 *kuyaw na…makapost ta puman sa numbers…*	Scary! I better post my number again.	**CM3**
11 *manloloka pa! Maguprangka ginawang ka!*	Trickster! Know yourself!	**CM2**
12 *edi mag wait. So Allah e mataw ron!*	Fine. I'll wait. It is all up to God. ;(	**CM3**

Based on categorization in the previous table, it has shown that Meranaws use the Facebook statuses and tweets as a means to express what they feel and not necessarily wanting answers in return or in the categorization refers to as *virtual monologue*. It means that when they want to express themselves to emphasize a point, Meranaw users see status bars as an open diary wherein they rant what they have in mind and generally focuses on realizations, complains, hypothetical questions or opinions certain issues. They feel that with the mother tongue they can get their thoughts across better and clearer. Most Meranaw users also use the CMCs *to feel that they belong to a group.* They express in Meranaw to be sure that their fellow Meranawget the point of their messages. It is either to elicit sympathy or to get approval from people of the same group or in this case, culture.

Based on the samples and categorization results, code mixing can actually help users to appreciate the culture more for it allows them to express what they feel better. Although they might have limited audience when they use their mother tongue in statuses

and tweets, at least they still have avenue for them to use their language. Globalization might have created fear among cultural leaders and elders that someday Maranao language will be extinct; however, Maranao users still use their language in computer generated communications to demonstrate their cultural identity as a means of self expression and to feel that belongingness by receiving many views, likes, or comments.

4. Conclusion

Code mixing has become part of how people interact. It is still a fact that as users of internet, it is the responsibility of the person and the society to make efforts in making sure that culture is not taken for granted. Languages will surely be extinct if they are not anymore used and taught. In the Philippines, the introduction of the K+12 has a great sound to the native speakers because part of the education system is to teach kids to go back to their roots by learning their 'mother tongue'. If this is administered well in the Philippines, then the chance of preserving the Maranao language is still high. The language may not be as raw and as authentic like before but at least future generations can still learn and understand the basics. On the learning and teaching part, a teacher should include literature and topics that are culturally rich so that children will appreciate the language that they are mastering. The trend now may be code mixing or code switching but as opposed as what others theorists believe in that code mixing has a negative impact on the learner, code switching is something that is inevitable. It is inevitable because as people achieve that impressive result of globalization, trends and people change with time. It goes to show that society keep up with the changes bought by globalization but surely code switching will still be there because it allows users to express themselves better and clearer.

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