



Faculty of Cognitive Sciences and Human Development

**CODE-SWITCHING AMONG BIDAYUH BUKAR-SADONG IN BIDAYUH
RADIO TALK-SHOWS**

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**CODE-SWITCHING AMONG BIDAYUH BUKAR-SADONG IN BIDAYUH
RADIO TALK-SHOWS**

by

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LIST OF ABBREVIATIONS

BM	-	Bahasa Malaysia
Eng	-	English
BS	-	Bukar-Sadong
CS	-	Code-switching

ABSTRACT

CODE-SWITCHING AMONG BIDAYUH BUKAR-SADONG IN BIDAYUH RADIO TALK-SHOWS

Marina Taeng

This study sought to investigate code-switching among Bidayuh Bukar-Sadong in Bidayuh radio talk-shows. It aimed at identifying the code-switching speech pattern among Bidayuh Bukar-Sadong in Bidayuh radio talk-shows. The study is also aimed at identifying functions of code-switching and the factors that lead to code-switching. This study is designed based on a case study research. Data for this study was collected through tape-recording from the radio. Two live talk-shows used for this study were recorded and transcribed. Then, direct translation of the data to Bahasa Malaysia and English is done in order to investigate the relationship and the most parallel language to Bidayuh Bukar-Sadong dialect. The Myers-Scotton's Matrix Language Frame Model was employed to investigate where Bidayuh Bukar-Sadong speakers tend to code-switch. The counting of word, phrase, clause, sentences and instances of functions of code-switching is also done to investigate the frequency of code-switching from two talk-shows.

The findings obtained from this study revealed that code-switching occur in Bidayuh radio talk-shows. All six Bidayuh Bukar-Sadong speakers switched to Bahasa Malaysia and English back and forth in the radio talk-shows. They tend to code-switch to Bahasa Bidayuh with Bahasa Malaysia the most. They also tend to code-switch at noun form, followed by verb and conjunction form. 129 of instances of function of code-switching were found and it served as five functions, which is, repetitive, expressive, directives, quotation and loanword. The most used function of code-switching is loanwords and the least is quotations. The factors that were identified contribute to code-switching among Bidayuh Bukar-Sadong are speaker's social identity, cultural factor and educational background.

ABSTRAK

PERTUKARAN KOD DIKALANGAN BIDAYUH BUKAR-SADONG DALAM RANCANGAN TEMU BUAL RADIO BIDAYUH

Marina Taeng

Kajian ini bertujuan untuk mengenalpasti pertukaran kod dikalangan Bidayuh Bukar-Sadong dalam rancangan temu bual radio Bidayuh. Kajian ini juga bertujuan untuk mengenalpasti pola pertuturan pertukaran kod dikalangan Bidayuh Bukar-Sadong dalam rancangan temu bual radio Bidayuh. Ia juga bertujuan untuk mengenalpasti kegunaan pertukaran kod dan faktor-faktor yang mendorong pertukaran kod. Kajian ini direkabentuk berasaskan kajian kes. Data bagi kajian ini diperoleh melalui rakaman audio dari radio. Dua rancangan temu bual yang digunakan untuk kajian ini telah dirakam dan ditranskrip. Terjemahan ke dalam Bahasa Malaysia dan Bahasa Inggeris telah dibuat bagi mengenalpasti hubungan dan bahasa yang hampir sama dengan dialek Bidayuh Bukar-Sadong. Myers-Scotton's Matrix Language Frame Model digunakan bagi mengenalpasti kecenderungan dimana Bidayuh Bukar-Sadong membuat pertukaran kod. Bilangan perkataan, frasa, klausa, ayat dan contoh kegunaan pertukaran kod telah dihitung bagi mengenalpasti kekerapan pertukaran kod daripada dua rancangan temu bual.

Hasil dapatan dari kajian telah menunjukkan pertukaran kod berlaku dalam rancangan temu bual radio Bidayuh. Enam penutur Bidayuh Bukar-Sadong menukar kod kepada Bahasa Malaysia and Bahasa Inggeris di dalam rancangan temu bual. Mereka lebih cenderung untuk menukar kod kepada Bahasa Bidayuh dengan Bahasa Malaysia. Mereka juga cenderung untuk menukar kod pada kata nama, kata kerja dan kata hubung. 129 contoh kegunaan pertukaran kod telah dikenalpasti dan ia digunakan sebagai lima fungsi, iaitu, ulangan, ekspresif, arahan, petikan dan kata pinjaman. Fungsi pertukaran kod yang paling banyak digunakan adalah kata pinjaman dan yang paling kurang digunakan adalah petikan. Faktor-faktor yang dikenalpasti mendorong kepada pertukaran kod dikalangan Bidayuh Bukar-Sadong adalah identiti sosial penutur, faktor budaya dan latar belakang pendidikan.

