

TAGLISH TALK: A SOCIOLINGUISTIC ANALYSIS OF CODE-SWITCHING IN TONI GONZAGA'S VLOGS

TAGLISH TALK: UMA ANÁLISE SOCIOLINGUÍSTICA DA ALTERNAÇÃO DE CÓDIGO NOS VLOGS DE TONI GONZAGA

Article received on: 9/1/2026

Article accepted on: 7/4/2026

Liann Camille Davalos Perez*

*Language Education Science, Faculty of Language, Arts, and Culture, Yogyakarta State University, Yogyakarta, Indonesia
lianncamilledavalosperez@gmail.com

Sulis Triyono*

*Language Education Science, Faculty of Language, Arts, and Culture, Yogyakarta State University, Yogyakarta, Indonesia
sulis@uny.ac.id

Nur Hidayanto Pancoro Setyo Putro*

*Language Education Science, Faculty of Language, Arts, and Culture, Yogyakarta State University, Yogyakarta, Indonesia
nur_hidayanto@uny.ac.id

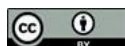
The authors declare that there is no conflict of interest

Abstract

Filipinos have numerous reasons for speaking multiple languages, whether because of the country's archipelago of 7,641 islands, historical colonization, or the influence of globalization. Due to these factors, Filipinos have been exposed to code-switching, and it has become common in everyday communication, whether in face-to-face conversations or on electronic devices. One of today's most common forms of entertainment is watching video blogs, or "vlogs," on YouTube, where celebrities or influencers share their daily lives. Toni Gonzaga is a Filipino celebrity known as the Philippines' Multimedia Star. She established her YouTube channel, Toni Gonzaga Studio, which became one of the most popular channels in the Philippines. This is where Toni categorizes her content by topic. This is a qualitative-descriptive study subjecting two vlogs to analysis. Moreover, this study found that: 1. All three types of code switching – intrasentential, intersentential, and tag are found in both vlogs; 2. Among the three types of code-switching, both vlogs showed intrasentential code-switching as the most frequently used type 3. Four (4) out of six (6) Appel and Muysken functions were observed – referential, directive, expressive, and phatic 4. Among four (4) functions found in both vlogs, the referential function dominates the other functions; and 5. Sociocultural implications of identity

Resumo

Os filipinos têm inúmeras razões para falar várias línguas, seja devido ao arquipélago de 7.641 ilhas do país, à colonização histórica ou à influência da globalização. Devido a esses fatores, os filipinos têm sido expostos à alternância de código, e isso se tornou comum na comunicação cotidiana, seja em conversas presenciais ou em dispositivos eletrônicos. Uma das formas mais comuns de entretenimento hoje em dia é assistir a videoblogs, ou "vlogs", no YouTube, onde celebridades ou influenciadores compartilham seu dia a dia. Toni Gonzaga é uma celebridade filipina conhecida como a Estrela Multimídia das Filipinas. Ela criou seu canal no YouTube, o Toni Gonzaga Studio, que se tornou um dos canais mais populares nas Filipinas. É nesse canal que Toni categoriza seu conteúdo por tema. Este é um estudo qualitativo-descriptivo que submete dois vlogs à análise. Além disso, este estudo constatou que: 1. Todos os três tipos de alternância de código – intra-frásica, inter-frásica e tag – são encontrados em ambos os vlogs; 2. Entre os três tipos de alternância de código, ambos os vlogs apresentaram a alternância intra-frásica como o tipo mais frequentemente utilizado; 3. Quatro (4) das seis (6) funções de Appel e Muysken foram observadas – referencial, diretiva, expressiva e fática; 4. Entre as quatro (4) funções encontradas em ambos os vlogs, a função referencial domina as demais; e 5.



construction, language attitude, and cultural hybridity were observed.

Keywords: Code Switching. Sociolinguistics. Sociocultural Implications. Functions.

Foram observadas implicações socioculturais relacionadas à construção de identidade, atitude linguística e hibridismo cultural.

Palavras-chave: *Alternância de Código. Sociolinguística. Implicações Socioculturais. Funções.*

1 INTRODUCTION

America colonized the Philippines for 48 years. However, despite the negative impact they brought to the country's independence and sovereignty, it cannot be denied that they greatly influenced the importance of Education and English language usage. Filipinos' English language utilization can be traced through the country's historical background. According to Gonzales (2006), cited in Karunungan (2022), even President McKinley ordered the use of English and the Filipinos' mother tongue languages, but American educators found the languages too varied and difficult to learn, thus the creation of a monolingual English system. Moreover, introducing the English language led to a state of "stable diglossia", where the English language has become the language for Higher Education, socioeconomic status, and political opportunities (Dela Cruz, 2022; Ricento, 2000). After years of freedom, the Philippines highly values the English language through its visible role in the nation's language policies: 1987 Republic of the Philippines Constitution, Article XVI, Sec. 7; and The Bilingual Policy.

Section 7 states, "For purposes of communication and instruction, the official languages of the Philippines are Filipino and, until otherwise provided by law, English.". While the DO 52, s. 1987 – The 1987 Policy on Bilingual Education "aims at the achievement of competence in both Filipino and English at the national level, through the teaching of both languages and their use as media of instruction at all levels." These policies drive Filipinos to practice the use of both languages in communication and instruction from early age - which results to their in-depth understanding and competence. Furthermore, it becomes imperative that Filipinos get more exposed to code switching – an alternate use of language following different situations (Laxa, 2020; Quinal, 2018).

As society affects language, and language affects society, it is very important to incorporate sociolinguistics as a vital perspective in analyzing language alternation.

