



The identity reflection of code-switching in *How to tame a wild tongue*

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ABSTRACT

This work presents bibliographical research that analyzes code-switching in the chapter titled *How to Tame a Wild Tongue* from Gloria Anzaldúa's *Borderlands/La Frontera: The New Mestiza*. The study investigates the relationship between code-switching and the principle of identity reflection and explores the different types of code-switching used in the text. Through a combination of qualitative and quantitative approaches, the research draws upon the theoretical perspectives of Poplack (1980) and Lo (2007). Moreover, data acquisition involved analyzing excerpts from the chapter and comparing them with the categories under study. The results suggest that Anzaldúa used code-switching to demonstrate her identity and connection to multiple languages. She used this technique to reflect her complex linguistic and cultural background.

KEYWORDS: Code-switching; Hybridity; Identity.

A identidade refletida no *code-switching* em *How to tame a wild tongue*

RESUMO

Esta é uma pesquisa bibliográfica que almeja analisar o *code-switching* que ocorre no capítulo *How to tame a wild tongue* de *Borderlands/La Frontera: The New Mestiza* (1987), considerando a sua relação com o princípio de *identity-reflective code-switching*, em alguns trechos, além de contextualizar as situações em que era possível observar essa alternância de línguas e os tipos de *code-switching* no texto. O estudo teve condução qualitativa e quantitativa e foi baseado nas teorias de Poplack (1980) e Lo (2007). Para a obtenção dos dados, foram analisados trechos nos quais a Gloria Anzaldúa alternava línguas no capítulo em questão, em comparação às categorias que seriam analisadas. Os resultados mostraram que a autora usava o *code-switching* como uma ferramenta para demonstrar quem ela era e sua conexão com mais de uma língua.

PALAVRAS-CHAVE: *Code-switching*; Hibridismo; Identidade.



1. Introduction

Gloria Anzaldúa's 1987 work, *Borderlands/La Frontera: The New Mestiza*, offers an insightful depiction of the complex challenges faced by Chicanos, including social inequality, prejudice, human rights concerns, and identity issues. Despite once being a term of derision, Chicanos reclaimed the moniker as a symbol of their heritage, as in the wake of the 1960s, identifying as Chicano became synonymous with the impassioned advocacy for the rights of Mexican-Americans, fostering a sense of communal pride and awareness.

Concerning this sense of pride, Anzaldúa (1987) asserted that acknowledging one's Anglo heritage is as important as recognizing one's indigenous or black lineage. Before the emergence of the Chicano Movement, certain members of the Chicano community deliberately disavow their indigenous or black heritage and instead embrace their European ancestry to be perceived as white and enjoy the same privileges as white Americans. However, Anzaldúa (1987) advocates embracing all ancestries instead of denying them. She showcases her diverse cultural background through a phenomenon known as code-switching, which happens when speakers employ more than one language within the same utterance or conversation (MIKAHAL, 2016).

As Mozzillo de Moura (1997a) states, code-switching always serves a purpose, even if it is not consciously. Various factors can impact one's preference for a particular language. They may originate from different sources, such as linguistic, cognitive, or emotional factors, a preference for a language, or a sense of loyalty to a culture, among other reasons.

Gloria Anzaldúa employs code-switching in *Borderlands/La Frontera* to express and embrace her cultural heritage. She sees her use of English and Spanish as vital to her identity, and her writing reflects this seamlessly. However, she encountered significant barriers to asserting her linguistic and cultural identity. As a child, a teacher reprimanded her for correcting the pronunciation of her name and told her that she must speak "American" to be a true American. Later, as an adult, she encountered pressure to comply with prevalent linguistic standards and undergo speech classes to "eliminate" her accent.

In a TED talk, Michelle Navarro (2018), a Mexican-American, shared her personal experience, revealing that her mother encouraged her to only speak English as a result of discrimination against those of Mexican descent. It took her many years to come to terms with her Mexican roots and develop an appreciation for the Spanish language. The utilization of English and Spanish may express cultural loyalty, and resisting the imposed identity on Mexican-Americans reflects the significance of Chicano Spanish in their lives.

