Exploring the Codeswitchings in the Speech Community of Teoswa

A Perspective of Adaption Theory

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Abstract—**Using the theoretical framework of Verschueren's adaptation theory to explain the reasons behind all the codeswitching phenomena, this research aims to shed light on the codeswitching phenomena in Teoswa region. Through analyzing the codeswithing between Teochew, Cantonese and Mandarin in the speech community of Teoswa from the perspective of the contextual correlates of adaptability, the structural objects of adaptability, the salience of the adaption process and the dynamics of adaptation, this article mainly uses the methodology of conversational analyses to explore the codeswitching in the classroom dialogues, family talks and social conversations and explain the linguistics, psychological, sociological and cultural elements behind them. Considering that almost no research has been made on the codeswitching phenomena in the speech community of Teoswa, this research wants to explore a new research area for the researchers who are interested in the codeswitching. Besides, this research aims to raise some researchers' interest on the codeswitching related with Chinese local dialects even languages of some minority groups.**

Keywords—codeswitching; Verschueren; adaptation theory;Teochew

I. INTRODUCTION

Teoswa or Chaoshan is a cultural region in the east of Guangdong Province, consisting of the cities like Jieyang, Chanzhou and Shantou. It differs linguistically from the rest of Guangdong Province where most of it consist of Cantonese speaker. In Teoswa region, the mother tongue of local people is Teochew, a dialect of Hokkein. However, considering the cultural influence of Cantonese and the fact that Teoswa is a historically important region as the ancestral homeland of many oversea Chinese like Thais, Singaporeans and Malaysians, Teoswa is a multilingual speech community with Teochew as the dominant language and Cantonese, Mandarin, Hakka and other languages of some southeastern Asian countries as the minority languages.

In sociolinguistics, the term "code" refers to the language system used in communication. This system includes language, dialect and the register of language, for example Korean language uses a complicated system of honorifics. Codeswitching is an important research subjects, which refers to the behavior that the speaker changes his or her language or dialect into another one during the conversation. As one of the conversational strategies, codeswitching can help demonstrate the identity of speaker, show his or her language superiority complex, regroup the participants in the conversation, claim his or her stance, improve interpersonal relationship and conversational atmosphere and so forth.

Gumperz puts forward the concept of "speech community" in 1968, defining it as a group pf people using the same variety of a language and sharing specific rules for speaking and for interpreting speech. Although Teoswa used to be a xenophobic region, in recent years, with the development of economy, the immigration of a lot of non-Teoswa-born people and the return of local students who study outside the region, Teoswa gradually turns into an multilingual speech community -- Teochew, Hakka, Cantonese, Mandarin and some other southeast Asian languages brought by some overseas Chinese. In this kind of multilingual speech community, codeswitching is bound to exist.

In a multilingual speech community, codeswitching is a normal phenomenon. In Teoswa, codeswitchings between Teochew, Mandarin and Cantonese these three commonly-used languages are often heard. Behind all these codeswitchings, there is some linguistics, psychological, sociological and cultural elements waiting to be explored. However, though some domestic researches have been made, most of them are focused on codeswitching between English and Mandarin. Although some of them mention the codeswitchings between local dialects in China and Mandarin, none of them pay attention to the codeswitching phenomena in Teoswa region, which may be one of the most corpus-fertile regions in China in the research field of codeswitching.

This research aims to shed light on the codeswitching phenomena in Teoswa region, using the theoretical framework of Verschueren's adaptation theory to explain the reasons behind all these phenomena. Second, considering that almost no research has been made on the codeswicthing phenomena in the speech community of Teoswa, this research wants to explore a new research area for the researchers who are interested in the codeswitching. Third, because most of the codeswitching researches are about

codeswitching between English and Mandarin, though in recent years, codeswitching between Mandarin and some dialects in China has attracted some attention, the number of researches of this kind is limited. Through this research, it is hoped that this article can raise some researchers' interest on the codeswitching related with Chinese local dialects even languages of some minority groups.