Sociolinguistics is a field that scrutinizes the connection between language and society. This aims to deeply understand language structure and how it functions in a conversation (Wardhaugh, 2006). In addition, Bucholtz and Hall (2005) initiated the term sociocultural linguistics, explaining that it is a field where fields like language, culture, and society intersect. One situation representing these fields is code-switching, which is a known linguistic phenomenon where bilinguals and multilingual speakers alternate two or more languages in a single conversation or discourse, whether in formal or informal settings (De Castro et. al, 2021; Wan Rusli et al., 2018; Nilep, 2006) and can be observed on several levels of language, including syntactic, phonological, and morphological levels (Zikker, 2007; Gumperz, 1982). It is supported by Romaine (1995), who stated that "code-switching" refers to employing multiple languages, varieties, or styles by a speaker within the same utterance or discourse, or between various interlocutors or situations. Various aspects can affect these language shifts, such as the interlocutor, the situation, and the topic of the conversation (Shafi, Kazmi, & Asif, 2020). Some view this switching as a sign of language incompetence, where speakers can be subjected to prejudice and discrimination (Nazri, 2023). Due to this view, the communicative competence of the speakers is being questioned (Tuan, 2017). However, it was argued that the switches cannot only occur simply at any point in a sentence or utterance, for each language is governed by its own grammatical rules. Furthermore, there are instances where the speaker may only use another language because it is more commonly used in society or the context than their native language. It does not necessarily mean a lack of deep understanding of both languages (Heredia & Altarriba, 2001). It is supported by Guth (2008), who implied that code switching reflects competence when bilingual or multilingual speakers are fluent in following the grammatical constraints, while it reflects incompetence if the speakers code switch disregarding grammatical rules.

Code switching has three types according to Poplack in Hamers and Blanc (2000), namely:

1. Intersentential Code Switching - a change in code-switching that occurs within sentence boundaries or between clauses. Fluent bilinguals also commonly use it (Trisnayanti & Affini, 2021).
2. Intrasentential Code Switching - using words, expressions, and phrases that mix two languages in the same sentence. In connection with the users' language

proficiency, this type of code-switching requires the most fluency as it needs speakers to alternate languages following the rules of syntax in the middle of the speakers' thought processes (Pipki, 1985).

3. Tag Code Switching – appears when the speaker inserts a word or short phrase in a speech that uses another language in a sentence. It includes interjections, idiomatic expressions, and fillers, such as "yeah," "okay," and "right". Moreover, this type of code switching can occur easily, for it contains minimal grammatical restrictions, and thus can usually be found at the front or end of the utterances (Abdely, 2016).

Another term might emerge in connection to code-switching as people use the two interchangeably - code mixing. According to Muysken (2000), code-mixing is a phenomenon of the combination of lexical and grammatical items of two languages. Moreover, this occurs when speakers blend two or more languages or language varieties in their speech; thus, hybridization of languages can be observed (Burhade, 2023). Both phenomena rely on the speakers' language switches, but differ in the level of utterances. Code switching occurs at the sentence or clause levels, while code-mixing is usually at the level of words or phrases. However, according to Muysken (2000), code mixing is also known as "intra-sentential code", where all instances are those in which lexical items and grammatical features from two languages coexist in one sentence. Since this paper mainly focuses on identifying code-switching types and functions, all code-mixing utterances were categorized under intrasentential code switching.

Since each language alternation follows rules, speakers must have reasons behind the code switching. Many researchers impart perspectives of the possible functions of code switching, such as showing solidarity, reflecting social status, topic, affection, and audience persuasion (Eldin, 2014). Another set of functions is, according to Hoffman (1991), 1. Talk about a particular topic, 2. To quote somebody else, 3. To provide emphasis on something, 4. To make an interruption, 5. To repeat to clarify, 6. To express group identity, 7. To show intention of clarification; 8. To lessen or strengthen a direct or command, 9. To meet the lexical need for an equal translation, and 10. To include/exclude the audience. However, the most widely known of all proposed functions was from Appel and Muysken (1987), who state six intentions: referential, directive, expressive, metalinguistic, phatic, and poetic.

Code switching can occur in any setting, as long as bilingual or multilingual speakers are present, like the Philippines, where there is a high exposure to English, Filipino, and other native languages (Batil, 2024; Bernardo, 2004). However, due to the advancement of technology and entertainment, this phenomenon can be observed in popular culture – music, movies, and video blogs or vlogs, and is not limited to face-to-face interactions (Nazri & Kassim, 2023). Entertainers incorporate code switching to impose cultural identity, amuse, or reach a broader audience (Loureiro-Rodríguez et al., 2018). YouTube is a popular and profitable social media application founded in 2005, where artists, celebrities, or "influencers" deliver their content to their supporters for entertainment and information dissemination.

Celestine Cruz Gonzaga-Soriano, or "Toni Gonzaga", is one of the well-known celebrities in the Philippines. She is known for her numerous blockbuster movies like "Four Sisters and a Wedding", "My Amnesia Girl", and "Starting Over Again". In addition, she is famous for her songs "Catch Me I am Falling" and "Kahit Na", and she hosts gigs in "Pinoy Big Brother House", "Toni", and "The Buzz". Thus, she was named "The Multimedia Star" in the Philippine show business due to her talent in acting, singing, and hosting. However, after starting her own family, she limited her shows. She focused on her YouTube channel "Toni Gonzaga Studio", where she shares her life contents – lifestyle, travel, and collaborations/interviews with other personalities. She categorizes her videos based on her content – Toni Covers – for her songs, Toni Travels - for her trips and vacations, Toni Thoughts – for deep sharing of her realizations and growth in life, and Toni Talks – an interview-like type of videos where she invites guests to talk about their life challenges and lessons learned.

