

# BILINGUALISM AND CULTURAL IDENTITY: EXPLORING TEACHER AND STUDENTS' USE OF CODE-SWITCHING IN CULTURAL EXPRESSIONS

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**Abstract.** This qualitative research was conducted to investigate how the teacher and students' cultural identities are discursively constructed and revealed by code-switching in an English language classroom. It made use of the critical ethnographic approach to studying language use guided by Fairclough's (1992) Critical Discourse Analysis. The findings of the study revealed that both the teacher and students utilized code-switching during class interactions not only to express their linguistic backgrounds but their cultural identities as well. Transcripts of the class discussion also revealed that the teacher and students' use of code-switching during class interactions was related to relevance of the topic discussed or question asked, familiarity of context presented, and one's perceived attachment to a particular cultural group. Furthermore, emotion, context, and group membership were the factors that strongly influenced the teacher and students to use code-switching in the expression of their cultural identities during the class interactions.

**Keywords:** *code-switching, ethnography, bilingual code, cultural identities*

## Introduction

Bilingual interaction has become a vital aspect of language teaching and learning as well as an effective tool for cultural exchange between speakers of a language. Usually, bilingual conversation is full of language strategies which enhance meaning. One of the most effective language strategies is the use of code-switching. Nowadays, this strategy is restricted, if not banned, in most second language classes and this may be detrimental to both the meaning conveyed by learners and the development of their second language skills. As a language teacher, author are interested in leveraging the use of multiple languages in the classroom and in finding out how these can facilitate second language learning and expressing cultural identities.

Studies on code-switching have been extensive since the past forty years. Bilingual interaction has been studied in Spanish-English (Poplack, 1979); Italian and a dialect in Sicily, Italy (Alfonzetti, 1998); Russian-English (Angermeyer, 2005); French-Italian (Aslanov, 2000); Japanese-English (Azuma, 1997); Turkish-Dutch (Backus, 1992); Arabic-English (Bader and Minnis, 2000); French-English (Heller, 1992); Chinese-English (Li et al., 2000); and African dialects (Myers-Scotton, 1993) among others. Even though code-switching analyses in these particular languages have been done by researchers worldwide, several investigations have left the meaning it possesses in conversation behind. Some of them have attended on the linguistic feature of language shift while others have focused on the cultural meanings that these shifts have among the participants.

Code-switching as a phenomenon is utilized extensively in linguistics. According to Alvarez-Cáccamo (1990), code-switching is an alternation of languages that occurs during bilingual conversations in which participants have at least one language in common. To clarify, bilinguals are individuals who have proficiency in more than one

language. Their proficiency in each language may differ in terms of their skills in speaking, listening, reading, and writing (Li, 2000). These language skills may allow these bilinguals to participate in the code-switching situations. Moreover, Li (2000) strongly opines that when bilinguals employ the same language in a situation, changes from the first language to second language can exist in classroom conversations.

In this particular view, studying code-switching would help second language teachers, social researchers, and even language students understand the two aspects of bilingualism: first, bilinguals' language use in conversation, and second, the meaning expressed by speakers when alternately using languages. Bilingual or multilingual research requires analysis of the utterances at two levels: one is analytical and the other is descriptive. The analytical level primarily concentrates on alternating languages by participants while the descriptive level focuses on possible reasons in participating in language alternation. In this particular study, an analysis of the participants' use of code-switching will reveal an affiliation to their cultural identity. Code-switching is employed by bilinguals in the conversation which leads to a redefinition of their personal identities.

In addition, several studies indicate that bilingual individuals sometimes utilize code-switching as a linguistic strategy because certain words come first or are more available in one of the two or three languages at a given time (Moreno et al., 2002). Gardner-Chloros (2009) affirms that when the participants of a specific community use two languages in the same conversation, it is because they are "expressing a group identity". When teachers and students take part in code-switching, it can serve as a way to facilitate communication because some words are more precise in either of the languages, or some words "come first," even when these words do not have any relationship to a participant's identity.