The present research delves into Lo's (2007) model, which explores the underlying motivation that prompts individuals to engage in code-switching. Additionally, Poplack's (1980) classifications of code-switching are analyzed in passages from Anzaldúa's *How to Tame a Wild Tongue*. The principal ambition of this research is to explore the identity-related challenges encountered by the author as a Mexican-American and to underscore the interdependence between language and culture. Through an analysis of literature and code-switching, the study expounds on the hybridism embedded in Anzaldúa's work and life linked to the ubiquitous sentiment of displacement commonly experienced by Mexican-Americans.



2. Code-switching and chicanos

2.1 Being a crossroads

The Mexican-American War from 1846 to 1848 was a result of the United States' attempt to expand its territories into Mexican land. The annexation of Texas had already begun in 1845 (SULLIVAN, 2012), and the Mexican government declared a “defensive war” against the United States in the following year. The conflict eventually led to the Treaty of Guadalupe Hidalgo in 1848, wherein Mexico surrendered 55% of its territories to the United States in exchange for \$15 million US dollars.

Consequently, the United States gained significant territories, including Arizona, California, New Mexico, Texas, Colorado, Nevada, and Utah. The treaty stated that citizens residing in the annexed territories who wished to remain would become American citizens if they did not leave within a year of signing an agreement. While some Mexicans went back to their homeland, most chose to stay due to the challenges of traveling or the risk of losing their land.

The US government promised Mexican citizens who acquired US citizenship protection of their properties, respect for their political rights, and preservation of their language, culture, and religion. Nevertheless, the government failed to fulfill these commitments, as Mexican-American citizens encountered contempt and disdain from Americans, as observed by Manoel de Andrade (2013).

The Guadalupe-Hidalgo Treaty intended to grant equal rights to Mexican-Americans upon their integration into the United States. Nonetheless, it was detrimental to their physical, legal, economic, and cultural well-being (ANDRADE, 2013). Despite being left without government support, the American occupation of former Mexican territories, particularly Texas, led to violent conflicts between the two groups. The severity of the conflict was such that even members of the US Army were hesitant to enter these areas. Consequently, the loss of property and erosion of language and cultural practices occurred over time within these communities.

However, Chicanos, also known as Mexican-Americans, formed a shared awareness as they advocated for their rights. They recognized that they were not accepted as Mexicans by Mexicans nor as Americans by Americans, but instead navigated the cultural boundary between these two communities. Anzaldúa perceptively noted that Chicanos are the result of blending cultures: “To survive the Borderlands, you must live *sin fronteras* [without borders] be a crossroads” (ANZALDÚA, 1987, p. 195).

The concept of borders extends beyond the physical barrier that separates Mexico and the United States. According to her, borders are regions of separation and adjacency between cultures, communities, races, and genders. Life in the borderlands implies that individuals cannot adhere to a single identity, as there is uncertainty about which group they belong. This ambiguity engenders a unique space for those who navigate between cultures, occupying a liminal position.



2.2 Code-switching and language learning

As Poplack (2001) defines, code-switching is mixing two or more languages by bilingual or multilingual speakers. Although previously viewed as a flawed aspect of language use, scholars began paying more attention to the topic from the 1970s onward (Myers-Scotton, 1993). Poplack (1980) argues that code-switching is a linguistic skill that requires a strong command of multiple languages and not a lack thereof, as bilinguals can intentionally choose which language they use (CANTONE, 2007).

Regarding bilinguals of Mexican-American descent, their linguistic education usually commences with the acquisition of the Spanish language in their familial environment. Further, Rumberger (1998) has ascertained that Mexican-American families often comprise parents who are not fluent in English, rendering it more challenging for their offspring to interact in English at home.

Regularly, children who lack opportunities to practice their newly acquired second language at home exhibit code-switching behavior. As suggested by Teeman and Pinnegar (2007), this may be due to a lack of lexical access, where the child is aware of a particular term in one language but not its equivalent in the other. Furthermore, code-switching may serve communicative functions such as emphasizing a point or expressing emotions.

