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# Code Switching and Code Mixing in Romanian- Hungarian Bilingual communities of Transylvania

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Rezumat extins- engleza

This research is an attempt to explain and describe the language of bilinguals Romanian-Hungarian from Transylvania. Recordings for the case were made in the city Toplița. So this research provides insight exclusively on bilinguals who live in this area. The recordings were made in the course of two years, and for those sections of the transcript of this research were selected which are relevant from the point of view of the phenomenon of code switching and code mixing.

It is interesting to note that speakers combine structure and fluency in both languages.

Therefore, research has become a curiosity to describe the phenomenon.

The reader will find nonlinguistic on the Romanian-Hungarian bilinguals in the first chapter.

The second chapter aims at a presentation of the literature with respect to the area of bilingualism. The next chapter attempts to combine the theory with a methodology to analyse the corpus. Under the Annexes, the reader may find the transcribed corpus.

This research is conducted in Harghita County, Romania.

Education in the city is dominated by three schools, two of them with Romanian as language of instruction and one of them with the Hungarian language of instruction. Thus, parents can choose which language they prefer to have their children's education provided in.

Dacian communities lived in village communities, and all share use of the land, pastures, meadows, forests and surrounding mountains. Following the Roman conquest connections with Roman colonies was maintained by shepherds who worked at the sheepfolds of the surrounding mountains.

Subsequently, the Daco-Romans kept their links with Dacia free and Carps who lived on the east side of the mountain range surrounding the city today.

Throughout history, this area was also the home of Goths, Slavs, and Carp. Residents lived in village communities up to the 14-13 centuries.

Several perspectives were considered. The first was the geographical factors of the region, which favored the development of a mixed ethnic communities. This community, particularly in rural areas, developed in small urban communities, for example Toplita, was in some

measure required to develop and maintain mutual relations as a result of harsh living conditions.

Before discussing the phenomena of code mixing and code switching Romanian-Hungarian bilingual community in Transylvania, it is important to consider the types of bilinguals who live here.

Social requirements lead many Hungarian speakers in urban areas, and they have difficulty in using the Romanian language. The national language is Romanian, they must acquire skills in Romanian at a relatively late age for language acquisition. For these speakers, Romanian language is really a foreign language they have to learn. Due to isolation and limited contact they should become bilingual as a social requirement.

In Transylvania there are rural settlements where Hungarians make up the majority of the inhabitants: "According to 1992 census 56% of Hungarians in Romania live in settlements that are in the absolute majority (...) 79.05% of the rural population in Hungary (561,926 people) live in villages they are in absolute majority, while only 38.42% of the urban population (349,591 people) live in cities where they are in absolute majority "(Benoit Szilagyi 2005: 137).

Hungarians living in rural areas have limited contact with Romanian, due to limited need for language.

Thus, a Hungarian who moved to an urban setting due to industrial requirements will face difficulties.

Social identity of the Romanian-Hungarian is strongly influenced by bilingualism, when discussing components of bilingualism, this community, the phases of construction of identity are discovered that are related to the use of their language: "Language is also a social construct that provides human beings with a part of their identity "(Lauridsen and Toudal 2008: 45).

When we talk about bilingualism, a definition must be given of a theoretical framework that provides direction for research. Two major strands can be identified in the study of bilingualism. A view belongs to George Steiner (1992) concluded, after a thorough self examination that language fluently spoken by him, neither was dominant (Edwards, 2004).

Weinreich (1953) defined bilingualism as "the alternative use of two languages".

Fluency can be also considered in the definition of Steiner. More room for interpretation was left Weinreich, he did not attempt to define in terms of bilingual fluency.

According Benő Attila, in neighboring Hungary, the Hungarian minorities may change features in their speech code, but the code mixing can be a rare phenomenon (2008: 54). It is also his view that there is a switching code that appears in the Romanian-Hungarian bilingual settings and they are identified through a dominant language.