As globalization results in a concomitant increase in the mobility and expansion of personal and business networks, people from different cultures will experience an increased opportunity to employ a variety of languages to interact with one another. Code-switching emerges through the daily multicultural interactions of people all over the world. The practice of code-switching has aroused researchers' interest inquiring why, when, where, and how people use different languages in daily conversations (Rampton, 2001) as well as how race and gender influence the selection of languages (Milroy, 2001). Researchers have further encouraged that the investigations of the languages or linguistics "should not be confined to the study of the conceptual function of language, but should also include its social function or communicative use" (Romaine, 1995) so that multifaceted aspects of the language are revealed.

Because bilingualism and multiculturalism are common language phenomena around the world, it is now very important to fully understand the patterns of language mixing as well as why these patterns occur. Do the teachers and students code-switch to communicate meaning, to learn new vocabulary, or to convey to others a cultural identity? This is the primary question that propels an investigation in this study.

In view of the foregoing scenario, this study was conducted to primarily investigate how code-switching as a language phenomenon discursively reveals the cultural identities of the teacher and students in second language classroom interactions. Specifically, this study sought answers to the following questions:

1. How do the teacher and students use code-switching in the expression of their cultural identities during the class interactions?

2. What are the factors that influence the teacher and the students to use code-switching as a means of expressing their cultural identities during the class interactions?

### ***Review of related literature***

People who are bilingual or multilingual often alternate languages in their everyday conversations, that is, code-switch, when talking to others. Code-switching commonly occurs in the metropolitan cities all over the world where diverse people interact in different languages.

Bilinguals often select a base-language when interacting with their interlocutors, as well as enable to switch the base-language whenever the topic, situation, interlocutor or function of the interaction differs (Grosjean, 1995). This phenomenon, also known as “language mixing”, comprises two various processes: *code-switching* and *borrowing*. Code-switching is “shifting completely to the other language for a word, phrase, or sentence” while borrowing is “taking a single word or short expression from the other language and (usually phonologically or morphologically) adapting it to the base language” (Grosjean, 1995). Thus, code-switching is the bilinguals’ alternate use of two or more languages within the same conversation (Milroy and Muysken, 1995).

Sapir (1923) strongly argues that through language, we express our reality and “no two languages are ever sufficiently similar to be considered as representing the same social reality”. Hence, when a bilingual speaker decides to code-switch in a conversation, it is possible that his or her identity is exposed. As such, there are several explanations as to why code-switching occurs. For example, these explanations may comprise: lack of vocabulary in the second language (L2), favoring mother tongue or first language (L1), and the proximity to life experiences in a speaker’s L1 or L2. Regardless of the reasons, because language use is often tied to the speaker’s social realities, considering the relationship between code-switching and identity is very critical. However, it is primarily important to deeply understand what comprises code-switching as a linguistic phenomenon (Heller, 2007).

To define code-switching, it is vital to understand what code signifies. As Gardner-Chloros (2009) explains, “a code is understood as a neutral umbrella term for dialects, languages, styles/registers, etc.” Not having reached an agreement on the definition of code-switching, Alvarez-Cáccamo (1990) decides to reformulate the way researchers were analyzing code-switching (Heller, 2007). He further explains that if “we think of language as practice, and put the speakers, not the system, at the center of our analysis, then we have to wonder why we need a concept of autonomous linguistic systems at all”. Thus, he recommends replacing the term “code” with “linguistic resources” to shift the focus from language as a system to putting language as performance. Heller (2007) also supports the notion of linguistic resources. The difference between linguistic resources understood as belonging to distinct codes serves as relevant resource, that is, as contextualization cue in the sense of Gumperz (1982), or as indexical (Silverstein and Urban, 1996). This also takes the development of the linguistic resources a long way from any direct relationship between language and domain (or community of speakers).

The notion of linguistic resources embraces social activities and manipulation of codes by bilingual speakers in the conversation. Alvarez-Cáccamo (1990) defines code as a linguistic resource “which is socially distributed, organized certainly by speakers individually and collectively, but which do not necessarily ever have to correspond to some closed and wholly describable system” (Heller, 2007). Thus, code is not seen as

locked grammatical system, but one that shifts and changes itself through social interaction.

From a wider perspective, Grosjean (2001) believes that language is closely related to culture which is “acquired, socially transmitted, and communicated in large part by language”. Bilinguals may be aware that they are, to a certain degree, bicultural. Biculturalism, defined as “the coexistence and/or combination of two distinct cultures,” is a very complex subject. Grosjean (2001) also proposes that biculturalism and bilingualism do not certainly coexist, for example, people (i.e., bilinguals) who speak two languages regularly may be monocultural, whereas those (i.e., monolinguals) who only speak one language in daily interactions may be bicultural. Within these underlying circumstances, the identities that bilinguals possess may differ as their perceptions, beliefs, or values are varied from those of the monolingual counterparts.