The code-switching phenomenon in the Philippine context, "TagLish- Tagalog-English," is very common due to Filipinos' acquaintance with the English language from an early age, whether as a language of instruction at school or communication at home (Metila, 2007; Abad, 2005; Bautista, 2001). Language alternation has become prominent in the media, especially in celebrities' YouTube video blogs. However, there are still limited sociolinguistic studies focusing on code switching and how it functions in celebrity interviews, specifically Toni Gonzaga Studio Vlogs. Thus, this study aimed to analyze two YouTube Toni Gonzaga Studio vlogs under two different series - Toni Talks entitled "Sen. Risa Hontiveros on the Defining Strength of Women in Leadership" - an

interview episode to celebrate Women's Month, and Toni Thoughts "Why It Pays to Wait" – a narration and realization why it is important to wait for the right time to do something - and answer the following research questions:

1. What are the types of code-switching present in the two Toni Gonzaga Studio vlogs?

- a. Intersentential Code Switching;
- b. Intrasentential Code Switching;
- c. Tag Code Switching

2. What is the most frequently used code-switching type for Toni Gonzaga Studio vlogs?

3. What are the functions of the code switching found in Toni Gonzaga Studio vlogs?

- a. Referential Function;
- b. Expressive Function;
- c. Phatic Function;
- d. Directive Function;
- e. Metalinguistic Function;
- f. Poetic Function.

4. What is/are the most dominantly used code-switching function/s for Toni Gonzaga Studio vlogs?

5. How does the code-switching in Toni Gonzaga's Studio vlogs reflect sociocultural aspects such as identity, language attitudes, and cultural hybridity?

The result of this study will contribute to the body of knowledge on discourse analysis – codeswitching and its functions in media content. Furthermore, it will shed light on media language, where other content creators could consider enhancing communication, creating more relatable and engaging content for their viewers.

2 METHOD

This is a qualitative-descriptive study highlighting discourse analysis concerning sociolinguistics. According to Moleong (2004), this methodology produces descriptive data in writing or verbally sourced from observations of the phenomenon of the subject

research, behaviour, and perceptions. Moreover, this methodology is suitable for analyzing the types of code switching and their functions to build rapport between speakers. The Toni Talks' vlog subjected to this research was entitled Sen. Risa Hontiveros on the Defining Strength of Women in Leadership – an interview-like vlog focusing on Senator Risa Hontiveros' life, family, and leadership for the celebration of Women's Month in the Philippines. Moreover, the second vlog, entitled "Why It Pays to Wait," is Toni's narration of her realizations about the perfect time. From the background of the speakers in the videos, the researcher believed that the vlogs contain the necessary data for this study.

2.1 Procedures

The researcher followed the following procedures to ensure adequate and correct collection of data:

Step 1: Observation: Watching and Listening to the Video

To ensure the vlog provided the necessary and ample data, the researcher watched and listened to the two vlogs numerous times to understand the utterances between speakers for the first vlog and the narration for the second vlog. The first vlog lasts twenty-eight minutes and ten seconds (28m:10s), while the second vlog lasts ten minutes and five seconds (10m:05s).

Step 2: Transcription: Transcribing the Utterances

The researcher transcribed the speakers' conversation using NoteGPT: YouTube Transcript Generator, but did not rely solely upon the produced transcript. Hence, the researcher double-checked the written data to identify possible errors that had occurred during the data generation. Moreover, the researcher manually added punctuation marks (period and comma) based on the stops of each utterance. This step is very significant in guaranteeing accurate data for analysis.

Step 3: Identification and Classification of Data

After rechecking the accuracy of the transcribed data from the video, the researcher identified the switched codes and classified them according to the type of code switching they were under: intersentential, intrasentential, and tag. Then, the researcher

classified the functions of the switches based on Appel and Muysken (1987): referential, directive, expressive, metalinguistic, phatic, and poetic.

2.2 Data analysis

The researcher analysed the data through discourse and content analysis, focusing on identifying utterances representing the three types of code-switching and their functions. Furthermore, the mentioned analyses were utilized to reflect on how code switching reflects sociocultural aspects such as identity, language attitudes, and cultural hybridity.

3 RESULT AND DISCUSSION

After the thorough analysis of the gathered data, the researcher found the following:

3.1 Types of code switching found in Toni Talks' video blog

The researcher found four hundred ninety-four (494) occurrences of code switching from the Toni Talks' video blog - Sen. Risa Hontiveros on the Defining Strength of Women in Leadership, and ninety-nine (99) code switching occurrences on the second video blog – Why It Pays to Wait. Furthermore, all three types of code-switching – intersentential, intrasentential, and tag were observed. The frequency and percentage of each code-switching type are displayed below:

Table 1*Types of Code-Switching Frequency and Percentage*

Vlogs	Intersentential Code Switching	Intrasentential Code Switching	Tag Code	Total
1	28 (5,67%)	416 (85,21%)	50 (10,12%)	494 (100%)
2	11 (11,11%)	73 (73,74%)	15 (15,15%)	99 (100%)

Based on the table above, from the 494 occurrences in the first vlog, the intersentential type of code switching accounted for 28 occurrences, or 5.67%. Meanwhile, intrasentential code switching accounted for 416 occurrences, or 84.21%. Additionally, 50 utterances, or 10.12%, were observed and classified under tag code switching. Meanwhile, intersentential code switching occurred in 11 or 11.11% of the second vlog, intrasentential code switching in 73 or 73.74%, and tag switching in 15 or 15.15% of the instances. From this set of data, the most frequently used type of code switching on the first vlog is intrasentential code switching, followed by tag code switching, and lastly, intersentential code switching. Furthermore, as observed, the same ranking also applies to the second vlog.