CHAPTER ONE

INTRODUCTION

1.0 Overview

Since Malaysia's independence, all of the citizen learn Bahasa Malaysia as a means of communication and unification among the various races in Malaysia. Moreover, the implementation of conducting schools in Bahasa Malaysia and English language gives a very big impact to the Bidayuhs, whereby, the Bidayuhs are able to speak in Bahasa Malaysia and English apart from being able to speak in their own mother tongue. Eventually, there is a change in patterns of communication and language use among Bidayuhs due to the influence from Bahasa Malaysia and English language. Hence, they tend to mix words from other languages in conversation.

This study focuses on the code-switching phenomenon among Bidayuh Bukar-Sadong speaker in Bidayuh radio talk-shows. Therefore, this chapter discusses the background of the study. It also provides the overall purpose of the study, the statement of the problem, significance of the study, research objective, research questions and definitions of key terms.

1.1 Background of the Study

Code-switching is a universal phenomenon especially in a multilingual and multicultural country, in which happens not only in Malaysia but elsewhere in the

world. Various languages and dialects are spoken in Malaysia because it is a multiethnic and multicultural country. It is a diverse country in terms of ethnicity and language spoken by its citizens. There are three major ethnic groups with the most spoken languages in Malaysia, namely, the Malays, the Chinese and the Indians. As quoted in Muhamad Subakir Mohd Yasin (1998), Gaudart (1987) stated that, “Malaysia’s language policy since 1969 is to have a multilingual nation based on the three major ethnic group with Bahasa Malaysia as the sole national language” (p.ix) whereby English language is the official language.

Each ethnic is exposed to the national language, Bahasa Malaysia and English language as a resource for meaning negotiation since both languages are taught formally in schools to younger generation. As a result, many Malaysians are able to speak more than one language or dialect even though they speak in one-shared code in order to communicate with other races. Bahasa Malaysia and English language are widely used either in formal or informal situation. Soo (1987) indicates, “with rapid economic development, there is increasing ethnic integration with the breakdown of traditional identification of occupations along racial lines as well as increasing ethnic mix in public housing schemes.” (p.2). When the majority population is multilingual; the code-switching process is so much greater. The usage of Bahasa Malaysia and English Language as a medium of communication among Bidayuh speaker is further developed when they migrate to town areas for work purposes and living with other races. For that reason, many Malaysians from different culture and ethnics are multilingual and mixed their language when interacting with other races. Therefore, the tendency of code-switching is very likely to occur among Bidayuh Bukar- Sadong speaker as they try to make meanings by shifting and mixing languages.

Language diversity enables each ethnic to be exposed to other ethnic languages. Malaysia stands out as a multilingual nation in which code-switching is widely practiced. This is prevalent in a diverse environment, for instance, at public places whereby the Bidayuh mixed with other ethnic groups and they have to use other languages than their mother tongue to speak to them. Long exposition and immersion

with the Malaysian spoken varieties, such as the standard Bahasa Malaysia and the Sarawak Malay, allows Bidayuh speakers to mix their languages in a single conversation at work place or at home. Rensch, et al. (2006) claims that some of the Bidayuh parents tend to speak in other languages to their children than speaking in Bidayuh language. They believed if their children are used to speaking in Bahasa Malaysia or English at home, they will perform better in their academic performance.

One may use one language for the entire conversation or shift from one code to another throughout a conversation. This shifting from one code to another is referred as code-switching. Auer (1998) defines code-switching as “the alternation use of two or more “codes” within one conversational episode” (p.1). The alternation of codes in conversation may vary from a mother tongue language to dominant language or vice-versa. The code-switching may be an intrasentential or intersentential code-switching. Intrasentential is code-switching at the clause, phrase level, or at the word level meanwhile intersentential is code-switching at the sentence level (Hammick, 2000).