2.3 Chicanos and languages

Poplack (1980) claims individuals who switched languages without difficulty were fairly proficient. She further contends that those with higher levels of bilingual proficiency tend to utilize intrasentential switching more frequently than intersentential switching, as the presence of language barriers is less apparent. Her research identified three types of code-switching, which were later expanded upon by Koban (2013, p. 1175):

- Extrasentential code-switching occurs when tag elements from one language are added to a sentence in another language. For example, a speaker might say, “Porque estamos en huelga de gasolina, right?” (Zentella quoted in KOBAN, 2013).
- Intersentential code-switching happens outside the sentence or clause level. For instance, a speaker might say, “Le dije que no quería comprar el carro. He got really mad.”
- Intrasentential code-switching takes place within a clause, phrase, or word. An example of intrasentential code-switching is “Abelardo tiene los movie tickets.”

As for the code-switching in *Borderlands/La Frontera: The New Mestiza* (1987), Anzaldúa sometimes alternates languages mid-sentence, challenging the idea of one language being dominant. Her use of code-switching reflects her identity as a hybrid person who values English and Spanish equally.

Code-switching can be a valuable tool for authors, particularly when telling the story of a specific group of people, such as Latinos living in border regions. This technique allows for a genuine and seamless portrayal of the characters and their surroundings while also enabling

the expression of identity and group membership (SCHALL, 2012). Through code-switching in literature, authors can communicate and generate a connection between the text and readers via shared language usage and culture.

In 2007, Lo conducted a study investigating the relevance of language in identity. She suggested that language serves not only as a medium for communication and learning but also as a reflection of one's identity. The researcher surveyed educators and pupils to determine which particular function of language they regarded as the most important. They considered the communicative function the most importante, as it enables individuals to articulate their thoughts and emotions. In the study, participants assessed the learning function as the second most significant, while they regarded the identity-reflective function as the least important.

Despite that, the latter is also a meaningful function of language. An illustration of this phenomenon emerges when a student shared with Lo (2007) that they spoke English at school but used “inside jokes” in Mandarin to maintain a sense of exclusivity and ensure that others did not comprehend. The author further explained the motivations behind selecting a specific language within a particular group:

1. The preliminary step entails the discerning selection of participants for the interaction;
2. Excluding unwanted participants from the interaction;
3. Maintaining the confidentiality of the discussion;
4. Building a strong sense of unity and interdependence within the group;
5. Emphasizing a shared sense of belonging to a particular ethnic group;
6. Communicating meanings that can only be expressed in a specific language.

Upon thorough analysis of the points presented by Lo (2007) and their association with *How to Tame a Wild Tongue*, Anzaldúa's central objective is not to simplify her work for those who are not bilingual. She frequently alternates between English and Spanish without providing translations, which may challenge some readers. However, she does not intend to exclude readers from accessing her work but aims to engage in a more direct conversation with those who share her experience.

Moreover, the content shared by the writer does not contain confidential information but constitutes a personal account of her experiences. Anzaldúa's work fosters a sense of affiliation with the Chicano community and promotes the acceptance of ethnic identities. The applicability of Anzaldúa's writing to Chicanos and other minority groups enables them to identify with her discourse and strengthens their cultural origins.

Mozillo de Moura (1997b) posits the dichotomy regarding the stigmatization of minority language speakers. They may distance themselves from their minority group or develop a sense of loyalty, pride, and solidarity towards their peers. The author defines cultural loyalty as utilizing code-switching to express cultural traits when necessary. Anzaldúa provides a compelling example of an author guided by a mix of cultures and strives to represent her various roots in her work.



So, if you want to really hurt me, talk badly about my language. Ethnic identity is twin skin to linguistic identity - I am my language. Until I can take pride in my language, I cannot take pride in myself. Until I can accept as legitimate Chicano Texas Spanish, Tex-Mex, and all the other languages I speak, I cannot accept the legitimacy of myself. (ANZALDÚA, 1987, p. 59).

In the preceding paragraph, Anzaldúa elucidates the kinship between ethnic and linguistic identity. She affirms that to embrace her identity, she must also embrace “her” language. The flexibility inherent in her approach to language intertwines with her fluidity between social groups and her desire to perceive herself as an individual. Her identity was receptive to change, incorporating aspects of other identities while maintaining her roots.

