

TRANSLINGUAL PRACTICES OF KOREAN BEAUTY PRODUCTS ONLINE RESELLERS

Mercullo, Harriette Mae^{1,a}

Ateneo de Manila University

^a*harriette.mercullo@obf.ateneo.edu*

ABSTRACT

With the advent of Internet and digital technology, social networks have become an integral part of everyone's life. With the rise of popular social media websites such as facebook, virtual online groups have been formed such as the Korean beauty products online resellers. These online resellers as a community of practice is a group of individuals who share the same objective, that is, to offer the best facial and skin care regimen and provide remedies to face and skin related problems by reselling Korean cosmetics and skin care products while providing a source of income to the members. In gathering information relevant to this research, a corpus of online posts and comments of the Korean beauty products online resellers group were collected and analyzed. This paper argues that Korean beauty products online resellers, as a community of practice, observes what Canagarajah (2013) calls as translilingual practice which is evident in their online posts, comments and exchanges. Further, this paper also argues that the use of English in online communities such as the online resellers group has become 'hybridized' borrowing Schneider (2016) concept of hybridity.

Keywords: *social media, translilingual practice, online reseller, community of practice*

INTRODUCTION

In the era of internet and digital technology, social networks have emerged where people connect to one another in webs of relationships allowing them to virtually construct their own networks or groups. As Friedrich & De Figueiredo (2016) puts it, “we are now experiencing an increasing number of social networks”. Because of the presence of the Web, people from various sociolinguistic and cultural backgrounds interact with each other using English as their language of communication. Relative to this, while the internet and online platforms have facilitated an increased transnational communication, English has become the most used language for online communication (Tagg, 2015). With this, the number of multilingual users who use English as a medium of communication has increased. As these users interact virtually with other multilinguals or monolinguals around the world, they draw on their linguistic repertoire in dynamic, complex and creative ways which are facilitated by the multiple affordances of the internet (Lee, 2016).

Moreover, based on the view that a bilingual person has one linguistic repertoire with integrated features, bilinguals observe multiple discursive and communicative practices that go both between and beyond the languages that they know (Creese & Blackledge, 2010; García & Wei, 2014). Though translanguaging is frequently attributed to the linguistic practices of bilinguals or multilinguals, translilingual communicative practices do not only occur in the discourse of individuals who are proficient in more than one language (Canagarajah, 2013; Jacquemet, 2005; Pennycook, 2008). Translingual practices refer to “the ways in which groups and communities of people experience and do things that involve more than one language” and have been observed “across different groups and communities of people rather than within a specific speech community defined primarily by the geographical locations of speakers” (Barton & Lee, 2013, pp. 60–61), such as over the Internet.

As Tagg (2015) observes, in online environments, “most people do have resources from more than one

language, even if they are very far from proficient in more than one of them... everyone moves between registers, styles, and/or dialects in ways that reflect the repertoires of ‘multilinguals’” (p. 207). Therefore, it is possible that anyone (be it monolingual or multilingual) communicating through web-based technologies may find himself or herself engaging in translingual practices that can take many different forms, ranging from code-switching and code-mixing to trans-scripting and transliteration (Androutsopoulos & Tagg, 2015).

In consonance with this, translingual practices have become an integral part of digital communication, especially among members of transnational communities, serving a variety of functions. Furthermore, as Barton and Lee (2013) argue, “the multilingual internet has gone beyond the question of which language dominates the internet. It is now a question of how people act differently as they take up new possibilities offered by the different languages on the web” (p. 60). In relation to this, Canagarajah (2013) also emphasized that in translingual practice, communities are diverse and heterogeneous, identity is relative and shifting, and language is mobile and hybrid.

It is on this context that I would like this paper to be anchored on, that, in the era of digital technology and the Internet, particularly on the impact brought by the emergence of social media in the Web, online groups such as the Korean Beauty Products Online Resellers, employ translingual practices. And these translingual practices are evident on their online posts, comments, and exchanges. In addition, the use of English in online communities has become ‘hybridized’ Schneider (2016). Furthermore, translingual practice also exists in the virtual world and has become a norm and not anymore an exception.