3.1.1 Example extracts from vlog 1:

The following examples represent the types of code switching observed from the first video, Sen. Risa Hontiveros on the Defining Strength of Women in Leadership. The episode's theme resonates with Women's Month celebration; thus, the guest is Senator Risa Hontiveros, a female senator and leader in the Philippines. Moreover, the vlog is semi-formal as they discussed Hontiveros' life, childhood, family, career, and advocacies.

*a. Intersentential Code Switching**Example 1:*

"We won't always realize our dreams at once. Minsan ang daming problemang kailangang daanan, kailangan tiisin, kailangan maging pasensyosa, maghintay."

("We won't always realize our dreams at once. Sometimes, many problems need to be overcome, we need to endure, we need to be patient, we need to wait.")

Example 2:

"I think hands down still poverty and inequality. Palaki ng palaki talaga yung gap ng mayayaman at saka mahihirap."

("I think hands down, there is still poverty and inequality. The gap between the rich and the poor is getting bigger and bigger.")

The examples given above show intersentential code switching because the language switch happened between the boundaries of two sentences. The first lines, "We won't always realize our dreams at once," and "I think hands down still poverty and the inequality..." were expressed using the English language, while Filipino in the second sentences "Minsan ang daming problemang kailangang daanan, kailangan tiisin, kailangan maging pasensyosa, maghintay" and "Palaki ng palaki talaga yung gap ng mayayaman at saka mahihirap."

b. Intrasentential Code Switching

Example 3:

"Isa po kayo sa naisip namin because it has always been your advocacy to fight for what you believe is right for the country."

("You are one of those we thought of because it has always been your advocacy to fight for what you believe is right for the country.")

Example 4:

"He had to go abroad para lang mabuhay ng kung sino siya at kung sino yung mahal niya."

("He had to go abroad just to live with who he is and who he loves.")

The host uttered the first example, Toni Gonzaga, explaining her gratitude towards her guest, Risa Hontiveros, and the team's reasons for inviting her to the interview program. This represents intrasentential code switching because the speaker used Filipino language first on the line "Isa po kayo sa naisip namin..." but finished it with an English line "because it has always been your advocacy to fight for what you believe is right for the country.". On the other hand, the second example was shared by the guest, Senator Risa Hontiveros, when the conversation deepened on the Sexual Orientation and Gender Identity or Expression (SOGIE) Bill. The utterance started using the English language "He had to go abroad..." followed by the Filipino utterance of "...para lang mabuhay ng kung sino siya at kung sino yung mahal niya."

It can be observed that there is a smooth language transition from the speaker as she states the reasons. This highlights the speaker's deep understanding of the grammatical rules of the two subject languages – Filipino and English.

c. Tag Code Switching

Example 5:

“Yes, grabe kamag-anak niyo po pala yun.”

(“Yes, wow, she's your relative.”)

Example 6:

“Correct, kasi hindi naman naming, pera yun sa gobyerno, pera talaga galing sa buwis ng mamamayan.”

(“Correct, because it's not ours, that's government money, it's money that comes from the people's taxes.”)

The words “Yes” and “Correct” placed in front of the utterances are examples of tag switching as the speaker inserted the tags, from the English language, into an almost entirely Filipino language utterance, “...grabe kamag-anak niyo po pala yun,” and “...kasi hindi naman naming, pera yun sa gobyerno, pera talaga galing sa buwis ng mamamayan.”

3.1.2 Example extracts from vlog 2:

The following examples represent the types of code switching observed from the second video – Why It Pays to Wait. Since this vlog falls under the Toni Thoughts series, the speaker used narrative with minimal conversational dialogue. This vlog inspires and reflects life values like patience, obedience, and the power of God's perfect timing.

a. Intersentential Code Switching

Example 1:

“Paul booked me a three-hour pampering session, which included a steam bath, a facial, body scrub, and a body massage. Medyo matagal tagal pero ang sarap naman kasi.”

(“Paul booked me a three-hour pampering session, which included a steam bath, a facial, body scrub, and a body massage. It took a while, but it was so good.”)

Example 2:

"I realized that your obedience and sacrifice will always be rewarded in the end. Medyo matagal lang hinintay ko para maexperience to, pero it was all worth it."

("I realized that your obedience and sacrifice will always be rewarded in the end. I waited a little while to experience it, but it was all worth it.")

Both examples show intersentential code switching for the change in language use that happened across sentences. For the first example, the sentence "Paul booked me a three-hour pampering session, that included a steam bath, a facial and body scrub, and a body massage." was uttered using the English Language, while the second sentence "Medyo matagal tagal pero ang sarap naman kasi." was in the Filipino language. The second example also follows the same format, although the second sentence is an example of intrasentential code switching, for it has language changes within a sentence – "maexperience and it was all worth it."

b. Intrasentential Code Switching

Example 3:

"Kung siguro pinilit kong pumunta rito noon, it would have cost me hundreds and thousands of pesos, and it would have cost people my relationship with my parents."

("If I had forced myself to come here then, it would have cost me hundreds and thousands of pesos, and it would have cost people my relationship with my parents.")

Example 4:

"It's such a blessing to be able to bring Seve here where una kaming nagbakasyon ni Paul as a married couple."

("It's such a blessing to be able to bring Seve here, where Paul and I first had our vacation as a married couple.")

Intrasentential code switching occurs within a sentence; thus, the examples above represent this code-switching type. From the first example, the speaker started the utterance using the Filipino language "Kung siguro pinilit kong pumunta rito noon..." then finished it with English "..., it would have cost me hundreds and thousands of pesos, and it would have cost people my relationship with my parents." Moreover, the second example started with the English language "It's such a blessing to be able to bring Seve here where..." then followed with Filipino "...una kaming nagbakasyon ni Paul..." and ended it with English language utterances again "... as a married couple."

c. Tag Code Switching

Example 6:

"You're ready for dinner, na, *okay?*"

("Are you already ready for dinner, okay?")

