

**THE EFFECT OF CODE SWITCHING AND CODE MIXING IN HIGHER
INSTITUTION
(TAI SOLARIN COLLEGE OF EDUCATION AS A CASE STUDY)**

BY

ADENUGA ADEDOYIN PRAISE

18032303041

ENGLISH/SOCIAL STUDIES

**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF
ENGLISH LANGUAGE, SCHOOL OF LANGUAGES, TAI SOLARIN
COLLEGE OF EDUCATION**

**IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
AWARD OF NIGERIA CERTIFICATE IN EDUCATION (N.C.E)**

DECEMBER, 2021

CERTIFICATION

This is to certify that this research was carried out by ADENUGA ADEDOYIN PRAISE (MATRIC NO: 18032303041) of the Department of English in the school of Languages. Tai Solarin College of Education Omu Ijebu – Ode, Ogun State.

Mrs. Osijo Y.E

Supervisor

Date

DEDICATION

I dedicate this project to Almighty God who saw me through this academic programme. Also to my lovely caring parent Mr and Mrs Adenuga and to all member of my family

ACKNOWLEDGEMENT

First and foremost, I would like to register my sincere appreciation to God for being a true and might father throughout my stay in Tai Solarin College of Education. He is really my wonderful teacher and advocate.

Special thanks particularly to my supervisor Mrs. Osijo Y.E. for having patient to go through my long essay and for his useful provision of necessary corrections. Thanks for your concern and Motherly concern, I also want to appreciate other lecturers in the department of English Language.

My sincere appreciation goes to my parent, Mr. and Mrs. Adenuga for their heart felt love, prayer, financial and moral support for his endurance and painstaking effort in being apparent in all area of my life. May God Almighty continue to bless you and grant you all your heart desire.

I also want to appreciate my uncles Aderogba Ademola and Aderogba Adeboeale for their love kindness and support, and care throughout my stay in the school and also my brother Adenuga Adeleke, I love you

My sincere appreciation goes to my best friend Iwalehin Lawrence and Tobi Teezy thanks for your support, love and care may God Almighty reward you and be with you.

God Bless you All.

TABLE OF CONTENT

TITLE	PAGE
Title Page	i
Certification	ii
Dedication	iii
Acknowledgement	v
Table of content	vi-vii
Abstract	viii

CHAPTER ONE

1.0 INTRODUCTION	1
1.1 BACKGROUND OF THE STUDY	1-3
1.2 STATEMENT OF THE PROBLEM	3
1.3 JUSTIFICATION	3
1.4 SIGNIFICANCE OF THE STUDY.....	3-4
1.5 AIMS AND OBJECTIVES	3-4
1.6 RESEARCH QUESTION.....	4
1.7 SCOPE OF THE STUDY	4-5
1.8 METHODOLOGY	5
1.9 LIMITATION OF THE STUDY	5

CHAPTER TWO

LITERATURE REVIEW

2.1 LANGUAGE AS A CONCEPT	6
2.2 HISTORICAL OVERVIEW OF ENGLISH LANGUAGE IN NIGERIA	6-7
2.3 IMPORTANCE OF ENGLISH LANGUAGE IN NIGERIA	7
2.4 LANGUAGE CONTACT	8-9
2.5 SOCIOLINGUISTICS	9

2.6	BILINGUALISM AS A CONCEPT	10-11
2.7	CODE SWITCHING	11-16
2.8	DIGLOSSIA	16-22
2.9	CODE MIXING.....	22-25

CHAPTER THREE

RESEARCH METHODOLOGY

3.1	INTRODUCTION	26
3.2	RESEARCH DESIGN	26
3.3	TARGET POPULATION	26
3.4	SAMPLE AND SAMPLING TECHNIQUES.	26-27
3.5	RESEARCH INSTRUMENT.....	27
3.6	VALIDITY OF THE RESEARCH INSTRUMENTS.....	27
3.7	METHOD OF DATA COLLECTION	28
3.8	PROBLEM ENCOUNTERED	28

CHAPTER FOUR

ANALYSIS OF DATA

4.0	INTRODUCTION	29
4.1	DEMOGRAPHIC DATA OF THE RESPONDENTS	29-30
4.2	ANALYSIS OF RESEARCH QUESTIONS	30-33
4.3	DISCUSSION OF FINDINGS	34-35

CHAPTER FIVE

5.0	INTRODUCTION	36
5.1	SUMMARY OF FINDINGS	36-37

5.3 RECOMENDATION.....	37-38
5.2 CONCLUSION.....	38-39
REFERENCES.....	
APPENDIX.....	

ABSTRACT

The study aimed at examining Effect of Code Switching and Code Mixing in Higher institution. The population of the study was 100 students, the researcher adopted the survey research design with a sample size of teachers and students making the total of 100 correspondents selected using a simple random sampling technique. Primary data was used for the study. The instrument used was a well-constructed questionnaire. The finding after the research has revealed that the use of code-switching and code-mixing of students in tertiary is caused as a result of most student's background. This is to say the use of both English language and other language makes some students not to speak English language as well as not be able to communicate through English language although some students claim that code mixing and code switching does not affect their communication. recommendation were also made such as The government through the ministry of Education, Science and Technology should initiate short term professional programme and special ways to help students minimize the rate of code-switching and code-mixing in tertiary institution in other to improve language competence students, Families should also embrace speaking of fluent English so as to make it part of the child in school, All secondary schools teachers should reinstate schools policy of speaking English in schools premises and follow up should be made to ensure students do not violate it and so on

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

One aspect of language study that attracts much attention today is sociolinguistics. It examines the use of language by considering social parameter. This field is relatively wide and it encompasses a lot of variables like the context of the situation, age, status etc. among other variables that can be found in sociolinguistics are code mixing, diglossia, Code-switching, language death etc. When two or more languages come in contact, there is tendency of mixture of varieties or a shift or transit from one linguistic system to another. One major influence of globalization is increase bilingualism. This refers to an individual or societal ability to use speak two languages. It is a usual phenomenon to see bilinguals' code switch or mix in discourse situations. Due to the fact that people are increasingly becoming bilinguals and even multilingual, it therefore brings the issue of code switching and code mixing as glaring day to day linguistic phenomenon. In a typical urban setting like Lagos, Nigeria, with a heterogeneous population involving people of diverse ethnic enclaves; there is bound to be the existence of many varieties like English, Yoruba, Igbo, Hausa, Nigeria Pidgin English and even indigenous languages of neighbouring Benin and Togolese. It is a common phenomenon to see people shift from one variety of language to another. Likewise a child , who is a product of bilingual marriage, for instance, an Igbo speaking mother with an Hausa speaking father living in Lagos; will automatically be exposed to at least three or more languages; and one of the major consequences is code switching.

Code switching occurs when a speaker uses two or more languages in the course of a single utterance. It is common to see second language speakers of English usually switch between their L1 - mother tongue and their L2 - English language and vice versa during their interpersonal conversation (informal communication). Code-mixing and code-switching are important aspect of sociolinguistic given their use and status in the society. Different reasons have been advanced by various writers and scholars as to why people code-mix and code-switch. Whatever the reasons, they are to some extent reasonable. However, it obvious that they have both the negative and positive effects closely associated with them. It there becomes necessary that these concepts which are directly related to human society and our educational system be given adequate attention so that they are known and also used effectively where necessarily.