METHODS

In gathering information relevant to this research, this study made use of a corpus of online posts and comments from the Facebook group of Korean beauty products online resellers. Further, an interview with some of the members of the group was also conducted. Several studies on language use of social media have been conducted in the past focusing on code-switching in online environments. The studies established the affordances and features of web-based or computer-mediated technologies through which people communicate, shape users’ code choices or translingual communicative practices such as Kotter

(2003), Georgakopoulou (2011), Leppänen & Peuronen, (2012) Seargent, Tagg, and Ngampramuan (2012) Dovchin (2015), Jarc (2015), Villares (2017), and Kulavuz-Onal & Vasquez (2018). However, there is no study in the Philippines which explored the translingual practices of online groups in social media. Hence, this paper is an attempt to describe the existing forms of Canagarajah (2013) translingual practices of an online group in social media which is the Korean beauty products online resellers. This paper also looks at Schneider (2016) concept of ‘hybridity’ in describing the use of English in this particular online community.

RESULTS AND DISCUSSIONS

The Community of Practice of Korean Beauty Products Online Resellers

Lave and Wenger (1991) were the first one to propose the model of communities of practice (CoP), wherein these groups are formed by people coming from different race, ethnicity, language or religion. In CoP, communities or groups are characterized as flexible, fluid, relational, overlapping and interconnected and what ensures meaning are communicative practices and strategies and not uniform repertoires. Canagarajah (2013) also postulated the concept of communities of practice (CoP) wherein according to him, a community of practice is composed of “people from diverse backgrounds who come together for functional purposes” (p.74).

Moreover, he says that it is “the practices they engage in to accomplish their shared objectives that make them a community”. In the case of online resellers, their objective as an online group is to offer the best facial and skin care regimen. They also provide remedies to face and skin related problems through the Korean cosmetics and skin care products that they resell. These online resellers do not only serve their customers by just merely selling Korean cosmetics and skin care products in order to gain profit. However, they also offer suggestions and solutions to facial and skin related problems. Hence, Korean beauty products online resellers is one community of practice coming together to serve customers who are conscious about their physical appearance. At the same time earn a living by reselling beauty products.

Korean Beauty Product Online Resellers or also known as K beauty products resellers is an online group in Facebook which resell authentic Korean cosmetics

and skin care products. According to a CNN report written on April 12, 2018 (posted in the official website of CNN), Korean beauty products or also known as K beauty is among the top 10 global beauty market around the world, with an estimated worth of over \$13.1 billion in sales in 2018. What makes these products unique and attractive is its packaging. Their packaging is embossed in bright colors and special cartoon characters. Aside from the packaging, these products also provide health benefits to its users making them more marketable to its target consumers who are usually women.

Because of the tremendous influx of Korean beauty products in the Philippines and the increasing demand from the users of these beauty products, a group of online resellers have been formed to resell these Korean beauty products to customers who love and want to try and experience the essential benefits of Korean cosmetics and skin care products. Hence, this online group was named after the products that they are reselling. Korean beauty products online resellers is a closed group with 129,681 members, 13 of which serve as administrators and moderators while the rest are members who are either resellers or users of the products. The members of this online group come from Luzon, Visayas and Mindanao regions but majority of its members are residing within Metro Manila area. This online community is composed of stay at home moms, working moms, professionals, and students. Almost all the members are females whose age ranges from 20-40 years old. In terms of the language used in the group, most of the members use a mixture of English and Tagalog or Taglish as their major lingua franca is evident in their posts and comments. In addition, most of the members are college degree holder while there are some who entered college but was not able to finish their chosen course. The major reason why they opted to become online resellers is to augment their income. Another reason is to suffice their daily needs availing and experiencing the essential health benefits of Korean beauty products.

Online resellers in general, resell products through the power of the internet. Unlike the conventional reseller who buys products from their manufacturer and then sell these products to their customers. An online reseller does not need to spend expensive inventory fees, additional employee costs or high shipping costs. They only have to post the products they are reselling on their social media accounts. And all transactions for interested buyers such as queries on the price of the product, how to order the product, mode of delivery and payment are all done online. Specifically, Korean

beauty product online resellers, also follow the same modes of reselling. They do not need a capital to run this kind of business. In this community of practice, one of the administrators of the group serves as the supplier of the products which are directly ordered from Korea and is shipped to the Philippines. The major role of the reseller then, is to post these products in their social media accounts so that it will be seen by prospect customers and interested buyers. In terms of how these products are sold, the resellers do transactions online such as, explaining the features, benefits and availability of the product, the price of the product, the mode of delivery and payment to the interested buyer. There are also instances when the reseller cannot be contacted, so what the customer does is they sends a private message through facebook or text the reseller to know the availability and means by which he/she can purchase the product. The reseller then immediately gives a response to the texts and messages of the customers. When everything has been agreed upon, the reseller delivers the product via LBC to customers who are from far flung areas. On the other hand, meet up is done to customers who are just living within Metro Manila area. The mode of payment is done either through cash on delivery for customers whose orders are delivered by meet up, or through advance cash payment usually done by customers who are living outside Metro Manila.