Example 7:

"So, yung mommy ko, ang response nya comedy."

("So, my mom, her response was comedy.")

From the two examples, "okay" and "so" are examples of tag code switching. Tag switching has minimal grammar restrictions and usually can be found in front of or at the end of the utterances.

Due to their exposure to different languages, the code-switching phenomenon is part of Filipinos' conversations. Retracing back to history and through numerous language policies, there is no doubt that exposure to English, combined with Filipino or other local languages, sets an open environment for code switching. This situation was shown in Toni Gonzaga's Studio vlogs. With the observation of 494 code switches on the first video in only 20 minutes and 10 seconds duration, and 99 for the second video with only 10 minutes and 5 seconds duration, code switching plays a significant role in Filipino discourse. However, among the three types, intrasentential code switching was hailed as the most frequently used type of code switching. According to Taas-noo Pilipino (2024), among the three types of code switching, intrasentential code-switching is the most commonly used type of code-switching in the Philippines. Filipinos mix English words or phrases seamlessly within Filipino sentences, or vice versa. Moreover, since alternating different languages in a sentence requires a high proficiency level, it involves simultaneous navigation of grammatical structures and linguistic features of the languages. Thus, it can be concluded that Filipinos are highly skilled in Filipino and English.

3.2 Functions of code switching found in Toni Talks' video blog

After the researcher found 494 occurrences of code-switching for the first vlog and 99 occurrences for the second vlog, the data were then categorized into the different functions of code switching according to Appel and Muysken (1987) namely- referential

(REF), directive (DIR), expressive (EXP), metalinguistic (MET), phatic (PHA), and poetic (POE). The frequencies and percentages are as follows:

Table 2

Code Switching Functions: Frequency and Percentage

No.	Subject	REF	DIR	EXP	MET	PHA	POE
1	<i>Sen. Risa Hontiveros on the Defining Strength of Women in Leadership.</i>	385 (77.94%)	1 (0.21%)	102 (20.65%)	0 (0%)	6 (1.21%)	0 (0%)
2	<i>Why It Pays to Wait</i>	64 (64.65%)	8 (8.08%)	18 (18.18%)	0 (0%)	9 (9.09%)	0 (0%)

Table 2 shows that four out of six functions of code switching were observed in both vlogs. In 494 code-switching occurrences on the first vlog, 385 or 77.94% were for referential function; furthermore, there was only 1 or 0.21% occurrence of code-switching under directive function. Then, one hundred and two (102) or 20.65% utterances occurred for expressive function, 6 or 1.21% for phatic function, and both metalinguistic and poetic functions got zero occurrences. In addition, it can be observed that for the second video, the referential function gathered 64 or 64.65% occurrences, and the expressive function gathered 18 or 18.18% occurrences. Next to the two is the phatic function, which gathered 9 or 9.09% occurrences, while the directive got 8 or 8.08%. However, like the first vlog, metalinguistic and poetic functions have no occurrence.

The given data suggest that referential is the most dominant code-switching function, followed by expressive, phatic, and directive.

3.2.1 Example of functions from vlog 1 and vlog 2

Example 1: Referential Function

“Naging ano muna siya *governor* sa Capiz at Aklan, naging *senator* *din* in what was then called *The 7th Senatorial District of Capiz and Aklan*, tapos towards the end of his life associate justice siya sa *Supreme Court*.”

("He first became governor of Capiz and Aklan, then a senator in what was then called The 7th Senatorial District of Capiz and Aklan, and then towards the end of his life he became an associate justice of the Supreme Court.")

Referential function deals with the precise expression of a concept, or it happens when no direct translation is available in the speaker's first language. In just a line above, the speaker code-switched numerous times – governor, senator, in what was then called "The 7th Senatorial District of Capiz and Aklan, towards the end of his life, associate justice, and Supreme Court. The speakers alternate the language use mainly because Filipinos are used to utilizing English translations like governor, senator, associate justice, and supreme court, compared to their Filipino translations. Moreover, the lines "in what was then called The 7th Senatorial District of Capiz and Aklan" and "...towards the end of his life associate justice sya" fell under referential function as the speaker switched to express precisely the concept of the conversation, which is the life of Senator Risa Hontiveros' grandfather as a public servant.

Example 2:

“Alam nyo ba dati, inggit na inggit ako sa mga *couples* na nagpupunta rito sa Amanpulo kapag lalo na *Valentine's Day, Holy Week, or kaya may birthday* lalo na pag *birthday* ko *or anniversary* namin ni Paul. Hindi sa hindi ko kaya pumunta rito *or busy* ako.”

("You know, I used to be so jealous of couples who come here to Amanpulo, especially on Valentine's Day, Holy Week, or when there is a birthday, especially my birthday or Paul and I's anniversary. It's not that I can't come here or I'm busy.")

This example from the second vlog shows referential function. The speaker uttered English concepts like "couples," "Valentine's Day," "holy week," "birthday," "anniversary," and "busy" to express her ideas clearly. These concepts have direct translation to Filipino language – magkasintahan, araw ng mga puso, linggo ng pagkabuhay, kaarawan, anibersaryo, and abala - but rarely used as Filipinos found the English translation shorter and easier to use.

Example 3: Directive Function

“... nakakatuwa, *you should mention that* kasi ngayon...”

("...it's making us happy, you should mention that because now...")

Example 4:

"*Drink water, drink water na.*"

("Drink water already.")

