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Code-Switching in Social Media – Generational Differences

Prebacivanje kodova na društvenim mrežama – generacijske razlike

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DEDICATION

To my family,

Mutti, Babuka, Sekana and Micka-lou

You helped me and supported me, you made me laugh in the hardest times. Without you I would not be here. I love you.

To Leki, Riki, Abi and all of my aunts and uncles, my grandparents, my cousins and friends, thank you for being there for me. I love you.

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ABSTRACT

The main purpose of this paper is to get feedback on code-switching in social media and its relation to different generations, more specifically Baby Boomers, Generation X, Generation Y and Generation Z. The paper examines code-switching in general, its purpose and communication habits of specified generations, along with their opinions and potential criticism on the usage of code-switching in social media.

The results conclude that older generations do criticize the usage of CS in social media to a certain extent more than younger generations do, but they do not potentially necessarily think that it is a signal of insufficient knowledge of the two languages used in CS. Nevertheless, the results also conclude that there is a huge difference in communication habits between older generations and younger generations, where older generations do not use CS as much as Generation Z does.

Key words: code-switching, social media, TikTok generational differences, Generation Z, Generation Y, Generation X, Baby Boomers, bilingualism, sociolinguistics

SAŽETAK

Osnovna svrha ovog rada jeste da se dobije povratna informacija o prebacivanju kodova na društvenim mrežama i njegovoj povezanosti sa različitim generacijama, tačnije Baby Boomerima, Generaciji X, Generaciji Y i Generaciji Z. Rad istražuje prebacivanje kodova općenito, njegovu svrhu i komunikacijske navike određenih generacija, kao i mišljenje ispitanika o prebacivanju kodova na društvenim mrežama.

Na osnovu rezultata možemo zaključiti da starije generacije u određenoj mjeri više kritiziraju upotrebu CS-a na društvenim mrežama nego mlađe generacije, ali i da nužno ne misle da je to signal nedovoljnog poznavanja ova dva jezika koji se koriste u CS-u. Ipak, iz rezultata također možemo vidjeti da postoji ogromna razlika u komunikacijskim navikama između starijih generacija i mlađih generacija, gdje starije generacije ne koriste CS koliko to koristi generacija Z.

Ključne riječi: prebacivanje kodova, društvene mreže, TikTok, generacijske razlike, Generacija Z, Generacija Y, Generacija X, Baby Bommeri, bilingvalizam, sociolingvistika

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1. INTRODUCTION

In the last few decades, our society has undergone numerous transformations. One of the most prominent and important changes was the way that technology paved its way into our daily lives. Technology has not only made some of our daily tasks easier, for example setting an alarm by simply saying "Siri, set the alarm to 12 am tomorrow", it has also played a significant role in amplifying the use of more than one language. Young generations now have early access to multilingual media, which have spread widely over the last two decades. The society has incorporated all aspects of living into devices such as smartphones and tablets, and language is no exception.

Therefore, our communication habits have found its way to our social media accounts, chats, forums, and so on. One of the interesting habits that has been researched and is getting more and more present in our daily lives is code-switching. Bullock & Toribio (2009, p. 1) broadly define code-switching as the ability on the part of bilinguals to alternate effortlessly between their two languages. Someone can hold a conversation in Bosnian and code-switch to English in the middle of a phrase, or alternate seamlessly between these two languages or any other two, for example: "Meni je to cringe." or "No way da tako dobro crtaš."

This paper is structured as a descriptive study followed by a quantitative study about CS in general, its usage in social media and finally generational differences and opinions on the phenomenon. The descriptive study, more specifically theoretical background will provide explanation of the term code-switching, the relationship between sociolinguistics and code-switching, different types, usages and situations associated with code-switching, the relationship between language and identity, past criticism, resistance and potential stereotypes and stigmatization regarding code-switching, generational aspect of code-switching and basic information about TikTok, a social media website which was used as corpus for this paper. This paper gives answers to the following research questions:

1.   Is CS present in social media and if so, what are the main reasons for using CS?

2.   Are there any generational differences in the amount of CS usage in social media?

3.   Are there criticism, resistance and potential stereotypes and stigmatization present in regard to CS in social media?

The main hypothesis of this paper is: "Older generations criticize the use of CS in social media more than younger generations and the reason for that because they think that it is a signal of insufficient knowledge of both languages used in CS"

2. THEORETICAL BACKGROUND

2.1.   Code-switching

The term "Code-switching" can be traced as far back to as the bilingualism. The evidence of the existence of code-switching (hereafter CS) can be dated back to medieval Britain according to Schendl (2012, p. 27). The type of literary text, genre, and level of formality all had an impact on its occurrence, form, and fluency. Due to prestige and power, many clergy and educated middle and upper class people had the opportunity to speak and write in two or more languages. Today, the broad use of the term "Code-switching" is mostly equated with a situation in which a speaker alternates between two or more languages in conversation. Stockwell (2003, p. 11) states that according to one code-switching theory, the domain in which speakers perceive themselves to be determines the choice of code, meaning that both the choice of code and the actual content of what is conveyed are communicatively meaningful. Bearing this in mind, we can say that CS is an important tool one uses when communicating with others and that it is a part of bilingual community.

In addition to that, as CS has become a widespread phenomenon, it cannot only be pinned down to the bilingual community of speakers. It is also very common in the communities of monolingual speakers, where they switch between styles and dialects. "The speech functions served by code-switching are presumably potentially available to all speakers, whether bilingual or monolingual. However, the ways in which they are marked linguistically or the degree to which they are accomplished successfully will depend on the resources available in any particular case." (Romaine, 1989, p. 170) Because code switching is most widespread in bilingual communities, switching between languages has become a conversational choice for a bilingual member of a speech community, just as switching between styles or dialects is for a monolingual speaker.

Communication as such is a very important part of our daily lives, our history and present. It has varied throughout time and evolved from ancient and medieval times, traditional genres like medical texts and formal letters, and there are genres like advertising and email, and a variety of text types in between. (Sebba, 2012, p. 1) Nowadays, communication has become way more than

just scripts, written texts and meaningful real-time exchange of opinions among a group of people who work together or spend time together. Communication has taken a big step forward to the universe of the Internet. Social media made it possible to communicate with anyone, anytime and anywhere, which in return required the use of more than language, leading to code-mixing and code-switching.

2.1.1. Different types, usages and situations associated with Code-switching

As already stated, CS is a broad term which can be observed from various points of view. Therefore, it is important to shed light on different classifications of CS. For example, Stockwell (2003, p. 48) and Romaine (1989, p. 122) refer to three types of CS:

1. Tag-switching

2. Intersentential switch

3. Intrasentential switch

Tag-switching is the use of tags from one language in another, such as 'you know,' 'I mean,' and 'no way.' For example "I mean, mogla si mi odmah reći da nećeš kući." Intersentential switches occur at clause or sentence boundaries. In this instance, each clause or sentence is in either of the switching languages. In simple terms, it stands for usage of phrases from other languages at the beginning or at the end of a sentence, for example "I am so sick, ne znam kako ću sutra u školu." Finally, intrasentential switches are those that occur within the clause or sentence boundary and according to Romaine (1989, p. 123), they can also include mixing within word boundaries. For example, "Nisam baš raspoložena for your mood swings trenutno."

Furthermore, Wardhaugh & Fuller (2015, p. 104) give another insight into how CS occurs, therefore differentiating between two kinds of CS:

1. Situational code-switching

2. Metaphorical code-switching

In simple terms, the main difference between situational CS and metaphorical CS can already be guessed from the names of each one. Situational CS is a switch that happens in different situations (one may talk about the same topic but deliver it very differently in accordance with the situation one finds themselves in). On the other hand, metaphorical CS is a switch of languages which happens in accordance with the topic. According to Wardhaugh & Fuller (2015, p. 104) situational CS occurs when the languages used by the conversants change depending on the situation: they speak one language in one situation and another in a different situation, while there is no change in the topic, on the other hand, metaphorical CS is when a change in topic necessitates a change in the language used. Metaphorical CS is quite interesting, one reasons for that being that it can happen in accordance with the group of people you are speaking to. One example for this is how in immigrant families, family members switch to mother language in informal group settings and use the other language in formal groups which consists of members who are not family. "As the term itself suggests, metaphorical code-switching has an affective dimension to it: you change the code as you redefine the situation – formal to informal, official to personal, serious to humorous, and politeness to solidarity." (Wardhaugh & Fuller, 2015, p. 104)

In addition to that, Auer (1995, p. 120) goes on further to list additional activities in which bilinguals frequently switch between languages:

1. Changes in participant constellation, which are primarily related to addressee selection. That is, code switching is used to include, exclude, or marginalize co-participants or bystanders

2. Reiterations i.e. quasi-translations into the other language. For example, to emphasize demands or requests, to clarify, or to draw attention to something.

3. Change of activity type, also called „mode shift" or „role shift"

4. Topic shift

5. Puns, language play, shift of 'key'

6. Topicalization, topic/comment structure

7. Reported speech

Moreover, there are different points from which one may approach CS as such, meaning that the phenomenon of CS can be studied and researched from different perspectives. Stell & Yakpo (2015, p. 1) shed light on three distinct perspectives in regards to the study of CS:

1. Linguistic

2. Psycholinguistic

3. Sociolinguistic

Bullock & Toribio (2009, p. 14) also differentiate between these three major groups studying the phenomenon of CS, only naming the linguistic approach "structural". Nevertheless, the essence remains unchanged. The linguistic approach is focused on the implications of CS for the language structure at all levels, including phonology, morphology, semantics and syntax. Psycholinguistics, on the other hand, explores code switching in order to gain a better understanding of acquisition, perception, and cognitive mechanisms happening when CS occurs. And finally, the sociolinguistic approach highlights the social aspects of CS and provides insights into social constructs dealing with different social aspects, such as power, prestige, how age and gender affect different social and linguistic phenomena etc. This particular paper focuses on the sociolinguistic approach of CS and will provide insight into that specific aspect of CS.

2.2. Code-switching in Sociolinguistics

Sociolinguistics deals with a great variety of factors in relation to language such as age, class, gender, social networks, community norms, identity, and attitudes which are all factors that share little to no connection with either the linguistic and psycholinguistic approach of CS. Gardner-Chloros (2009, p. 99) places importance on different factors and functions of CS in regard to sociolinguistic perspective on the phenomenon. Therefore, three types of factors influence the form taken by CS in a specific situation. The first factor is a specific community to which the speakers belong. The second deals with individuals directly, focusing on their competence in each variety, social networks and relationships, attitudes and ideologies, self-perception and perception of others. Finally, the third factor investigates conversations in which CS occurs. Moreover, Gardner-Chloros (2009, p. 97) adds that CS can also be investigated on two levels:

1. Micro level

2. Macro level

The micro level focuses on an individual's motivations for CS and the macro level investigates CS as a community behavior. As far as the function of CS is concerned, Gardner-Chloros (2009, p. 110) associates CS with following functions:

1. Bonding

2. Humor purposes

3. Dampening directness

Furthermore, Gardner-Chloros (2009, p. 110) associates these functions also with gender, stating that men and women actually use CS for different purposes, the main reason for such differences being the fact that women are expected to be more polite and indirect than men.

As previously stated, CS occurs in different situations, among different groups of people and it has various functions within all of the aspects it occurs in. The approach that greatly deals with the social aspect of CS, sociolinguistic approach, is very important to be taken into account when studying CS because it is connected with diverse social phenomena. "It is argued here that CS

should be considered first and foremost from a sociolinguistic perspective, that is to say from a perspective where language behavior and use are related to speakers' (social) identity and characteristics, or to aspects of their social life in the broad sense." (Gardner-Chloros, 2009, p. 97) Language alone is an outstanding identity marker, it is a part of not just our everyday lives as a communication tool, and it is also a part of our identity, culture and who we are.

2.3. Language and Identity

Stockwell (2003, p. 34) reflects upon identity as being one of the crucial social factors, not just by itself, but also in its relationship with political, gendered, ethnic and age groupings. The social importance of individual identity has been central throughout the history of sociolinguistics, with sociolinguistics exploring the similarities between accents, dialects, and languages across geographical boundaries. "Like literacy, identity is usually regarded as a purely psychological notion, but sociolinguistic work has demonstrated precisely how individual identity is socially bound up and mutually determined." (Stockwell, 2003, p. 34)

According to Auer (2013, p. 1), CS should be acknowledged as a multifunctional phenomenon, capable of providing both communicative and social functions concurrently. Language, carrying a great deal of culture within itself, is unhesitatingly an aspect of someone's identity. "Language use, then, though seen as a symbol of nationalism, is also the major badge of ethnicity – that is, racial, cultural or family origins. An individual might choose to speak in a particular language, or dialect, or register, or accent, or style (let's use the general term code to cover all of these varieties) on different occasions and for different purposes. The choice of code can be used to claim in-group identity with other speakers." (Stockwell, 2003, p. 11) Once again, as one may CS in different situations and groups, one may adopt different identities within these situations and groups. Therefore, Wardhaugh & Fuller (2015, p. 112) state that the choice of a code can have different dimensions, one being where people can try to adopt another person's code. One prime example for this may again be the way people talk with their peers, people they spend a lot of time with and with whom they talk about different topics. Spending a lot of time with peers in school, one may start code-switching, using for example slang from another language, but only in this particular group of people.

The choice of code, according to Wardhaugh & Fuller (2015, p. 112), also represents how someone wants to appear to others, i.e., how they want to express their identity or how they want to be perceived. People are members of many different groups of society and want to appeal to others, and regarding this particular social aspect, Auer (2005, p. 409) contends that language switching can be interpreted as a specific speaking style that denotes group membership. "Language alternation can be void of identity-relevant meaning in some contexts, and yet in others extremely

rich in the identity-work it accomplishes. To take the constructivist approach seriously into account then, would imply finding out for each and every case exactly what identity claims are occasioned by language alternation." (Auer, 2005, p. 409) Therefore, CS is an important communication tool which, besides serving stylistic or humor-achieving purposes, plays a big role in identity of the one using it and the ones who can, upon hearing CS utterances, identify the person as a member of a specific group, culture, domain etc. For that particular matter, Darvin (2016, p. 529) exemplifies how CS allows individuals to perform their ethnic identity and signal their connection with a specific community.

Once again, it is important to point out how code-switching is a widespread phenomenon, and any usage of CS plays an important role in the formation of our identity within a certain group. "We are all perfectly familiar with this; we 'naturally' make different selections from our speech repertoire for conversations with our children, our spouses, the bank manager, our chums in the pub, the vicar, and so on. All of this can be understood as highlighting one or another aspect of identity, and we are again reminded of the work of Goffman on self-presentation." (Edwards, 2009, p. 30) People CS in order to blend in a certain domain, to take part in a group and present themselves, their identity.

2.4. Code-switching in Social Media

The Internet has a great impact on our daily lives. Throughout history, the Internet evolved at a rapid pace and integrated into almost every aspect of our lives. It is almost impossible to imagine our daily lives without it today, especially after the COVID-19 pandemic where people went to their school classes online, did their jobs online and almost everything became digitalized. Computer mediated communication (CMC) became the new "normal". Leppänen (2012, p. 232) similarly states that The Internet is becoming a worldwide communication medium and that it has ability to connect individuals and groups who may be geographically, culturally, and linguistically apart. CMC might firstly strike us as communication which functions only as a written medium, therefore potentially drawing debate on whether or not it is a part of conscious exchange of speech between speakers, whether and to which extent it employs formal or informal speech characteristics and finally on how CS occurs in an online environment. Dorlejin & Nortier (2009, p. 129) indicate that the presence of CS in CMC demonstrates its casual nature, as CS is a highly informal way of speech in general, but because CMC is a written medium, its authors must have a certain level of consciousness. Conscious language use is better suited for analyzing style and identity construction, whereas unconscious language use is better suited for researching structural properties, and according to Dorlejin & Nortier (2009, p. 128) CMC happens to fit somewhere between both conscious and unconscious language use. Androutsopoulos (2006, p. 420) similarly claims that CS shares characteristics with both written and spoken means of communication in CMC. Moreover, Dorlejin & Nortier (2009, p. 130) refer to David Crystal's "Language and the Internet" and differentiate between several types of texts that can be found on the Internet:

1. The Web

2. E-mail

3. Real-time chatgroups

4. Forums

5. Virtual worlds

The conclusion is that the Web is the most similar to written language, e-mail is the most variable, and a chatgroup, virtual world, and multi-user dungeon/domain/dimension (MUD) are the most similar to oral language. (Dorlejin & Nortier, 2009, p. 130) Realtime chatgroups and informal e-mails are the closest to speech and thus serve as a good foundation for CS research. One of the most significant benefits of researching code switching on the Internet is that the data is easily obtainable.

The study of CS in social media has fortunately evolved at the same pace as social media did. In latter studies, Androutsopoulos (2015, p. 202) points out the importance of social networking sites in multilingual practice nowadays. Social media could also easily be connected to CS and sociolinguistic perspective on it and identity that one employs while using CS in speech. "On social media platforms, such as Facebook, requiring authentic identifiers in the form of real names and affiliations, the performance of the self is based on already established social roles." (Darvin, 2016, p. 531) The way that people actually present themselves on social media could be the equivalent of how people try to appeal to others by the language choices they make while communicating. The way that people communicate on social media once again connects to the aspect of identity they take. People can take on different identities when commenting on posts, engaging in conversation on a forum or even video-chat and/or by posting videos of themselves online.