Thus, there are types of code switching in the case where there is a change in the dominant language code and a type of switching if there is a change in the dominant language (2008: 44).

The existence of ambilingual speakers in Transylvania seems to be a problem to establish a dominant language rather than using the language in certain contexts.

Ambilinguals could be considered to have acquired language through formal education and languages contextual requirements. This type of language acquisition fits the definition given by Edwards (2004: 11) "primary bilingualism is a double competence acquired naturally through contextual applications.". Although there is no evidence that a direct link can be made between two native languages fluently bilingual.

Thus, we must take into account that in most areas the Hungarian minority in Transylvania lives in mixed communities with the Romanian majority.

According to Hock (1991: 479) change of code is defined as follows: contact languages can lead to more answers, "a joint response, found mostly in people who are fluently bilingual, consists of switching back and forth between languages coexisting so that portions of a certain sentence or utterance are in one language, elsewhere in another language. "

Note that the definition does not discuss the idea of language dominance in bilinguals.

To clarify the issue, it requires an inspection on contextual settings in which these bilinguals use their languages according to their choice.

It is important to discuss the speakers as a social group, because if we want to explore how men and women use language, we must have an idea of how different women as a social group.

Interestingly, the way in which a social group interacts with another can create different

linguistic behaviors. Women discuss certain issues with other women from the same social group will adopt a different linguistic behavior towards women discussing the same issues with men.

An individual in different social contexts will talk in different ways, it is called stylistic variation. Speakers that differ from one another in age, sex, social class will be different also in their speech, even in the same context (Coates, 1993: 4).

According to Coates women belong to a social group with a low self-image. "Our society women are considered inferior to men and thus have lower status" (Coates 1993: 8). According to Tajfel, this sense of inferiority to other classes can be accepted by the members or can be rejected. If members accept inferiority, they will try to act as individuals, not as a group; they will seek to achieve self-esteem and a positive self-image.

The body of recorded cases of women being considered inferior were not registered, this attitude can exist in the minds of speakers, so they embody linguistic cooperative behavior in their interactions (Corpus Clip 8).

Our social identity is profoundly affected by gender. To be a female speaker is different from being a male speaker, because they belong to different social groups. Women, regardless of where they live, are influenced by the structure of inferiority.

This is just proof that Tajfel's theory about social groups can be applied to women as a group and, in this particular case, may prove to be an influential factor for bilingual mind use change and code mixture.

Change the code requires some proficiency and fluency in both languages.

Regarding the mixing of code, there are cases where its existence was discussed (Beardson 1991: 49 cited by Ritchie and Bhatia 2006: 337).

According to Hock (1991) natural languages will always be in some kind of contact based on various constraints: "There is always at least one contact with other languages or dialects" (1991: 380).

Bilingual speech-Hungarians living in Transylvania may prove to be a complex issue to describe and explain, as the present research highlighted. These bilingual speech is somewhat

difficult to label a theory, whether talking about mix of code, change the code or even loans. Theoretical perspectives are different and sometimes contradictory.

As a general conclusion, it should be noted that to explain and describe this phenomenon, we need an interdisciplinary approach in order to capture the nature of phenomena, and thus provide an additional perspective on the mechanisms that operate in silence our mind.

Minimalist perspective provides means to differentiate change code cod mixture of loans and nativizare and sociolinguistic perspective has managed to provide a perspective on what is happening outside the bilingual mind, in terms of social groups.

As a conclusion, it is interesting to note that, in terms of sociolinguistic participants bilingual Corpus managed to create their own rules within their social networks to express their social identity in and that social identity was largely influenced by gender. Women change the code used more often than men, and in order to maintain cooperative behavior in conversation, while men used more rarely.

Further, it would be interesting to observe the phenomenon of neuro-linguistic point of view, and to conduct research on the phenomenon by measuring and analyzing what happens in the brain of a bilingual neuronal.