In a society where individuals speak more than one language there is usually a language that is naturally influenced by the others. Some of the effects of multilingualism are code-mixing and code-switching, bilingualism, diglossia etc when a speaker comes in contact with two or more languages he or she may start to use the languages together even though it might not be with equal proficiency. However these languages affect one another and often lead to code-mixing and code-switching.

Code-mixing and code-switching occurs when elements of two or more languages are mixed between sentences, clauses and phrases. These concepts are products of bilingualism and they are the focus of this research work. Some researches have shown that students code-mix and code-switch in order to be admitted into some social situations.

It is on this note that this research work intends to find out if undergraduates of University of Ilorin code-mix and code-switch, and also intend to find out why if they code-mix and code-switch. Thus in carrying out this research work, code-mixing and code-switching as concepts of sociolinguistics will be given attention thereby bringing it to the notice of the people who are not linguistics.

Code-switching and code-mixing are popular characteristics in the speech pattern of the average bilingual in any human society the world over especially in the African society. The first contains the definition of concepts. It is in the second that the previous investigations of scholars on code-switching and code-mixing are examined. The entire procedure for the current research constitutes the third section, while the fourth one contains the conclusion in which the aforementioned implication is explicitly stated.

Code-switching is a linguistic behaviour that arises as a result of languages coming into contact with each other and the need for individuals to effectively communicate. Generally, it simply means mixing of words phrases or smaller units of one language into the structure of another language in order to effectively communicate. Hymes (1962) defines code-switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles. Code-switching which is often times referred to as 'code-mixing, code shifting' or 'code-changing has also been defined as the act of "alternation of two languages within a single discourse, sentence or constituent (Poplack, 2008) While Bokamba (2009) defines code mixing and shifting as the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event... code-mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and

clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand. Other phenomena that could result from languages being exposed to one another are bilingualism, borrowing, pidginization and creolization. However, some people have used the term 'code-switching' and 'code-mixing' to distinguish two types of alternation in the use of two languages. Code-switching is said to be the alternate use of sentences from two languages in a single discourse, while code-mixing refers to the alternate use of constituents from two languages within a sentence.

1.2 STATEMENT OF PROBLEM

The multilingual nature of the country and some individuals multilingual or bilingual competence and the inter-language relationship existing between English language and over four hundred indigenous languages in Nigeria have led to code mixing in conversation, discourse and communicative competence which has negatively affected communication between the diverse ethnic nationalities in Nigeria and to also see the positive and negative effects of the use of code switching and code mixing in higher institution and how often it is used.

1.3 JUSTIFICATION

At the end of this work, it is expected that the long essay will come up with findings that will discourage the use of code-mixing and code-switching if their use suggest negative effect on the proficiency of the users. On the other hand, if the proficiency of the bilingual is not affected the phenomenon will be encouraged.

It is strongly believed that the findings at the need of this research will benefit bilinguals and it is also expected to contribute additional knowledge to the field of sociolinguistics. It will also be of immense benefit to students of English Language Department.

1.4 SIGNIFICANCE OF THE STUDY

The essence of this research is to identify the likely social effects on the students of Tai Solarin College of Education if they are users of code-mixing and code-switching. The research will also investigate the extent to which the undergraduates code-mix and code-switch if at all they do.

1.5 AIMS AND OBJECTIVES

This research work intends to conduct a study on code-mixing and code-switching and to also carry out a practical study of how these concepts occur in the conversation of Nigerian undergraduates especially students of Tai Solarin College of Education. In this project, we will attempt to determine the motivation or causes underlying the use of code-mixing and code-switching

Moreover, this research work will examine the effects of code-mixing and code-switching on the Nigerian language and why students of Tai Solarin College of Education code-mix and code-switch English with their various indigenous languages.

1.6 RESEARCH QUESTIONS

Again the research sets out to identify factors responsible for code-mixing and code-switching among the undergraduates of University of Ilorin if at all they code-mix and code-switch. The purpose of this research is to answer the following questions:

1. Do the student of Tai Solarin College of Education code-mix and code-switch?
2. Why do they code-mix and code-switch?
3. Does the improper acquisition of language lead to code-mixing and code-switching?
4. Does code-mixing and code-switching connote low proficiency?

1.7 SCOPE AND DELIMITATION

This research work is limited to the students of Tai Solarin College of Education. Tai Solarin College of Education is a multilingual institution which comprises students from different linguistics background across the country. Most of the students are bilinguals who can speak at least one indigenous language and also English language.

For the purpose of this research work, questionnaires will be distributed among student of Tai Solarin College of education and shall be limited to the five schools within the institution and they are:

1. School of languages
2. School of art and social sciences
3. School of VOTED
4. School of Education
5. School of Sciences

1.8 METHODOLOGY

The method to be used for data collection will be with the distribution of questionnaire. A total of 100 questionnaires shall be distributed for the research, 20 questionnaires to 20 students in each of the schools in Tai Solarin College of Education

1.9 LIMITATION OF THE STUDY

Financial constraint: Insufficient fund tends to impede the efficiency of the researcher in sourcing for the relevant materials, literature or information and in the process of data collection (internet, questionnaire and interview)

Time constraint: The researcher will simultaneously engage in this study with other academic work. This consequently will cut down on the time devoted for the research work.

CHAPTER TWO

LITERATURE REVIEW

2.1 LANGUAGE AS A CONCEPT

Language is a major means of identifying a set of people, nation or country. Some list of linguists, define language as the system of communication in speech and writing that is used by a people of a particular country. The word language is derived from “lingua” the Latin word for tongue, which rightly emphasizes the speech aspect as basic in language. It is often called that man is a “social being” and what, perhaps, plays the vital role in enabling man to act as a “social being” is his ability to use language for communication. Language is the fundamental tool for social interaction that opens up the possibilities to convey, inform and share different ideas, thoughts, messages, feelings and viewpoints. Ayeomoni, M.O (2006) asserts that: The indispensability of language has been inexorably tied to the existence of man in the society. Language plays an important role in our lives. Adetuyi and Okediran (2004) observe that language is the most powerful instrument of cohesion of all species. Human, animals and plants, in fact, every living thing has its language, verbal and nonverbal. It is presented here as a capstone of the myriad forms of sociocultural arrangements in nature.

Skiba, R. (1997) asserts that: “Language is intrinsic to the way we think, to the way we construct our groups and self-identities, to the way we perceive the world and organize our social relationships and political systems”. In the perception of Auer Peter(1998) :“language is not an abstract construction of the learned or of dictionary-makers, but is something arising out of the work, needs, ties, joys, affections, tastes, of long generations of humanity, and has its basis broad and low close to the ground”

2.2 HISTORICAL OVERVIEW OF ENGLISH LANGUAGE IN NIGERIA

The entry of the British who were English speaking people in 1841, to the southern and south-western parts of Nigeria, inevitably raised the question of a language to adopt for communication between the indigenous population and the guest, more so the European guest felt the native languages were too “extensive and not of high quality and never likely to become of any practical use to human beings. English language was in the past conceived as the language of the English people, but the notion has transcended such narrow consideration because it has attained dominance on every facet of life in this country. Some places like Abeokuta, Lagos and Badagry and Bendel had a lot of English speakers and since the language was already popular among the elites, it was soon seem as a prestigious language: a language of success and power. Regrettably, around the period, attention to native languages dwindled and it was relegated to the background,

also called vernacular. Students in schools were punished for speaking them and they were unacceptable in offices and general gatherings.