II. LITERATURE REVIEW

A. The Definition of Codeswitching

About the definition of codeswitching, there are three kinds of opinions. The first one holds the view that differences exist between "codeswitching" and "codemixing". (Sridhar and Sridhar 1980, Kachru 1983, K.K. Luke 1984, Morrow 1987, Bokamba 1988, Hamers & Blanc 1989, Kamwangamalu 1992, David Li 1996, Haust & Dittmar 1998, Auer 1998, etc.) The second one denies the existence of differences (Grosjean 1982, Gumperz 1982, Lederberg & Morales 1985, Baetens Beardsomore 1986, Appeal & Muysken 1987, Romaine 1989, Clyne 1991, Bhatia 1992, Muysken 1995, Romaine 1995, McCormick 1998, Myres-Scotton 1998, Verschueren 1999, etc.) while the third one remain neutral stance (Tay 1989). Considering that the adaptation theory will be adopted to analyse the codeswitching in the speech community of Teoswa, which made it easier to use one term to refer to this behavior and help reduces confusion (Myers-Scotton 1998), only the term "codeswitching" will be used in this article.

B. The Types of Codeswitching

Many linguistists spare no effort on the research on the types of codeswitching with the aim to discover both the nuance and nature in terms of language structures and functions. For example, Poplack (1980) divides codeswitching into three types — "inter-sentential switching, intra-sentential switching and tag switching" while Muysken (1995) puts forwards another classification — "alternation, insertion and congruent lexicalization". Since 1970s, codeswitching has attracted a lot attention from different disciplines like grammar (Poplack 1980, Joshi 1981, Doron 1983, Di Sciullo et al 1986, Appeal & Muysken 1987, McCormick 1998), sociolinguistics (Gumperz 1972/1982, Appeal & Muysken 1987, Myser-Scotton 1993/1998, Luke 1997, Cheshire & Gardner-Chloros 1998, Moyer 1998), psycholinguistics (Clyne 1967/1972, Appeal & Muysken 1987) and conversational analysis. Conversational analysis is one of the most systematic research methodologies in the research of codeswicthing for its complete theoretical framework and analysis steps. Through making researches on social behaviours, especially the repetitive turn takings of social members in the communication, conversational analysis bridges the gap between linguistics, sociopsychological and sociology (Psathas 1995). Considering these advantages, most of the corpus will be analyzed using this method in this article.

C. The Research on Codeswitching in China

This article will mainly focus on the codeswitching between Teochew, Cantonese and Mandarin in the speech community of Teoswa. In China, the research on codeswitching began in 1990s. At the begining, it is mainly about the introduction of western theory (Wang 1987, Zhang & Li 1990, Yao 1990, Yang 1992). Later, some interdisciplinary researches emerged but the research focus remains in the domain of sociology while more and more codeswitching researches in the dialect and minority-group areas appeared (Chen 1999, Zhuang 1999, Tan 2000, Liu 2000, Yu 2000, Chen 1999). This article is also focused on the codeswitching between different dialects. However, previous researches on this area are mainly focused on the codeswitching between Mandarin and English while a few are focused on the codeswitching between Cantonese and English (Li 2003), Hokkein and Mandarin (Chen 2014), Cantonese and Mandarin. There is no research focused on the codeswitching between Teochew, Cantonese and Mandarin, which remains a "no man' s land" waiting for us to explore. And this is exactly the direction of this article.

III. THE ADAPTATION THEORY OF VERSCHUEREN

Jef Verschueren is an important pragmatist. His work, Understanding Pragmtics, presents that he holds the opinion that the language use can be defined as the continuous making of the linguistic choices and we can interpret using language from four perspectives: "the contextual correlates of adaptability, the structural objects of adaptability, the salience of the adaption process and the dynamics of adaptation".