Generally, the directive function focuses on affecting the listener in the conversation by making them act. The speaker aims to direct and receive action from the listener; however, aside from this function, the directive includes or excludes a person or group of people from the conversation. Thus, this function has two subcategories: persuasion or direction and social inclusion. In addition, Othman (2015) states that speakers utilize this code-switching technique to get listeners' attention. In the examples above, both utterances fall under the directive function as speakers direct their listeners to act – mention something, and drink water.

Example 5: Expressive Function

"*Pero I was just happy na nung kumanta ako, and I felt na narinig ako ng mga tao doon and the end pumalapak sila.*"

("But I was just happy when I sang, and I felt like the people there heard me, and at the end they applauded.")

Example 6:

"*Pero syempre nakakabilib din namansi Paul kasi for 8 years never nyang sinabi na mag-rebelde ka na, gawin mo na gusto mo, may pera ka na. He always tells me, "What can we do? That's the rule of your parents. We just have to listen and obey them."*

("But of course, Paul is also impressive because for 8 years he never said to me to be a rebel, do what you want, you have money. He always tells me, "What can we do? That's your parents' rule. We just have to listen and obey them.")

Expressive function is usually used to convey emotions and feelings and highlight personal identity and cultural background. In addition, speakers apply this function to make them feel more understood and avoid miscommunications between the listeners. The line "I was just happy" was spoken by Senator Risa Hontiveros, expressing her great experience auditioning as one of the Von Trapp children for the musical theater Sound of Music. Meanwhile, in the second vlog, the lines "What can we do? That's the rule of your parents. We just have to listen and obey them" were stated by Paul Soriano, Toni's husband. These lines represent Paul's sincere feelings about the no-overnight rule of Toni's parents. It expresses feelings of honesty, obedience, and respect, and represents Paul's identity as a genuine partner to Toni before marriage.

Example 7: Phatic Function

“Happy women's month sa ating lahat po Sen!”

(“Happy Women's Month to all of us, Sen!”)

Example 8:

“Ayun, hanggang dito nakarating ang Chambe. *Thank you!*”

“Well, the Chambe has made it this far. *Thank you!*”

According to Appel and Muysken (1987), speakers use phatic function to emphasize an important part of their speech; however, it can also be used to maintain relationships, sustain and manage interaction, and lessen difficult conversation flow. This upholds the utilization of standard phrases or “phaticisms” like greetings and fillers. Since the first vlog's theme celebrates women's strength and leadership, Toni Gonzaga greeted Senator Hontiveros with “Happy Women's Month...” as a conversation started. Moreover, the second vlog's line “Thank You!” occurs when Toni and her family are welcomed by the hotel's staff, who mention Chambe, a song dedicated to Seve, Toni's son. The line helped Toni to manage the interaction and make the conversation flow easier.

3.3 Code switching sociocultural implications in Toni Gonzaga studio vlogs

Spolsky (1998) mentioned that language shifts like code switching have an attribution to “socially relevant forces and facts”. This means there are societal factors beyond the alternation of utterances like identity, language attitude, and cultural hybridity. This is seconded by Baruah (2018), who stated that code switching is deeply connected to the speaker's identity construction, perspective about language, social integration, and power dynamics within language communities. With the language background of the Philippines, code switching is undeniably part of its society.

3.3.1 Identity construction

Code switching can build both individual and cultural identity. The code switching in both vlogs showed Toni Gonzaga's cultural identity as a Filipino who represents the core values of respect, humility, and fellowship.

Example 1:

“Ilang years na *po* kayo sa public service”

("How many years have you been in public service?")

Example 2:

"Kung siguro pinilit kong pumunta rito noon, *it would have cost me hundreds and thousands of pesos, and it would have cost people my relationship with my parents.*"

("If I had forced myself to come here then, *it would have cost me hundreds and thousands of pesos, and it would have cost people my relationship with my parents.*")

From the first example, Toni Gonzaga used the Filipino word "po," which represents her respect and humility for Senator Risa Hontiveros due to several factors, like being an interview guest and an honorable leader of the country. Meanwhile, the code switching in the second example represents the Filipino culture of close family ties and respect for elders. While realizing why obedience and patience are significant in life, Toni pays high respect to her parents as her guardians, and she does not want to disregard their bond as a family to do what she wants.

Example 3:

"It is the resilience and the endurance, na if I really want to make a difference. Hindi ko susukuan 'to, kasi *campaigning election and going through the whole process of it is exhausting.*"

("It is the resilience and the endurance that if I really want to make a difference. I will not give up, because *campaigning election and going through the whole process of it is exhausting*".

Example 4:

"Maybe, there are some things in your life you're in a rush to get to or to have; it may hurt now to wait, but it will always be more than you ever dreamed of if you remain patient. Don't lose hope. Darating ang time na ibibigay rin ni Lord ang pinagdarasal mo."

("Maybe, there are some things in your life you're in a rush to get to or to have, it may hurt now to wait, but it will always be more than you ever dreamed of if you remain patient. Don't lose hope. The time will come when the Lord will also give what you pray for.")

The language shifts from the vlogs show Toni Gonzaga's identity as an eloquent, modern, adaptive, and educated Filipino. Her correct use of the Filipino and English

languages resonates with her language proficiency and sociolinguistic sensitivity. From the first example above, she codeswitches to English to express her admiration for her guest's dedication to helping people. Her tone remains formal and intellectual. Meanwhile, from the second example, since she is talking about her family, her code-switching to English feels more personal and intimate.