Taking into account the English proficiency of these online resellers, according to the members who have been interviewed, they basically learn English in school. They arrived at their current proficiency through the teachings and trainings that they got from their teachers from elementary until college. They rate their listening and speaking proficiencies in English as average because according to them, they were understood when they answer the queries of the customers in English. Meanwhile, their reading and writing proficiencies are also hinged as average since their posts and messages.

They usually use English if there are customers who talk to them in English such as when customers inquire about the product. As an online reseller, they use their linguistic repertoire which is learned from their home, school, and workplace. They would also use English when they are promoting a new product. However, when a certain customer asks a question in Filipino or Tagalog, they usually mix English with Tagalog or Taglish.

Previous researches on code-switching in

online environments such as Georgakopoulou (2011), Kotter (2003), and Leppanen & Peuronen (2012) have established that the affordances and features of web-based or computer-mediated technologies through which people communicate further shape users' code choices or translingual communicative practices. Similarly, social network sites, such as Facebook, have specific features and affordances that result in users' creative and dynamic uses of a variety of linguistic resources.

Boyd and Ellison (2007) define social networking sites as "web-based services that allow individuals to construct a public or semi-public profile within a bounded system, articulate a list of other users with whom they share connections, and view and traverse their list of connections and those made by others within the system" (p. 211). Within these public, or semi-public, bounded systems, users are provided with several affordances which allow them to adopt or adapt according to their communicative needs (Papacharissi & Mendelson, 2011).

Androutsopoulos (2015) has observed that in such networked, web-based environments, linguistic practices are influenced by "three sets of constraints: mediation of written language by keyboard-and-screen technologies, access to network resources, and orientation to networked audiences" (p. 4). Likewise, translation resources available within the system may allow users to communicate in languages that they are not necessarily proficient in. Finally, the networked audience also influences users' linguistic choices in determining who to include or exclude from a specific interaction such as when a user selects a specific language as a marker to direct a message to certain addressees and not to others.

It has been argued that in these web-based multilingual environments, translingual practices, often triggered by such affordances and constraints, exhibit a range of possibilities that go beyond the traditional notions of code-switching, or translation, that occur in face-to-face interactions (Lee, 2017; Tagg, 2015). For example, in their study of Thai–English bilinguals, Sargeant, Tagg, and Ngampramuan (2012) demonstrate that users' motivations for choosing one language over the other, and their codeswitching patterns and strategies, exhibit great complexity, which cannot be explained using the traditional conceptualizations of code-switching. According to the authors, "the medium of communication and its affordances and restrictions; the linguistic resources available to the participants; the

dynamics of the interaction; the interpersonal relations between interlocutors; and the situational context (p. 518) are all variables that potentially influence linguistic choices in online social networking sites. Language choice in social media such as Facebook depends on not only the content of the status update, but also on the imagined audience for whom the status update is designed. Likewise, the use of one particular language or variety may indicate the selection of a particular group within the networked audience of friends as the intended addressees of a post. Similarly, the comments function can prompt a variety of linguistic choices and strategies depending on the linguistic repertoire of the participants. Although an initial post may appear in one particular language, commenters may opt to switch to another language (or languages) that is understood by the initial poster (or others). Therefore, as interlocutors use a variety of codes on social networking sites, language choice, or the decision over which code, variety, register, and script to use," serves as an important strategy for audience design, or "the way in which users tailor their posts to the expectations of their imagined readership" (Tagg & Sargeant, 2014, p. 162).

Further, while audience design strategies are influenced by the perceived and known affordances of a particular social networking site, they are also a reflection of how interlocutors perceive and interpret the linguistic and communicative practices that are established and shared within a particular online community. This way, the shared cultural space and the shared semiotic practices and repertoires "create a coherent sense of community identity which is produced and reproduced in the group's exchanges" (Sargeant et al., 2012, p. 525). Ultimately then, 'participants' language use is less about choosing to switch from one language to another, but rather about drawing, in various ways, on a shared set of semiotic resources" (Sargeant et al., 2012, p. 528) that emerge as part of the cultural and sociolinguistic practices of an online community.