2.3 IMPORTANCE OF ENGLISH LANGUAGE IN NIGERIA

English Language is the interconnecting language amongst Nigeria from different geopolitical zones and different ethnicities; Nigeria is a complex country of diversified language, where over three hundred languages exist. It is obvious that with these numerous languages to contend with in the country, there must be a unified language, and since English Language is a foreign and adopted language in the country it is easily adopted as the *lingua franca* in the country. English Language is a worldwide language, and it's the means of communication in over 30% of all countries in the world. English language has taken the position of an international language in the globe. It is the language of technology; and as much as developing countries like Nigeria that wants to meet up the world's technical knowhow has to look up to the developed countries for help. .

The inability to communicate in English language would definitely make international trade impossible; as a global language that it is, there is no country in the globe that has not reckoned with English language, because, involvement in International trade without the knowledge of English language will be difficult. The roles of English Language in Nigeria cannot be overemphasized as it is an important tool for national development. Adetuyi and Jegede (2016) summarize the roles English play in Nigeria that "it used in most domains of life and plays dominant role in all official transactions, education, the media, the judiciary, science and technology. As in the case of Yoruba speakers, one can notice that day-in, day-out, hardly will one meet an indigene, who will not code mix or code switch as the case may be. In most homes of the Yoruba elites, the only welcome language is English language at the expense of their indigenous languages, no wonder; the language is fading away gradually.

2.4 LANGUAGE CONTACT

Language contact is the social and linguistic phenomenon by which speakers of different languages (or different dialects of the same language) interact with one another, leading to a

transfer of linguistic features. Prolonged language contact generally leads to bilingualism or multilingualism.

What counts as language contact? The mere juxtaposition of two speakers of different languages, or two texts in different languages, is too trivial to count: unless the speakers or the texts interact in some way, there can be no transfer of linguistic features in either direction. Only when there is some interaction does the possibility of a contact explanation for synchronic variation or diachronic change arise. Throughout human history, most language contacts have been face to face, and most often the people involved have a nontrivial degree of fluency in both languages. "Minimally, in order to have what we would recognize as 'language contact', people must learn at least some part of two or more distinct linguistic codes. And, in practice, 'language contact' is really only acknowledged when one code becomes more similar to another code as a result of that interaction" (Owaniyi 2017).

2.4.1 Different Types of Language-Contact Situations

"Language contact is not, of course, a homogeneous phenomenon. Contact may occur between languages which are genetically related or unrelated, speakers may have similar or vastly different social structures, and patterns of multilingualism may also vary greatly. In some cases the entire community speaks more than one variety, while in other cases only a subset of the population is multilingual. Linguism may vary by age, by ethnicity, by gender, by social class, by education level, or by one or more of a number of other factors. In some communities there are few constraints on the situations in which more than one language can be used, while in others there is heavy diglossia, and each language is confined to a particular type of social interaction.

"While there a great number of different language contact situations, a few come up frequently in areas where linguists do fieldwork. One is dialect contact, for example between standard varieties of a language and regional varieties. "A further type of language-contact involves exogamous communities where more than one language might be used within the community because its members come from different areas. The converse of such communities where exogamy leads to multilingualism is an endoterogenous community which maintains its own language for the purpose of excluding outsiders. "Finally, fieldworkers particularly often work in endangered language communities where language shift is in progress."

2.5 SOCIOLINGUISTICS

Sociolinguistic studies have been largely characterized by the exploration of the systematic relationship between language and socio-cultural organization of speech communities. The basic assumption behind this is that speakers functioning as members of a particular speech community, and within the ambit of a particular culture, have internalized not only the rules of grammar but also the rules of appropriate speech usage. These rules which are broadly shared by other members of the speech community are applied daily in speech behavior (Sankoff, 1989). To this end, Chambers (1995: 15) defines sociolinguistics as the study of the social uses of language, encompassing a multitude of possible enquiries. These include questions about personal, stylistic, social and socio cultural patterns of language use in society. In this regard, sociolinguistics can be said to share the goals of the ethnography of communication (Saville-Troike, 1982) which takes language as a socially situated cultural form. This direction gives prominence to the analysis of the code and the cognitive process of its users.

Many scholars have discussed sociolinguistics and have come up with several definitions based on their individual perspectives. Hudson, R.A (1980) defines sociolinguistics as, the study of language in relation to the society. It is the study of language as it affects and is being affected by social relations; it is also the study of language and linguistic behavior as influenced by social and cultural factors. Holmes (1992) defines sociolinguistics as, the way people use language in different contexts, and the way people indicate aspects of their social identity through language. Sociolinguistics is a scientific discipline developed from the cooperation of linguistics and sociology that investigates the social meaning of the language system and language use, and the common set of conditions of linguistic and social structure. Fishman (2000) defines sociolinguistics as the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of their speakers as these three constantly interact, change and change one another within a speech community. Anything that either examines language in its social context or investigates social life through linguistics could be referred to as sociolinguistics. Sociolinguistics is the study and analyses of language; its nature, characteristics as well as its structure in relation to the society where it functions. The focus of sociolinguistics is the effect of the society on the language. Sociolinguistics actually does not discuss a structure of a language, but it focuses on how a language is used, so it could play its function well. From this statement, we can get a description that people also face language conflicts before sociolinguistics appears.

So it is clear now that the role of sociolinguistics is to manage a language as its functions in society, or deals with a language as means of communication

2.6 BILINGUALISM AS A CONCEPT

The term bilingualism can be defined as the use of two languages by an individual or a community. That is, the existence of two languages in the repertoire of an individual or a speech community (Lambert, 1977). The two languages exist side by side and are used by the individual or community. It is important to note that bilingualism has an essential characteristic of being a consequence of language in contact which deals with the direct or indirect influence of one language on the other. An example of bilingual community is Nigeria where many bilingual communities exist e.g. Yoruba and English, Hausa and English, Igbo and English and likes.

The origin of bilingualism can be traced to the following factors: colonization, conquest, trade, and commerce, annexation and border line areas. One of the major sources of bilingualism is colonization, which is a type of imperialism, which can either be in the process of ruling the indigenes of a particular community through their traditional heads, by and large, in this style, the language and culture of the colonialist introduced the process of education into the social, economic and political life of the community/ nation involved e.g. as in the case of Nigeria.

The situation of conquest arises from large group expansion when a powerful nation embarks on a particular war in order to be able to control the politics of a weaker nation. A good example is that of USA which was dominated by the Indians before being conquered by the British who later introduced the English language as well as its culture to the society, because of this, the community became bilingual. Adegbite (2005) defined Annexation as the process whereby a community forcefully acquires another community. As the annexed community is made a part of the acquired community, the members in both communities acquire each other languages. Annexation can also be through colonization as in the case of Cote d'Ivoire.