As per Berry’s (2015) assertion, Anzaldúa’s work encapsulates a political message that advocates for the coexistence of the English and Spanish languages within the domain of American culture. This stance can destabilize established power structures and resist the forces of hegemony and binarism. Bhabha (1994) defines that binarism centers around the inflexible division of groups — this binary way of thinking can generate linguistic terrorism.

According to Anzaldúa’s (1987) definition, linguistic terrorism denotes an act of aggression towards a person’s native language by those belonging to the dominant culture. Bernius (2018) elaborates that it is the censorship or silencing of cultural groups and individuals, and he claims that Anzaldúa’s book portrays the linguistic terrorism that she suffered as a way of subjugation of her roots.

As stated by Mena (2021), Mexican-Americans are often deemed deficient in their language abilities, with their Spanish and English regarded as inadequate or not academic enough, based on the notion of standard Spanish and English through the pursuit of grammatical correctness and linguistic purity that eschews language blending.

Notably, among Mexican-Americans, the idea of a standard language has currency, leading to the denial of formal education in Spanish to Chicanos for several years. In this regard, English has gained preeminence as an indispensable element for upward social mobility, with many holding the view that English proficiency is crucial in securing promising employment prospects.

On the other hand, based on the findings of Extra and Verhoeven’s (1994) interviews with Mexican-American parents, the majority expressed positive sentiments toward their children’s capability to speak multiple languages. Mainly as a possible benefit due to the potential economic stability of communicating effectively with people outside their community, broadening their employment possibilities in the future.

In addition, the authors’ study found that Mexican-American parents expressed apprehension concerning their children losing their Spanish language skills, which they regarded as an essential aspect of their cultural identity. Parents emotionally reacted to the topic, indicating their steadfast commitment to their Mexican heritage. For instance, one mother interviewed expressed worries that her children might lose touch with their family in Mexico if they cannot speak Spanish.



3. An analysis of code-switching in *How to tame a wild tongue*

The present study is an exegesis of Gloria Anzaldúa's *Borderlands/La Frontera: The New Mestiza* (1987), which uses qualitative and quantitative research methods. Specifically, this analysis focuses on chapter 5, where the author discusses the relationship between culture, language, and identity, emphasizing the role of code-switching in the text.

This study applied Poplack's (1980) categories of analysis as a framework for understanding the structural aspects of Anzaldúa's phrasal construction through the types of alternation that occur in the text (intrasentential, intersentential, and extrasentential).

Moreover, it scrutinizes the author's utilization of code-switching within different contexts and explores the idea that language alternation can occur as a reflection of identity, as posited by Lo (2007). This research aims to provide a comprehensive and nuanced understanding of the role of code-switching in Anzaldúa's work and its significance to Chicanos.

Throughout her book (and chapter 5), Anzaldúa resorts to a significant amount of Spanish vocabulary, phrases, sentences, and stanzas. The very title of her book serves to signal a departure from the hegemony of English, creating a space for Spanish, specifically the Chicanos' Spanish, rather than the standardized version.

3.1 Types of code-switching

The following figures centered on the types of code-switching discussed in *How to Tame a Wild Tongue*. Since no fragments of extrasentential code-switching have been discovered in the text, the analysis has focused on the remaining two types: intrasentential and intersentential.

TABLE 1. Examples of intersentential code-switching

Intersentential
1. "Flies don't enter a closed mouth" is a saying I kept hearing when I was a child
2. <i>Hociconá, repelona, chismosa</i>
3. <i>Mucachitas bien criadas</i>
4. <i>El Anglo com cara de inocente nos arrancó la lengua</i>
5. <i>A veces no soy nada ni nadie. Pero basta cuando no lo soy, lo soy</i>
6. My brothers and sister say the same
7. "Soy mexicana"
8. <i>Tenemos que hacer la lucha</i>
9. <i>Un nuevo lenguaje</i>
10. Chicano Spanish is not incorrect, it is a living language
11. <i>Evolución, enriquecimiento de palabras nuevas por invención o adopción</i>
12. <i>Deslenguadas. Somos los del español deficiente</i>
13. <i>Vámonos a las vistas</i>
14. <i>Bajo sexta</i>

Source: Produced by the author



After examining the text, intersentential code-switching was consistently indicated by either a period or a comma, as commonly accepted markers for this linguistic shift. Moreover, the analysis recognized 14 cases of intersentential code-switching within the chosen passages.