Grosjean (2001) suggests that “integration of traits from two cultures may lead people to feel that they do not belong to either culture”. Some people may describe these bilingual speakers as “marginal” people who lack personal or group identity; but, Grosjean (2001) argues that these bilinguals can also possess “a strong sense of identification and personal worth”. Instead of seeking to be with a cultural group, bilinguals might feel at home in both cultures and feel at ease with people from both cultures and/or make up a new “cultural group”, that is, there may be various combinations of modes that illustrate how an individual possesses two cultures simultaneously.

In this particular situation, bilingual speakers may already have a new culture that is unique and specific; at the same time, they have also created a new personal, group, or cultural identity. In general, the investigations on how bilinguals create their identities can be an exciting adventure because no results are predictable (Heller, 2007). As bilinguals often code-switch and language can be an act of an individual's identity, to study how speakers code-switch may help understand how they establish their specific identities locally within their interactions.

## **Materials and Methods**

### ***Research design***

This study utilized the qualitative method of research, specifically the critical ethnographic approach, as it focused on the relationship between power and other social relationships in language use, and the ideological premises which shape and constrain the identities of the participants. This approach was used because critical ethnography, as argued by May (1997), adopts the perspective of social and cultural relations which highlights the role of ideology in sustaining and perpetuating inequality within particular settings. Moreover, critical ethnography enabled the researcher to engender better education practices through which to customize the curriculum and instructions for this multilingual and multicultural English language classroom under investigation.

### ***Participants***

The respondents involved in this study were the English teacher and the 42 Grade 9 students of Josefina H. Cerilles State College-Dumingag Campus High School Department, Dumingag, Zamboanga del Sur, Philippines during the School Year 2016-2017. The purposive sampling method was utilized by the researcher in determining the

actual number of respondents who were involved in this study. Informed consent was duly accomplished by the teacher and the students to uphold compliance with existing research standards. Furthermore, specific codes were also assigned by the researcher to each of the respondents involved in order to establish anonymity.

### ***Data gathering procedure***

The researcher sought first written permission from the campus administrator, dean, and principal of the high school department to allow the researcher to conduct the said study in their school campus. After the written permission was granted, the researcher then scheduled an appointment with the English teacher in order to orient her the nature and methodology of the study, her participation, as well as the schedule of the classroom observation that would be conducted.

On that scheduled day, the researcher conducted a recorded classroom observation in order to properly document the conversations that are made between the teacher and students during their class as well as the code-switching behaviors they had made while having their class interactions.

After conducting the class observation, the researcher then carefully transcribed the recorded classroom conversation and reviewed it thoroughly to confirm that no parts of the said conversation were missing.

### ***Data analysis***

The in-depth discussions that were made in this study were guided by Fairclough's (1992) Critical Discourse Analysis (CDA). According to Fairclough (1992), discourse constitutes the social identities of and relationships between people in a way that helps to sustain and reproduce the social status quo and transform it. In this view, discourse becomes a "mode of political and ideological practice". Furthermore, Critical Discourse Analysis sees discourse – the use of language in speech and writing – as a form of "social practice". Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation, institution and social structure that frame it: the discursive event is shaped by them, but it also shapes them.

## **Results and Discussion**

### ***Cultural identities of the teacher and students as revealed by their Code-Switching behaviors***

The first objective of this study was to examine how code-switching is used by the teacher and students in the expression of their cultural identities during classroom interactions. The in-depth analysis made by the researcher on the class interactions transcribed clearly reveals that both the teacher and the students code-switched during the class interactions not only to teach and learn the lesson but also at the same time to express their cultural identities. As pointed out by Sapir (1923), through language, we express our reality and "no two languages are ever sufficiently similar to be considered as representing the same social reality". Therefore, when a bilingual speaker decides to code-switch, it is possible that her or his identity is exposed. The following discussions of the excerpts taken from the transcript of the classroom observation conducted would clearly support the findings of this study:

Excerpt 1:

- (1) Teacher: What do you think is the rose here?
- (2) Student 1: I think the poem is all about the rose, uhmm, on how to take care of it. Based on the poem, the rose is, *unsaon nimo siya pag-atiman kay* [on how you take care because] sensitive *kaayo ang* [very is the] rose ma'am. So, *kailangan nimo siyang atimanon pag-ayo* [you need to properly take care it]. So, *ang imong* [your] relationship *dapat atimanon dili lang sa uyab kundili imong* [should be taken care not only your boyfriend/girlfriend but with your] relationship *sa uban* [with others] ma'am.