Code switching can appear on several language levels including syntactic, phonological and morphological levels. Studies have shown that bilinguals, when discussing their own language abilities, will often confirm that they differ when speaking to monolinguals versus bilinguals. They may completely avoid using their L2 with monolinguals, while code switching when conversing with bilinguals (Grosjean, 2001). Most importantly, however, is that when bilingual speakers code switch they switch from language to language with ease and fluidity, following the syntactic and semantic rules of both languages (Muysken, 2000). An average Nigerian is bilingual, thus, given

birth to studying code switching of English Language and an indigenous language (Yoruba). To clarify the term bilingualism or multilingualism, Spolsky (1998) defines a bilingual as “a person who has some functional ability in the second language.” This may vary from a limited ability in one or more domains, to very strong command of both languages.

Gumperz (1972) also mentions that bilingual people usually use their own idioms for in-group communication and the common language for their interaction and communication with outsiders. In this case, the bilinguals have a repertoire of domain-related rules of language choice meaning that bilinguals are able to choose which language that he is going to use. In other words, since the members of a bilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switching and code mixing. Since being multilingual means being versed in two or more languages, Nigerians are fortunate to have many languages and many, are versed in more than one indigenous language with knowledge of English language which serves as both lingual-franca and official language in Nigeria.

2.7 CODE SWITCHING

As a sociolinguistic phenomenon, code-switching involves rapid switch or change from one language to another, depending on the situations, audience, subject matter etc. It is a consequence of language in contact. Hudson, R.A. (1980) asserts that it is an inevitable consequence of bilingualism and more generally multilingualism. As a common feature in bilingual and multilingual societies, it is a situation where a speaker changes from one language code to another in a speech event.

John Lyons (1977) sees code-switching as the ability of members of a language community to pass from one dialect or variety of the language to another according to the situation of utterance. He adds that code-switching is not restricted to language communities employing two or more languages or dialects. He cites the example of a conversation between an executive and his secretary, where there are code shifts from English to Spanish, and then back again to English in the course of a single conversation.

In this situation, Spanish is employed for causal and friendly discussion while English is for all formal discussions. Code-switching occurs at intersentential level. It occurs between people capable of making themselves understood in either code. A bilingual speaker chooses between his languages according to the circumstance, and in a way that his audience will comprehend his

utterance. But sometimes, code-switching is not determined by social situations alone. Speakers can switch codes for their personal reasons. In communities where everyone speaks the same range of languages, the different languages are used for different circumstances, and the choice is always controlled by social rules (Hudson, 1980). In such a situation also, each person switches codes several times daily. Hudson (1980) calls this type of code switching ‘situational code-switching.’ He says that this is by virtue of the fact that the switching between languages always coincides with changes from one external situation to another. Each of the languages has a social role to play, which others cannot. He further claims that bilingual speakers use their choices of languages to define situations, rather than letting the situations define the choice of languages. But he also states that “where language choice varies with the situation, it is clearly the situation that decides the language, not the other way round. He calls cases where the choice of languages determines the situation ‘metaphoric code-switching’

In linguistics, code-switching or language alternation occurs when a speaker alternates between two or more languages, or language varieties, in the context of a single conversation or situation. Multilinguals, speakers of more than one language, sometimes use elements of multiple languages when conversing with each other. Thus, code-switching is the use of more than one linguistic variety in a manner consistent with the syntax and phonology of each variety. There are several different reasons why code-switching is beneficial which are listed below in addition to different types of code switching and theories behind it.

There are several reasons to switch codes in a single conversation:

- **A particular topic:** People generally switch codes during discourse about a particular topic when specific language is necessary or preferred; alternative speech may better convey relevant concepts.
- **Quoting someone:** People will switch codes while quoting another person.
- **Solidarity and gratitude:** When expressing gratitude or solidarity, code-switching can occur inadvertently or with the intention of fostering a rapport.
- **Clarification:** A speaker may engage in code-switching when listeners have difficulty comprehending specific words or concepts initially, or when the speaker does not know or remember the appropriate words in one of the languages.

- **Group identity:** People may alter their language to express group identification. This can happen, for example, when introducing members of a particular group to others.
- **To soften or strengthen command:** While asking someone to do something, code-switching works to mark emphasis or provide inspiration.
- **Lexical need:** People often use technical or idiomatic speech from a foreign or non-primary language; code-switching occurs when translating such words or phrases could distort the precise meaning.
- **Unconscious effort:** People may engage in code-switching without thinking about it. This can occur when one is frightened by a specific event or circumstances such as going on a thrilling ride at an amusement park.
- **To fit in:** Code-switching is a useful tool for people to talk and act more like those around them.
- **To get something:** When a person code-switches to a dialect, language, or accent of the local people in the area, he or she may get better deals, prices, or treatments when purchasing an item or service.
- **To say something in secret:** Code-switching can be used when a person wants to relay a message to another person with the intention that no one else around them can understand if they converse in another language.

Code-switching from one language to another is a common feature of a bilingual or multilingual society. Bilinguals and multilingual always find themselves switching from one code to another, either consciously or unconsciously. There are many reasons why people code-switch but generally, they do so in response to social context factors.

Bilingual speakers often 'switch codes', that is, move from one language to another and back again in the course of conversations. Sometimes, it is unclear which one they are speaking at any particular point. The process may result in language mixing But in most cases, one of the languages wins out, and the other is demoted to subsidiary status (Silva-Corvalaan, 1996: 246). Silva-Corvalaan (1996:6) suggests that while using the subordinate language speakers codeswitch (one of five strategies employed) to lighten the "cognitive load of having to remember and use two different linguistic systems." Code-switching is a reality of bilingual situations, especially in informal situations where speakers tend to use all shared languages when no restrictions is imposed.

An Igbo teenager raised in a Yoruba city may start a conversation with the sibling in Igbo, switch back and forth to Yoruba and use some in-group phrases and sentences in English picked up at school or the neighbourhood. The same child may allow some utterances in Yoruba while speaking with the mother, but will not use a word of Yoruba when speaking with the father, since most Igbo fathers are usually not eager to learn the Yoruba language and wish their children to be fluent in Igbo. While the type of speaker described here may not have any problem conversing with a monolingual Yoruba, he/she would likely have problem holding monolingual Igbo conversation with peers in an Igbo community, and will therefore tend towards the common and more convenient English language. In a situation as this, code-switching to the superior language is engendered mainly by poor proficiency in the matrix language. While this will constitute the main reason for shifts from Nigerian languages to English, there are other reasons why people code-switch.

A study of code-switching among peoples of Nigeria will reveal that ease of switch from L2 (English) to L1 (a Nigerian language) and vice versa may vary from one ethnic group to the other. While switch from English to Yoruba is more common than vice versa, many Igbo speakers find it far easier to code-switch to English. Other than taking pride in speaking the English language, dialectal differences could create so much discomfort (and repetitions or explanations to make up for differences) that using the English language becomes economical, especially for the educated who do not have to learn the central or standard dialects to survive.