A. The Contextual Correlates of Adaptability

Verschueren divides contextS into two types — "context of communication" and "context of language". In his opinion, context is not a static one and it is created as well as controlled by the speaker and listener in the interaction. For example, in some English news, considering that the event has already happened, the tense used in the news should be past tense according to English grammar. However, considering all the factors including the time sensitivity, reader psychology and social context, present tense is more often used in this kind of news.

B. The Structural Objects of Adaptability

People will make choices at every levels of language like language, code, style, and component and construction principle in accordance with the communicative need. For example, in the conversational context in Japanese and Korean, the participants should consider each other's age and social status to decide whether to use horrific or not. Besides, in French pronouns, the second person singular in nominative case tu also has its horrific form vous while in Spanish pronouns, the third person singular in nominative case el and ella also have their horrific form usted.

C. The Salience of the Adaption Process

The term "salience" refers to the cognitive psychological elements in the process where the participants choose and use language to make adaptability. Verschueren thinks that in the language communication, the social and psychological elements will combined into social psychology which can interpret how the conversation participants use language. For example, a London-born teacher will consciously abandon his Cockney accent and use Received Pronunciation to conduct his teaching work, which the social psychology that RP is the "acrolect" (language with higher status) in London society can explain.

D. The Dynamics of Adaptation

Verschueren holds the view that the key of using language is the dynamic generative process of meaning. For example, during the period of Prohibition, people in the U.S. had to use jargons to sell and buy hooch. When customers use jargon to ask sellers about hooch, it is difficult for them to understand the conversation then if they lack the basic knowledge of the historical background and the social context. When the implied meaning is understood by the seller and he does response to meet the needs of customer, this process can be interpreted as a dynamic process.

IV. METHODOLOGY

In this research, qualitative analysis is the main focus. All the corpus are collected using recording pen and transcribed as text. Although the complete corpus is not put up in this article, those useful for codeswitching analysis have been selected out as the analysis corpus, serving as examples in the article. They are about classroom dialogues, family talks and social conversations. At least twice codeswitchings between Teochew, Cantonese and Mandarin are involved in this corpus, which is convenient for us to dig into the deep reason why these codeswitching happen. Under the guideline of Verschueren's theoretical framework, the linguistic, psychological and cultural elements behind this language phenomenon will be demonstrated. In this article, the "‿" part is mandarin and "﹏" is Cantonese while the rest is Teochew. Besides, the respective meanings of the sentences will be given in English to help understanding.

V. ANALYSES ON CODESWITCHINGS IN THE SPEECH COMMUNITY OF TEOSWA

A. The Contextual Correlates of Adaptability

B. Malinowski first initiated the concept of "context of situation" and "context of culture", which inspires J. R. Firth, a British linguistics to put forward his context theory. Later, M. A. K. Halliday inherited and carried forward Firth's theory. He develops the theory of situation, putting forward three features of the context of situation — "the field of discourse, the tenor of discourse and the mode of discourse."

(1)The field of discourse: Refers to what is happening, to the nature of the social action that is taking place.

(2)The tenor of discourse: Refers to who is taking part, to the nature of the participants, their statuses and roles.

(3)The mode of discourse: Refers to what part the language is playing, what is that the participants are expecting the language to do for them in that situation."

(Halliday 1964: 87-88)

The following example is about a class introduction of a Teoswa-born Mandarin teacher in a Teoswa senior high school.

老师："同学们，今日万来哦一篇鲁迅该文章。鲁迅代一位民国时期该作家。伊的文章哒得万 hoho 学习。下面让我们来开始读课文。XX 同学你先来读一下第一段。"

(Teacher: "Dear friends, today we are going to learn an article written by Lu Xun. He is a writer in the period of the Republic of China whose works deserve our appreciation. Now let's read the text. XX, why don't you read the first paragraph?")