In the first excerpt, the teacher asked the whole class about the meaning of the rose in the poem she had earlier presented as clearly shown in *Turn 1*. One student who was called by the teacher responded and told the teacher about what the rose means in the poem as indicated in *Turn 2*. However, while answering the question, the student code-switched from English to Bisaya to strongly emphasize about her views about taking care of the rose because she believed that the rose is very sensitive. Instead of using the English word “care,” she used two related Bisaya words which are “pag-atiman” and “atimanon” that clearly indicated the students’ familiarity over the use of the Bisaya language. Furthermore, the excerpt also showed that the student code-switched when she expressed her personal feelings and experiences about taking good care of one’s relationship with others which then supports one of the theories about code-switching that was proposed by Dewaele (2004) and Pavlenko (2005). The theory suggests (Gardner-Chloros, 2009) that “emotional factors have a considerable impact on how an individual learns, remembers, and even uses the languages. Furthermore, switching to an L2 may serve a distancing function or allowing the speaker to avoid anxiety-provoking material, whereas the L1 elicits more personal involvement”. Moreover, aside from emotional factor, group membership is also seen as the other factor which influenced the student to code-switch as it could be observed that she used Bisaya in stressing about the need to belong and maintain one’s relationship with the family and other people. This case is then supported by Fishman (1989) who stated that since language could be used to express one’s identity, the identity imposed by one's group membership is a crucial factor in language choice. In this particular excerpt, the shift from using English to Bisaya not only suggested about the students’ familiarity over the Bisaya language but it also revealed the identity of the student being a Bisaya who has close family ties and who deeply values the relationship within the family as well as with others.

Excerpt 2:

- (1) Teacher: Yes, the poem here implies that we must gather or take the opportunities that... we must take the opportunities, *nga gi-offer sa ato* [that are offered to us]. While we’re young, we should take the opportunities, *kay kun tigulang nata* [if we are already old], we cannot take those opportunities *kay, as tigulang* [if we are already old] ...*unsay characteristics sa tigulang?* [What are the characteristics of the old]...*na magkasakit ka*. [you easily get sick] If *ang* [an] opportunity *kay giingnan ka nga* [told you that] you have to go to America *karon dayon*, [right now] would you take the opportunity? Would you take that?
- (2) Student 2: Yes, *motake ko sa* [I will take that] opportunity.

In the second excerpt, the teacher explained to the class what the poem implies as reflected in *Turn 1*. In explaining this to the students, the teacher code-switched from English to Bisaya in emphasizing a personal viewpoint about how to take the opportunity which comes or that is offered. However, she used an intra-word code-switch which is “gi-offer” that indicated her emphasis of the English word “offer” in explaining a particular point instead of using an equivalent term “gihatag” in Bisaya. She code-switched again when she was emphasizing to the students the need to grab the opportunities while they are still young. The teacher’s shift to another language was not only indicating her awareness over the Bisaya language but it was also suggesting about the personal characteristic that the teacher has. In this particular excerpt, code-switching was used by the teacher as a means of negotiating her cultural identity as a Bisaya who is optimistic and is also determined to take the opportunities while she is still young. The teacher also expressed her opposition against procrastination by using the Bisaya language in stressing to the class about doing something for tomorrow instead of doing it today. It was also revealed in this excerpt that context is the factor that influenced the teacher to code-switch during the interaction because she believed that providing a familiar situation to the students using Bisaya would help her students learn more the topic discussed. This particular case is supported by Garret (2007) who stated that when bilinguals use particular linguistic resource in a particular context or at particular moment of interaction, they are also showing their identity. Moreover, the student code-switched in her response as shown in *Turn 2* to express her agreement to the teacher’s question which reveals about the same cultural identity that the student wishes to express to the whole class.