Why are people willing to let go of their mother tongue in preference of English? The ascendancy of the English language to the pride of place in Nigeria can most easily be attributed to the socio-economic viability of English, and its subsequent/consequent incursion into domains previously "reserved" for local languages, such as homes and churches. Englishization of Nigeria is a trend that can be linked with the observation that over the years those who occupy important and enviable socio-economic positions in the society speak a lot of English, and those who did/do not are losing grounds. High income bespectacled doctors and lawyers with raised shoulders display their dexterity in English, while low income mechanics, drivers and other artisans speak the local languages. Proficiency in the English language, it is believed, must be the key to changing one's social status. In fact, the children of those that live in choice neighbourhoods and affluence speak a lot English, and rarely make a show of their knowledge of the local language.

Showing off proficiency in the English language is one of the reasons some people code-switch. In some Igbo communities, a man could say something in English or Igbo and then translate same into the other as a manner of speaking. Switching is done for social identity negotiation, so as to impress it on the listener that the speaker, having been adequately educated in or exposed to it, has acquired the English language and therefore belongs to the prestigious class. According to Eze (<http://uwandiigbo.com/wb/pages/about-igbo.php>), a scholar observes that "Igbo-English mixture is a conscious display of the knowledge of a prestigious language, English..." This reason for code-switching is obvious in recent Yoruba movies and TV shows, and one can hear the somewhat educated speaker quickly switch back to Yoruba in mid sentence when problem is encountered in a linguistic voyage.

Another reason people show off their proficiency in English is to impress on a counterlocutor and standby listener(s) one's educational qualification/exposure and to use same as a means of attaining a superior status in the environment of communication, consequently enforcing one's wish or opinion on others. Such an individual would baulk in the presence of a more proficient speaker. When speaking with a person of higher status and proficiency in English, a speaker with an inferior knowledge of the L2 could code-switch to a shared Nigerian language to conceal inadequacy. However, much as the pretentiousness of those who can speak English increases the desire of the less proficient to have his/her children become fluent in English, the society still admires and appreciates bilinguals who are capable of keeping both languages apart, especially when they are learned.

Among the educated, a topic or a change in topic may determine language choice and the extent of switching (or not) that takes place in an informal situation. Since Nigerian languages are generally limited in use to home and community, subjects outside these domains are usually first encountered and assimilated in the classroom or books, and therefore the tendency to discuss them in English, the language of first experience. In making this observation, code-switching in this paper is not restricted as Poplack (2001:1) did in a paper to "the mixing, by bilinguals (or multilinguals), of two or more languages in discourse, often with no change of interlocutor or topic," but includes Kari's (2002:5) definition of code-switching and code-mixing, with preference for the latter.

Code-switching (the complete change from one language or code to another within the same conversational context by the same speaker) and code-mixing (the use of two or more

languages or codes interchangeably in a given conversational context by the same speaker). Many will consider code-mixing as defined by Kari as an aspect of code-switching, such as this definition by Kuntze (2000: 289): "Codeswitching is conventionally thought of as the mixing of two languages in an utterance," since the interchanging of languages in a given conversation could involve the use of not only words of the languages involved but also their different grammars and morphological features. According to Kuntze, "if the morphology and syntax are consistent with only one of the languages, any nonnative lexical item must be borrowed. If not, then it is a case of codeswitching" (p. 289). Similarly, Fasold (1984) considers the interchange of grammatical structures in an utterance as code-switching, when the grammatical structure of a clause is different from that of a preceding one. This may imply that lexical items may belong to one language and the grammatical structure to another. Such covert cases of code-switching are encountered in students' writings - deviant constructions, otherwise meaningless, that are direct translations of mother tongue. Many proficient speakers of English are unaware of deviant sentences and pronunciations in the Nigerian English repertoire (A lecturer could pronounce the word "vulcanizer" as "fokaniza," just as most people in the city say it). Therefore, first and second language learners are acquiring models of English riddled with deviants. Code-switching in Nigeria is a characteristic of transitional bilingualism and may indicate a process of shift from traditional languages to English. This is unlike Hinglish, Franglais or the situation of Irish in Ireland where code-switching is encouraging the "maintenance" of an endangered language (O'Malley-Madec, 2004).

2.8 DIGLOSSIA

The word 'diglossia' was derived from a French word 'diglossie' and was brought into English language use by Charles Ferguson in 1959. He described diglossia as a linguistic situation, where two varieties of a language exist side by side in a speech community, with each having a definite role to play. In a diglossic situation, the two varieties of the language are distinct. One of the varieties is the standardized high variety (H) but the other variety is the low variety (L), which may or may not be standardized. According to Wardhaugh (1998), diglossia is a wide spread phenomenon. It is common in many parts of the world especially, in Greece, Germany, Middle East and Haiti. It has been extended by sociolinguists to include bilingual situations. Trudgill (1983) expressed that, diglossia includes any linguistic situation, where language switching takes place. Wallwork (1978) stated that, diglossia is similar to bilingualism.

As an aspect of study of the relationships between codes and social structure, diglossia is an important concept in the field of sociolinguistics. At the social level, each of the two dialects has certain spheres of social interaction assigned to it and in the assigned spheres it is the only socially acceptable dialect (with minor exceptions). At the grammatical level, differences may involve pronunciation, inflection, and/or syntax (sentence structure). Differences can range from minor (although conspicuous) to extreme. In many cases of diglossia, the two dialects are so divergent that they are distinct languages as defined by linguists: they are not mutually intelligible. Ricento (2012), an author on language policy and political theory believes that there is always a "socially constructed hierarchy, indexed from low to high." The hierarchy is generally imposed by leading political figures or popular media and is sometimes not the native language of that particular region. The dialect that is the original mother tongue is almost always of low prestige. Its spheres of use involve informal, interpersonal communication: conversation at home, among friends, in marketplaces. In some diglossias, this vernacular dialect is virtually unwritten.

Those who try to use it in literature may be severely criticized or even persecuted. The other dialect is held in high esteem and is devoted to written communication and formal spoken communication, such as university instruction, primary education, sermons, and speeches by government officials. It is usually not possible to acquire proficiency in the formal, "high" dialect without formal study of it. Thus, in those diglossic societies which are also characterized by extreme inequality of social classes, most people are not proficient in speaking the high dialect, and if the high dialect is grammatically different enough, as in the case of Arabic diglossia, these uneducated classes cannot understand most of the public speeches that they might hear on television and radio. The high prestige dialect (or language) tends to be the more formalized, and its forms and vocabulary often 'filter down' into the vernacular though often in a changed form. In many diglossic areas, there is controversy and polarization of opinions of native speakers regarding the relationship between the two dialects and their respective statuses. In cases that the "high" dialect is objectively not intelligible to those exposed only to the vernacular, some people insist that the two dialects are nevertheless a common language. The pioneering scholar of diglossia, Ferguson (1977), observed that native speakers proficient in the high prestige dialect will commonly try to avoid using the vernacular with foreigners and may even deny its existence even though the vernacular is the only socially appropriate one for themselves to use when speaking to their relatives and friends. Yet another common attitude is that the low dialect, which is everyone's

native language, ought to be abandoned in favor of the high dialect, which presently is nobody's native language.