3.3.2 *Language attitude*

Language attitude focuses on evaluative reactions to different language varieties. They reflect, at least in part, two sequential cognitive processes: social categorization and stereotyping (Dragojevic, 2017). Thus, code switching can categorize its speaker into a certain social hierarchy and power dynamics. In the Philippines' case, Filipinos have been exposed to the English language for centuries, thus establishing a mostly positive attitude towards its utilization in their everyday living and communication. However, due to this long exposure and daily usage, Filipinos are also scrutinized and judged if the language is not utilized correctly.

Toni Gonzaga reflects a positive attitude towards the Filipino and English languages and tries to incorporate both into her vlogs. Toni uses the English language to adapt to the level of her guests, which resonates professionalism, while Filipino is used for emotional authenticity. Both languages contribute not only to building a connection between the speaker and her guest but also between Toni and her audience.

3.3.3 *Cultural hybridity*

Example 5:

"mag-overnight?" – (to have overnight)

Example 6:

"Hindi niyo na po tri-ny"- (You did not try anymore?)

Toni Gonzaga's videos show cultural hybridity through language with the emergence of fused Filipino and English words, like the examples. Filipinos commonly combine Filipino affixes like nag-, mag-, na-, -in, etc., with English words to express

actions. This linguistic hybridity results from factors such as history, globalization, and media exposure.

Furthermore, cultural hybridity in the vlogs was not only limited to language use but also to the delivery of the utterances. In both videos, Filipino cultures like respect and close family ties were embedded into Toni's and her guests' words and actions. Overall, the code-switching phenomenon in the Toni Gonzaga Studio vlogs represents Filipinos' dual-language use and rich culture.

4 CONCLUSION

Society contributes to language development and vice versa. Thus, the study of language must not be taken and studied away from its society and culture (Spolsky, 1998). America's colonization of the Philippines resulted in incorporating the English language into the country's language policies and usage in everyday life. Because of this, Filipinos are more prone to code-switch between English and Filipino or their native languages. This phenomenon can also be observed in growing multimedia applications like YouTube. So, to deeply understand code switching, its types, functions, and sociocultural implications, this study was conducted.

All three types of code switching – intersentential, intrasentential, and tag- were observed from the two analyzed Toni Gonzaga Studio vlogs. Moreover, it was found that the most frequently used code-switching type is intrasentential code switching, followed by tag code-switching, then intersentential code-switching. Filipinos can easily shift between the two involved languages due to their deep understanding and proficiency in their grammatical and lexical structures. Furthermore, four (4) of Appel and Muysken's (1987) code-switching functions were observed in both vlogs – referential, directive, expressive, and phatic, while the two other functions - metalinguistic and poetic have no occurrences. It was also found that the utterances dominantly shifted for referential function – to explain concepts- and there was no direct translation in the speaker's native language.

From the sociolinguistic perspective, both vlogs present the sociocultural implications of identity construction, language attitude, and cultural hybridity. Identity construction was conveyed through using "po" as a sign of respect and expressions of

deep affection to family. In addition, the speakers have a positive attitude towards using both English and the Filipino language, which helps them connect with their target audiences. Lastly, cultural hybridity was observed through language combinations like "tri-ny" and "nag-i-insist" and speakers' manner of utterances – respectful, professional, and intimate.

REFERENCES

- Abad, L. S. (2005). Code-switching in the classroom: A clash of two languages. *LEAPS: Miriam College Faculty Research Journal*, 25(1), 36–52. <https://ejournals.ph/article.php?id=3358>
- Al Heeti, N. H., & Al Abdely, A. A. (2016). Types and functions of code-switching in the English language used by Iraqi doctors in formal settings. *International Journal of Advanced Research and Review*, 1(8), 10–18. <https://www.researchgate.net/publication/306031490>
- Batil, F. L. (2024). Code choice in Ms. Cynthia's selected vlogs: A study of Boholano language use. *Psychology and Education: A Multidisciplinary Journal*, 17(8), 844–854. <https://doi.org/10.5281/zenodo.10802667>
- Bautista, M. L. S. (2004). Tagalog-English code switching as a mode of discourse. *Asia Pacific Education Review*, 5(2), 226–233. <https://doi.org/10.1007/BF03024960>
- Bernardo, A. B. I. (2004). McKinley's questionable bequest: Over 100 years of English in Philippine education. *World Englishes*, 23(1), 17–31. <https://doi.org/10.1111/j.1467-971X.2004.00332.x>
- Bucholtz, M., & Hall, K. (2005). Identity and interaction: A sociocultural linguistic approach. *Discourse Studies*, 7(4–5), 585–614. <https://doi.org/10.1177/1461445605054407>
- Burhade, D. (2023). Code-mixing and code-switching. *Global English Creativity*. <https://www.globalenglishcreativity.com/code-mixing-a-mixing-of-language-varieties/>
- De Castro, N. P. G., Parajito, G. P., Realco, J. M. B., & Dacara, J. R. C. (2021). The effects of code-switching on the communicative competence of 21st-century learners: A case study. *Universitas: University of Makati Institutional Research Journal*, 9(1). <https://www.journals.umak.edu.ph>
- Dela Cruz, F. Y. B. (2022). On the status of English in the Philippines. *UP Working Papers in Linguistics*, 1(1). <https://linguistics.upd.edu.ph/research/publications/up-working-papers-in-linguistics/>