In this paragraph, the teacher makes five codeswitchings between Teaochew and Mandarin. When mentioning the name of Lu Xun and asking students to read the text, the teacher chooses to use mandarin. If we analyze this paragraph using Halliday' theory, we can get the following "Table I":

TABLE I.   THREES FEATURES OF THE CONTEXT OF SITUATION IN THIS PARAGRAPH

Three Features	Analyses
The field of discourse	Mandarin class in senior high school
The tenor of discourse	Teacher and students speaking same mother tongue
The mode of discourse	Although the teacher and students are Teoswa-born, according to the requirement of the Ministry of Education the language used for class teaching should be Mandarin.

In the paragraph, the reason for the first and second codeswitching from Teochew to Mandarin is because the teacher at first chooses using mother tongue to make the class introduction with the aim to shorten the psychological distance between students and herself, but when mentioning something related with the teaching content, in this case the name of the writer Lu Xun, the teacher consciously turns to Mandarin. There are two reasons — first, because of the requirement of the Ministry of Education, the teacher knows the knowledge about Lu Xun belongs to the teaching contents so she abandons using Teochew; second, the word Lu Xun seldom appears in Teochew and even Teochew speakers need to think twice before pronouncing it. Later, the codeswitching from Mandarin to Teochew is to let student accept new knowledge better through using mother tongue. In this context, the relationship between teacher and students is more like fellows speaking the same mother tongue. But when it comes to asking students to read the text, the teacher regains her teacher role after reducing sense of the unfamiliarity and chooses to use the required language to continue teaching. In this context, the relationship of teacher and students returns. This kind of codeswitching caused by

the change of context is called "situational codeswitching" (Gumperz 1972).

B. The Structural Objects of Adaptability

As is mentioned above, people will make choices at every levels of language like language, code, style, and component and construction principle in accordance with the communicative need. In 1970s people began to realize codeswitching is not only influenced by context but also influenced by the structure of language itself, for example, "free morpheme constraint" and "equivalence constraint" (Poplack 1980) and "government constraint" (Di Sciullo et al 1986). Myres Scotton's Matrix Language-Frame model theory, established in 1980s, differentiates the matrix language and the embedded language. In Scotton's opinion, those grammatical procedures in the language production system are Matrix language-based procedures. A matrix language can be the first language of the speaker or the language in which the morphemes or words are more frequently used in speech, so it is the dominant language while the rest is the embedded language.

The following example in "Table II" is a family conversation. M the mom, B the dad and N the daughter are all local Teoswa people who can speak Teochew, Mandarin and Cantonese. Because M and B spent a long time in Shenzhen when they were young, they get used to speaking Cantonese. And Because N studies in a public school, she gets used to speaking Mandarin.

TABLE II.   FAMILY CONVERSATION

Dialogues	Meanings
N: 爸啊，妈啊，学校爱开家长会哦恁卡会知？	N: Dad, mom, the school is going to hold a parent-teacher conference, do you know that?
B: 点时？	B: When?
N: 周五下挂。	N: Friday afternoon.
B: 晤得，瓦 hi 该时候丢开会，卖勒叫捏妈去？	B: It won't work for me. I have a company meeting at that time. Why not ask your mom?
N: 妈？	N: Mom?
M: 哒软，卖哒无，我勉强去吧（笑）。我睇下（拿出手机），好吧，hi 该时候瓦有时间，瓦去吧。	M: Ok, it seems that I have to go there (smile). Let me check my schedule (take out the phone). Well, ok, I have time. I will go.

a. Location: At home

b. Scene: N wants to tell her parents about upcoming parent-teacher conference.

According to Scotton's theory, we can analyze the codeswitchings in this conversation as follows "Table III"

In (1) and (3), although codeswitchings are both from Mandarin to Teochew, they are out of different purposes — in (1), because the word "a parent-teacher conference" is related with education, in this place using Mandarin to express "a parent-teacher conference" is more serious in tone; however, in (3) using Mandarin to express the meaning of "have to" is to make fun. In the speech community of Teoswa, though people seldom use Mandarin to communicate, especially between family members, Mandarin still has the impression of "being serious in tone"

due to the influence made by the Mandarin TV program and radio. So using this Mandarin word as the embedded language will have the effect of making fun through making emotional gap — at first using Teochew gives the impression of affability, and then making codeswitching to Mandarin imitates the serious tone of teacher.