2.8.1 Features of a Diglossic Situation

To make a full description of a diglossic situation, Ferguson (1959) carried out an indept study of four languages: Arabic, Greek, Swiss German and Haitian Creole. He categorized each of these languages into two varieties: high (H) and low (L). The distinct features of these varieties are discussed under the subheadings outlined below:

- i) Function
- ii) Prestige
- iii) Acquisition
- iv) Standardization

Function: The most important feature of diglossia is the specialization of the functions of the two varieties. In some communicative situations, only the high variety (H) is appropriate but in other situations only the low variety (L) is used, for example:

S/N	High Variety (H)	Low Variety (L)
1	Sermons in churches	Informal conversation
2	Formal letters	Instruction to servants
3	Political speeches	Folk literature
4	Lectures	Buying and selling in the market
5	News broadcasts	Radio soap opera

Prestige: The high variety (H) enjoys a greater status than the low variety (L). It is believed that the 'H' is more intelligible more coherent, and more logical than 'L'

Acquisition: The low variety (L) is usually acquired naturally by the child in his home environment but the high variety (H) is acquired through explicit teaching in a formal setting.

Standardization: The high variety (H) is standardized but the low variety is not standardized but in some communities a standardized 'L' may arise as a result of imitation of the dialect by speakers

of other dialects. When this happens the function of the low variety still remains limited to that of ‘L’.

2.8.2 Code-Switching in Diglossic Situations

Gal (1988), described code-switching as a conversational strategy used to establish relationships. It can also be used to cross or destroy group boundaries. In the diglossic situations described by Ferguson (1959), it is normal for people to switch from one variety to another unconsciously. For instance an interviewer on a Greek television will introduce a guest and conduct the opening pleasantries in high variety (H) but gradually slips over to the low variety (L) as the interview progresses. It is also a typical behaviour for people to read aloud from a newspaper written in ‘H’ or listen to a formal speech in ‘H’ and then proceed to discuss the issues in ‘L’. Also, it is important that the right variety be used in the right situations. Using the low variety (L) in a formal situation is not socially accepted because it makes one an object of ridicule. Similarly, using a high variety (H) in an informal situation is felt to be unnatural or pedantic.

2.8.3 Diglossic Situations in Nigeria

There are a number of linguistic situations in Nigeria that reflect the features of diglossia. In these situations, speakers code-switch from one language to another or one variety to another. These diglossic situations are outlined below:

- a) Code-switching from Standard English to non-standard English
- b) Code-switching from English to Pidgin
- c) Code-switching from English to a local language
- d) Code-switching from a local language to its variety

- **Code-switching Standard English to Non-Standard English**

Standard English in Nigeria refers to the British English introduced in Nigeria by the European missionaries and colonial administrators. Nigerians, who acquired western education, speak Standard English. It is the official language variety for administration, governance, mass media,

politics, and commerce and so on. Non-standard English on the other hand, is the variety that is spoken by Nigerians, who are not well-educated. Below is an example of the two varieties:

- i) John and I are brothers. (standard English)
- ii) John and me are brother. (non-standard English)
- iii) I want to eat. (standard English)
- iv) I want to chop. (non-standard English)

When there is code-switching from Standard English to non-standard English, the former becomes the high variety (H) while the later becomes the low variety (L): In terms of prestige, Standard English enjoy greater prestige.

- **Code-switching from English to Pidgin**

It is common practice for educated Nigerians, who dwell in cities like Lagos, Benin, Port Harcourt and Warri to code-switch from English to Pidgin, when communicating with people especially in informal situations. This practice is also very common among universities undergraduates in most Nigerian Universities and Colleges. Switching from English to Pidgin is also a common feature of the Police and Army Barracks in Nigeria.

In this case, English assumes the status of the high variety (H), while pidgin becomes the low variety (L). English enjoys greater prestige than pidgin.

- **Code-switching from English to a Local Language**

Nigeria as multilingual country has over 400 indigenous languages, three of which are regional languages, (Igbo, Hausa and Yoruba). In varied situations of daily living educated Nigerians code-switch from English to their local languages and vice versa. They do this, in response to the communicative situations they find themselves. The situation being described here is bilingualism. Many Nigerian use English and their local languages interchangeably.

This situation is made possible because many Nigerians are literate in English. In this diglossic situation, English assumes the role of the high variety (H), while the local language assumes the role of the low variety (L).

- **Code-switching from a Local Language to its Variety**

Many Nigerian languages have two or more varieties, one of which is standardized. So, code-switching can take place between a local language and its variety. For instance, an Igbo speaking person from Ebonyi State can speak standard Igbo to people from Imo and Anambra States but speaks his own dialect to someone from his own speech community. The standard variety of the local language becomes the high variety (H) while the other variety becomes the low variety (L), but their functions are not strictly defined.

2.8.4 Implications of Diglossia and Code-Switching for English Language Teaching and Learning

The concepts of diglossia and code-switching have serious implications for English language teaching and learning in Nigeria. First and foremost, diglossia emphasizes the importance of matching the right variety with the appropriate situation. This is also important in English language learning. Learners should be taught to use formal language in formal situations and informal language in informal situations. A child should learn how to greet people in the village in his local language and not in English.

Second, it has been observed that code-switching occurs frequently and unconsciously in diglossic situations. Therefore, English language teachers should emphasize that learners learn to keep to one particular code at a time instead of mixing them up. This is pertinent because many Nigerian undergraduates find it difficult to speak English accurately without mixing their sentences with pidgin.

In addition, the concept of diglossia and code-switching relates mainly to oral communication. Therefore, English language teachers should give more attention to oral communication in the classroom. The emphasis should be on teaching English as it is used for communication in natural situations of daily living, for different purposes and functions. They should provide learners with learning activities that reflect real-life experiences. Also learners should be given opportunities to practice the linguistic forms and structures they learn in the classroom, as they are actually used in real-life situations.

2.9 CODE MIXING

The terms code-mixing or language alternation are used to describe more stable situations in which multiple languages are used without such pragmatic effects. In studies of bilingual

language acquisition, code-mixing refers to a developmental stage during which elements of more than one language are freely mix. Nearly all bilingual children go through a period in which they move from one language to another without apparent discrimination.

Essien, Okon (1995) defines code- mixing as “a language phenomenon, in which two codes or languages are used for the same message or communication”(272). Code-mixing generally takes place in informal situations, usually among speakers with the same linguistic background. It occurs at home, in parties among intimate people etc. Code-mixing is done for specific purposes, serving both linguistic and social functions. Essien (1995) also asserts that code- mixing is ad hoc and strongest in areas such as the academic disciplines, the professions, politics and the economy (281). Code-mixing is one of the features of the use of language in Nigeria, resulting from the complex linguistic system and biculturalism. It involves the presence of the dominant English language (the target language), and the indigenous Nigerian languages (the source languages) in speech making. Code-mixing is the change from one language to another within the same utterance or in the same oral/written text. It is a common phenomenon in societies in which two or more languages are used. Studies of code-mixing enhance our understanding of the nature, processes and constraints of language and of the relationship between language use and individual values, communicative strategies, language attitudes and functions within particular socio-cultural contexts.