Excerpt 3:

- (1) Teacher: We should take it because *pananglitan*, [for example] *dli na siya mausab*, [it will not happen again] as what the saying says, “Opportunity knocks once.” *Dili na na siya mobalik, mo-knock nimo*. [It will not come again, or knocks at you] *Naa pay laing maabot* [Others still come] but *kato nga* [that] opportunity *nga gi-offer sa imoha, dili nato siya mobalik*. [that was offered to you, it would no longer be back]. So, the rose here means... the rose in the poem means the beautiful opportunities, the beautiful things that we... *nga gi-offer sa atoa* [are offered to us] ... *nga gihatag sa atoa, nga atong i-grab nga* [that are given to us and we should grab those] opportunities which happen to us. Okay? Have you experienced rejecting the opportunities *nga ning-abot sa inyoha?* [that have come to you] *Inyo bang gi-reject o gi-take?* [Did you reject or take it?].
- (2) Student 3: *Gi-take* ma’am.
- (3) Teacher: What opportunity that you take?
- (4) Student 3: *Pwede mag-Binisaya* [Can I speak in Bisaya] ma’am?

In the third excerpt, the teacher shared to the class about the importance of taking the opportunities which rarely come to one’s life as clearly indicated in *Turn 1*. In sharing this concept to the students, the teacher code-switched from English to Bisaya to introduce the term “pananglitan” instead of using the English term “example” because the teacher was more familiar in using the Bisaya term in presenting situations and in stressing more about losing an opportunity if one fails to grab it. However, the teacher switched again to English in sharing to the class about a particular saying which is

“Opportunity knocks once” but then code-switched again to Bisaya to strongly emphasize the lesson about the possible consequence of losing the said opportunity. Aside from that, it could also be noted that the teacher code-switched again as she stressed the meaning of the rose in the poem to the class. The teacher’s shift of language use from English to Bisaya in stressing some important points in the class did not only tell about the teacher’s intention to share her viewpoints but it also revealed about the teacher’s way of expressing her cultural identity to the class. In this excerpt, the teacher revealed something about her identity as she repeated the word like “mobalik” in her discussion. According to Auer (1995), the function of the reiterations or repetitions is to put emphasis, or for clarification, or for attracting attention from the listeners. The teacher’s use of repetition or reiteration here had made emphasis on the term “mobalik” and it also illustrated the teacher’s strong identity perception with the Bisaya language. Thus, she identified herself as a “Bisaya” in her use of the language. It was also revealed in this excerpt that context, as a factor, triggered the teacher to code-switch as she provided a familiar situation to the students using Bisaya to help them understand more the lesson being taught. This case is then supported by Hanks (1996) who stated that interlocutors intentionally combine linguistic forms and contexts to produce utterances that give rise to specific local meanings. Furthermore, it is interesting to know that the students who responded to the teacher’s questions also code-switched to express their identities. The student’s use of the intra-word code-switch which is “gi-take” as seen in *Turn 2* and the clause “Puwede mag-Binisaya” in *Turn 4* also strongly revealed the cultural identity of the student as a Bisaya as she associated herself with the use of the said language.

Excerpt 4:

- (1) Student 4: The opportunity which is given to me but I reject is that my father says “Sorry” to me but I didn’t take it. *Nangayo siya ug pasaylo nako* [He asked forgiveness from me] ma’am *sa iya gibuhay sa among mag-igsoon* [on what he had done to us] ma’am *pero akong gireject* [but I rejected it] ma’am.
- (2) Teacher: Do you regret for rejecting that?
- (3) Student 4: Yes, ma’am.
- (4) Teacher: Why?
- (5) Student 4: Because I miss my father.