TABLE III.   CODESWITCHINGS IN THE CONVERSATION

Sentences with codeswitching	The matrix language	The embedded language
（1）爸啊，妈啊，学校爱开家长会哦恁卡会知？	Teochew	Mandarin
（2）晤得，瓦 hi 该时候丢开会，卖勒叫捏妈去？	Teochew	Cantonese
（3）哒软，卖哒无，我勉强去吧。	Teochew	Mandarin
（4）我睇下，好吧，hi 该时候瓦有时间，瓦去吧。	Teochew	Cantonese

In (2) and (4), although codeswitchings are both from Mandarin to Teochew, they are also out of different purposes — in (2), the pronunciation of Cantonese word "I can't" is more "heavy" in tone than the pronunciation of the Teochew word, which contributes to the emphasis effect. In this place, it emphases the fact that B really can't attend the parent-teacher conference; however, in (4), the Cantonese word of "let me check" can help smooth the tone, same effect as "well" in English. In this place, it indicates that M was spending time checking on her schedule and comforting her daughter at the same time.

From the table we can see that although some codeswitchings exists in this conversation, the matrix language is Teochew because the structure of sentences is based on Teochew grammar. After all, this conversation happens in a Teoswa family.

C. The Salience of the Adaption Process

In the communication, the self-conscious response showed by the participants when choosing language to make adaptability is a metapragmatic awareness, which helps the participants of the conversation adjust their language and negotiate the meaning in the process of making adaptability. In the speech community of Teoswa, the behaviours of codeswitching are mainly influenced by the following cognitive psychological elements:

The first one is Language Complex. Generally speaking, people have special feelings about the mother tongue. As a xenophobic region, Teoswa is an area where people will choose to communicate in Teochew when they find out that the participants of the conversations are from the same region. Besides, sometimes in order to keep non-Teochew speakers from understanding the content of conversation, Teoswa people will choose to use their mother tongue, which is very common in Teoswa where the commercial culture is very prosperous. What's more, Teoswa is a well-known hometown of oversea Chinese. In some Southeast Asian countries like Thailand, Teoswa people also build some small-scale communities where Teoswa people emphasize

the concept of "kindred support" through making codeswitching between local language and Teochew.

The other one is The Sense of Identity. In the same speech community, acrolect is an important symbol to demonstrate one's identity. Originally as three terms to research creole language, "basilect", "mesolect" and "acrolect" are three languages with different status representing different phrases (from low to high) in the forming process of creole language related with respective social status (also from low to high). Generally speaking, in most of the dialect areas Mandarin is the acrolect. However, in Guangdong Province, because of the economic development of Pearl River delta, Cantonese becomes the acrolect in most areas of the Guangdong Province. But in Teoswa, things are a little complex. In Teoswa region, people have strong sense of their cultural identity. Thus, although Teochew is the local language, it is the acrolect while Cantonese is the mesolect. And Hakka and some Southeast Asian languages belong to basilect due to the limited number of users. Besides, in the last centuries when the xenophobia in Teoswa region was at its highest level, Mandarin was regarded as the "language in northern China" by Teoswa people, thus also belonging to basilect. However, with the economic development, more and more people immigrate into Guangdong. Besides, speaking fluent oral Mandarin can leave people with the impression that this person is well educated, which is promoted by the Mandarin education in school. Accordingly, the status of Mandarin gradually rises to mesolect, but still can't compare with the status of Teochew. Later, as the economic and trade connection between Teoswa region and pearl river delta becomes closer and closer, the status of Cantonese gradually rises to acrolect. In addition, in the oversea speech communities of Teoswa, due to the soaring economic strength of China, a rising number of oversea Teoswa people encourage their children to learn Mandarin. But in these oversea speech communities of Teoswa, Teochew is still the acrolect. In these areas, the local languages of Southeast Asian countries are mesolect while the basilect is Mandarin. This is because in their daily life, Mandarin is not frequently used.