Accordingly, the way that social media evolved and included such complex varieties of practices easily explains why and how CS and language in general found its role on the Internet. Biró (2019, p. 38) acknowledges that the usage of social media and multimodality in the digital environment has surely enhanced the diversity of language practices and that language has a vital role in the formation of one's self-image, which is an important aspect of social media. The role of language and CS in social media does not only appeal to sociolingustics in terms of communication and identity. By presenting themselves and their identities on social media, people also engage in a learning process, meaning that platforms on the Internet and use of CS are not just merely research materials but also a great way of learning a new language. Language learning is evolving as the digital reshapes language and identity, and learners participate in the new social spaces made possible by technology, and they continue to find and engage in new methods of portraying themselves throughout language. (Darvin, 2016, p. 524)

The way that social media give people freedom of expression, whether it be the photos people post or comments they leave, it can all affect the way others perceive someone and their identity, and it is interesting that social media can work as a mask rather than expression of identity. "On the one hand, the Internet highlights the role of language while simultaneously masking the role of other identity markers such as race, gender, or class. As the saying goes, nobody on the Internet knows that you're a dog, nor can they easily determine if you're black or white, male or female, gay or straight, or rich or poor. But they can immediately notice what language and dialect you are using and that language is usually English." (Warschauer, 2000, p. 156) This shows how important the aspect of language is in social media and that no matter what you choose to identify as, a piece of identity is still attainable in the choice of language you use in social media. Even though the choice of language used for communication in social media is mostly English, social media do not exclude speakers who do not know English from communicating with those who know English. For instance, Darvin (2016, p. 529) highlights how online users can participate in a greater number of multilingual discussions thanks to technology like Google Translate, which uses bilingual text collections to discover frequently repeated translations.

2.4.1. TikTok

TikTok is one of the biggest and most downloaded apps in the world right now. As previously stated, social media are constantly evolving and even though Facebook might be one of the most popular social media platforms among generations, TikTok is currently the fastest growing social media platforms, especially among younger generations. Right now, people do not just share funny content and memes, they also share their opinions, political and social attitudes on various topics. People can communicate on TikTok simply by sharing a video, talking in a video about a certain topic or commenting on videos. In addition to that, TikTok also proved itself to be a great platform for learning a foreign language. According to Pratiwi et al (2021, p. 381), TikTok is widely used because it is beneficial and makes learning easy and fun and users may also use the application to do business, instantly learn about current events etc...

Moreover, TikTok creates a sense of community for its users with the "ForYou" page which uses specific algorithm to deliver videos which would potentially be interesting to the specific user. "TikTok instead encourages users to jump from audience to audience, trend to trend, creating something like simulated temporary friend groups, who get together to do friend-group things: to share an inside joke; to riff on a song; to talk idly and aimlessly about whatever is in front of you." (Herrman, 2019, para. 18)

Younger generations use TikTok for a great variety of reasons, including simply relaxation, learning, bonding, but also to communicate about their own opinions and to express their identity. "The generational tensions observed can be useful to explore how young people are constructing and contesting their everyday politics and identity politics, as a cohort who share generational sentiments, which they express and share through new communication platforms like TikTok." According to Zeng & Abidin (2021, p. 3), there are some generational tensions observed that can be used to investigate how young people create and dispute their everyday politics and identity politics as a cohort who shares generational feelings expressed and shared through new communication platforms, one of them being TikTok. It is still a fairly new communication platform, its popularity is still growing, all along with the amount of users commenting and communicating with each other.

2.5. Criticism, resistance and potential stereotypes and stigmatization regarding Code-switching

Even though CS is such a widespread phenomenon which has existed in both monolingual and bilingual communities for thousands of years, serving for bonding, humor, as an identity marker and most importantly as an extraordinary way of communication with others, there is still some criticism and resistance that may appear for several of reasons. "Code-switching itself may meet with certain kinds of resistance. Numerous instances have been reported of speakers of various languages refusing to allow others to code-switch and instead insisting on using the other's language, even if sometimes such use provided a poorer means of communication." (Wardhaugh & Fuller, 2015, p. 108) When talking about such resistance, Wardhaugh & Fuller (2015, p. 108) refer back to colonial times where, in order to maintain social distance, Europeans would use a local language very badly with servants rather than allowing them to use English or French. In addition to that, Wardhaugh & Fuller (2015, p. 108) give another example, that English-speaking societies also have little to no space for welcoming immigrant languages in their speech.

It is also important to add that there are more reasons for resistance towards CS. Certain situations and social events require policies that restrict CS. For example, when addressing another head of state, a head of state may be obliged to use the official language of that state, as far as public occasions are in questions. "Certain social situations may require that one code be used rather than another, even though that second code is known to all participants but the first only to some." (Wardhaugh & Fuller, 2015, p. 108)

One thing I also personally believed to be true is that all stereotypes and prejudice connected to CS come from monolingual communities because they lack the understanding and welcoming spirit for something that may be completely new to them. This concept, or idea, can be connected to the earlier example of English-speaking societies, where people generally rarely speak two or more languages mostly due to the fact that English is a global language. That, in fact, is not true, and even bilinguals sometimes mark the behavioral habit of CS usage as laziness. "One may imagine that these are the prejudices of monolinguals, but bilinguals too have been wont to see their 'mixed' linguistic behaviour as embarrassing, lazy or bastardised." (Edwards, 2009, p. 249) They would also, according to Edwards (2009, p. 249), name all the actual reasons they use CS

even though they find it to be embarrassing or lazy. They say that its usage is connected to understanding each other more quickly and fully, strengthening feelings of friendship and intimacy. Edwards (2009, p. 249) then goes on to say that all these practices, like CS and code-mixing for example, are then entirely reasonable.

It would greatly change how we look at each other and accept others for everything that they if we looked at CS from another perspective. For instance, we could look at CS fro a perspective where it could be used for language learning, for purposes of better communication and expression of identity. As Wardhaugh & Fuller (2015, p. 109) suggest, the dismissal of the phenomenon demonstrates a significant misunderstanding. According to Wardhaugh & Fuller (2015, p. 109), it is not simply a random mingling of two languages caused by laziness, ignorance, or some mixture of the two, but it is the speakers who have a deep understanding of both languages and are also acutely cognizant of community norms. CS is not something that should be resented, especially for purposes of suppressing someone's identity, especially because it serves such a broad spectrum of purpose. "Code-switching allows a speaker to meet someone else half-way, establish common ground, and show flexibility and openness." (Wardhaugh & Fuller, 2015, p. 116)

Bullock & Toribio, (2009, p. 9) claim that CS remains heavily stigmatized even though it has been demonstrated to index multilingual linguistic and communicative skills rather than deficiencies. Unfortunately, regardless of the fact that CS is researched, talked about and used for mostly positive reasons in social context, the stigma surrounding it persists.

2.6. Generational aspect of Code-switching

When researching the phenomenon of CS in the social aspect of age, generational variables and potential differences between age groups in regard to the usage of CS, the general conclusion that could be drawn is that millennials are the age group that use CS the most, and it is not just that they CS during situations in real life, but they are also the generation that CS in social media. "As a rule, the use of code switching is most typical for generations of millennials, who, thanks to the era of social networks, rewrite languages and make language phrases that previously seemed impossible." (Tutova, 2018, p. 4) Interestingly enough, millennials and their usage of CS online has proven itself to be not just a relaxing habit of using spontaneous speech online, but also a great language learning experience which has its roots in translation classrooms. Kalajdžisalihović (2016, p. 76) claims that CS plays a significant role in the creativity of Millennials, due to the fact that vocabulary learned by Millennials and Netizens online is more effectively and frequently activated than vocabulary learned in a translation classroom or while reading,

There could be many reason why millennials CS in social media more than other generations. The answer could potentially lie in the fact that each generation lives differently in accordance with the development of digital technology. According to McCrindle (2018, p. 1), each generation could fit into fifteen years span, meaning that millennials, also referred to as generation Y, would then be people born between 1980 and 1994, classifying millennials and generations before and after as following:

1. Baby Boomers - people born between 1946 and 1964

2. Generation X – people born between 1965 and 1979

3. Generation Y/Millenials - people born between 1980 and 1994

4. Generation Z - people born between 1995 and 2009

Furthermore, McCrindle (2018, p. 2) explains that it is not as simple as to put each generation into this template of fifteen years, but that the political and social changes, trends which appear in each generation's lifetime immensely influence the generation and the way they are classified. "Therefore we define a generation as a group of people born in the same era, shaped by the same

times and influenced by the same social markers – in other words, a cohort united by age and life stage, conditions and technology, events and experiences." (McCrindle, 2018, p. 2)

In addition to that, the way that digital technologies influence lives of each generation varies. Even though generation X might have lived to see digital technology developing, the age that they were exposed to digital technology the way we have it now is very different than how generation Y or generation Z experienced it. While individuals of all ages are experiencing the same events, McCrindle (2018, p. 3) contends that the age at which one is exposed to a political shift, technological advancement, or social marker determines how deeply ingrained it is in that individual's psyche and worldview. In accordance with the way that digital technology has taken part in lives of different generations, McCrindle (2018, p. 55) makes the next distinction between generations:

1. Digital transactors

2. Digital adaptives

3. Digital integrators

McCrindle (2018, p. 55) classifies Baby Boomers, generation born between 1946 and 1964, as digital transactors, mainly because of the fact that this is the generation that reached adulthood without digital technology in their lives and therefore may accept it with some reluctance, while digital adaptives would be generation X, the generation who experienced the emergence of digital technology in their teenager years of the 90's. Finally, digital integrators according to McCrindle (2018, p. 55) would be the newer generations, generation Y and generation Z, both generations whose lives were greatly influenced by digital technologies and therefore social media as one of the most prominent parts of digital technologies today. McCrindle (2018, p. 125) also points out how the Builders, generation before Baby Boomers, would classify as digital observers and how generation Alpha, coming after generation Z, would together with generation Z be the generation growing up with smartphone in hand and tablet in their backpack, but it is beyond the scope of this paper to analyze this distinction in details.

It is evident that the way that generations live through certain trends, social and political situations, greatly influences their relationship with digital technologies, therefore also with social media and the way they communicate in social media. It could be that generation Y, millennials, being more

familiar with digital technology, are more relaxed in terms of communication in social media and therefore use CS when communicating in social media. Milroy & Gordon (2003, p. 35) state that according to the apparent time theory, differences across generations of speakers are perceived as evidence of linguistic change and that this theory holds that persons of varied ages can be used to depict different times. Generation coming after generation Y, being generation Z, is very similar to generation Y in terms of the way that technology influenced their lives. It could be safe to assume, that because of the close resemblance of the generations and because of the fact that generation Z lived with technology as similar as we know it today, generation Z could also be as relaxed when communicating in social media, therefore use CS in their speech online. "Generation Z are the most materially endowed, technological saturated, globally connected, formally educated generation our world has ever seen." (McCrindle, 2018, p. 15) The way that technology is developing makes it almost impossible to follow and keep up with all of the trends, but the inevitable fact is that it is influencing our lives and the way that we communicate.

3. RESEARCH METHODOLOGY

The main objective of this research is to provide an insight into generational differences in opinions and habits in regard to CS. This paper is based on a descriptive study that includes a quantitative survey on code-switching in social media. The information was gathered using a survey created on Google Forms. The survey was shared on social media platforms, including Facebook and Instagram. The survey was originally done in the Bosnian language, but for the purpose of this paper, since it has been written in English, the survey and answers were translated into English by the author of this paper. The number of people who have taken part in the study and filled the survey is 101.

All participants belong to the following generations: Generation Z, Generation Y/Millennials, Generation X and the Baby Boomers generation. Most participants belong to Generation Z, namely 31%, which is 32 participants. Secondly, 26% of participants belong to Generation Y, which is 26 participants, closely followed by Generation X, where 25% of participants belong to this generation, specifically 25 participants. Lastly, the number of participants of the Baby Boomers generation is 18, specifically 18%. (Figure 1)
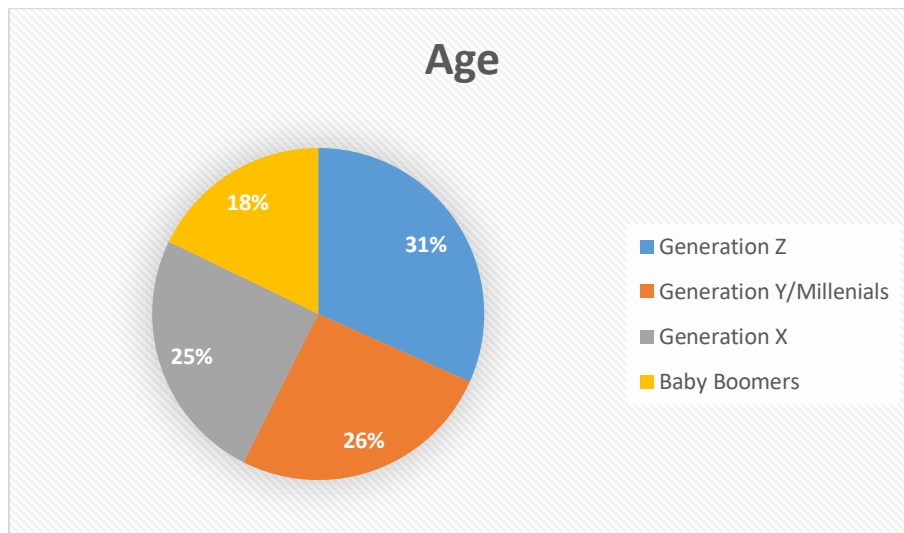

Figure 1: Age

When it comes to the gender of participants, 57 (56%) of participant are female, while the rest 44 (44%) are male. (Figure 2)
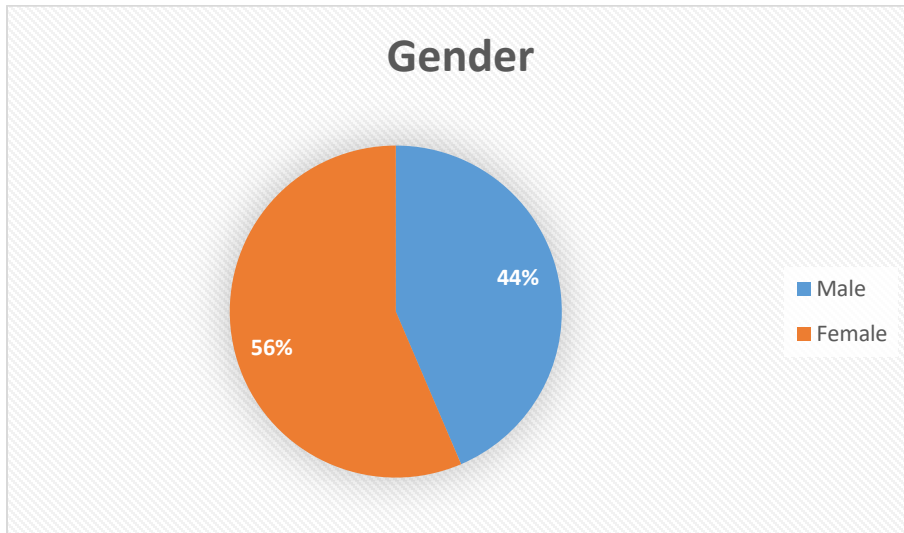

Figure 2: Gender

Furthermore, all of the participants speak either Bosnian, Croatian or Serbian, with most of the participants speaking Bosnian, namely 94 participants (93%), 3 (3%) of the participants Croatian and 4 (4%) of the participants Serbian. (Figure 3)
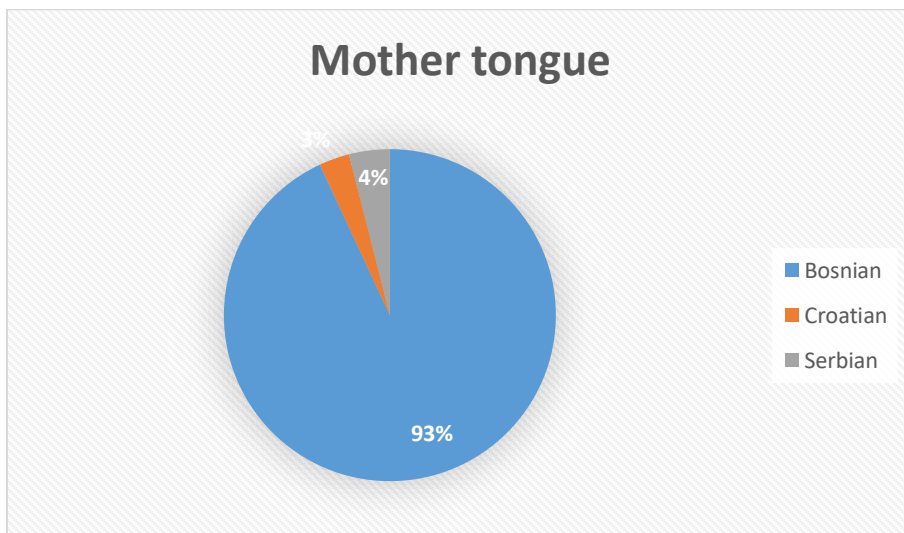

Figure 3: Mother tongue

The above given data was also collected among the generations. Therefore, there are 8 male participants (44%) among the Baby Boomers generation and 10 female participants (56%). (Figure 4)
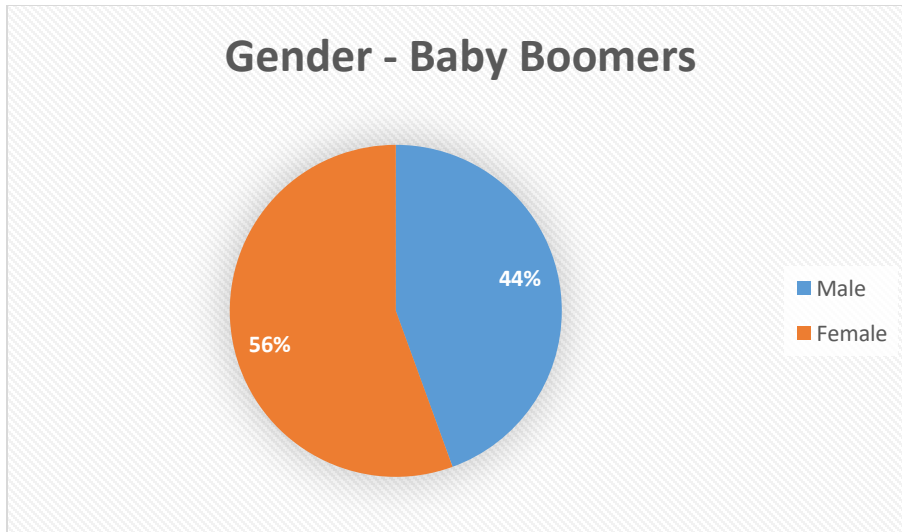
Figure 4: Gender - Baby Boomers