In the fourth excerpt, the student emotionally shared to the class about her personal experience when she had rejected the opportunity of having forgiven his father when he asked forgiveness from her. At first, she used English in starting telling her experience but then she switched to Bisaya in telling more about it as shown in *Turn 1*. The student’s use of the Bisaya language in telling her feelings and past experience to the class was more personal in nature and that sharing this in a more familiar language was quite easy and convenient rather than expressing it using a less familiar language. This certain case is also supported by the same theory about code-switching which was proposed by Dewaele (2004) and Pavlenko (2005; 2004) which suggests that emotional factors have a considerable impact on how a person learns, remembers, and uses languages. Furthermore, switching to a second language may serve a distancing function or allowing the speaker to avoid anxiety-provoking material, whereas the first language elicits more personal involvement. In this particular situation, the student’s shift of language use from English to Bisaya in sharing her personal story serves as an



avenue of revealing not only her feelings but also her true identity as a Bisaya, who in real nature, has close ties with the family and who easily understands and forgives. It is also exciting to know that when this particular student was asked by the teacher if she had regrets of not forgiving her father and the reason of having regrets, she used English instead of Bisaya as indicated in *Turn 5* which suggested a less personal way of expressing her true feelings to her teacher and to the whole class.

Excerpt 5:

- (1) Teacher: Okay! Because she misses her father, so, naay [there is an] opportunity like that. *Nagsorry iyang papa sa iyaha*. [Her father said sorry to her] We should not reject that. *Dapat atong giaccept to siya*. [We should have accepted that] *Mofeel ta ug* [We feel] *guilty kay nangayo na ug pasaylo iya papa*. [because her father had already asked forgiveness] *Dayon dili nato pasayloon*. [Then, we would not forgive] *Dapat pasayloon kay ginikanan man nato siya*. [We should forgive him because he is our parent] *Kun wala pud ato mga ginikanan, wala pud ta*. [If our parents are not there, then we will not also be here] Would you forgive them?
- (2) Student 5: Yes, ma'am. *Dapat nato silang pasayloon* [We should forgive them].

In the fifth excerpt, the teacher reiterated to the whole class the experience that the student had shared about having regrets of not forgiving her father when he asked forgiveness. At first, she started telling that experience to the students using the English language but then code-switched to Bisaya when emphasizing more about the importance of forgiving someone and in maintaining strong family relationships as shown in *Turn 1*. However, it could be noted here that the teacher repeatedly used the Bisaya term “pasayloon” instead of the English term “forgive” because the teacher did not only want to share the concept of forgiving in a more personal way but the teacher believed that the students could understand better the concept because of their greater familiarity over the Bisaya term. The teacher’s use of code-switching in explaining a particular point did not only suggest about the personal viewpoint that the teacher intended to convey to her students but it also revealed that she aimed to express her own identity as a Bisaya who is willing to forgive and who greatly values family relationships. In this particular excerpt, group membership is seen as the factor which influenced the teacher to code-switch as she stressed the importance of forgiveness as well as acceptance to a particular group using a more familiar language which is Bisaya. This case is then supported by Dabene and Moore (1995) who stated that the usage of two languages rather than one can act as group-membership symbols and demonstrate cultural identity. Furthermore, it is also interesting to know that the student, in response to his teacher’s question as reflected in *Turn 2*, also code-switched from English to Bisaya which revealed not only his agreement to what the teacher had said and asked but it also implied that the particular student wanted to express his identity as a Bisaya as he associated himself with the use of the Bisaya language during the said interaction.

Excerpt 6:

- (1) Teacher: What do worms symbolize here?
- (2) Student 6: The worms here symbolize *mga problema* [problems].
- (3) Teacher: Yes, the worms here symbolize problems. This line tells that if *naa tay problema*, [we have a problem] *itake nato ang problema*, [we should take the

problem] then *dili ta mag-control sa problema, mao nay modaot sa atoa*. [if we cannot control this problem, then it will destroy us] Kindly read the last line.

In the sixth excerpt, the teacher continued her discussion and then asked the whole class about what do worms symbolize in the poem she had earlier presented. In asking questions to the students, the teacher used English as clearly shown in *Turn 1*. As a response, as indicated in *Turn 2*, the student answered the question first in English then at the middle suddenly code-switched to Bisaya to present the phrase “mga problema” which is a more familiar answer that the student had in mind compared to its English equivalent which is “problems”. In this case, the student’s use of code-switching did not only tell about the student’s familiarity over the language but it also revealed more about the student’s identity as a Bisaya as he had strong identity perception with the use of the said language. Meanwhile, to reinforce the student’s answer to her question, as shown in *Turn 3*, the teacher explained first using the English language but then immediately code-switched to Bisaya when stressing a part which talked about the importance of taking and controlling the problems which come to one’s life. In this part, the teacher’s use of code-switching also revealed that just like the student, the teacher did not only have familiarity over the language but also an identity as a Bisaya. Moreover, this particular excerpt also showed the influence of context as a factor why the teacher code-switches during her interaction with the students as she provided a situation using a more familiar language to the students to reinforce what the students had previously learned. This case is then supported by Garret (2007) who stated that when bilinguals use particular linguistic resource in a particular context or at particular moment of interaction, they are also showing their identities.