TABLE 2. Intrasentential code-switching

Intrasentential	
1. <i>es una falta de respeto</i>	2. <i>ser habladora</i>
3. <i>mal criada</i>	4. <i>nosotras, nosotros</i>
5. <i>nos quieren poner candados en la boca</i>	6. <i>reglas de academia</i>
7. <i>español ni inglés</i>	8. <i>mexicanas y latinas</i>
9. <i>agringada</i>	10. <i>nosotros los</i>
11. <i>nosotros los mexicanos</i>	12. <i>and (x3)</i>
13. <i>mexicanos del otro lado</i>	14. <i>mexicanos de este lado</i>
15. <i>“soy mexicana”</i>	16. <i>“soy Chicana”</i>
17. <i>o “soy tejana”;</i>	18. <i>“raza</i>
19. <i>“mexicana”</i>	20. <i>and at others will say</i>
21. <i>raza</i>	22. <i>tejanos</i>
23. <i>los Chicanos</i>	24. <i>norteamericano</i>
25. <i>humildes</i>	26. <i>quietos</i>
27. <i>nosotros los mexicanos</i>	28. <i>mestizas</i>
29. <i>mestizos</i>	30. <i>mestisaje</i>
31. <i>burla</i>	32. <i>somos huérfanos</i>
33. <i>have created variants of Chicano Spanish</i>	34. <i>bailes</i>
35. <i>bolser</i>	36. <i>norteño</i>
37. <i>conjuntos</i>	38. <i>corridos (x4)</i>
39. <i>corrido</i>	40. <i>cantinas</i>
41. <i>cantina</i>	42. <i>tortilla</i>
43. <i>panza</i>	44. <i>fajitas</i>
45. <i>chile colorado</i>	46. <i>tamales</i>
47. <i>menudo</i>	

Source: Produced by the author

This study found that intrasentential code-switching was the most frequently occurring type in *How to Tame a Wild Tongue*, with 52 instances observed. The two classifications of code-switching complement Anzaldúa's theoretical framework on borders, as intersentential code-switching, in particular, embodies the borders present in life, although they are not always apparent. On the other hand, intrasentential code-switching reflects the author's pursuit of a more fluid approach to navigating between languages. Through her work, Anzaldúa not only refers to borders but also creates and dismantles them by shifting between languages throughout the text, providing valuable insight into the complexities of bilingual communication.

3.2 Contextualized code-switching

3.2.1 To address value judgments

How to Tame a Wild Tongue features four distinct categories of code-switching occurrence. The first pertains to applying it to address value judgments. In these circumstances, quotation marks are not consistently present; however, the context within which these judgments arise indicates that they do not represent the author's viewpoint.

- *En boca cerrada no entran moscas*. “Flies don’t enter a closed mouth” is a saying I kept hearing when I was a child.
- *Muchachitas bien criadas*, well-bred girls don’t answer back
- *Hocicona, repelona, chismosa*, having a big mouth, questioning, carrying tales are all signs of being *mal criada*.
- *Es una falta de respeto* to talk back to one’s mother or father.

We’re afraid the other will think we’re *agringadas* because we don’t speak Chicano Spanish.

In the following example, Anzaldúa enclosed the term “accent” within quotation marks, given that it constitutes a recurring topic of discussion among individuals of Chicano origin. This discussion pertains to the point of view of individuals’ inclination to conform to a notion of standard English and accent.

Qué vale toda tu educación si todavía hablas inglés con un “accent”.

3.2.2 To refer to identity

Most of the terms regarding identity allude to Anzaldúa’s social groups. However, the term “norteamericano” did not refer to the author but to North American culture within the context. Applying the term to comment about her would be plausible in another context, as she was also a North American.