In addition to that, the mother tongue of the majority of the Baby Boomers generation is Bosnian, more specifically of 17 of participants (94%), while one participants' (6%) mother tongue is Croatian. (Figure 5)
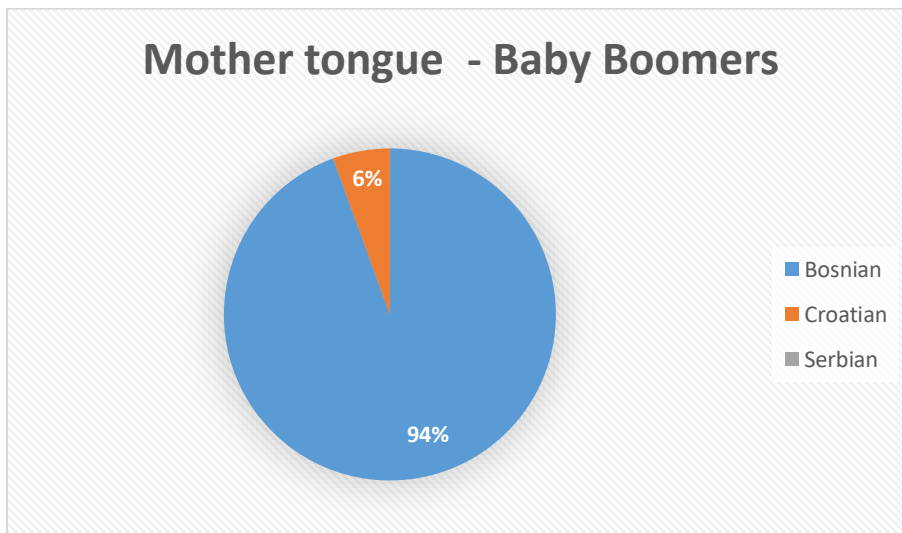

Figure 5: Mother tongue - Baby Boomers

Moving on to Generation X, there are 14 (56%) male participants and 11 (44%) female participants of this generation. (Figure 6)
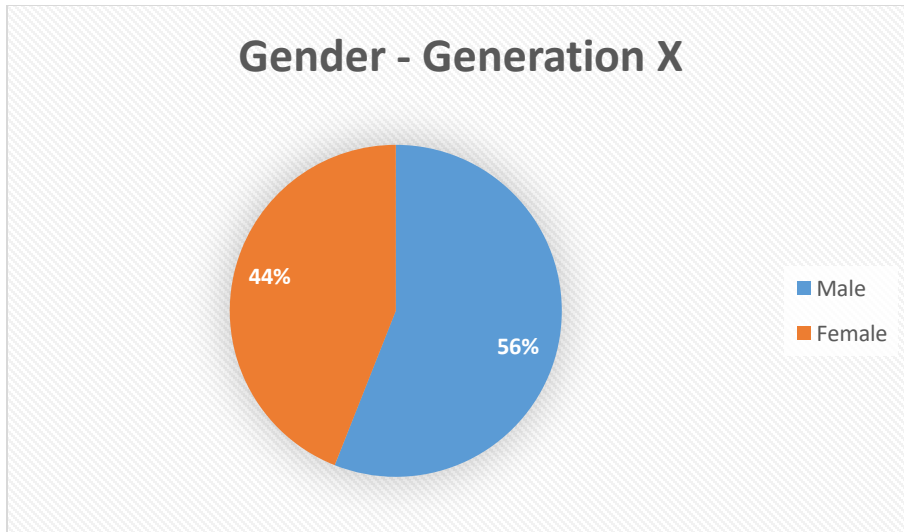
Figure 6: Gender - Generation X

When it comes to the mother tongue of participants from this generation, once again, the mother tongue of the majority of Generation X participants' is Bosnian, more specifically 23 participants (92%), while Croatian and Serbian are the mother tongues of one participant (4%) each. (Figure 7)
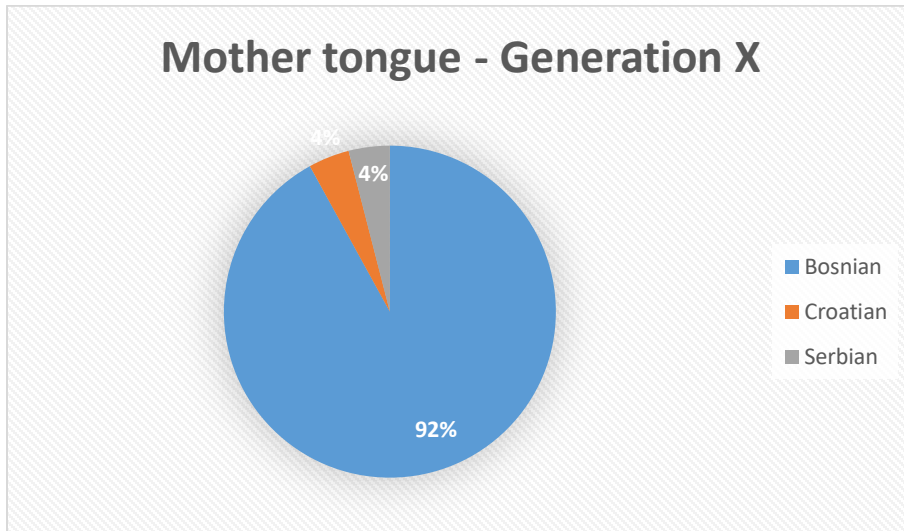

Figure 7: Mother tongue - Generation X

Among Generation Y, there are 12 male participants (46%) and 14 female participants (54%). (Figure 8)
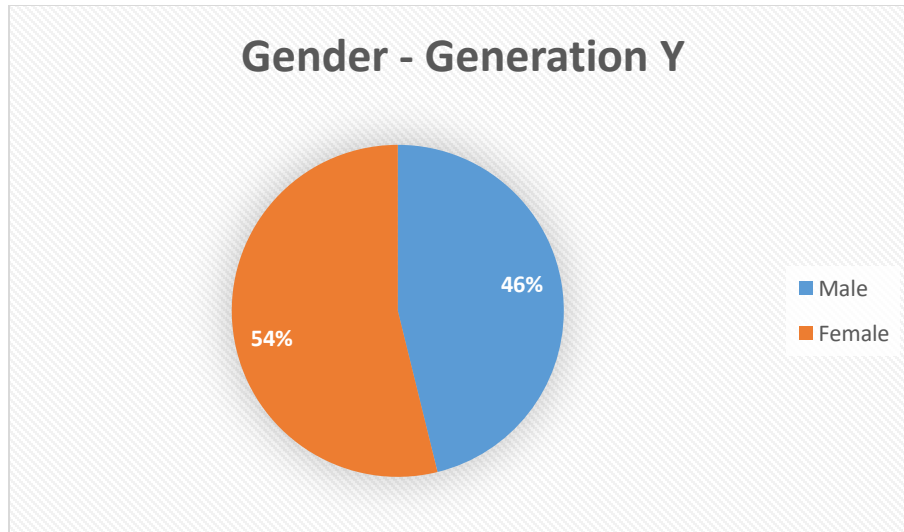
Figure 8: Gender - Generation Y

The mother tongue of participants from Generation Y is again mostly Bosnian, it being the mother tongue of 23 participants (88%) and Serbian being the mother tongue of 3 participants (12%). (Figure 9)
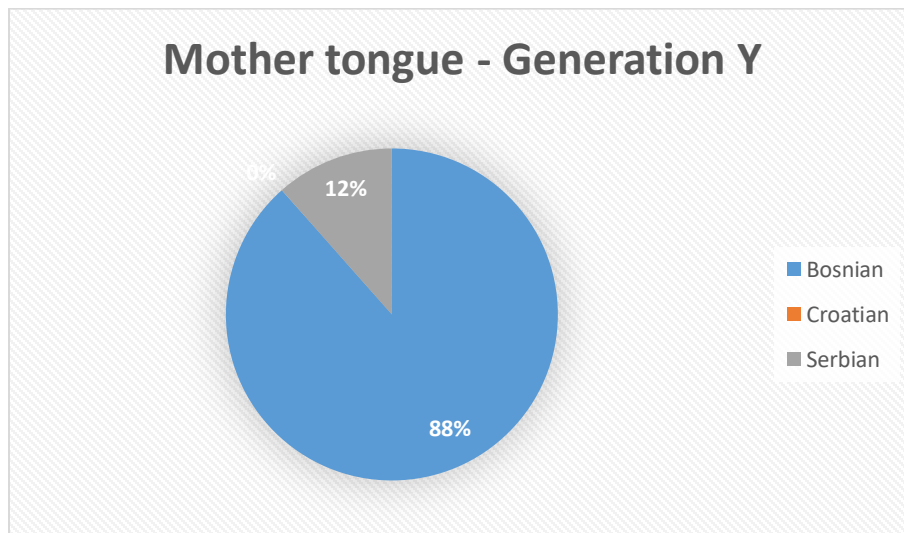

Figure 9: Mother tongue - Generation Y

When compared to the gender of previous generations, the participants of Generation Z are not as balanced when it comes to gender. There is slightly more female participants, 22 (69%), while the count of male participants is 10 (31%). (Figure 10)
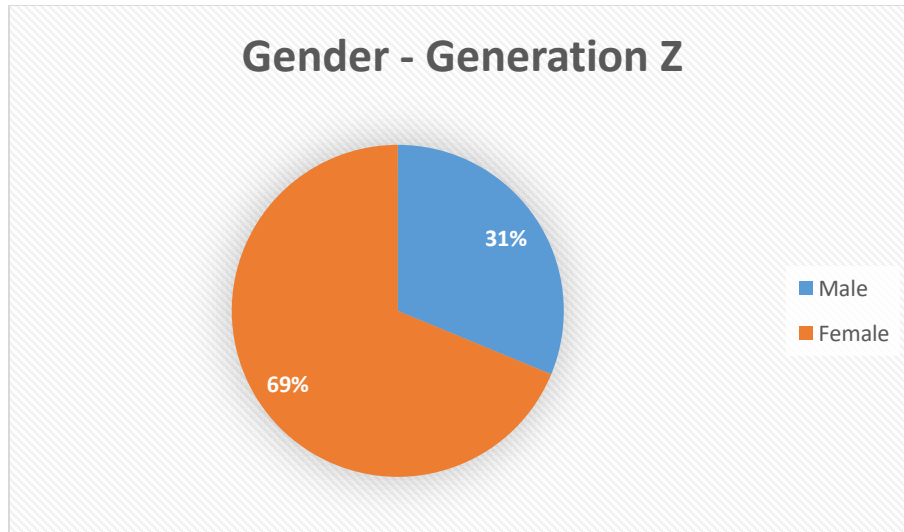
Figure 10: Gender - Generation Z

The mother tongue of participants from Generation Z is once again, as with previous generations, mostly Bosnian, it being the mother tongue of 31 participants (97%) and Croatian being the mother tongue of one participant (3%). (Figure 11)
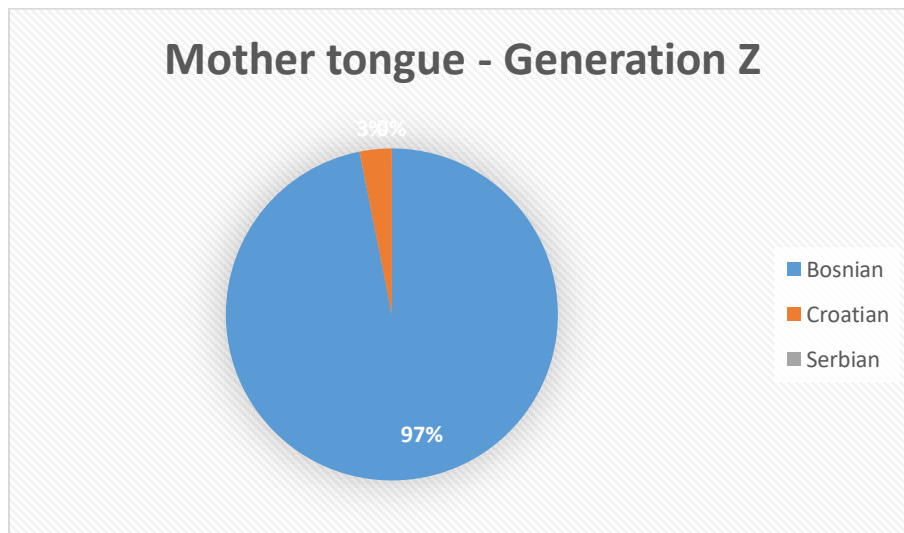

Figure 11: Mother tongue - Generation Z

4. CORPUS

The corpus for this paper consists of comments left on a TikTok video shared on 7th November 2021. At the time of analyzing and retrieving data, on 21st May 2022, the video had 437 comments, out of which 60 comments were comments which included CS. Some of the examples include: "Bukv je daleko od njega pricas nonsense", "Overrarted, nista protiv autotunea ali ga previse koristi, i ljudi ga snatraju goatom", "pa da ne mozes ga cancelovati zbog toga" etc. The video itself is a short video by user @eminatsili, using the platform to comment on an event that happened at a Travis Scott concert, where a number of fans died during the concert. The description of the video is "Humanost na nivou- #fyp #foryou #foryoupage #balkan #bosnia #serbia #croatia #astroworldfestival", while there is also a text on the video which says: "Travis Scott kao moj favartist 6 godina". The text on the video also includes CS, but for the purpose of this paper, instances of CS were collected only from the comments of the video.

The reason for choosing comments of a TikTok video as corpus for this research paper is the fact that TikTok is an application which is widely popular in the whole world and is currently one of the most downloaded applications from the mobile stores. In addition to that, the particular video which was chosen included a contemporary and burning topic at the time of it being posted, therefore the comments included situations where a lot of users exchanged opinions and debated on the topic.

5. RESULTS AND DISCUSSION

The results of the survey will be divided into four sections, answers from the participants of the Baby Boomer generation, answers from the participants from Generation X, answers from the participants of Generation Y and lastly answers from the participants belonging to Generation Z.

5.1. Results

5.1.1. Baby Boomers

When asked if they use English on a daily basis, the majority of the participants belonging to the generation of Baby Boomers answered with "No", more specifically 17 participants answered "No" (94%), while only one participant answered with "Yes" (6%). (Figure 12)
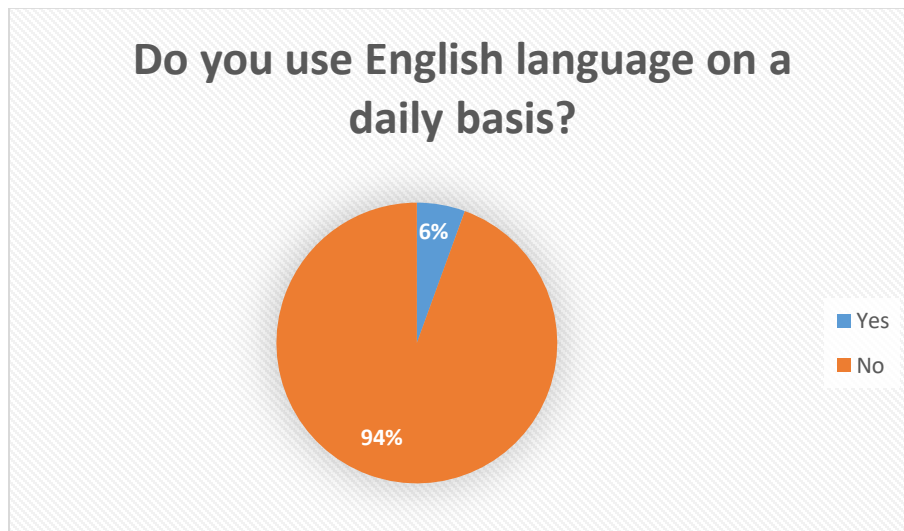

Figure 12: Do you use English language on a daily basis?

Interestingly, when asked if they CS in social media, all of the 18 participants belonging to the generation of Baby Boomers answered with "No" (100%). (Figure 13)
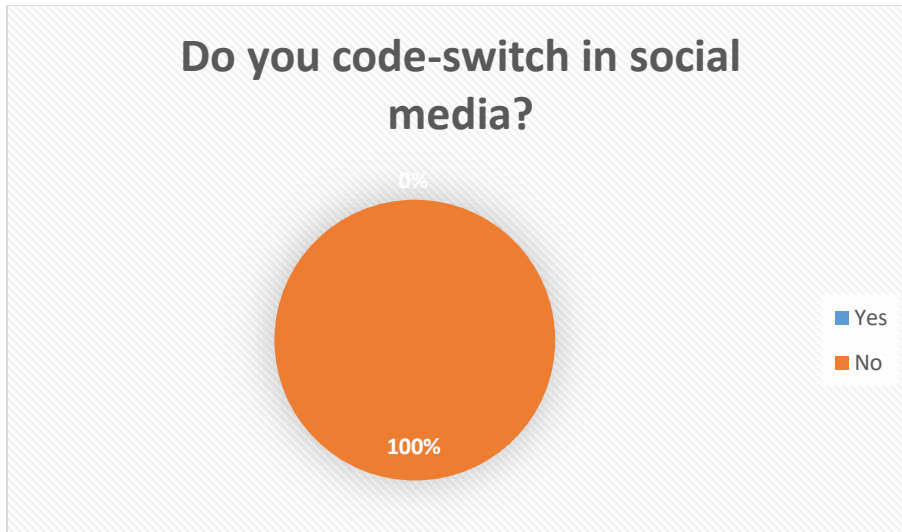
Figure 13: Do you code-switch in social media?