### ***Factors that influenced the teacher and students’ use of Code-Switching***

The second objective of this study was to determine the different factors that influence the teacher’s and students’ use of code-switching in the expression of their cultural identities in the classroom. Based on an in-depth analysis made, the transcript of the recorded classroom conversation revealed that emotion, context, and group membership are the key factors which influenced why the teacher and the students use code-switching as a means of expressing their cultural identities during the classroom interactions.

*Emotion* is the first factor that influenced the student to code-switch as evidently shown in the first and fourth excerpts. In the first excerpt, for instance, it was revealed that the student code-switched when she shared her personal feelings about keeping one’s relationships with the family and even to others as she believed that the said relationships were sensitive just like the rose which was described in the given poem. Furthermore, in the fourth excerpt, it was shown that the same student also code-switched when she expressed her personal feelings about having missed the opportunity of forgiving her father when he asked forgiveness from her. In these particular excerpts, it clearly proved that the student preferred to use a more familiar language which is Bisaya in sharing her personal feelings as she had the convenience in using the language as well as the language she used elicits more personal involvement from her.

*Context*, on the other hand, is the second factor that also influenced the teacher’s use of code-switching in the classroom interaction as shown in the second, third, and sixth excerpts. For example, in the second excerpt, it was observed that the teacher code-switched when she provided situations to the students about what could likely happen if

one would not grab the opportunity that comes or is offered. In the third excerpt, it was shown that the teacher decided to code-switch when she presented to her students particular situations and consequences about losing the opportunities that would eventually come to one's life. Moreover, in the sixth excerpt, it was also shown that the teacher code-switched when she presented a situation that would likely to happen in the future if one couldn't control the problem that comes on one's way. In these excerpts, it was revealed that the teacher decided to code-switch when she reinforced students' learning by giving particular situations using a language she believed was more familiar to her students.

*Group membership* is the third factor that also influenced the student's and teacher's use of code-switching during the class interaction as clearly reflected in the first and fifth excerpts. For instance, in the first excerpt, the student did not only code-switch because she wanted to express her personal emotions but she also code-switched because she wanted to express to the whole class about her personal attachment to a specific group like her family as well as the need to maintain strong relationships within the family and even to others. Furthermore, in the fifth excerpt, the teacher also had code-switched when she shared to the class about the importance of forgiving others as well as maintaining strong family relationships. In these excerpts, it clearly showed that both the teacher and student decided to code-switch not only to show their familiarity over Bisaya but also to express their belongingness or attachment to a particular group.

## **Conclusion**

Code-switching, as a linguistic phenomenon, is often used by the teacher and students not only in expressing their linguistic backgrounds but also their cultural identities when they are actively engaged in the interactions in a second language classroom. The teacher and students' use of code-switching in the classroom conversation clearly reveals both the construction and the reconstruction of their cultural identities in relation to various social and cultural contexts in which a more familiar language, the first language (L1), must be appropriately used. Furthermore, their use of code-switching during classroom interactions is closely related to some important aspects of a conversation which include the relevance of the topic discussed or question asked, the familiarity of the context presented as well as one's perceived attachment to a particular cultural group. It is also revealed that emotion, context, and group membership are the key factors which strongly influence both the teacher and students to use code-switching as a means of expressing their cultural identities during classroom interactions.

## **Recommendations**

This study recommends that a similar research could be conducted in order to gather sufficient data on class interactions through utilizing intensive classroom observations to deepen the investigation on how code-switching is used by teachers and students in expressing their cultural identities in the classroom. Furthermore, it suggests that aside from utilizing classroom observations, surveys and interviews with the teacher and students could also be done to gather their viewpoints about when and why they code-switch during the class discussions as well as their attitudes and feelings toward their use of another language in an English language dominated classroom.

## Conflict of Interest

The author would like to certify that he has no affiliation with or involvement in any organization or entity having financial or non-financial interest in the subject matter or materials discussed in this paper

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