Code-mixing leads to language hybridization that in turn gives birth to the issues of language maintenance, shift, and desertion. Wardhaugh (2002) characterizes that “code mixing occurs when during conversation; speakers “use both languages” together to the extent that they shift from one language to the other in the course of a single utterance”. In code-mixing sentences, pieces of one language are used while a speaker basically using another language. Code mixing is a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs within one sentence, one element is spoken in language A and the rest in language B. In formal situation, the speaker tends to mix it because there is no exact idiom in that language, so it is necessary to use words or idioms from other language

Code-mixing has been defined as the mixing together of two codes in a communication event. Essien (1995) asserts that code-mixing arises due to language contact as well as communication convenience. He argues that code-mixing is usually done in informal contexts. To him, a person that code mixes may not necessarily do same in a formal situation. However, he observes that most interlocutors use code-mixing to arrive at solidarity status in a manner which

usually makes it impossible sometimes to determine the educational status of those involved. He nonetheless notes that a dangerous trend that the practice portends is that of being viewed as a threat to the Nigerian indigenous languages. Even then, he agrees with Lamidi (2003) that the syntactic structure of code-mixing actually has a structural pattern. Nevertheless, the concern in this paper is the communicative usefulness of code-mixing. The fact is that the effectiveness of communication is what language usage is all about. It needs be mentioned here that, contrary to Essien (1995) assertion, Wardhaugh (2006) sees code-mixing and code-switching as one and the same. All the same, Wardhaugh agrees with this researcher's position that, essentially, code-mixing is done principally to communicate.

Communication, to all intent and purposes, is usually described as a transfer of information from sender to the receiver of the message. Wikibook.org (2013, p. 3) defines it as "...how humans share, encode, and decode what they know, what they need, and what they expect from each other." Weilenmann (1962) sees communication in terms of transfer of messages containing quantities of information. To him, information controls the human behaviour. This means that the source (sender) of the information tends to control the behaviours of others through carefully determining what sort of information is passed. However, one could find fault with this kind of definition in that, clearly, the receiver of information is not usually dormant in processing the information received. Nonetheless, it cannot be disputed that the kind of information one is fed with tends to affect the way one responds to situations at times (cf. van Dijk, 1995). In this way, his observation that the kind of information the decision maker in an organisation passes across could determine the behaviour members of that organisation (or society, for that matter) exhibits

Code-mixing is the mixing of two or more languages or language varieties in speech.

Some scholars use the terms "code-mixing" and "code-switching" interchangeably, especially in studies of syntax, morphology, and other formal aspects of language.^{[1][2]} Others assume more specific definitions of code-mixing, but these specific definitions may be different in different subfields of linguistics, education theory, communications etc. Code-mixing is similar to the use or creation of pidgins; but while a pidgin is created across groups that do not share a common language, code-mixing may occur within a multilingual setting where speakers share more than one language. Linguists who are primarily interested in the structure or form of code-mixing may have relatively little interest to separate code-mixing from code-switching, some sociolinguists have gone to great lengths to differentiate the two phenomena. For these scholars, code-switching

is associated with particular pragmatic effects, discourse functions, or associations with group identity. In this tradition, the terms *code-mixing* or *language alternation* are used to describe more stable situations in which multiple languages are used without such pragmatic effects.

A *mixed language* or a *fused lect* is a relatively stable mixture of two or more languages. What some linguists have described as "codeswitching as unmarked choice" or "frequent codeswitching" has more recently been described as "language mixing", or in the case of the most strictly grammaticalized forms as "fused lects". In areas where code-switching among two or more languages is very common, it may become normal for words from both languages to be used together in everyday speech. Unlike code-switching, where a switch tends to occur at semantically or sociolinguistically meaningful junctures, this code-mixing has no specific meaning in the local context. A fused lect is identical to a mixed language in terms of semantics and pragmatics, but fused lects allow less variation since they are fully grammaticalized. In other words, there are grammatical structures of the fused lect that determine which source-language elements may occur.

Code mixing is mixing of two or more languages while communicating. Now, it is often common for a speaker who knows two or more languages to take one word or more than one word from one language and introduce it while speaking another language. If I know French as well as English, for example, there will be times when I will mix some English words in my French sentences. That's, in fact, very common. Languages have this kind of effect on other languages. It is also very rare for Bilinguals to utter sentences that belong to purely one language. Code-mixing is the other phenomenon closely related to code-switching. It usually occurs when conversant use both languages together, switch between two language to the extent that they change from one tongue to the other in the course of a single utterance.

Code mixing takes place without a change of topic and can involve various levels of language such as phonology, morphology, grammatical structures or lexical items. We could not avoid that the first language is a big effect in second language. Interaction and mixing between languages result in various languages. Most of the people in the society mix their language with other language by borrowing or using pieces of foreign languages even sometimes they are still influenced by first language.

Kachru in Nusjam defines code mixing as the term refers to the use of one or more languages for consistent transfer of linguistic units from one language into another, and by such a language mixture developing a new restricted or not so restricted code of linguistic interaction.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The chapter outlines the research methodology that was used in the research. These included research design, target population, sample size and sampling procedure, validity of the instruments and the reliability of the instruments, data collection methods and data analysis procedures.

3.2 RESEARCH DESIGN

This design is used to assess attitudes and opinions about events, individuals or procedures (gay 1992). In this regard it would enable the researcher to obtain opinions on the use of code switching and code mixing in higher institution (tai solarin college of education as a case study).

Kerlinger (1973) recommended survey design as the best method to be used for collecting systematic factual data for decision making and efficient method of descriptive information regarding characteristics of population and the current practice and conditions.

3.3 TARGET POPULATION

Mugenda and Mugenda (2003), defines target population as that population to which the researcher wants to generalize the result of the study. the target population in this research study was students of Tai Solarin College of Education.

3.4 SAMPLE SIZE AND SAMPLING PROCEDURES

A sample is a smaller group obtained from the accessible population from which data is collected while sampling is the process of selecting a number of individual for a study in such a way that the individual selected represent the larger group from which they are selected, (Mugenda and Mugenda, 2003).

The simple random sampling techniques were adopted to obtain data. The researcher was convincing that the investigation and result obtain from the investigation and result obtained from the sample size was enough to investigate on the use of code switching and code mixing in higher institution (Tai Solarin College of Education as a case study).

3.5 RESEARCH INSTRUMENTS

The research instruments used were questionnaires for teachers' and students'. Questionnaire is a technique of data collection in which the respondent completes it at his/her convenience. The questionnaires targeted 100 students in total, 25 students from each school, which are School of Science, School of VOTED, School of Art and Social Sciences, School of Languages and School of Education.

The main instrument used for data collection in this study was primary data which includes personal interviews coupled with distribution of questionnaires.

The questionnaire was designed to obtain information as it relate to this study. The questionnaire was divided into two sections. Section A was on the demographic data of the respondent while section B sought for information on the purpose, reason and experience towards the study.