Even though all of the participants stated that they do not CS in social media, when asked for what purpose they CS in social media one participant answered "Better communication and understanding" (5%) and one participant answered "Humor" (6%). It could be that the participants did not understand the question clearly or answered in accordance with their real life experience rather than their communication and experience in social media. The majority of the participants did leave "/" as an answer to this question since they do not CS in social media, particularly 15 participants did so (83%), while one participant (6%) answered with "I do not know English". (Figure 14)
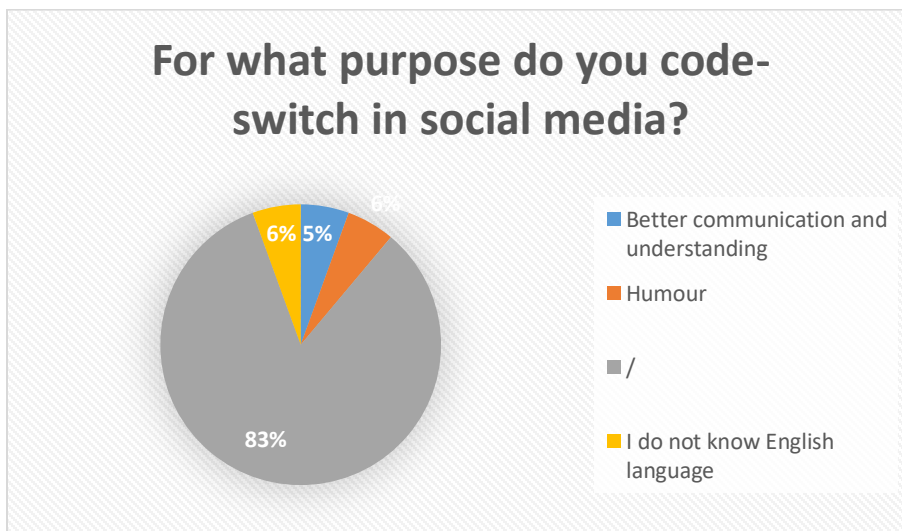

Figure 14: For what purpose do you code-switch in social media?

A very similar situation can be observed again, where participants were asked in which situations they CS in social media, 15 participants (83%) answered with "/" because they do not CS in social media, while two participants (11%) answered "In comments" and one participant (6%) answered "Private conversations". It could now be assumed that three of the participants from the generation of Baby Boomers either got confused or did not answer the first question honestly when asked if they CS in social media generally. (Figure 15)
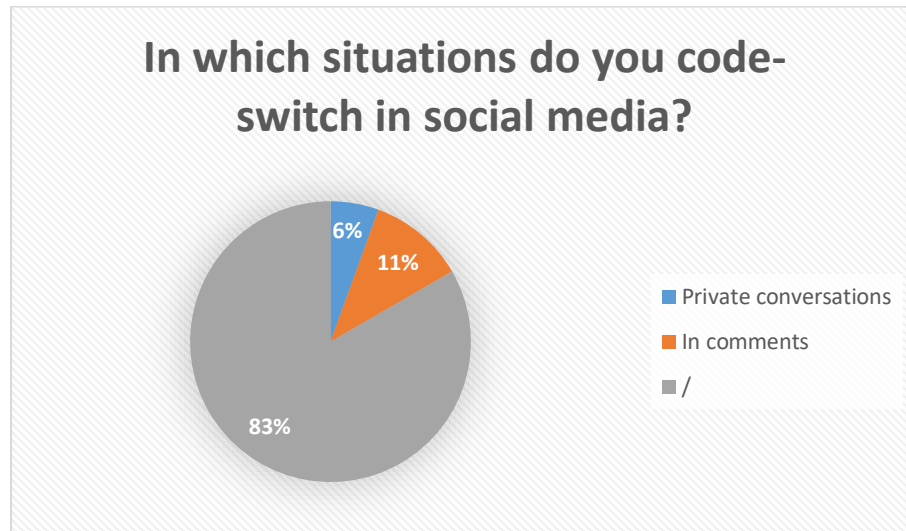

Figure 15: In which situations do you code-switch in social media?

Furthermore, more confusion arises when asked with whom they CS in social media, because two more participants join the three participants answering the question, even though all of the participants claimed that they do not CS in social media. Therefore, 13 participants (72%) answered with "/", 3 participants (17%) answered "Job colleagues", one participant (5%) answered "School colleagues" and one participant (6%) added another answer, simply stating "Translator". It might be that this participant uses CS when translating texts. (Figure 16)
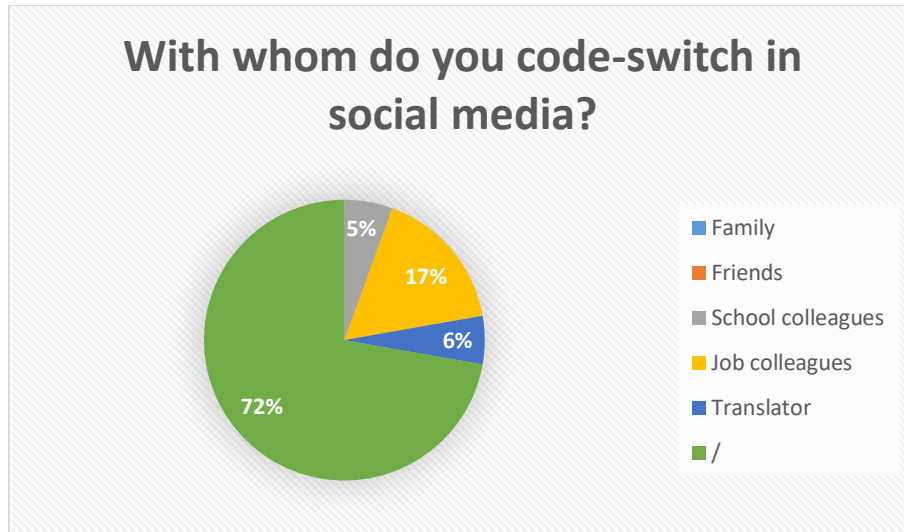
Figure 16: With whom do you code-switch in social media?

Furthermore, when asked if they disapprove of CS in social media as presented in the example in the survey which was taken from the corpus, there were more participants that either agreed or strongly agreed with the statement, more specifically three participants agreed that they do disapprove of CS in social media and six participants strongly agreed. On the other hand, five participants strongly disagreed with the statement, while four participants remained neutral. (Figure 17)
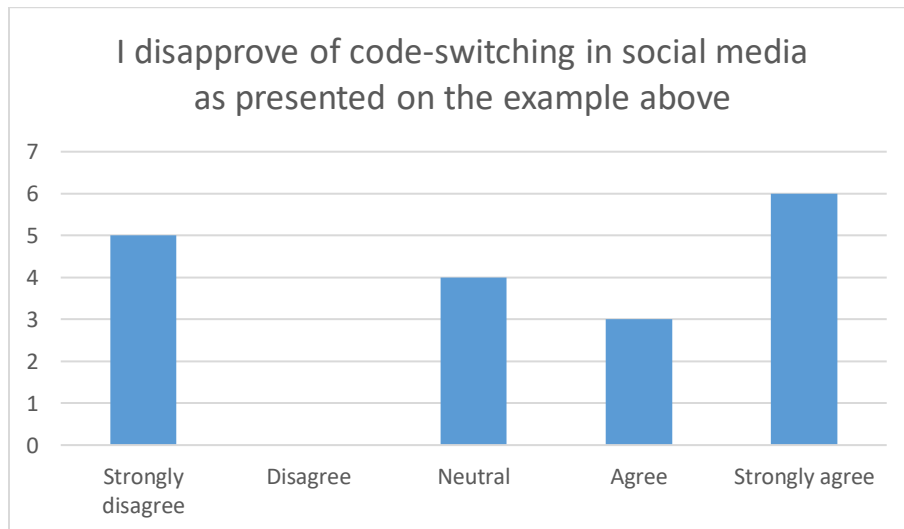

Figure 17: I disapprove code-switching in social media as presented on the example above

Most of the participants remained neutral on the statement that they believe that CS is a sign of the lack of knowledge of both languages used in the instance of CS, more specifically eight

participants remained neutral, while the number of participants agreeing with the statement to a certain extent is still higher when compared to those who disagree. Six of the participants strongly agreed with the statement and three participants agreed, while only three participants strongly disagreed and one participants disagreed. (Figure 18)
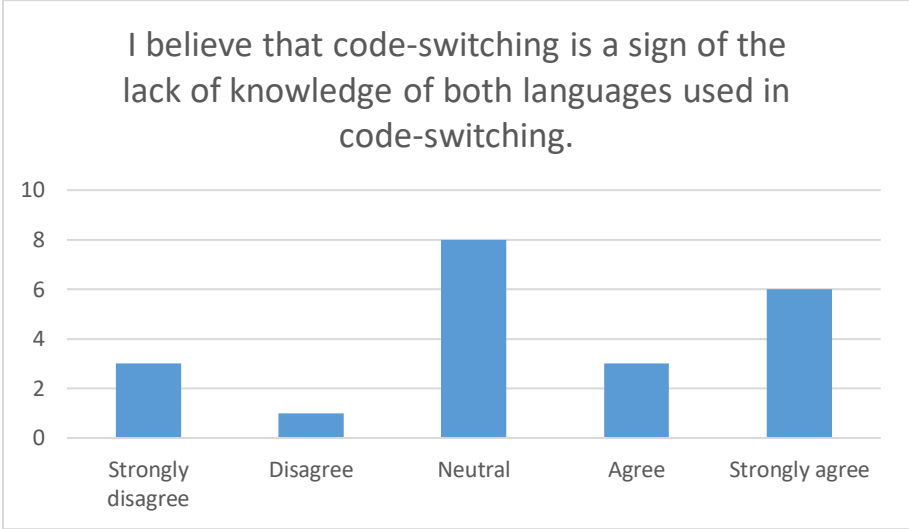
Figure 18: I believe that code-switching is a sign of the lack of knowledge of both languages used in code-switching.

The participants from the generation of Baby Boomers strongly agreed with the statement that CS is a sign of laziness in communication, more specifically six participants strongly agreed, while on the other hand four remained neutral and five participants disagreed to a certain extent, with three participants strongly disagreeing and two participants disagreeing. We can observe that the number of those who strongly agree with the statement is higher than of those who strongly disagree. (Figure 19)

Figure 19: I believe that code-switching is a sign of laziness in communication.

Despite the fact that participants belonging to the Baby Boomers generation disapproved of CS to a certain extent and agreed to a certain extent that it is a sign of laziness in communication, the majority of participants strongly agreed with the statement that CS helps with understanding others, more specifically, nine participants strongly agreed and one participant agreed with the statement while eight participants remained neutral. Only three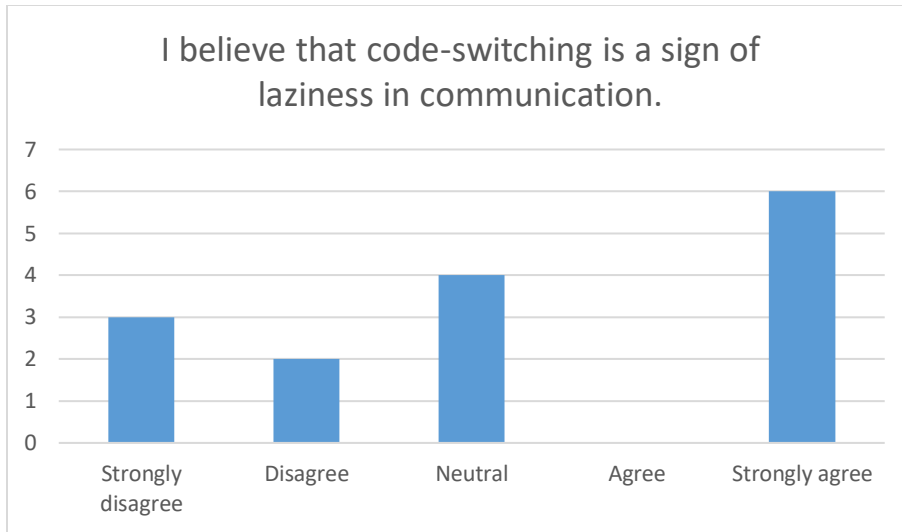 participants strongly disagreed with the statement and three participants disagreed, which is way less when compared to those who agreed. (Figure 20)
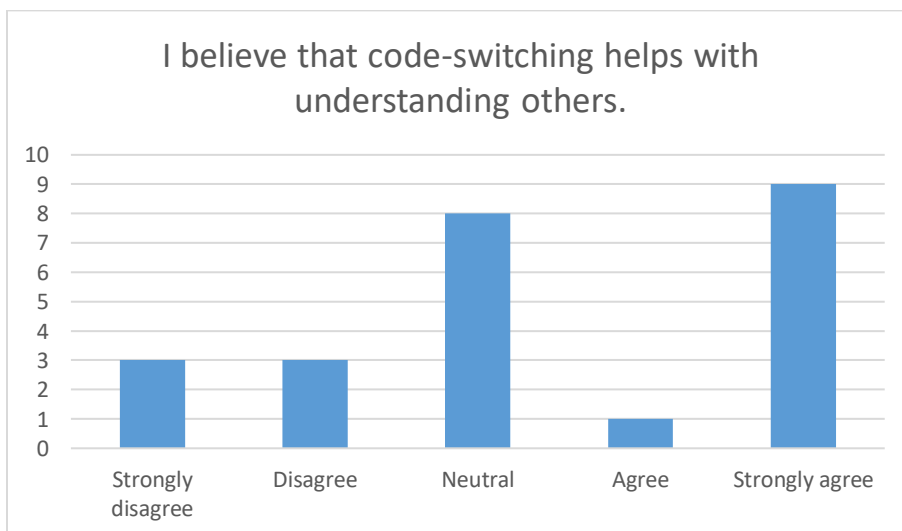

Figure 20: I believe that code-switching helps with understanding others.

It can be observed that the participants belonging to the Baby Boomers generation also remain neutral a lot of the times when considering CS and its purpose and use in communication, therefore most of the participants remained neutral on the statement that CS is used for the purpose of achieving better communication. On the other hand, those who disagree or agree to a certain extent are equally divided, with four participants strongly disagreeing and two participants disagreeing, while five participants strongly agreed and one participant agreed with the statement. (Figure 21)
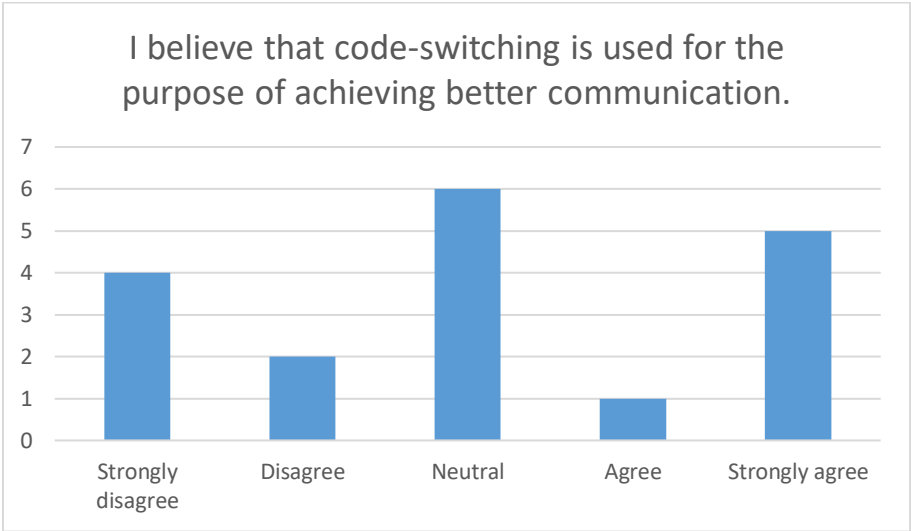
Figure 21: I believe that code-switching is used for the purpose of achieving better communication.

5.1.2. Generation X

When asked if they use English on a daily basis, the majority of the participants belonging to the Generation X answered with "No", more specifically 20 participants answered "No" (80%), while five participants answered with "Yes" (20%). We can already observe similarities with the Baby Boomers generation, since the majority of the participants from this generation do not use English on a daily basis either. (Figure 22)
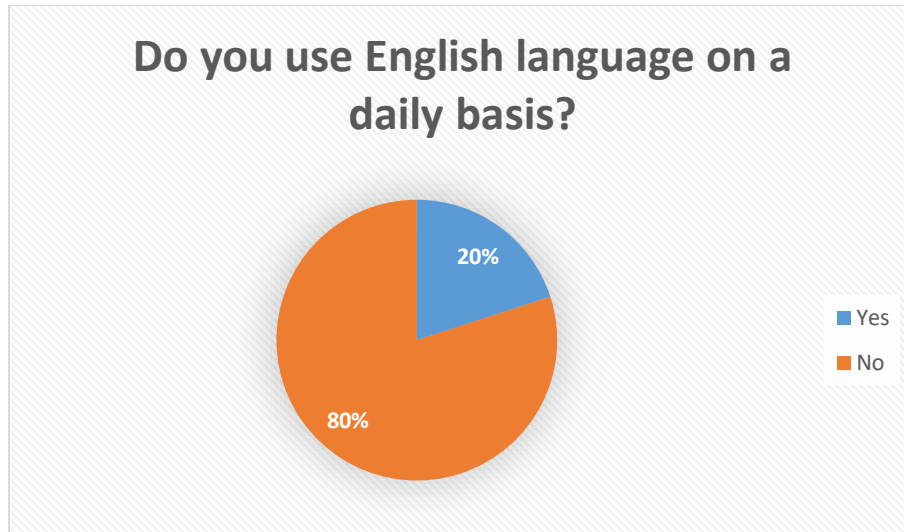
Figure 22: Do you use English language on a daily basis?