The Bidayuh community is the fourth largest ethnic group in Sarawak after the Ibans, the Chinese and the Malays. Bidayuh community constitutes 8 percent of the Sarawak total population of 169,000 people (Sarawak Year Book of Statistics, 2002). According to Asmah (1983), the “Bedayuh group consists of Bukar-Sadong of Serian District, Biatah of Kuching District, Bau-Jagoi of Bau and Kuching District, and Lara of Lundu District” (p.437) speak differently from the other Bidayuh groups. This statement is supported by Chang (2004) who also points out that the Bidayuhs have four main dialects “with each dialectical group having many variations and different speaking styles, sound and indistinct pronunciation.” (p.28). In other words, although they are from the same ethnic group, they may not understand Bidayuh speaker from different districts. Legend has said that their differences of isolect are caused by the different environment where they have migrated especially the different water from the river they drank have adjusted their tongues (Chang, 2004). The Bidayuh dialects are very unique as a whole because each dialect distinct from each other which represents their identity.

Despite the different variations and speaking styles (Jussem, 1989), sound and indistinct pronunciation Bidayuh speakers may have to speak either in Bahasa Malaysia or mixed their language when speaking to other Bidayuh from different district. Chang (2004) asserts that “it is quite confusing among the Bidayuhs *to understand other Bidayuh dialects and it is much worse for non-Bidayuh.*” (p.28). Hence, they tend to mix many Malay language, some Iban and even commonly used English words. Minos (2000) also added, “if they have difficulty in communicating, they can always use Bahasa Malaysia or English.” (p.121). Thus, Bidayuh speakers resort to either speaking using one language or shifting from one code to another when talking to Bidayuhs from another district.

As the second largest indigenous community in Sarawak after the Ibans, the Chinese and the Malays, Radio Televisyen Malaysia Sarawak (RTM) has established a Bidayuh Radio channel for the Bidayuh listeners. This is one of the ways done by the Malaysian government in maintaining the minority languages in Malaysia by establishing a radio broadcast conducted in the Bidayuh language by Radio Sarawak of Radio Television Malaysia (RTM). WAI FM is the third station established by RTM Sarawak and had been operating since June 1963 until present. This radio station is conducted in three Bidayuh dialects, which are, Bukar-Sadong, Bau-Jagoi and Biatah. Although the Bidayuh community constitutes 8 percent of the whole Sarawak total population, Bidayuh radio listeners is quite broad as the listeners are not only comprises by the Bidayuhs but also by other races who understands Bidayuh language.

Thus, some Bidayuh, particularly, Bukar-Sadong tends to use a mixture of words from other languages with their mother tongue in a single conversation. This is because of the assimilation of the dominant languages, namely Bahasa Malaysia and English, throughout the years.

1.2 Statement of Problem

The Bidayuh community, particularly, Bukar-Sadong are exposed to other languages namely, Bahasa Malaysia and English. Thus, it is natural that the Bidayuh language is influenced by the dominant languages due to the vast and rapid economic development in Malaysia. Jamaliah Mohd. Ali (1995) also stated Malaysians sometimes code-switch between three languages, namely English, Malay and the ethnic language because they can choice to use other languages to express themselves.

The shifting patterns of language among Bidayuh are apparent as code-switching not only used in informal setting but in formal setting as well (Chang, 2004: Minos, 2000). This study therefore, aims to investigate what are the languages used and the occurrence of code-switching among Bidayuh Bukar-Sadong speech in formal Bidayuh radio talk-show. It also aims to find out the speech pattern of code-switching among Bidayuh Bukar-Sadong, the functions of code-switching and the possible factors that might contribute to code-switching among Bidayuh Bukar-Sadong in Bidayuh radio talk-show.

1.2.1 Research Objectives

The objectives of this study are:

1. To find out the language used when code-switching among Bidayuh Bukar-Sadong in Bidayuh radio talk-shows.
2. To find out the speech pattern of code-switching among Bidayuh Bukar-Sadong in Bidayuh radio talk-shows.
3. To find out the functions of code-switching among Bidayuh Bukar-Sadong in Bidayuh radio talk-shows.
4. To discover the factors that contribute to code-switching among Bidayuh Bukar-Sadong speaker in Bidayuh radio talk-shows.

1.2.2 Research Questions

Based on the objectives, this study attempts to answer the following research questions:

1. Do Bidayuh Bukar-Sadong speaker code-switch to other languages in Bidayuh radio talk-shows? If yes, what language they tend to code-switch with?
2. When Bidayuh Bukar-Sadong speaker code-switch in Bidayuh radio talk-shows?
3. Which level of code-switching does occur in Bidayuh radio talk-shows?
4. What are the functions of Bidayuh Bukar-Sadong to code-switch in Bidayuh radio talk-shows?
5. What are the possible factors that contribute to code-switching by Bidayuh Bukar-Sadong speaker in Bidayuh radio talk-shows?