Considering the features of the language of social media and the translingual practices of social media users, this study postulates that translingual practices are also observed in a virtual online group such as the Korean beauty products online resellers. The members of this community of practice employ translingual practices such as code switching and code meshing with the inclusion of new abbreviations, Internet slang terms, and the excessive use of emoticons, emojis, gifs, hyperlinks and hashtags as reflected in their online posts and comments. Also, English plays an important role in this online community serving as one of their lingua

franca when resellers communicate with customers.

Online Reseller A

For example, Online Reseller A, who is in her early 30's is a stay at home mom. Being an online reseller provides her the opportunity and benefit of working without pressure and hassle of commuting everyday to her workplace. According to her, one advantage of having a home-based job is that she can work at the same time take care of her family. She finished college but preferred not to work and focused on being a full-time mom since she still has small kids to take care of. She said that she began learning English in school from her elementary years until she finished college. She is both proficient in English and Filipino, the latter being her first language. The example below is one of her online posts.

*"Annyong yeppeun eonni/omma/oppa.
Magmove on napo tayo sa sale ganun talaga walang forever kabit sa sale. Hahabbaa. Abangan nyo yan sa mga single sale ang balita ko mag kkaroon ng Nanay angel BACK TO SCHOOL limited ulti pampaganda nya para kabit na tight ulti budget natin (nakapag enroll na din ako) ay maganda kapa din at maputla at haggard. Pasalamat agad tayo kay nanay angel BACK TO SCHOOL SALE under nanay angels ito sooo ABANGERS!!! Pag matyaga may mukap. Chasss. Photo to tease keep on"*

It can be noticed that Online Reseller A started her post with a sentence in Korean language which is *annyong yeppeun eonni/omma/oppa* which means *hello pretty sister/mommy/brother* if translated in English. Meanwhile the second sentence and the succeeding sentences contain a combination of Filipino and English languages respectively. Hence, it can be observed that in this post, a mixture of Korean, English and Tagalog languages is present. Also, her post uses slang terms such as *abangers*, *chass* and *mukap*, capitalization of phrases such as *BACK TO SCHOOL*, the use of *hahabbaa* as an expression of laughter and the use of emoticons are also observed.

Online Reseller B

On the other hand, Online Reseller B, who is in her early 20's, is an office worker who is a part-time online reseller. Her reason for becoming a part-time online reseller is her interest for Korean products because of its facial and skin care benefits and also to generate additional income. She said that

she acquired her proficiency in English at school and the trainings that she got from her work. She is proficient in English but also uses Filipino when conversing with her customers and when making online posts. The example below is one of her posts.

"Snody Cushion Foundation Pasintabi may kuliti ako hahaha pero di makaintay na gumaling para mag try tara mag pa fresh! Formerly known as Lael sya and we all loved lael's formulation kaya medyo kinabahan ako baka nag iba, and nag iba nga! Better itey! Madami similarities pero better. Ang hirap i explain besh. Bili ka para ma experience mo ang ganda. Akala ko magizing malagkit pero lightweight lang sya. Then kabit matte finish sya may glow! Kala mo nakahighlight e. Pero mas natural ang datingan kesa sa highlighter. GLASS SKIN!! YUN YUNG TAMANG TERM! Isa pang akala, akala ko masyado maputi for me, but nooo. After ko matapos, pantay lahat tapos habang tatagal lalong gumaganda. Damn. What I really love about this product is that it has SPF, not 25 not 30 but SPF 50 and PA++++ tapos lightweight padin kaya new HG ko 'to. Sheer to medium coverage kaya pwedeng pang araw araw na arrahan besh! Besh may pa video si mayora pero di ko na tinapos yung video kasi baka abutin ng syamsyam e hahahaha basahin nya captions sa bawat picture for guide hahaha" Available sa nanay angels! On hand and ready to ship! P.S. wala akong ligo hahaha ito ang patunay na nakakafresh ang snody!"

As observed in the post of Online Reseller B, she uses both English and Filipino in almost all of the sentences. She also use slang terms such as *itey*, *besh*, and *mayora*, capitalization of the phrase *GLASS SKIN!! YUN YUNG TAMANG TERM!*, the use of *hahaha* as an expression of laughter, and the use of emoticons such as heart and smiley face are also seen in this post.