Answers to the question if they CS in social media is where we can observe the first differences between the generations, since all Baby Boomers answered with "No", whereas Generation X is almost equally divided, with 13 participants (52%) using CS in social media and 12 participants (48%) not. (Figure 23)

Figure 23: Do you code-switch in social media?

A similar situation as with the Baby Boomers generation happened with Generation X, where despite the fact that there was only 13 participants who do CS in social media, 17 participants (68%) answered that they do CS in social media for the purpose of better communication and understanding and two participants (8%) answered that they do it for humor achieving purposes.

Only six participants (24%) left "/", which is an indicator that they do not CS in social media. (Figure 24)

For what purpose do you code-switch in social media?
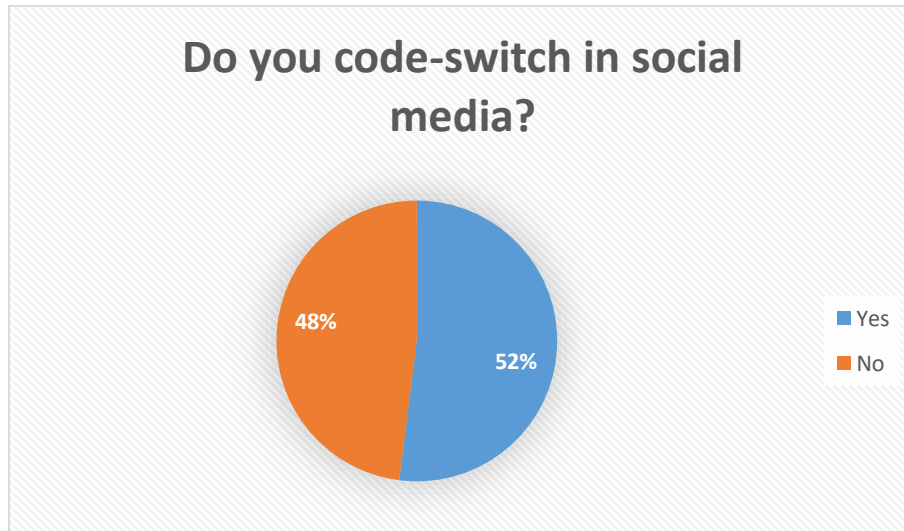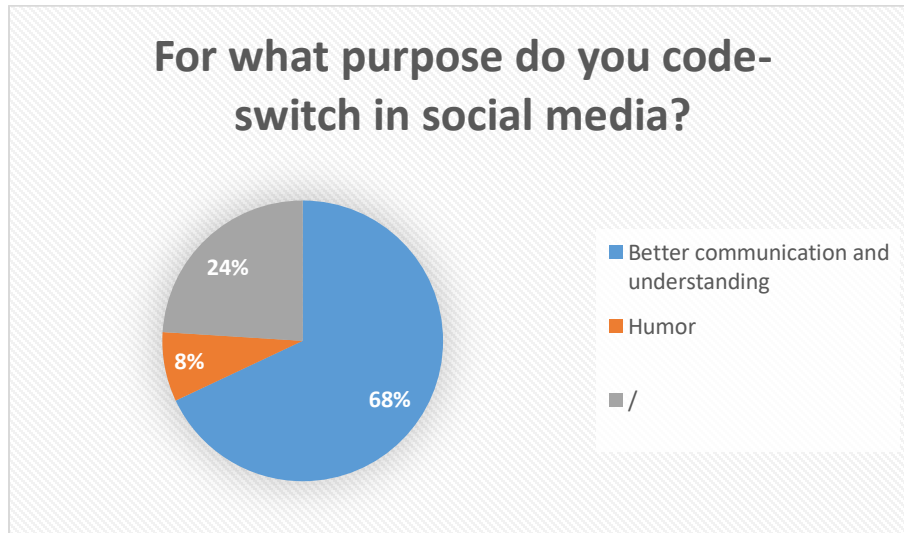

Figure 24: For what purpose do you code-switch in social media?

Once again, six participants (24%) left "/", which is an indicator that they do not CS in social media. Others answered in which situations they code-switch in social media, with most participants answering "Private conversations", more specifically 11 participants (44%) and eight participants (32%) answering "In comments". (Figure 25)

In which situations do you code-switch in social media?

Figure 25: In which situations do you code-switch in social media?

Moreover, the confusion arises again as it did with the generation of Baby Boomers, where more participants join others to say with whom they CS in social media. Most participants, more

specifically 10 of them (40%) say that they CS in social media with friends, followed by those who CS with "Family", which both indicated a rather relaxed environment when compared to only four of the participants (16%) who CS in social media with their "Job colleagues". Five participants remained consistent and answered "/" since they do not CS in social media and one participant (4%) added an answer "It depends". (Figure 26)
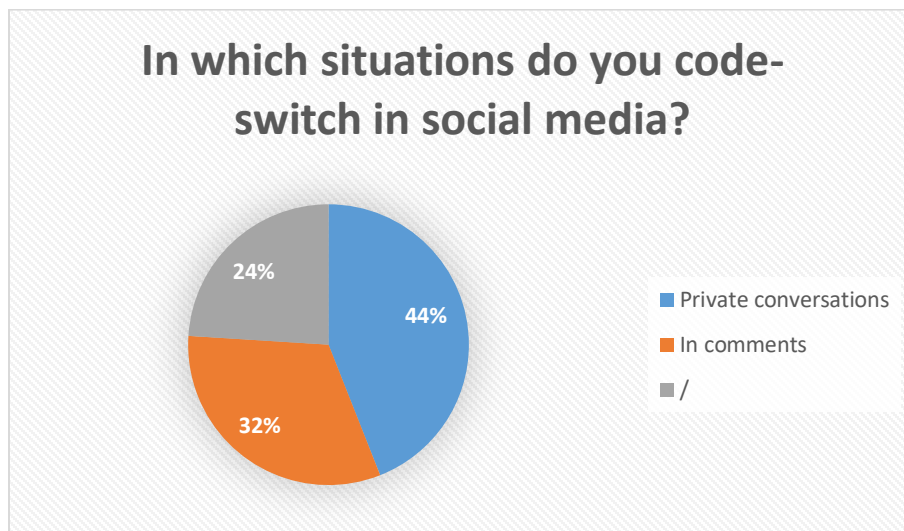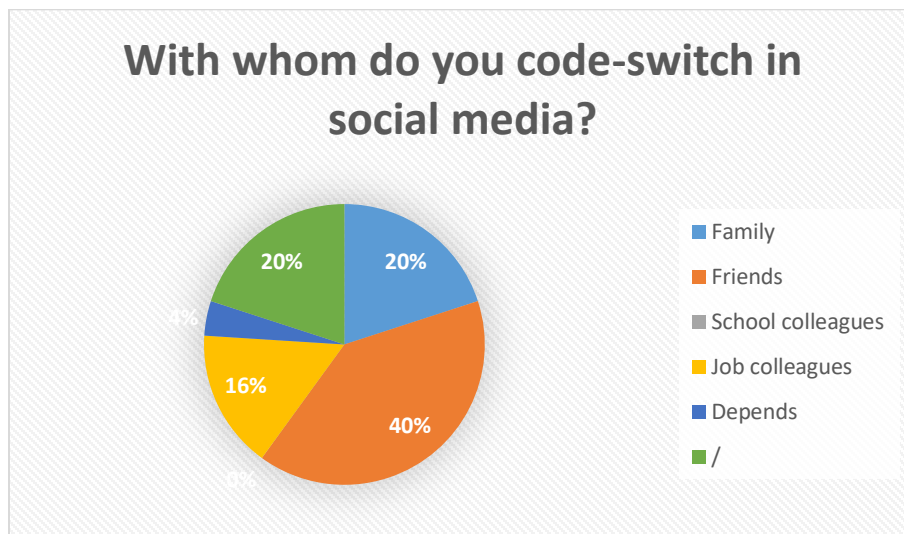

Figure 26: With whom do you code-switch in social media?

In addition to that, when asked if they disapprove of CS in social media as presented in the example in the survey which was taken from the corpus, there is an equal number of participants from generation X that either disagree or agree to a certain extent with the given statement, which is yet another difference when compared with the Baby Boomers generation, where there were more participants who agreed to a certain extent. Now, seven participants belonging to Generation X strongly agree with the statement and three participants agree with the statement, while six participants strongly disagree and four participants disagree. Five participants remained neutral. (Figure 27)

I disapprove of code-switching in social media as presented on the example above
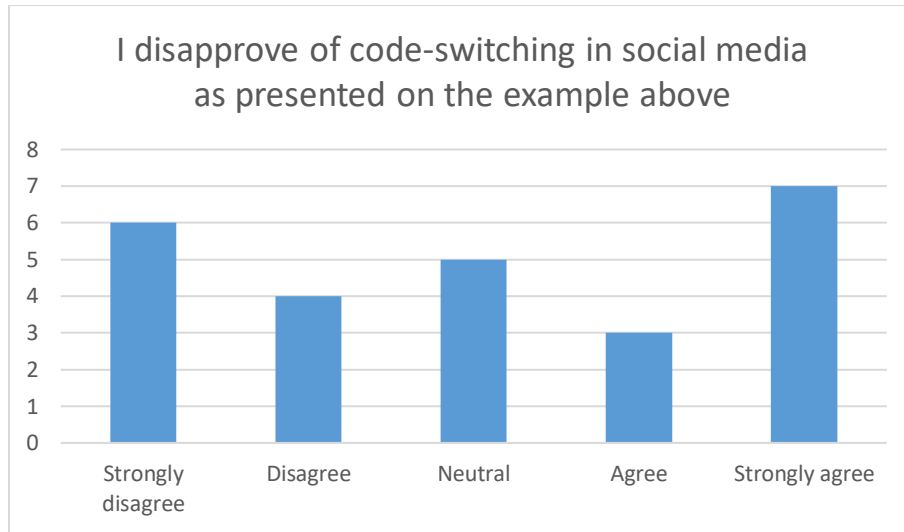
Figure 27: I disapprove code-switching in social media as presented on the example above

Yet another difference is observed between the generations. Almost the majority of Generation X participants, more specifically nine participants, strongly disagree that CS is a sign of the lack of knowledge of both languages used in the instance of CS. On the other hand, participants from the Baby Boomers generation mostly remained neutral and more of them agreed to a certain extent. In addition to that, two more participants from Generation X disagree with the statement, which makes up the majority of participants who disagree to a certain extent when compared to those who agree to a certain extent, namely five participants who strongly agree and three participants who agree. Lastly, six participants remained neutral. (Figure 28)
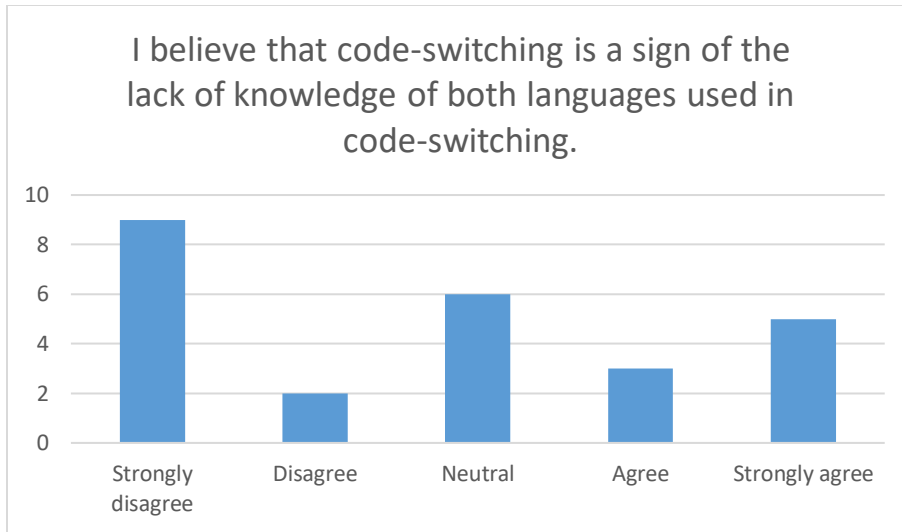
Figure 28: I believe that code-switching is a sign of the lack of knowledge of both languages used in code-switching.

The number of participants from Generation X that agree to a certain extent with the statement that CS is a sign of laziness in communication is higher than of those who disagree to a certain extent or remain neutral. The same situation was observed with Baby Boomers, where the number of those who strongly agree with the statement is higher than of those who strongly disagree. Here, nine participants belonging to Generation X strongly agree with the statement and three participants agree, while seven participants strongly agree and once again six participants remain neutral. (Figure 29)

Figure 29: I believe that code-switching is a sign of laziness in communication.

Similarly, Generation X strongly agrees that CS helps with understanding others, despite the fact that they mostly agree that it is a sign of laziness in communication. Only one participants strongly disagreed with the statement that CS helps with understanding others and two participants disagreed, while on the other hand, 10 participants strongly agreed and six participants agreed with the statement. Ultimately, six participants remained neutral, which is less 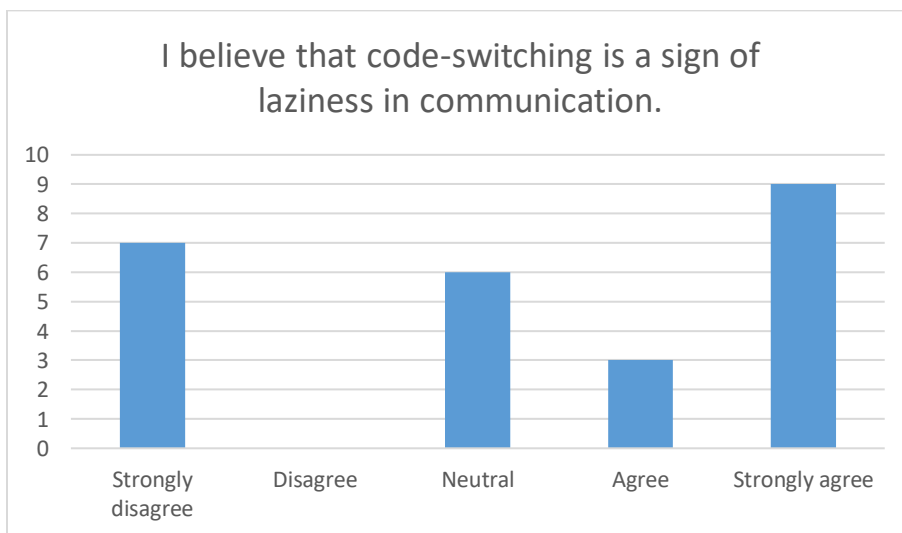when compared to Baby Boomers where a lot of participants did remain neutral when it comes to this statement. (Figure 30)
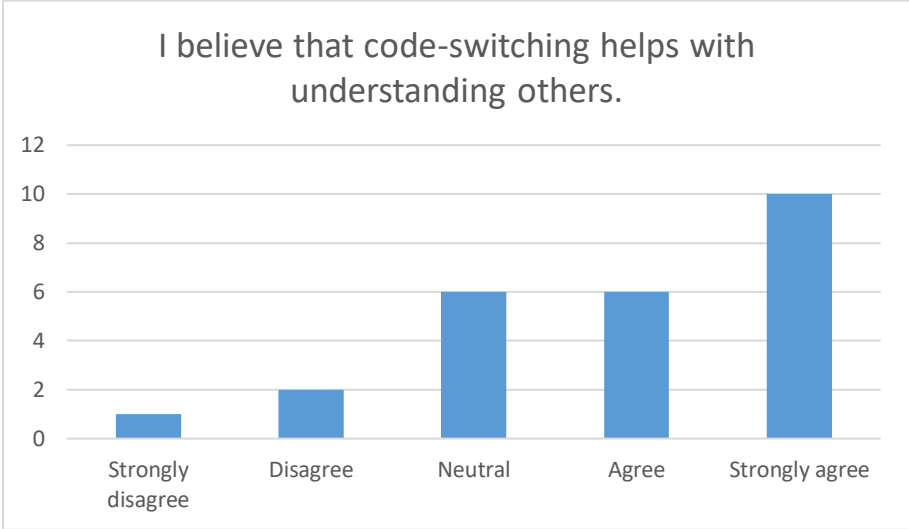
Figure 30: I believe that code-switching helps with understanding others.

Lastly, another difference with the Baby Boomers generation is that Generation X does not remain neutral as much as Baby Boomers do. Only six participants remained neutral when it comes to the statement that CS is used for the purpose of achieving better communication, and the majority of the participants actually strongly agree with this statement, more specifically 11 participants. Additionally, four participants agree with it, which makes up the majority of participants who agree to a certain extent with the statement, while on the other hand only 3 participants strongly disagree and one participant disagrees with the statement. (Figure 31)
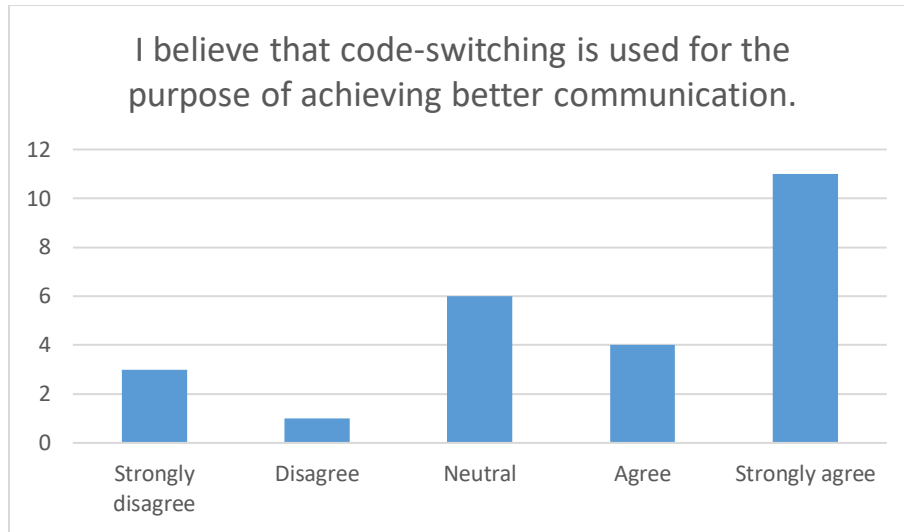
Figure 31: I believe that code-switching is used for the purpose of achieving better communication.