TABLE IV.   RESPECTIVE ACROLECT, MESOLECT AND BASILECT IN LAST-CENTURY AND NOWADAYS TEOSWA (OVERSEA SPEECH COMMUNITIES OF TEOSWA ARE NOT INCLUDED)

	Last century	Nowadays
Acrolect	Teochew	Teochew, Cantonese
Mesolect	Cantonese	Mandarin
Basilect	Hakka, languages in southeast Asian countries, Mandarin	Hakka, languages in southeast Asian countries

From the table above, we can see that the statuses of Cantonese and Mandarin both rise. However, with the development of trans-regional economy and trade as well as the increase of social activities, whether the status of Mandarin can rise to acrolect as Cantonese does needs to be tested by time.

D. The dynamics of adaptation

First, from the memory of the communicators, the arrangement of communicative content to the historical change of language, the usage of language has close relationship with time. Second, because communication happens between people, the interest communicators' show, the contents communicators choose and the way communicators speak all affect the dynamic nature of adaptation. In the process of communication, speakers always adjust their languages in accordance with the development of situation and choose the suitable way they think to convey their intentions. There are three examples below — the first one is a conversation happening in a supermarket in Shantou, the second one is a conversation happening in Freshmen Orientation in Shenzhen University while the third one is a conversation between several female students who are roommates in Shantou University. In the fellow participants of the conversations, A is a student from Shantou located in Teoswa region while B is a student from Chaozhou which is also located in Teoswa region. Besides, these two people can also speak Cantonese and Mandarin. C is a student from Guangzhou whose mother tongue is Cantonese, able to speak Mandarin but not Teochew. D is a student from Hubei Province whose mother tongue is Xiangyang dialect, able to speak Mandarin but not Cantonese or Teochew.

TABLE V.   CONVERSATION HAPPENING IN A SUPERMARKET IN SHANTOU

Dialogues	Meanings
Seller: 叻号，请问有米该有便兄护你该有无?	Seller: Hello, can I help you?
Middle-aged woman: 不好意思，我不是潮汕人。	Middle-aged woman: Sorry, I am not local Teoswa people.
Seller: 哦，不好意思，请问有什么能帮到您的吗?	Seller: Oh, sorry, what can help you?

c. Location: At a supermarket in Shantou.

d. Scene: A seller notices that a middle-aged woman approaches the shelves selling household appliances.

This conversation shows that in the process of conversation, the dynamic adaptation demands the codeswitching from Teochew to Mandarin. When the seller notices that the woman approaches the shelves, her first reaction is to speak her mother tongue -- Teochew. Because in Teoswa region, most of people are Teoswa-born and they get used to speak their mother tongue to communicate with others. However, after hearing the words of seller, the woman answer that she is not local Teoswa person in Mandarin, with the implies meaning that she does not understand the words of the seller and wish to lead the seller to change her language code from Teochew to Mandarin through using Mandarin first. And the fact is that after hearing the answer of the woman, the seller switches her language, expressing her apology first and repeating her words again.

TABLE VI.   CONVERSATION HAPPENING IN FRESHMEN ORIENTATION IN SHENZHEN UNIVERSITY

Dialogues	Meanings
A sophomore: 同学你好，请在这里填上你的个人信息。（指着桌上的表）	A sophomore: Hello, please fill in your personal information in this sheet. (point to the sheet on the table)
A freshman：这里吗？（拿起笔在表上填）	A freshman: Here? (pick up the pen to fill in the sheet)
The sophomore：嗯，姓名、出生年月日、籍贯、联系方式都要填上。	The sophomore: Em, your name, birthday, hometown and your phone number.
The freshman: 好的。	The freshman: Ok.
The sophomore：（看到表上的信息）咦，你是潮州的？瓦也系潮汕人。瓦系汕头该。	The sophomore: (See the information on the sheet.) Ah? You are from Chaozhou? I am also from Teoswa region. I am from Shantou.
The freshman：哈，师姐号！	The freshman: Ah! Nice to meet you!