Online Reseller C

Meanwhile Online Reseller C, who is in her late 20's is a full time online reseller, in which through reselling, it provides her a means of earning a living without the stress of having a regular work in an office or company. According to her, she developed her English proficiency from school. She uses both English and Tagalog at home and when transacting with her clients online. Below is an example of her online post.

"Speaking of fresh look make-up. Yung

chill lang na make up, hindi super pak na pak pero maganda parin at super fresh kang tignan. These items are my favorite! Most especially ngayong summer! Super init-And gusto mol ang eb magmukha kang fresh look bindi haggard mga mamshies. Simple makeup if may biglang errands, kape kape with kumares etc. REAL KILL WHITE – whitening cream with Make up base super okay for oily type skin since matte finish siya. Ilang months ko na gamit to, super fave ko to. Real Kill Sunblock – Sunblock plus make up base. Hindi malagkit, hindi matapang ang scent, hindi mainit sa balat, at walang white cast. Superb! Karadium Pucca Cream Cheek Stick #3 – on the go blush. Okay siya with mapuputi and even morenas like me. Gusto ko kasi cream to powder blush siya. Mabilis iblend and travel friendly din since blush with brush na siya. Karadium Pucca Smudging Tint #6 Brown Red – minty siya na mabilis lang iblend. Velvet matte finish and what I like about this is maganda color pay off niya – sunkissed finish lang, di super light, di rin super tapang. Ang bango pa! Karadium Flat Eyebrow Pencil #3 Real Brown – first time ko gumamit ng eyebrow pencil – di kasi ako marunong haba! (obviously sa pic need pa ng konting practice para pak na pak ang kilay) pero di ako binigo ng product na to – super dali lang pala niya gamitin, di na need ng sobrang effort. Tapos infairness, matagal matanggal, pinagpawisan na ako labat labat, nanjan parin siya. Di siya nangiwian sa ere!

PM na your Nanay Angels to get these items! Para summer ready ka besh! For newbies, kindly put your location para matulungan ka po namin. Salamat po your Nanay Angel in Kalayaan Avenue-Makati City at your service!”

In the post of Online Reseller C, she is explaining the content and benefits of the products she is selling which made her post a bit longer. She uses a mixture of English and Filipino and it can be observed that there is an excessive use of emoticons. Slang terms such as *pak na pak*, *mamshies*, *besh*, shortened word such as *fave* for the word favorite, the use of *hababa*, and capitalization of the phrase *REAL KILL WHITE*, are also seen in her post.

Online Reseller D

Online Reseller D who is in her early 30's is also a

part-time online reseller with a regular work in a private company. She works as a part-time online reseller to augment her monthly income since what she earns from her regular work is not enough for her and her family's daily expenses. Her English proficiency was also honed at school. Below is an example of her online post.

“Mga beshies, lalo na sa Bataan beshiewaps natin! Isang tulog na lang abot kamay nyo na ang mga K-beauty products! Gora na kayo bukas, 10 a.m. Exciting promos, giveaways at freebies ang ipamigay ni Nay Ella Dgs. But wait there's more!! Our special guest, Youtuber Ella Manudoc will also giveaway 10 lootbags sakanyang lucky subscribers kaya attack na! Anikane kbeauty-Balanga Bataan is located at 2nd floor (bet. Toenails and BNY) Galeria Victoria Mall. Sama sama tayong mag-adik para sa kutis koryana.”

Online Reseller D also use a mixture of English and Tagalog in her post, the use of slang terms such as *beshies*, *beshiewaps*, *gora*, and the use of emoticons are also observed. It can also be noticed that there is frequent use of exclamation marks in her post.

Online Reseller E

Online Reseller E is an online freelancer who does home based work and is in her late 30's. She also works as an online reseller aside from being a freelancer. Her English proficiency was acquired at school and from the trainings that she got as an online freelancer. She uses standard English when she performs tasks as an online freelancer. However, when she works as an online reseller she uses both Filipino and English. Below is an example of her online post.

“Hi pasensya kung or lang naiwan ko sa inbox nyo di nako makanoberla kasi tatagal tayo lalo. Alam nyo nay own Kamsahamnida!!! Kalma basta seen yan nakuba kona shipping info Bawal magmadali bindi ako si Darna But just to make sure to drop your shipping info sa INBOX KO along with your bayad slip SHIPPING STARTS on May 2.”