- “*Nosotras*”;
- *Nosotros*;
- *Mexicanas y latinas*;
- *Nosotros los* Chicanos straddle the borderlands;
- Among ourselves we don’t say *nosotros los americanos, o nosotros los españoles, o nosotros los hispanos*;
- We say *nosotros los mexicanos* (by *mexicanos* we do not mean citizens of Mexico; we do not mean a national identity, but a racial one);
- We distinguish between *mexicanos del otro lado* and *mexicanos de este lado*;
- *Mestizo* when affirming both our Indian and Spanish (but we hardly ever own our Black ancestry);
- *Raza* when referring to Chicanos;
- *Tejanos* when we are Chicanos from Texas;
- *Los Chicanos*, how patient we seem, how very patient;



- We know what it is to live under the hammer blow of the dominant *norteamericano* culture;
- *Nosotros los mexicanos-Chicanos*;
- We, the *mestizas* and *mestizos*, will remain.

3.2.3 Description

The third category of analysis provides an external perspective on the Chicano population's identity, which highlights how individuals outside of this community perceive it.

- *Humildes* yet proud, *quietos* yet wild
- *Deslenguadas. Somos los del español deficiente.*
- We are your linguistic nightmare, your linguistic aberration, your linguistic *mestisaje*, the subject of your *burla*.

3.2.4 To mention food

Anzaldúa's work illuminates the deep connections between food, its scent, and personal identity. Drawing from her experiences with cuisine and familial ties, she used Spanish names of traditional Mexican dishes instead of seeking English translations.

- My sister Hilda's hot, *spicy menudo*, *chile colorado* making it deep red, pieces of *panza* and hominy floating on top.
- My brother Carito barbecuing *fajitas* in the backyard.
- I can see my mother spicing the ground beef, pork, and venison with *chile*. My mouth salivates at the thought of the hot steaming *tamales* I would be eating if I were home.

3.3 Identity-reflective code-switching

This section endeavors to expound on the concept of identity-reflective code-switching employed by Anzaldúa. It is essential to note that specific textual elements, including pronouns, adjectives, and even food nomenclature, may serve to exemplify issues germane to identity.

If a person, Chicana or Latina, has a low estimation of my native tongue, she also has a low estimation of me. Often with *mexicanas y latinas* we'll speak English as a neutral language. Even among Chicanas we tend to speak English at parties or conferences. Yet, at the same time, we're afraid the other will think we're *agringadas* because we don't speak Chicano Spanish. We oppress each other trying to out-Chicano each other, vying to be the "real" Chicanas, to speak like Chicanos. There is no one Chicano Language just as there is no one Chicano experience (ANZALDÚA, p. 39).

The above paragraph highlights that the Chicano experience and language are diverse and multifaceted. Anzaldúa's book incorporates various forms of expression, such as poetry, narratives, and languages, to explore and deconstruct her identity. The author values her native languages and recognizes their power to provide a unique means of expression that challenges dominant discourses.

Anzaldúa utilizes code-switching as a linguistic strategy to elevate the adopted language and eliminate its marginalization. According to Schmidt (2011), Chicano literature views Spanish as a means of reclaiming their community and recognizes that it is not subordinate to English. Both languages are crucial in the overall context of the work. In the preface of *Borderlands/La Frontera: The New Mestiza* (1987), Anzaldúa explains that her aim with code-switching is to reflect the amalgamation of languages that contribute to the formation of “her” language, a hybrid language spoken in the Borderlands.

Nosotros los Chicanos straddle the borderlands. On one side of us, we are constantly exposed to the Spanish of the Mexicans, on the other side we hear the Anglos’ incessant clamoring so that we forget our language (ANZALDÚA, p. 44).

Certain individuals evince a reluctance to abandon the Spanish language despite the pressure from American society to prioritize English. For Chicanos, the Spanish language is an integral aspect of their cultural identity. Anzaldúa (1987, p. 64) asserts: “When other races have given up their tongue, we’ve kept ours. We know what it is to live under the hammer blow of the dominant *norteamericano* culture.” Despite facing prejudice and hostility from those who hold biases against “non-standard” languages and individuals who do not conform to American norms, Chicanos continue to resist by preserving their language and cultural heritage.