5.1.3. Generation Y/Millennials

When asked if they use English on a daily basis, the majority of the participants belonging to Generation Y answered with "No", more specifically 17 participants answered "No" (65%), while 9 participants answered with "Yes" (35%). As we progress to younger generations, we can see that a slight change in numbers does appear and that Generation Y participants do use English on a daily basis more than previous generations. It is a huge shift in percentages when we compare Baby Boomers and Generation Y for example. (Figure 32)
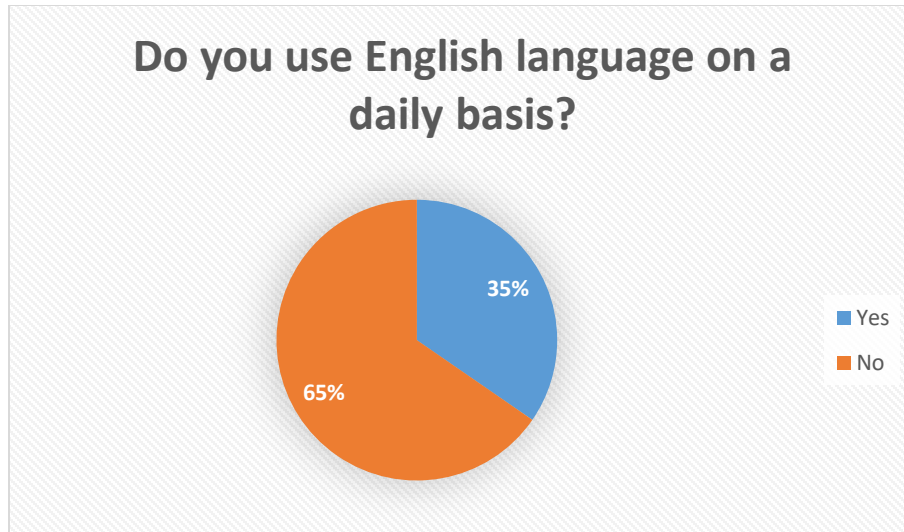
Figure 32: Do you use English language on a daily basis?

The question if they CS in social media is where we can once again observe the differences between the generations, since all Baby Boomers answered with "No" and among Generation X participants more participants answered with "No" than with "Yes". On the other hand, participants from Generation Y, still similarly being equally divided as Generation X, were more on the side of those who actually do CS in social media, with 14 participants (54%) answering with "Yes" and 12 participants (46%) answering with "No". (Figure 33)
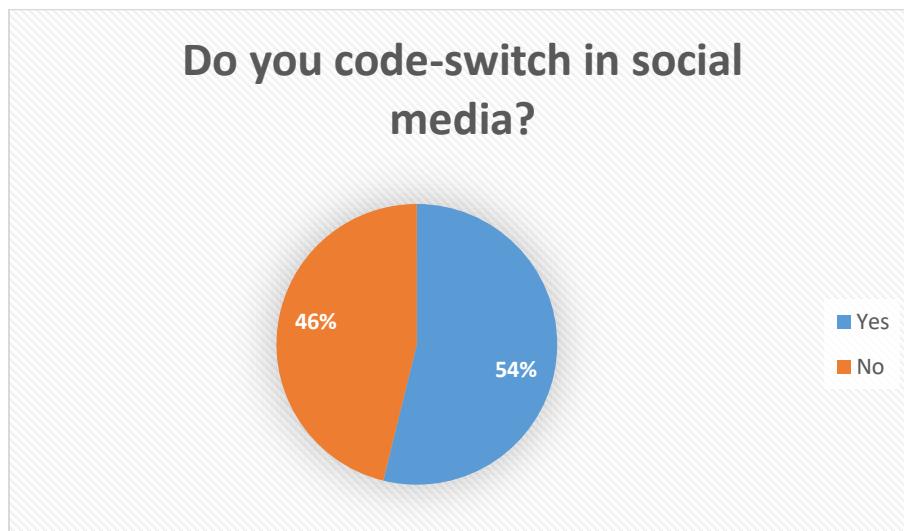
Figure 33: Do you code-switch in social media?

When compared to Baby Boomers and Generation X, Generation Y participants also changed their minds along the survey, since only nine participants (35%) answered "/" when asked for what purpose they use CS in social media (13 participants claimed they do not CS in social media when answering the previous question in the survey). The majority of Generation Y participants said that they CS in social media for "Better communication and understanding", more specifically 11 participants (42%), while 5 participants (19%) said they CS in social media for "Humor" and one participant (4%) added an answer "Both humor and better communication and understanding". (Figure 34)
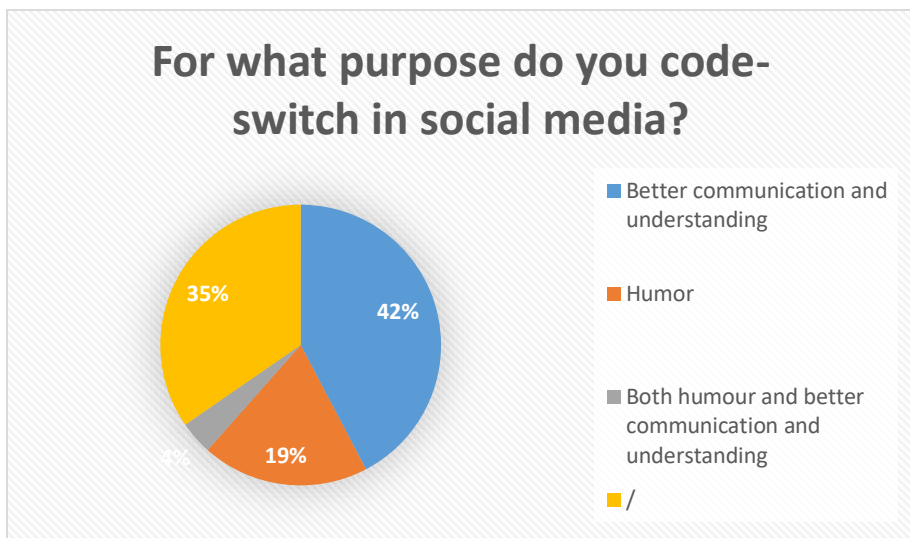
Figure 34: For what purpose do you code-switch in social media?

While nine participants (35%) again marked "/" when asked in which situations they CS in social media, other participants mostly answered in "Private conversations", more specifically 11 participants (42%) and six participants (23%) answered "In comments". (Figure 35)
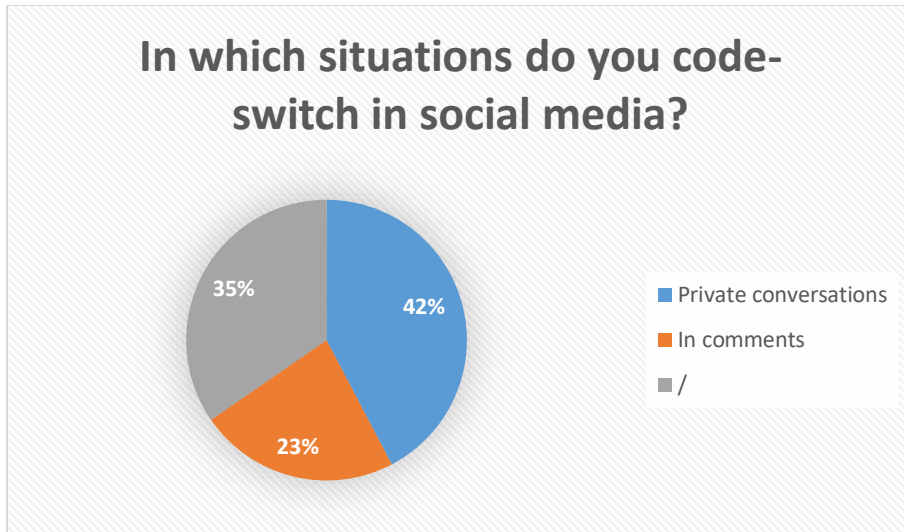
Figure 35: In which situations do you code-switch in social media?

Furthermore, when asked with whom they CS in social media, nine participants (33%) again marked "/", while the majority of the remaining participants answered with "Friends", more specifically, nine participants (33%) answered "Friends", which indicates a relaxing environment. On the other hand, seven participants (26%) answered with "Job colleagues", while one participant (4%) answered with "Family" and another one (4%) answered "With friends and job colleagues". It can be observed that Generation Y mostly uses CS in communication with their friends and job colleagues. (Figure 36)

Figure 36: With whom do you code-switch in social media?

When compared to Baby Boomers and Generation X, Generation Y does not differ as much as expected when considering the statement that they disapprove of CS in social media. As with previous generations, there is a slightly higher percentage of those who strongly agree with the statement, namely nine participants strongly agree that they disapprove of CS in social media, followed by two participants who agree, making the number of participants who agree with the statement to a certain degree higher than of those who disagree to a certain degree, which is five participants who strongly disagree and three participants who disagree with the statement. Finally, seven participants remained neutral, which is also one of the consistent traits in the Baby Boomers generation, where there is always a certain number of participants remaining neutral rather than agreeing or disagreeing. (Figure 37)
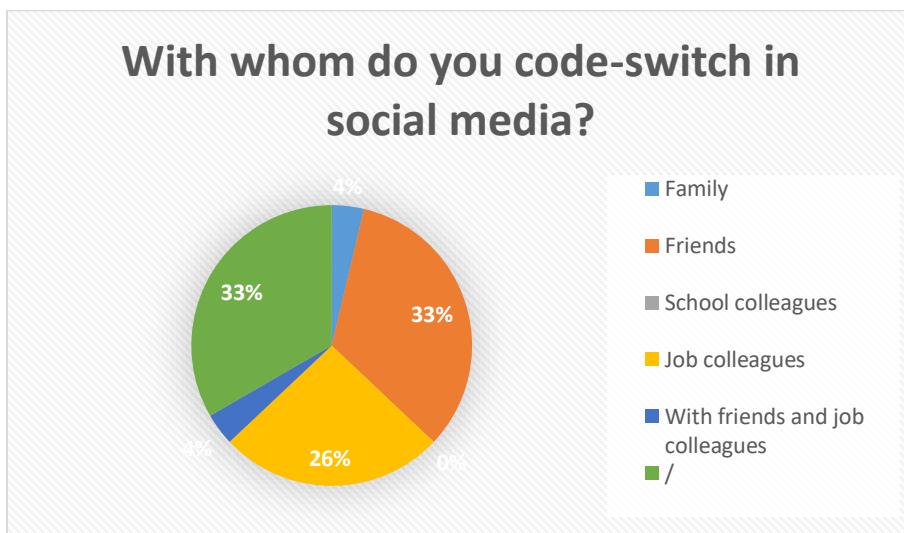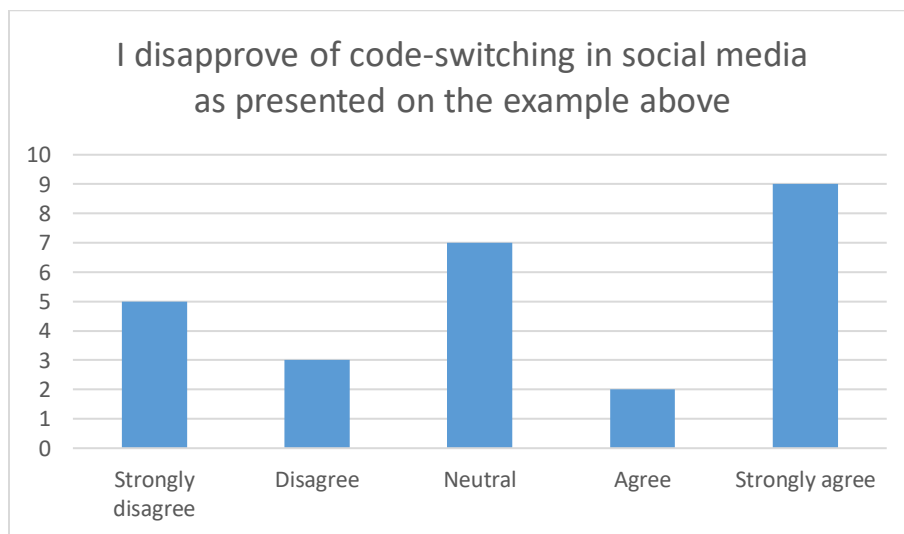

Figure 37: I disapprove code-switching in social media as presented on the example above

While Baby Boomers mainly remained neutral and Generation X mainly disagreed to a certain extent with the statement that CS is a sign of the lack of knowledge of both languages used in the instance of CS, Generation Y's participants remain conflicted on the matter. There are ten participants who disagree with the statement to a certain degree, more specifically six participants strongly disagree and four participants disagree, while ten participants agree with the statement to a certain degree, once again to be precise, six participants agree and four participants strongly agree. It is interesting that Generation X disagrees with this statement to a certain extent, while opinions of Generation Y vary. Lastly, six participants remained neutral. (Figure 38)
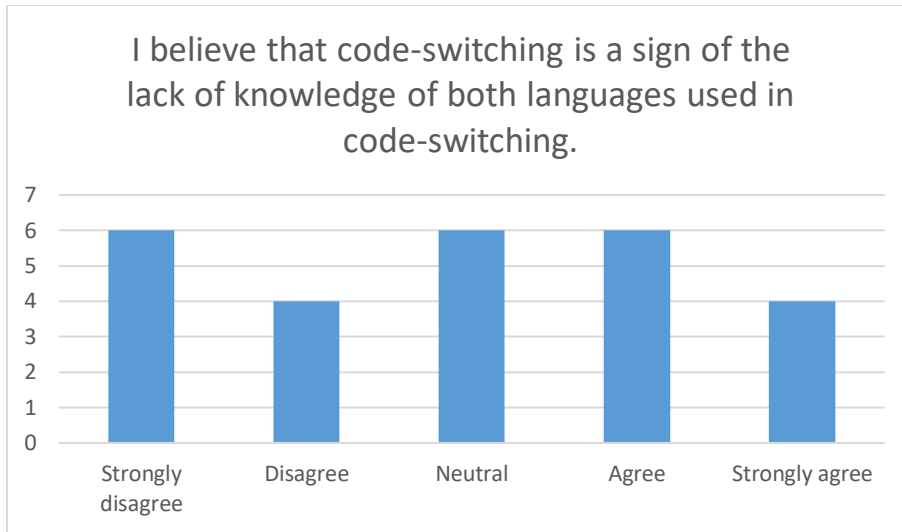
Furthermore, opinions of Generation Y remain divided even with the statement that CS is a sign of laziness in communication. While Baby Boomers and Generation X agreed to a certain extent, Generation Y is almost equally divided between agreeing to a certain degree, disagreeing to a certain degree and being neutral. To be precise, eight participants remained neutral, while six participants strongly disagreed and three participants disagreed and finally four participants agreed and five participants strongly agreed. Nevertheless, it is visible that there is still a change of opinions, or a conflict of opinions, when compared to Baby Boomers and Generation X. (Figure 39)
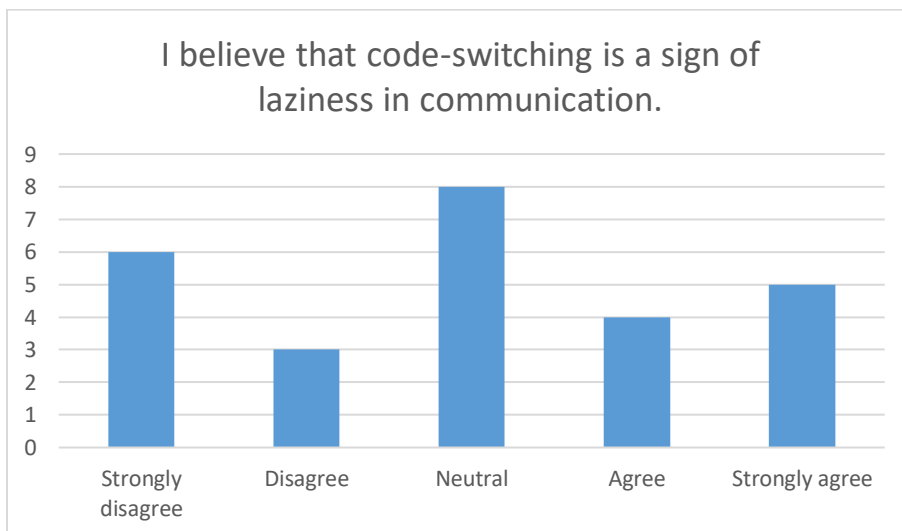
However, there is a bit less of a conflict when it comes to the statement that CS helps with understanding others. As with Baby Boomers and Generation X, where both generations agreed that CS helps with understanding other, participants belonging to Generation Y mostly agree with the statement to a certain extent. To be precise, seven participants agree and five participants strongly agree with the statement, while five participants strongly disagree and only one participants disagrees. There is still an equal number of those who strongly disagree and strongly agree, but the number of those who agree is noticeably higher than those who disagree. Lastly, eight participants remained neutral. (Figure 40)
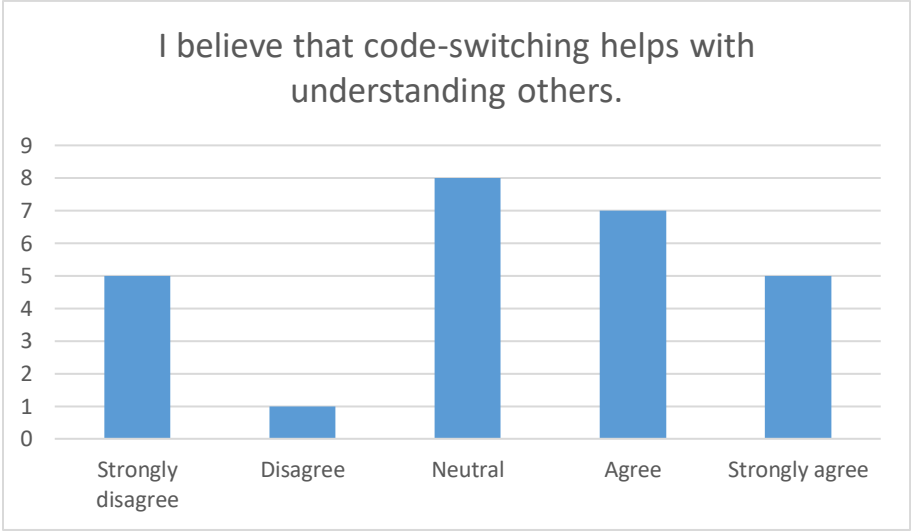
Figure 40: I believe that code-switching helps with understanding others.