- Dente, R., Tibayan, E., Tan, D. M., Manalaysay, L., Garcia, M., Cartel, J., & Atienza, J. C. (2016). Code switching and its implications for ESL learning. *International Journal of Social Science and Humanities Research*, 4(1), 241–248. <https://www.researchpublish.com/papers/code-switching-and-its-implications-for-esl-learning>
- Desoyo, A. A. (2021). Code-switching as a language teaching strategy based on the grammar-translation method for comprehension enhancement. *International Journal of Applied Linguistics and Translation*, 7(1), 1–20. <https://doi.org/10.11648/j.ijalt.20210701.11>
- Gluth, E. (2020). *Code-switching: Grammatical, pragmatic, and psycholinguistic aspects* [Seminar paper]. GRIN Verlag.
- Gumperz, J. J. (1982). Introduction. In *Discourse strategies*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511611834.003>
- Heredia, R. R., & Altarriba, J. (2001). Bilingual language mixing: Why do bilinguals code-switch? *Current Directions in Psychological Science*, 10(5), 164–168. <https://doi.org/10.1111/1467-8721.00140>
- Hymes, D. H. (1972). Models of the interaction of language and social life. In J. J. Gumperz & D. H. Hymes (Eds.), *Directions in sociolinguistics: The ethnography of communication* (pp. 35–71). Holt, Rinehart & Winston.
- Karunungan, R. (2019, August 15). *A history of the Philippines' official languages*. <https://reneekarunungan.com/2019/08/15/a-history-of-the-philippines-official-languages/>
- Laxa, M. A. (2020, December). *The Conyo Girl: An analysis of Tagalog-English code-switching on TikTok through Rain Matienzo's videos* [Undergraduate thesis, Far Eastern University]. Academia.edu. <https://www.academia.edu/44824252/>
- Lipski, J. M. (1985). *Linguistic aspects of Spanish-English language switching* (Special Studies No. 25). Center for Latin American Studies, Arizona State University.
- Loureiro-Rodríguez, V., Moyna, M. I., & Robles, D. (2018). Hey, baby, ¿Qué pasó? Performing bilingual identities in Texan popular music. *Language and Communication*, 60, 120–135. <https://doi.org/10.1016/j.langcom.2018.02.009>
- Metila, R. A. (2007). *Recurrent patterns of English-Filipino code switching as bases for language teaching modifications* [Unpublished thesis, University of the Philippines Diliman]. TUKLAS. <https://tuklas.up.edu.ph/Record/UP-99796217608961565>
- Moleong, L. J. (2004). *Metodologi penelitian kualitatif* (18th ed.). Remaja Rosdakarya.
- Muysken, P. (2000). *Bilingual speech: A typology of code-mixing*. Cambridge University Press.

- Nazri, K., & Kassim, A. (2023). Issues and functions of code-switching in studies on popular culture: A systematic literature review. *International Journal of Language Education and Applied Linguistics*, 13(2), 7–18. <https://doi.org/10.15282/ijleal.v13i2.9585>
- Nilep, C. (2006). “Code switching” in sociocultural linguistics. *Colorado Research in Linguistics*, 19(1), 1–22. <https://doi.org/10.25810/hnq4-jv75>
- Ottman, M. (2015). *Functions of code switching: A case study* [Master’s thesis, Eastern Mediterranean University]. <http://irep.emu.edu.tr:8080/jspui/bitstream/11129/2547/1/OthmanMuhammad.pdf>
- Poplack, S. (1980). Sometimes I will start a sentence in Spanish and termino en español: Toward a typology of code-switching. *Linguistics*, 18(7–8), 581–618. <https://doi.org/10.1515/ling.1980.18.7-8.581>
- Quinal, K. J. (2018, October). *Literature review on code-switching* [Unpublished manuscript, Western Philippines University]. https://www.researchgate.net/publication/340077419_Literature_review_on_code_switching
- Ricento, T. (2000). Historical and theoretical perspectives in language policy and planning. *Journal of Sociolinguistics*, 4(2), 196–213. <https://doi.org/10.1111/1467-9481.00111>
- Romaine, S. (1995). *Bilingualism* (2nd ed.). Blackwell.
- Shafi, S., Kazmi, S. H., & Asif, R. (2020). Benefits of code-switching in language learning classrooms at the University of Education Lahore. *International Research Journal of Management, IT & Social Sciences*, 7(1), 227–234. <https://doi.org/10.21744/irjmis.v7n1.842>
- Taas Noo Pilipino. (2024). Code-switching: The use of multiple languages in Filipino conversations. <https://taasnoopilipino.com/code-switching-the-use-of-multiple-languages-in-filipino-conversations/>
- Trisnayanti, C., & Affini, L. (2021). Code-switching: Types and functions in Fathia Izzati’s vlog. *E-Structural*, 4(1). <https://doi.org/10.33633/es.v4i01.4395>
- Tuan, V. V. (2017). Communicative competence of fourth-year students: Basis for proposed English language program. *English Language Teaching*, 10(7), 104–122. <https://doi.org/10.5539/elt.v10n7p104>
- Villarin, S. J. B., & Emperador, E. A. (2023). Factors, forms, and functions of code-switching on English achievement among Grade 11 students. *International Journal of Science and Management Studies*, 6(2), 99–110. <https://doi.org/10.51386/25815946/ijsms-v6i2p114>

- Wan Rusli, W. N. S. S., Shaari, A. H., Zainuddin, S. Z., Shi, N. L., & Amin, A. S. (2018). Intra and intersentential code-switching phenomena in modern Malay songs. *3L: Language, Linguistics, Literature*, 24(3), 184–205. <https://doi.org/10.17576/3L-2018-2403-14>
- Wardhaugh, R. (1998). *An introduction to sociolinguistics* (3rd ed.). Blackwell.
- Yim, O., & Clément, R. (2021). Acculturation and attitudes toward code-switching: A bidimensional framework. *International Journal of Bilingualism*, 25(5), 1369–1388. <https://doi.org/10.1177/13670069211019466>
- Zirker, K. A. H. (2007). *Intrasentential vs. intersentential code switching in early and late bilinguals* [Master's thesis, Brigham Young University]. BYU ScholarsArchive. <https://scholarsarchive.byu.edu/etd/927>