The text examines the linguistic struggles experienced by Chicanos concerning their speech patterns. They are often the subject of critical scrutiny for their manner of speaking and for “not conforming” to strict academic and social protocols. Even their fellow Spanish speakers attempt to constrain Chicanos with a set of academic rules. Consequently, they frequently question whether they should modify their accent or exclusively speak in English.

Therefore, individuals who have been immersed in Chicano Spanish may experience a sense of linguistic inadequacy due to the cultural, racial, and linguistic attacks they encounter:

Deslenguadas. Somos los del español deficiente. We are your linguistic nightmare, your linguistic aberration, your linguistic mestisaje, the subject of your burla. Because we speak with tongues of fire we are culturally crucified. Racially, culturally and linguistically somos huérfanos - we speak an orphan tongue (ANZALDÚA, p. 38).

Individuals raised in a Chicano Spanish-speaking environment may experience feelings of inadequacy towards their language due to the cultural, racial, and linguistic criticisms that they face. Such negative associations may lead to division and conflict among Chicanos as they use their linguistic differences against one another. While they strongly resist being “agringadas” for not speaking Chicano Spanish, they also try to conform to the accepted standard language.

The following passage delves into the acceptability of Chicano Spanish and determines that it is not incorrect. Instead, it has developed, incorporating words from various languages and creating new terms. As its speakers, Chicano Spanish embraces its diverse heritage and abstains from adhering to a single linguistic tradition.



But Chicano Spanish is a border tongue which developed naturally. Change, *evolución, enriquecimiento de palabras nuevas por invención o adopción* have created variants of Chicano Spanish, *un nuevo lenguaje. Un lenguaje que corresponde a un modo de vivir*. Chicano Spanish is not incorrect, it is a living language (ANZALDÚA, p. 35).

According to Auer's (1995) research, language preferences that individuals exhibit during conversation may reveal the identity they intend to convey to their conversational partners. In other words, Chicanos and Anzaldúa utilize code-switching to present the dynamic nature of their social identities (as they navigate a multifaceted sociolinguistic environment).

Anzaldúa is arguing for the ways in which identity is intertwined with the way we speak and for the ways in which people can be made to feel ashamed of their own tongues. Keeping hers wild - ignoring the closing of linguistic borders - is Anzaldúa's way of asserting her identity (ANZALDÚA, 1987, p. 33).

Finally, Anzaldúa employs code-switching as a medium of communication with her readers and a tool for reflecting her identity. In line with Hall's (2015) viewpoint, identities are not static but constantly evolve and transcend time and space. Gloria Anzaldúa's adoption of code-switching, which disregards linguistic and other boundaries in her life, demonstrates her acceptance of emphasizing how the concept of hybridity is inherent in both her words and her life. The author resists through the use of Spanish and English while maintaining a deep connection to her roots.

Conclusion

In summary, the current study investigated the occurrence of code-switching in the analyzed excerpts of *How to Tame a Wild Tongue*. The findings indicate that intrasentential code-switching was the most frequent type, supporting Poplack's (1980) hypothesis that it is common among native speakers. The total number of code-switching instances was 14 for intersentential and 52 for intrasentential.

Furthermore, the study identified similar contexts in which Anzaldúa employed code-switching. The author used it to convey value judgments, reference identity, describe Chicanos, and discuss food. It supports the idea that code-switching is not a random practice but a deliberate one, as the author demonstrated that she used these patterns to switch between different codes.

In light of the analysis, the author's utilization of code-switching extends beyond its communicative function and manifests in a more profound form of identity-reflective code-switching. The author emphasizes the importance of language to gain acceptance of her true self. Anzaldúa's adaptability in navigating between languages and her cultural background exemplifies her unique identity as someone who embodies a sense of hybridity. Despite the challenges of navigating between different groups without complete acceptance, she embraces the opportunity to appreciate the differences to enhance her personal growth and language acquisition.

CONFLICT OF INTEREST

The author has no conflicts of interest to declare.

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