1.3 Significance of the Study

It is hoped that this study would help to see the patterns of code-switching among Bidayuh especially the speaker themselves. The findings from the study could provide valuable information to Bidayuh Bukar-Sadong in identifying the pattern of code-switching among Bidayuh speaker. The pattern is useful in providing Bidayuh language structure and how does other languages influence the language and the Bidayuh community themselves that leads to language shift. Moreover, the findings of code-switching would be useful as reference in the future for other researchers who are interested in this field, particularly, Bidayuh studies. It is useful in order to help in understanding the code-switching phenomenon within Bidayuh community towards modernization and due to the influence of other dominant languages, namely, Bahasa Malaysia and English. In addition, the findings of the study will be able to provide

insights into the unique of Bidayuh language in relation to this multiethnic society that is undergoing rapid modernization. The Bidayuh language is unique because the Bidayuh dialects as a whole are not derived from any particular dialects (Chang, 2004). Each dialect is very distinctive from the other Bidayuh dialect.

1.4 Operational Definitions of Terms

It is essential to define some of the terms used in this study to make them explicit in meaning and purposeful for this research study. The following terms are defined as follows:

1.4.1 Code-switching

In this study, code-switching refers to using two or more codes in a conversation. The term code-switching is often used differently by different researcher, in which, some refers it only to intersentential mixing (Kieswetter, 1995), while others use it as a broad term referring both inter- and intrasentential mixing (Myers-Scotton, 1993). However, code-switching is different to code-mixing. Code-mixing is similar to intrasentential mixing as it is only is limited to the shift of code found within one and the same clause or sentence. Hammick (2000) defined intrasentential is code-switching at the clause, phrase level, or at the word level meanwhile intersentential is code-switching at the sentence level. On the other hand, Marasingan (1983) defined code-switching or code choice refers to the use of two languages in the same sentences or discourse. This definition is adopted for this paper. Therefore, both intersentential and intrasentential code-switching are considered as code-switching in this study.

1.4.2 Bidayuh Bukar-Sadong

According to Asmah (1983), Bidayuh Bukar-Sadong is the language spoken by the subgroups of Bidayuh community which come from the Serian District. The Bidayuhs from this district can be divided into two groups, that is, Bisadong group and Bibukar group. According to Chang (2004), “Bisadong are staying along Batang Sadong and its tributaries such as Batang Kayan, Sungai Kedup, Sungai Suhu and Sungai Robin as well as at the side of Gunung Sadong in Serian District. Hence, they call themselves Bidayuh of Sadong or Bisadong”. On the other hand, the Bibukar group resides near Batang Samarahan and their name is derived from the word “Kakar” which means dirty and muddy river in their dialect (Chang, 2004). Eventually, it is pronounced as “Bukar” and the Bidayuh staying in the area call them Bibukar. Hence, Bidayuhs from Serian District are called as Bidayuh Bukar-Sadong. In this study, the Bidayuh Bukar-Sadong dialect is the only dialect that is use as the data of this study. Any speaker of Bidayuh Bukar-Sadong dialect will be considered in this study.

1.4.3 Speech pattern

Speech pattern is characterized by relating it to voice quality (here with special reference to regularity of phonation), pitch contour control, loudness, frication and nasality (Abberton and Fourcin, 1997). Hence, speech can be defined as an act of the production of voice through the use of the vocal and sound reproduction system to convey information. Denes and Pinson (1993, p.1), stated speech is one of the few basic abilities that enable human to think abstractly such as the “ability to share experiences, to exchange ideas and to transmit knowledge from one generation to another”. In other words, speech is our ability to communicate with others. Meanwhile, in Oxford’s Dictionary (2004), pattern is defined as “a plan or model used as a guide for making things or the arrangement of parts or things”. In this study,

the speech pattern refers to the arrangement of speech how language is used to make meaning. The speech pattern is including the part of speech (noun, verb, pronoun, adverb, adjective, conjunction and preposition), phrases and sentences.

1.5 Scope of the Study

The sample used in this study is not the representative of the whole population of Bidayuh Bukar-Sadong because it only consists of the interviewers and the interviewees' in the recorded Bidayuh radio talk-show. In terms of the method, some of the talk-shows used as the data are not live talk-show because it is a pre-recorded interview. Apart from that, any non-verbal clues of the talk-shows are not taken in analyzing the data. Thus, the result of this study should not be taken as the whole representative of code-switching among Bidayuh Bukar-Sadong.