This conversation shows that in the process of conversation, the dynamic adaptation demands the codeswitching from Mandarin to Teochew. In the conversation, the sophomore wants to do the registration work for the freshman. Because the sophomore has lived in the university for one year where the main communicative language is Mandarin, she chooses to use Mandarin to talk to the freshman at first. Later she finds out that the freshman is from the same region as herself and she uses Mandarin to check the hometown of the freshman first. However, considering that she has already seen the personal information on the sheet, she takes the initiative to make codeswitching from Mandarin to Teochew without hearing the answer of the freshman. Seeing that the sophomore has already done the codeswitching, the freshman also changes her language code accordingly.

In the third conversation there are two codeswitching, one from Teochew to Cantonese and one from Cantonese to Mandarin. In the beginning ,because A and B are both Teoswa people and in the communication space only they two exist, though they both know Teochew, Cantonese and Mandarin, they choose to use mother tongue to communicate. Later, C who speaks Cantonese enters this communication space, at this time the number of the conversation participants rises from two to three and the language choices reduces from "Teochew, Cantonese and Mandarin" to "Cantonese and Mandarin". Because C cannot speak Teochew, in order to let C participate in the conversation, A and B abandon their mother tongue and choose to use Cantonese. And C also knows that A and B can speak Cantonese, thus she chooses to use their same mother tongue Cantonese to communicate instead of Mandarin. However, the participation of D makes other three students to make codeswitching from Cantonese to Mandarin again because D cannot speak Cantonese and Teochew. Finally, these four people can only use Mandarin to communicate.

TABLE VII.   CONVERSATION BETWEEN SEVERAL FEMALE STUDENTS WHO ARE ROOMMATES IN SHANTOU UNIVERSITY

Dialogues	Meanings
A：南今晚去吃米该？	A: What are we going to eat for dinner?
B：瓦也唔搞，我无米想甲甲长。	B: I don't know. I just don't want to eat in the student dining hall.
C comes back.	
C：我返嚟喇	C: I am back!
A：你翻嚟啦，我哋在商量今晚食咩。	A: You are back! We are discussing what we eat for dinner?
B：但系我哋都冇谂到。	B: But we haven't figure out.
C：D 喺出便，我哋问佢再决定喇。	C: D is in the corridor outside the dormitory. Let me ask her opinion.
C brings D back to the dormitory.	
B：D，你今晚想吃些什么，我和A都不太想吃食堂，C也没决定，你叻？	B: D,what do you want to eat for dinner. A and I don't want to eat in the dormitory. C also hasn't decided yet. What do you think?
D：要不我们出去吃？外面新开了一家餐厅。	D: Why don't we eat outside? There is a newly-open restaurant.)
A：好啊，好久没出去吃了。	A: Cool, it's been a long time since I ate outside.
C：同意！走！	C: Deal! Let's go!

VI.   CONCLUSION

Using the theoretical framework of Verschueren's adaptation theory to explain the reasons behind all the codeswitching phenomena, this research aims to shed light on the codeswitching phenomena in Teoswa region. Through analyzing the codeswithing between Teochew, Cantonese and Mandarin in the speech community of Teoswa from the perspective of the contextual correlates of adaptability, the structural objects of adaptability, the salience of the adaption process and the dynamics of adaptation, this article mainly uses the methodology of conversational analyses to explore the codeswitching in the classroom dialogues, family talks and social conversations and explain the psychological, sociological and cultural elements involved in it, which helps provide researcher a new direction to explore in the research field of codeswitching.

However, considering the limit of the corpus, this research still has some room to be improved. Some psychological, sociological and cultural elements have not been deeply analyzed. Besides, the analyses of codeswitching between these three languages from the perspective of language structure are still left to be explored.

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