It is noteworthy that both Baby Boomers and Generation Y share a similar trait of participants who rather remain neutral, as observable in the example above (Figure 40), while Generation X does not share that trait. Therefore, there is a number of participants who once again remain neutral in regard to the statement that CS is used for the purpose of achieving better communication, more specifically, five participants remain neutral. Significantly, a lot more of the participants agree with the statement to a certain extent, when compared to those who disagree to a certain extent. Five participants strongly disagree and three participants disagree, whereas eight participants agree and five participants strongly agree. As with the previous statement (Figure 40), there is an equal number of those who strongly disagree and strongly agree, but the number of those who agree is noticeably higher than those who disagree. (Figure 41)
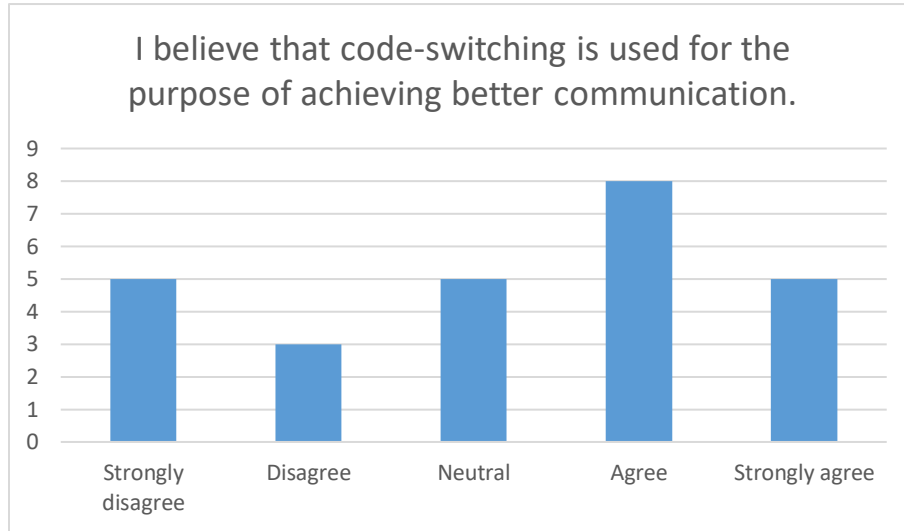
I believe that code-switching is used for the purpose of achieving better communication.

Figure 41: I believe that code-switching is used for the purpose of achieving better communication.

5.1.4. Generation Z

Generation Z is where we can observe the biggest change in answers and communication habits. When compared to previous generations and their answers, according to which the majority of the participants did not use English on a daily basis, there are more participants from Generation Z that do use English on a daily basis, more specifically, 20 of the participants answered "Yes" (62%) when asked if they use English on a daily basis, while 12 participants (38%) answered with "No". (Figure 42)
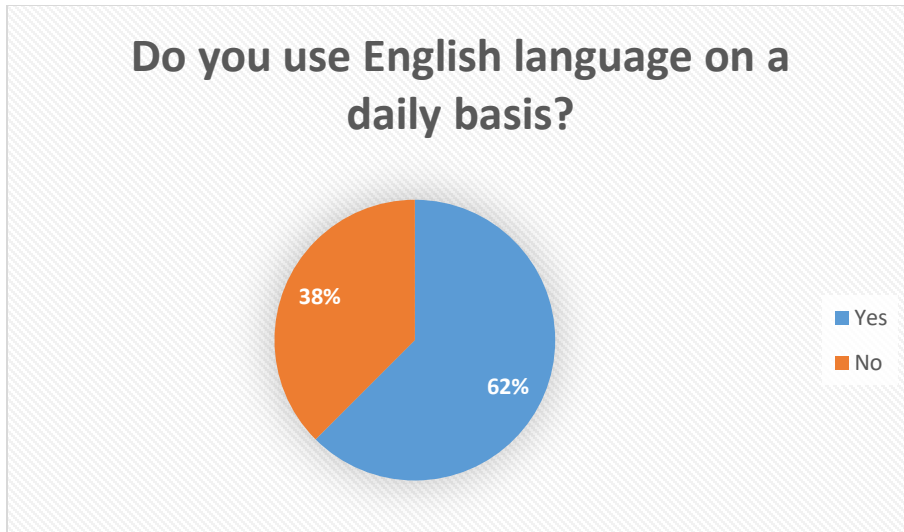
Figure 42: Do you use English language on a daily basis?

While previous generations, especially Baby Boomers and Generation X, do not CS in social media, and Generation Y does lean towards the side of those who do CS in social media, it is only with Generation Z that a noticeable difference can be observed. When asked if they CS in social media, 23 participants (72%) answered with "Yes" and only 9 participants (28%) answered with "No". (Figure 43)
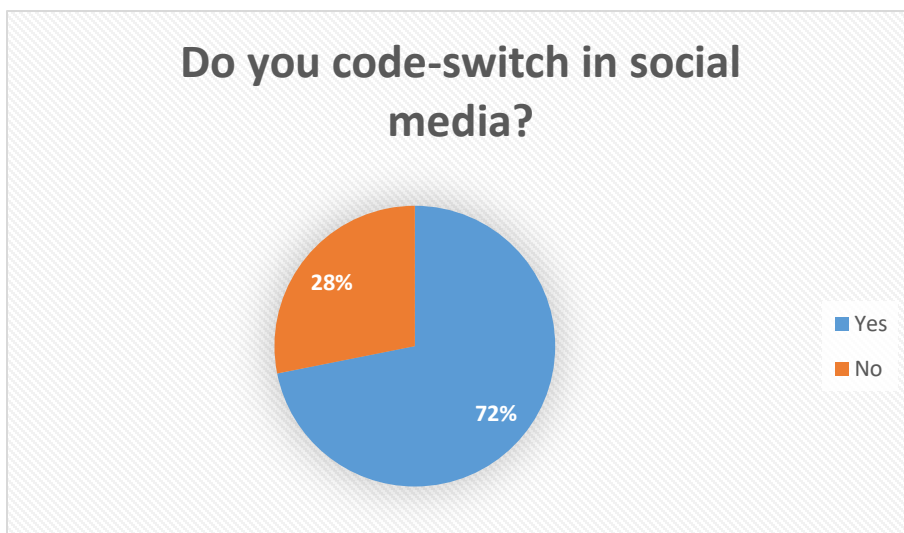
Figure 43: Do you code-switch in social media?

When compared to previous generations, some participants belonging to Generation Z also changed their minds along the way, since only five participants left "/" (16%) indicating that they do not CS in social media (nine participants claimed they do not CS in social media in the previous

question). The rest of the participants say that they CS for "Better communication and understanding", more precisely 16 participants (50%), while 10 participants do so for "Humor" (31%). One participant (3%) also mentioned "Lack of adequate phrases in Bosnian", which is very interesting, since no other participants mentioned this. (Figure 44)
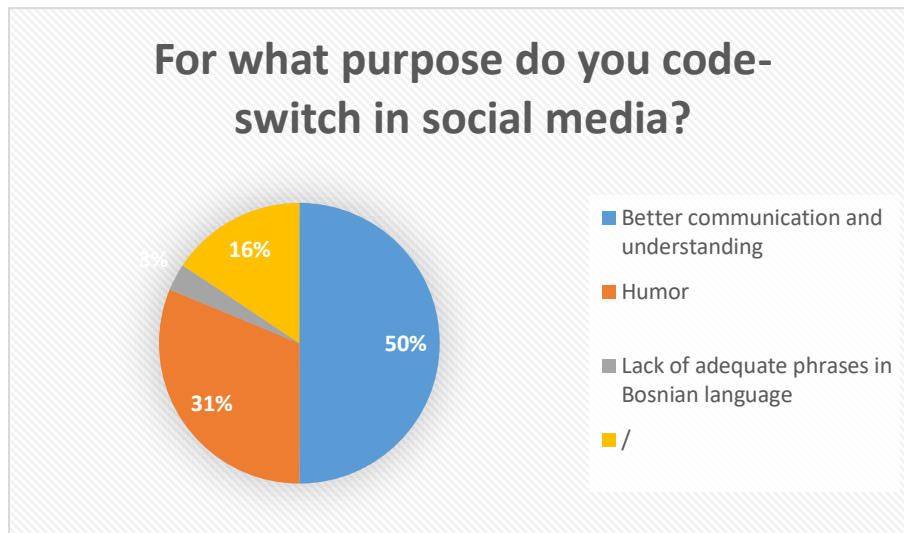
Figure 44: For what purpose do you code-switch in social media?

In addition to that, Generation Z seems to be less conflicted with their answers as opposed to Generation Y. When asked in which situations they CS in social media, the majority of the participants answered "Private conversations", more specifically 24 participants (75%) answered so, while only four participants answered "In comments" (12%). The number of those who left "/" decreased once again, with only four participants (13%) remaining completely sure that they do not CS in social media. (Figure 45)
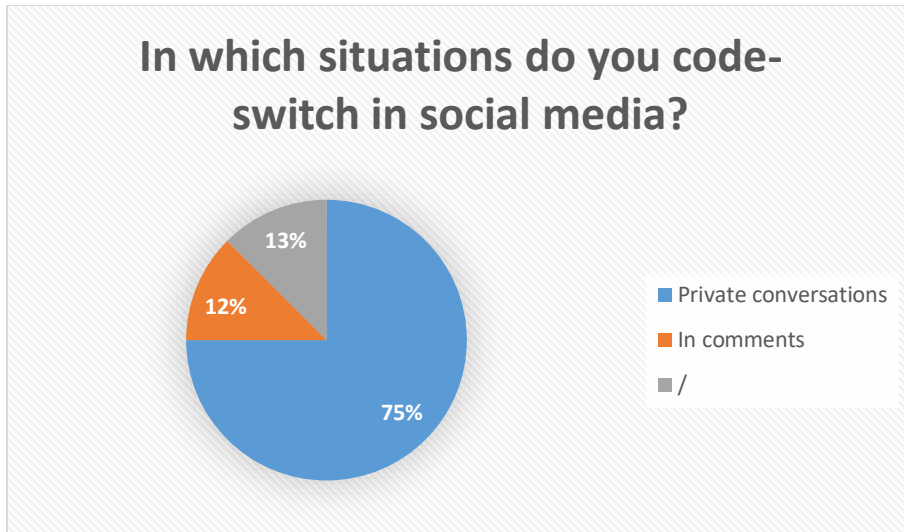
Figure 45: In which situations do you code-switch in social media?

Moreover, when asked with whom they CS in social media, the vast majority of the participants belonging to Generation Z answered with "Friends", to be more precise 27 participants (85%) answered "Friends", three participants (9%) answered with "Family" and only two participants answered with "Job colleagues". It is observable that participants belonging to Generation Z CS in social media in an informal and relaxed environment,. (Figure 46)
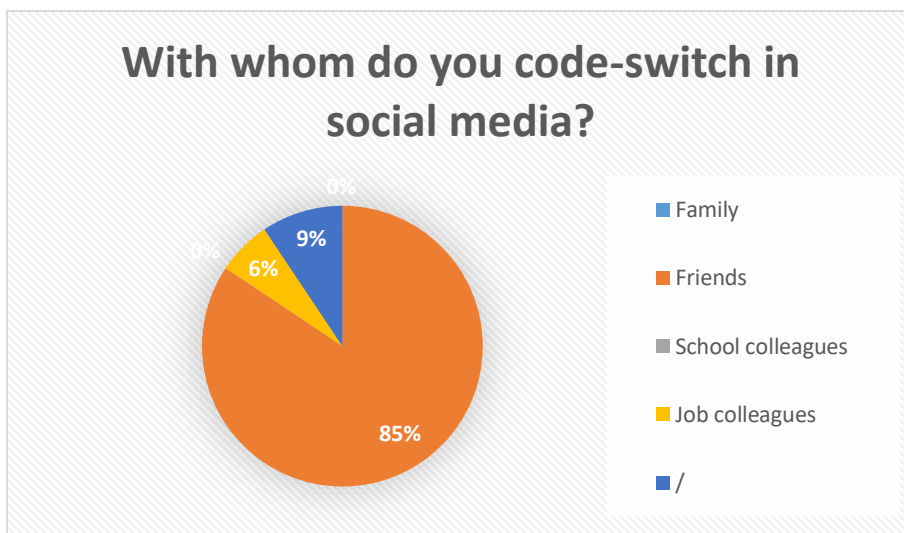
Figure 46: With whom do you code-switch in social media?

All of the previous generations (Baby Boomers, Generation X and Generation Y) mostly agreed to a certain extent with the statement that they disapprove of CS in social media. As far as Generation Z is concerned, there is a huge change in their answers. Namely, the majority of the participants strongly disagree with the statement, more precisely, 13 participants strongly disagree and 5 participants disagree. Only three participants strongly agree and three participants agree with the statement, which is much less when compared to the number of those who disagree to a certain extent. Lastly, eight participants remained neutral. (Figure 47)
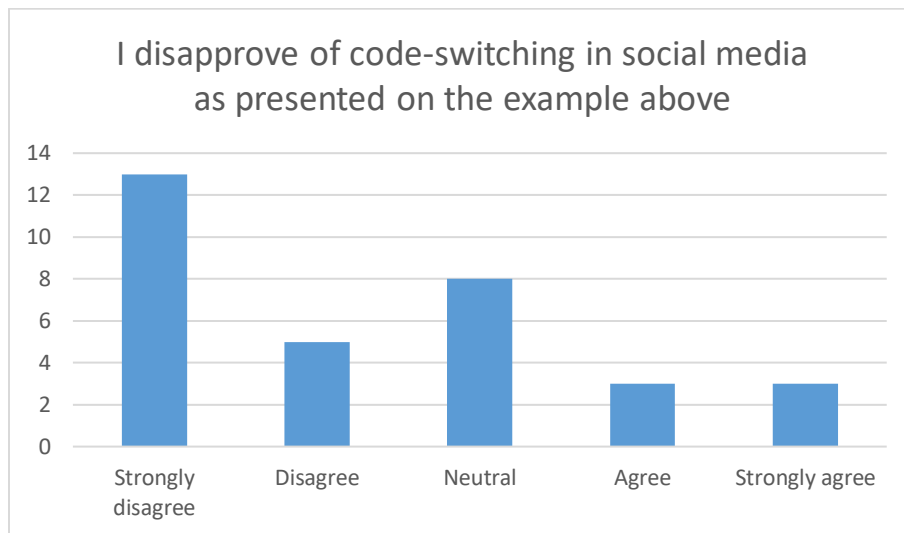
Figure 47: I disapprove code-switching in social media as presented on the example above

Another observable change is that Generation Z, once again, largely disagrees to a certain extent with the statement that CS is a sign of the lack of knowledge of both languages used in the instance of CS. The amount of participants agreeing, disagreeing or remaining neutral with this particular statement is the one that differentiates the most among different generations. While Baby Boomers mainly remained neutral, Generation X mainly disagreed to a certain extent and Generation Y's participants are conflicted in their answers, Generation Z now largely disagrees, with 14 participants strongly disagreeing and eight participants disagreeing with the statement, and only three participants strongly agreeing and one participant agreeing. Six participants remained neutral. (Figure 48)
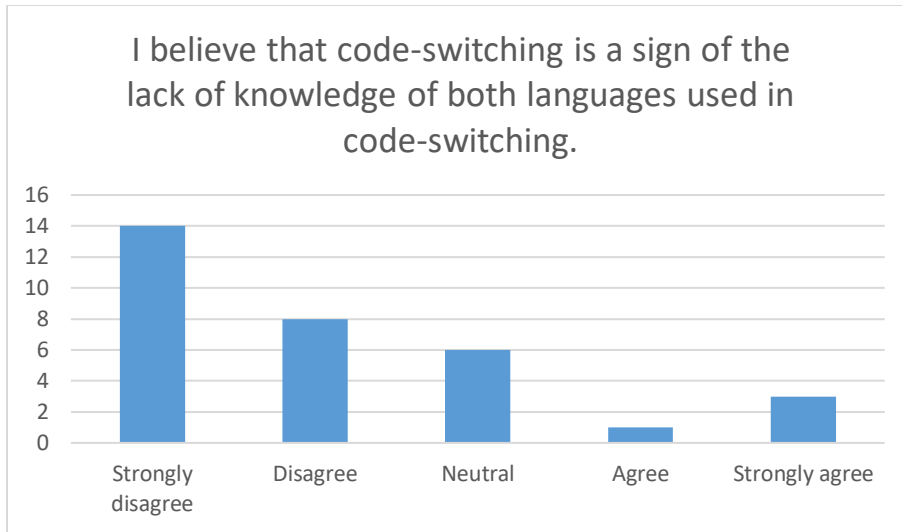
Figure 48: I believe that code-switching is a sign of the lack of knowledge of both languages used in code-switching.