Summary

Chapter One gives a general overview of the research, background of the study, the objectives of the study, research objectives, the significance of the study, operational definitions of terms and the scope of the study. The following chapter will explore and discuss the review of the related literature of the study. In addition, it will explore the factors why code-switching is taking place rapidly in this community.

CHAPTER TWO

LITERATURE REVIEW

2.0 Preview

Jacobson (2004) describes code-switching as a “worldwide phenomenon.” It is not an uncommon situation especially in a multilingual country like Malaysia. Kuang (2002) claims that code-switching has become a feature of spoken communication in Malaysian society due to the recognition of Bahasa Malaysia as the national language in Sarawak, plus the fact that English is used alongside Bahasa Malaysia for official affairs with the government departments. Jamaliah Mohd. Ali (1995) also stated that Malaysians sometimes code-switch between three languages, namely English, Malay and their ethnic languages.

This chapter covers all the literatures pertaining to this study. It begins with the concepts of code-switching, then looks into types of code-switching, review of literature, purpose of code-switching as well as the factors that contribute to code-switching.

2.1 What is Code-switching?

Heller (1998) defines code-switching as, “the use of more than one language in the same communicative act” (p.1). This is also stated in Myers-Scotton (1993) whereby, “code-switching is the term used to identify alternations of linguistic varieties within the same conversation” (p.1). Gumperz (1982, cited in Kow, 2003)

defines code-switching as a discourse phenomenon in which speakers rely on juxtaposition of grammatically distinct subsystems to generate conversational inferences. Conversational code-switching is a situation when a speaker may code switch within a single sentence for several times. Although code-switching is often used differently by different researcher, in which, some refers it only to intersentential mixing (Kieswetter, 1995) , while others use it as a broad term referring both inter- and intrasentential mixing (Myers-Scotton, 1993). On the other hand, McLellan (2007) preferred to use the term ‘language alternation’ as a term to avoid which refers to both inter- and intrasentential code-switching so as to avoid debate over what a code is or is not. Although the definition of code-switching proposed by researchers varies (Hymes, 1974; Grosjean, 1982; Appel and Muysken, 1987), they all more or less agree upon the nature of code-switching as the alternation of two or more languages in a conversation. The latter term will be adopted for his study.

Hammick (2000) claims that code-switching is a common feature of bilingual speech though sometimes it is often considered as low prestige form, incorrect, poor language as a result of lack of mastery of the two languages. In addition, code-switching is prevalent in most bilingual and multilingual and multicultural countries (Sert, 2005), for example in Malaysia. The Bidayuh community is also not excluded from code-switching as Jariah Mohd. Jan (2003) stated that “...the non-Malays can be said to be able to speak more than three languages, which includes their mother tongue, Malay and English.” (p.44). Code-switching is evident in the Bidayuh community in Sarawak as Chang (2004) points out that Bidayuh speakers tend to mix many Malay language, some Iban and even commonly used English words in their conversation. If they have difficulty in communicating, Bidayuh speaker can always use Bahasa Malaysia or English (Minos, 2000).

In this context, code-switching has become a common feature of the Malaysian, particularly, the Bidayuh community because they are exposed to two dominant languages, namely, Bahasa Malaysia and English. Code-switching helps to enrich and

varies the speech of other languages although some view it as language deficiency. Bilingual speakers have choices to use other languages and code-switching can be seen as an aid to get the meaning across effectively.

2.2 Types of Code-switching

Different researchers defines code-switching differently, where some prefer to use code-switching as a broad term to cover both intersentential code-switching and intrasentential code-switching while others prefer to refer to the latter only (Myers-Scotton, 1993). Some researchers also refer intrasentential code-switching as code-mixing by embedding various linguistic units such as affixes, words, phrases and clauses in a single conversation. In addition, there are still some other researchers that emphasize that code-mixing is the term used to refer both inter-sentential code-switching and borrowing only (Pfaff, 1979) which suggests switching between utterances does not necessarily involve insertion (Musysken, 2000). Although several researchers have attempted to define code-switching and code-mixing differently, they all more or less agree that code-switching as the alternation of two or more languages in a conversation. The latter term will be adopted for this study. Thus, according to Hammick (2000) there are two types of code-switching that is commonly used as the following:

2.2.1 Intersentential code-switching

Intersentential code-switching is when the switching occurs between sentences. A sentence use one code exclusively and the sentence that follows will be switched to another code or language. An example of intersentential can be seen in the following example.