It can be noticed in the post of Online Reseller E, emoticons were used instead of words. For instance, instead of using the word like, she used a thumbs up emoji and instead of using the word love, she used a smiley heart emoji. It is also notable that she used a Korean word *Kamsahamnida* in her post which means thank you in English, and phrases *INBOX KO* and *SHIPPING STARTS* were capitalized.

Moreover, to describe the language use in the comment section of the group, below is an example of a post by one of the resellers with a set of comments from the members of the group.

"Shout out to this amazing prods! Kudos to the nanay angels specially to Madam Trina and Madam Saeli Yuri Melissa Lee! Ang fresh lang! I'm that pulbos and lip tint girl kasi lagi ako on the go! And this prods never fail me. I was with Lael but since OOS sya, trny ko ung Snody and wapak! This is it pansit! Cucu gel then Snody, lalarga na! Unang kita ko pa lang dito, I immediately PM my nanay angel to the point na ako mismo, nakukulitan sa sarili ko kasi everyday ko tinatanong kung avail na un prods. Worth the wait! FTW tong prods na to! Try it and experience for yourself!"

C1: *hm po?*

C2: *ff*

C3: *Presh mo naman gurrrlll missboooo!*

C4: *Paorder aq pareho pleaseeee*

C5: *Always fresh Trademark mo yan e. Pero pak tlaa ang cucugel s cushion as primer. I always use it. Walang bulas ang cushion kabit oily face k pa*

C6: *insert gif*

C7: *Pra san ung cucumber gel sis??*

C8: *insert emoji*

From the given sample post, it can be observed that the online reseller used shortening such as prods for products, new abbreviations such as *OOS*, *PM*, *FTW*. On the other hand, the comments also used new abbreviations such as *hm*, *ff*, the use of a nonstandard spelling of *presh* instead of *fresh*, *gurrrlll* instead of *girl*, and the presence of emoticons, emoji and gif are also noticeable.

The other set of comments in the group also observe the same pattern such as the use emojis, emoticons, gifs, pictures, code switching, abbreviations, slang terms, capitalization of words, gay lingo terms, web links, and the excessive use of hashtags.

It can be inferred that the posts and comments of this online group is characterized by Barton and Lee (2013) notion that language choice in online settings is shaped by the "situated language ecology of individual users" such as their "geographical, educational, linguistic, social, and cultural backgrounds" (p. 56). In relation to this, since most of the resellers are living in Metro Manila and most of them were able to finish

college, they use both Filipino and English in their posts and comments. The frequent use of slang terms which are commonly used by teenagers shows that majority of the members belong to the younger generation.

Moreover, the use of English in this online group has become 'hybridized' to borrow Schneider (2016) concept of hybridity. Some of the posts such as those of online reseller A and online reseller D show a mixture of Korean, English and Filipino languages. The reasons why there are instances of Korean phrases is since they are selling Korean products. Though they mix their first language which is Filipino with English and Korean, the language of the posts and comments were mostly in Filipino showing that they give more importance to their mother tongue which is Filipino.

Relative to this, the corpus also shows that even if members of this online group may use English as a medium of communication, participants may also use other languages in the groups' shared repertoire during interactions for a variety of purposes. As such, even in an online space where English is the dominant language and the lingua franca for communication, the intentions of the community, the affordances of the internet, and the socialization practices that are intentionally or unintentionally encouraged by the participants may lead to various uses of the other languages available to the participants in this community. Hence, in the case of the Korean beauty products online resellers group, a mixture of English, Filipino and Korean language is evident.

It can also be inferred that communication in online groups do not rely exclusively on English, rather, the use of multiple languages and diverse semiotic resources are the observed linguistic practices of online group showing how multilingual users interact in the Internet nowadays (Barton & Lee, 2013). Also, the affordances of social networking sites including multimodality and increased negotiation of meaning which create possibilities for a range of translingual communicative practices among the members of the group. Moreover, as Canagarajah (2013) posits, in an online community, there is a concept of shared space because it accommodates members coming from various linguistic and cultural background. There is also diversity in the sense that members deal with diverse languages in their exchange of responses and comments. Also, languages are treated as resources which are used together with other symbols. In the case of the online resellers, the use of emoticons, gifs, emojis, pictures, and hashtags were the common symbols in their posts and comments.