While Baby Boomers and Generation X agreed to a certain extent and Generation Y was almost equally divided between agreeing to a certain degree, disagreeing to a certain degree and being neutral with the statement that CS is a sign of laziness in communication, Generation Z mostly remained neutral, more precisely, 15 participants remained neutral. Nevertheless, there are more participants who disagree to a certain degree with the statement, with ten participants strongly disagreeing and two participants disagreeing with the statement, compared to only four participants who strongly agree and one participant who agrees with the statement. (Figure 49)
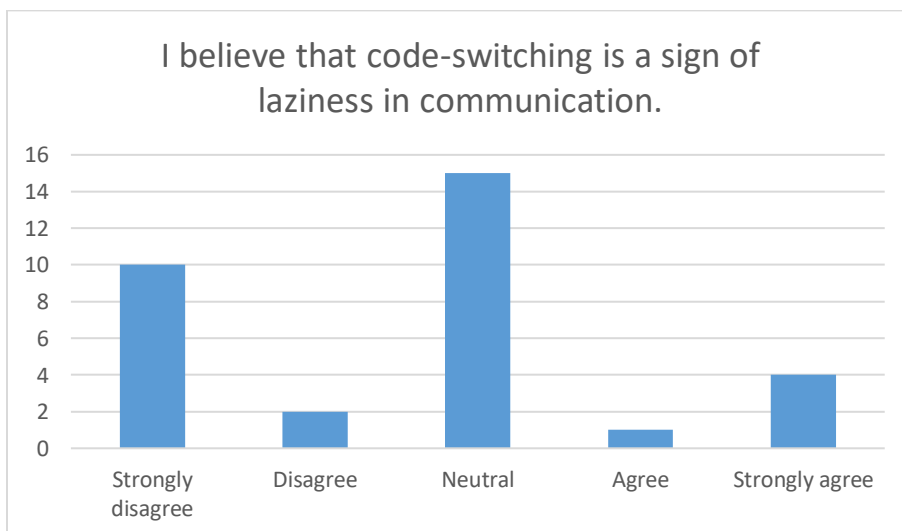
Figure 49: I believe that code-switching is a sign of laziness in communication.

As previous generations (Baby Boomers, Generation X and Generation Y), and even to a greater extent than previous generations, Generation Z largely agrees that CS helps with understanding others, with 11 participants strongly agreeing and eight participants agreeing with the statement. Only two participants strongly disagree with the statement and one participant disagrees. There is quite a number of those who remain neutral once again, precisely 10 participants remain neutral. (Figure 50)
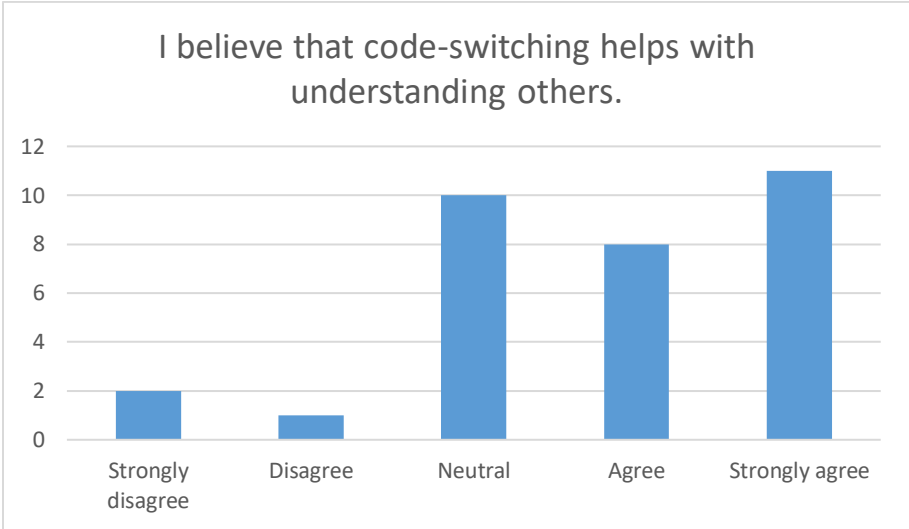
Figure 50: I believe that code-switching helps with understanding others.

Once again, Generation Z is much less conflicted with their opinions when compared to previous generations (Baby Boomers, Generation X and Generation Y). While there are some participants who remain neutral with the statement that CS is used for the purpose of achieving better communication, more specifically, seven participants, the vast majority of participants, agrees with the statement, with 13 participants who strongly agree and nine participants who agree with the statement. There are no participants who strongly disagree and there is only three participants who disagree with the statement. (Figure 51)
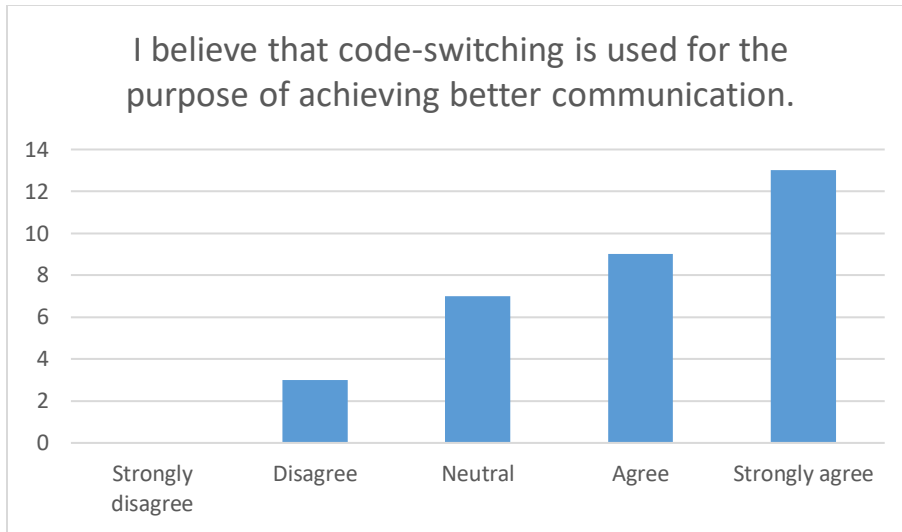
Figure 51: I believe that code-switching is used for the purpose of achieving better communication.

5.2.   Discussion

On the basis of the results gathered from the survey it is safe to conclude that there are differences between generations when it comes to communication habits, usage of CS in social media and opinions on it. Firstly, older generations, Baby Boomers, Generation X and Generation Y, mostly agreed to a certain extent with the statement that they disapprove of CS in social media, while generation Z disagreed.

The first research question of this paper was concerned with the overall presence of CS in social media and the main reasons for its usage. The results concluded that older generations, especially Baby Boomers and Generation X, do not CS in social media, and Generation Y does lean towards the side of those who do CS in social media, but Generation Z is the generation which noticeably uses CS in social media more than previous generations, and they do so for the purpose of better understanding and communication and somewhat less likely for humor. As with the second research question, which was concerned with the existence of any differences between generations in the amount of CS usage in social media, the results once again concluded that there are differences present. As already stated above, older generations are less likely to use CS in social media while younger generations, especially Generation Z, noticeably uses CS in social media more than older generations.

Furthermore, when it comes to the third research question of this paper and potential criticism, resistance, stereotypes and stigmatization in regard of CS in social media, the results show that there is some criticism towards CS, which once again is way less prominent in younger generations, such as Generation Z, as they largely disagree to a certain extent with the statement that CS is a sign of the lack of knowledge of both languages used in the instance of CS. On the other hand, Baby Boomers mainly remained neutral, Generation X mainly disagreed and answers from Generation Y were conflicted.

Therefore, the answer to the hypothesis "Do older generations criticize the usage of CS in social media more than younger generations and is the reason for that because they think that it is a signal of insufficient knowledge of both languages used in CS?" can safely be, yes, older generations do criticize the usage of CS in social media to a certain extent more than younger generations do, but

they do not necessarily think that it is a sign of the lack of knowledge of both languages used in the instance of CS.

6. CONCLUSION

In conclusion, CS has been present throughout history and it is evolving every day and it is a very complex and interesting aspect in the bilingual world. It also found its purpose in social media and platforms such as TikTok. This research partially confirmed the hypothesis "Older generations criticize the use of CS in social media more than younger generations and the reason for that because they think that it is a signal of insufficient knowledge of both languages used in CS" The findings show that older generations criticize the use of CS in social media to a greater extent than younger generations, but they do not believe it is a sign of a lack of knowledge of both languages used in CS.

In addition to that, the findings give answers to all research questions, more specifically whether CS is present in social media and if so, what are the main reasons for usage of CS, are there any generational differences in the amount of CS usage in social media and are there criticism, resistance and potential stereotypes and stigmatization present in regard of CS in social media. Therefore, according to the results of this research, we can conclude that there are different communication habits present among different generations and that CS in social media is a habit of Generation Z but not older generations, Baby Boomers, Generation X and Generation Y.

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APPENDIX

Survey

Prebacivanje kodova na društvenim mrežama – generacijske razlike

Poštovani, ovaj anketni upitnik se koristi u svrhu istraživanja na temu „Prebacivanje kodova na društvenim mrežama – generacijske razlike". Anketni upitnik je anonimnog karaktera i učešće je dobrovoljno. Ispitanici se mole da na pitanja odgovaraju opozivajući se na vlastitio iskustvo i upotrebu društvenih mreža u svrhu komunikacije, te na vlastite stavove i mišljenja. Unaprijed se zahvaljujem na izdvojenom vremenu, a za sva pitanja se možete obratiti na e-mail adresu: elmahukara gmail.com

Prebacivanje kodova (eng. Code-switching) je naizmjenična upotreba dvaju ili više jezika u komunikaciji. Npr: „Good morning, kako ste danas?"

I.   Podaci o učesniku:
  1. Starosna dob:_____
  2. Spol:_____
  3. Maternji jezik: Bosanski/Hrvatski/Srpski/Ostalo
  4. Da li svakodnevno koristite engleski jezik u komunikaciji? Da/Ne

II.   Molim Vas odgovorite na naredna pitanja prirodno i spontano, onako kako Vama najviše odgovara.

  1. Da li Vi prebacujete kodove (naizmjenično koristite dva jezika, eng. Code-switching) u komunikaciji na društvenim mrežama? Da/Ne

2. Ukoliko je Vas odgovor na gore navedeno pitanje „da", u koju svrhu prebacujete kodove (naizmjenično koristite dva jezika, eng. Code-switching) u komunikaciji na društvenim mrežama? Ukoliko je odgovor „ne" u polje ostavite „/"

Radi bolje komunikacije i razumijevanja

U svrhu šaljenja/humora

Ostalo

3. Ukoliko je Vas odgovor na gore navedeno pitanje „da", u kojim situacijama najviše prebacujete kodove (naizmjenično koristite dva jezika, eng. Code-switching) u komunikaciji na društvenim mrežama? Ukoliko je odgovor „ne" u polje ostavite „/"

U privatnim razgovorima

U komentarima na društvenim mrežama

Ostalo

4. S kim najvise koristite prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) na društvenim mrežama?

S porodicom

S prijateljima

Kolege iz škole

Kolege sa posla

Ostalo

III.   Molimo Vas da pogledate primjer jedne situacije komunikacije na društvenoj mreži TikTok,potom odgovorite na sljedeća pitanja zaokruživanjem jednog od ponuđenih brojeva na skali od 1 do 5, pri čemu je: 1 – u potpunosti se ne slažem; 2 –ne slažem se; 3 – niti se slažem, niti se ne slažem; 4 – slažem se; 5 - u potpunosti se slažem

Primjer:

1. Osuđujem prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) kao vid komunikacije na primjeru gore.

2. Smatram da je prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) znak nedovoljnog poznavanja oba jezika koja se koriste u primjeru gore.

3. Smatram da je prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) znak lijenosti u komunikaciji kao u primjeru gore.

4. Smatram da prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) pomaže u razumijevanju drugih.

5. Smatram da prebacivanje kodova (naizmjenično koristite dva jezika, eng. Code-switching) služi u svrhu ostvarivanja bolje komunikacije.

Corpus

1. ima tu logike jer tu je bila i policija i hitna i svjetla i ljudi su se penjali i vikali da se zaustavi show i cuo je i on i security...

2. sve je to bilo pri kraju. ljudi be, show bi se odma zaustavio kad bi znali da ljudi umiru. ne samo travis nego i security.

3. ja nvjrjm da vi stvarno vjerujete u to da nije cuo tu je bilo preko 50K ponavljam 50k ljudi od kojih je 45k ljudi vikalo da se zaustavi show....

4. ma ti si sigurno bila pa vidjela tu su svi vikali i da nije 45k ljudi vikalo ne bi se napravila ovolika drama i sve ovo

5. jos se zove koncert See you on the other side

6. i sad ste kao svi bili njegovi najveci fanovi a sad je izgubio vas respect. Ja razumijem koliko vam je zao, i meni ali Travis koji ima odgovornost pre

7. Da al najjači ovi sto su u fazonu:✦Ne krivite ga čovjek nije čuo✦A fanovi mu se bukv derali da im treba pomoć lik nastavio koncert laganini

8. on je poznat po tome sto fanovima govori da idu kroz barikade i da ne postuju obezbedenje .

9. cringe vidiš kako ne znaš

10. zamisli da ti je mama poginula na koncertu pa ce onda bit not really his fault

11. ljudi koji se onesveste, napiju, nadrogiraju etc.. a trece sigurno nije mogao da ih cuje stvarno ne zelim da ga branim i trebao je da zaustavi koncert

12. ranije ali su ljudima mnogo glupi argumenti samo da bi ga "cancelovali"

13. bruh i ja mogu stenjat u mikrofon

14. vec jesam lol not my typa shi

15. njegova muzika i jeste mnogo specificna,it makes me feel like im floating type

16. ako je vec fan 6 godina onda bi trebala da zna da ovo nije prvi put da se desilo ☺□

17. Wtf ne , samo je normalna

18. bruh sta

19. bmk jos uvek top 3 fav artist

20. Blammmmm

    Bukv nije kriv💀💀💀

Separate art from the artist

21. Naj flex i was never fan of him (imam boljeg keca u rukavu od ovoga al ok)

22. Ovi sto pisu "not a real fan", nisam niciji slijepi rob, admireala sam njegovu muziku ali ne pada mi napamet da podrzim sve sto radi. Nemam idola.

23. Lmao nema sta on da se pravda sto su ljudi umrli nije ih on ubio

24. Bukv je daleko od njega pricas nonsense

25. travis kad vidi da ga 17godisnja cura iz bejha hejta

26. dijete od 10 godina umrlo bruh

27. 2 ljudi mu je reklo da zaustavi on je odgovorio you know what you came for ispred njega neko je davao coveku vestacko disanje video je ambulantu …

28. i rekao there is ambulance woah woah ii idaljee nastavio da pevaa wtf al dobro svako ima svoje mišljenje

29. ne ponasa se prvi put ovako.Bukvalno je jednom pljunuo na fana I rekao svojim fanovima da ga istuku.

30. a i u proslosti je radio slicne stvari tj terao je nekog decka na njegovom koncertu da skoci sat erase iz hajpa i lik slomio noge

31. Overrarted, nista protiv autotunea ali ga previse koristi, i ljudi ga snatraju goatom

32. ne daj da te lazu reagovo je lol

33. reagovao tako sto je djevojci i momku koji su se popeli kod njega na binu rekao get lost a fanovi samo vrijedjali to dvoje sto su se popeli

34. yeah njegova reakcija nije nikako uredu bila ali sto ljudi koji prvi put cuju za njega se ovde pametni prave i seru po njemu

35. SAME. SAME. SAME. jos uvijek ne vjerujem da nije zaustavio koncert,plus tamo na storiju na insta nesto sere druze mogao je lagano zaustaviti koncert

36. Realno nije on kriv,već njegovi divlji fanovi💀

37. ljudi: umiru travis: ISS LIT🔥🔥🔥

38. kako vam je travis fav artist 💀 bar si prešla na kodaka ak ništa

39. bilo mi je u početku zao ali sada nije guess he aint no more

40. au travis fav cak 6 godina, kriticno

41. da prekinuce fest zbog njih 108 buk nema smisla zato sto ih je na hiljade bilo

42. Odlican mindset, imaju bilioni na zemlji ako umre jedan milion od holokausta ili neceg boli nas briga jel tako

43. pa da ne mozes ga cancelovati zbog toga

44. bruh ko ga jebe samo slusajte dobru muziku

45. ako ti je "fav artist" 6 godina sto ti se nije zgadio kada je se prvi put ovo njemu desilo☐

46. volim mu pjesme ali odvratan def

47. victory Royale i to areni sa 8 kilova i covjek malo denso na njima

48. Recena mu e situacija dok je trajao nastup on je samo nastavio. Respect za Travisa 〰〰

49. ja koja sam bila diehard fan, ah bye- im sorry bye

50. pls snimi kosu lepo da pokažem frizerkiii

51. Niko nije pitao, niko ga ne zanima + ratio ☐☐☐

52. nije toliko tesko zaustaviti koncert, pogotovo ako si ti izvodjac. cancel culture, do your thing please

53. pa slusam i ja rap ali ne njega i njegov autotune po koncertima. on je sramota rep muzike

54. izvini ali sta i da je prestao pjevat opet bi umrli jer nije on svemoguc da to sprijeci wtf

55. vauuu i da je zaustavio odma to nece pomoci nikome, previse ste pressed

56. bas je bilo different, mogao si cuti demonic frekvencije bas je jezivo bilo ono smh trejvis prodao dusu

57. Brat je napravio 8 kill streak i kreno da plese 💀

58. au buraz bas se potreso sto mu fanovi nisu vise ribe od 12/18 godina sa pronounsima u opisu 😖

59. mislim da mu je cerka sasvim okej majka joj je bukvalno bilioner ono nez jesil cula💀

60. yeah ali ne moraju biti toliko toxic bruh