Online resellers also engage with diverse codes adopting a more dynamic orientation to language systems and semiotic resources. The presence of code switching was also observed in the posts and comments of the group wherein there is frequent occurrence of switching from English to Filipino. It was also observed that members of the group showed performative competence as part of their translingual practice. What help them achieve meaning and understanding success in communication is their ability to align their semiotic resources with social and environmental affordances, hence, the use of different languages and computer mediated symbols.

In addition, with the digital technology era, diversity is present such as the use of multiple languages. Englishes, are affected by the elements of new media and by new modes of mixing, some of which involve more than words. While English as an international lingua franca spreads and influences languages around the world with its presence, it is also impacted by a process of hybridization (Diniz de Figueiredo & Friedrich, 2016). The presence of social media has caused its users to rely heavily on the mixing of words and images to convey messages and to ascertain their intent, and to make up extra linguistic features present in face to face interactions. Also, digital forms of communication have multiplied the instances where verbal language and nonverbal language merge together forming a multitude of multimodal texts, where words, images and sounds, and other types of language are combined to convey a message (p. 30). All these characteristics are seen in the post, exchanges and comments of the online resellers group. Hence, having said these, all speakers, whether monolinguals or multilinguals are thus translinguals to a certain degree as what Canagarajah (2013) posited. Translinguals are 'shuttling between different norms' to negotiate and co-construct meaning. People always shuttle across languages, communicate in hybrid languages and, thus, enjoy multilingual competence just like what online resellers do.

CONCLUSION AND RECOMMENDATION

On a final note, this paper will contribute to the studies of language use of online groups in social media taking into account the translingual practices of these virtual groups and how English has become 'hybridized' in the advent of digital technology and the Internet era. The translingual practices observed

by online communities such as the Korean beauty products online reseller take the forms of code switching, the use of diverse languages, and computer mediated symbols. In addition, the use of English in online communities as Schneider (2016) puts it has become 'hybridized' mixing English with other languages. After describing the translingual practices of online resellers and how English has become a 'hybrid' language, I conclude that translingual practices and hybridity of language also exist in the virtual world and have already become a norm in these groups.

Further, this study recommends conducting similar and further studies on the translingual practices of other online groups in the social media focusing on the language use and language varieties that these communities utilize.

REFERENCES

- Androutsopoulos, J. (2011). From variation to heteroglossia in the study of computer-mediated discourse. In C. Thurlow & K. Mroczek (Eds.), *Digital discourse: Language in the new media* (pp. 277–298). Oxford, UK: Oxford University Press.
- Barton, D., & Lee, C. (2013). *Language online: Investigating digital texts and practices*. New York, NY: Routledge.
- Blommaert, J. (2010). *The sociolinguistics of globalization*. New York: Cambridge University Press.
- Canagarajah, A. S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. New York: Routledge.
- Canagarajah, A. S. (2013). *Literacy as translingual practice: between communities and classrooms*. New York: Routledge.
- Creese, A., & Blackledge, A. (2010). Translanguaging in the bilingual classroom: A pedagogy for learning and teaching? *Modern Language Journal*, 94, 103–115.
- Friedrich, P. & Diniz de Figueiredo E. (2016). *Sociolinguistics of digital Englishes*. New York: Routledge.
- García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism, and education*. New York, NY: Palgrave Macmillan.

Jacquemet, M. (2005). Transidiomatic practices: Language and power in the age of globalization. *Language and Communication*, 25, 257–277.

Kulavuz-Onal, D. & Vasquez, C. (2018). Thanks, shokran, gracias?: Translingual practices in a Facebook group. *Language Learning and Technology*, 22(1), 240-255. Retrieved from <https://scholarspace.manoa.hawaii.edu/bitstream/10125/44589/1/2201kulavuz-onalvasqueez.pdf>.

Lee, C. (2016). Multilingual resources and practices in digital communication. In A. Georgakopoulou & T. Spilioti (Eds.), *The Routledge handbook of language and digital communication* (pp. 118–132). New York, NY: Routledge.

Lee, C. (2017). *Multilingualism online*. New York, NY: Routledge.

Pennycook, A. (2008). Translingual English. *Australian Review of Applied Linguistics*, 31(3), 30.1–30.9.

Schneider, Edgar W. (2016b). Hybrid Englishes: An exploratory survey. *World Englishes*. doi: 10.1111/weng.12204.

Tagg, C. (2015). Exploring digital communication: Language in action. New York, NY: Routledge.