3.6 VALIDITY OF THE RESEARCH INSTRUMENTS

Mugenda and Mugenda (2003) define validity as the accuracy and meaningfulness of inferences, which are based on research results. Validity is assessed depending on the purpose, population and environmental characteristics in which measurement takes place (Macmillan and Schumaker 2001). To ensure validity the researcher reviewed the instruments under the guidance of the supervisor. Orodho (2005) recommends that questionnaires be piloted in schools outside the considered sample to establish whether the questions are measuring what they are intended, whether wording is clear, whether the questions are ambiguous and whether the questions provoke response. The research instruments were pretested with a selected pilot sample identical to the actual sample to be used. The results collected from pilot study would indicate whether the data collection instruments are valid.

3.7 METHOD OF DATA COLLECTION

The data were obtained by the researcher himself so as to ensure a hundred percent return rate and to explain to the respondents the purpose of the research work as well as to answer their questions or clear their doubts if any, that's is through personal interview.

3.8 PROBLEM ENCOUNTERED

During the research work, some respondents were reluctant to pay attention and answer the questions; some were too busy to provide answer to the questionnaire. Mostly, lack of funds to carry out this research, which was the major problem faced.

CHAPTER FOUR

ANALYSIS OF DATA

4.0 INTRODUCTION

This chapter is based on the over-view result gathered with the use of questionnaire on the use of code switching and code mixing in higher institution (Tai Solarin College of Education as a case study). The respondents were the students in Tai Solarin College of education.

After retrieving the copy of the questionnaires, their responses were analyzed and interpreted below using percentage score.

The analysis is based on the information given by the (100) respondent that were randomly sampled.

4.1 DEMOGRAPHIC DATA OF THE RESPONDENTS

Table 1: AGE DISTRIBUTION

AGE	Frequency	percentage
15-20	50	50
21-26	30	30
27-ABOVE	20	20
Total	100	100

Source Author's field work, 2021

The table above shows that 50% of the respondents are between ages 15-20, 30% are between age 21-26 and 20% are between ages 27 and above.

GENDER DISTRIBUTION OF RESPONDENT

Gender	Frequency	percentage
Male	50	50
Female	50	50
Total	100	100%

The table above shows that 50% of the respondents are male while 50% of the respondents are females

Table 2 LEVEL OF RESPONDENTS

	MALE	FEMALE
100 LEVEL	30	30
200 LEVEL	30	30
300 LEVEL	40	40
TOTAL	100	100

4.2 ANALYSIS OF RESEARCH QUESTIONS

SECTION B

RESEARCH QUESTION 1

Do the student of Tai Solarin College of Education code-mix and code-switch?

S/ N	Items	SA	A	D	SD
1	Students often code often speak other languages such as Yoruba and pidgin	69	31	0	0
2	Students often mix other languages with English other language while during conversation.	57	33	7	3
3	I speak Yoruba and pidgin English during classes	40	26	19	15
4	Students prefer code mixing and switching	48	24	18	10

Item one show that 69% of the respondents strongly agreed that, Students often code often speak other languages such as Yoruba and pidgin, 31% agreed that Students often code often speak other languages such as Yoruba and pidgin, 0% of the respondent disagreed and 0% also strongly disagreed. This reveals that Students often code often speak other languages such as Yoruba and pidgin

Item two show that 57% of the respondents strongly agreed that, Students often mix other languages with English other language while during conversation., 33% agreed that Students often mix other languages with English other language while during conversation, 7% of the respondent disagreed and 3% also strongly disagreed. This reveals that Students often mix other languages with English other language while during conversation.

Item three show that 40% of the respondents strongly agreed that they speak Yoruba and Pidgin English during classes, 26% agreed that they speak Yoruba and Pidgin English during classes, 19% of the respondent disagreed and 15% also strongly disagreed. This reveals that students speak Yoruba and Pidgin English during classes.

Item four show that 48% of the respondents strongly agreed that Students prefer code mixing and switching, 24% agreed that Students prefer code mixing and switching, 18% of the respondent disagreed and 10% also strongly disagreed. This reveals that Students prefer code mixing and switching.

RESEARCH QUESTION 2

Why do they code-mix and code-switch?

S/N	Items	SA	A	D	SD
5	Students learnt and speak other language before school age	50	16	19	15
6	Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school.	59	32	2	7
7	students communicate with their nuclear family with their local dialect	30	42	20	8
8	Students are not fluent while speaking English language	20	31	36	13

Item five show that 50% of the respondents strongly agreed that Students learnt and speak other language before school age, 16% agreed that Students learnt and speak other language before school age, 19% of the respondent disagreed and 15% also strongly disagreed. This reveals that Students learnt and speak other language before school age.

Item six show that 59% of the respondents strongly agreed that Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school., 32% agreed that Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school., 2% of the respondent disagreed and 7% also strongly disagreed. This reveals that Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school.

Item seven show that 30% of the respondents strongly agreed that students communicate with their nuclear family with their local dialect, 42% agreed that students communicate with their nuclear family with their local dialect, 20% of the respondent disagreed and 8% also strongly disagreed. This reveals that students communicate with their nuclear family with their local dialect.

Item eight show that 20% of the respondents strongly agreed that Students are not fluent while speaking English language, 31% agreed that Students are not fluent while speaking English language, 36% of the respondent disagreed and 13% also strongly disagreed. This reveals that Students are not fluent while speaking English language.

REASEARCH QUESTION 3

Does the improper acquisition of language lead to code-mixing and code-switching?

S/N	Items	SA	A	D	SD
12	People that mix English with other languages are not brilliant	20	10	60	10
13	Code switching and mixing does not affect me while writing test and examination	50	26	10	14
14	Most out spoken people can't speak fluent English	60	10	21	9
15	I can speak fluent English anywhere despite the fact that I code mix and code switch during casual conversation.	30	29	11	30
S/N	Items	SA	A	D	SD
9	I did not learn to speak English well in primary and secondary school	20	20	21	39
10	I went to a public school so I did not get a proper acquisition of English language	28	13	37	22
11	Vernacular is common in my environment so I'm used to code switching and mixing.	30	48	10	12

Item nine show that 20% of the respondents strongly agreed that they did not learn to speak English well in primary and secondary school, 20% agreed that they did not learn to speak English well in primary and secondary school, 21% of the respondent disagreed and 39% also strongly disagreed. This reveals that students learnt to speak English well in primary and secondary school.

Item ten show that 28% of the respondents strongly agreed they went to a public school so they did not get a proper acquisition of English language, 13% agreed they went to a public school so they did not get a proper acquisition of English language, 37% of the respondent disagreed and 22% also strongly disagreed. This reveals that they went to a public school and still got a proper acquisition of English language.

Item eleven show that 30% of the respondents strongly agreed that Vernacular is common in their environment so they are used to code switching and mixing, 48% agreed that Vernacular is common in their environment so they are used to code switching and mixing, 10% of the respondent disagreed and 12% also strongly disagreed. This reveals that Vernacular is common in their environment so they are used to code switching and mixing.

REASEARCH QUESTION 4

Does code-mixing and code-switching connote low proficiency?

Item twelve show that 20% of the respondents strongly agreed that People that mix English with other languages are not brilliant, 10% agreed that People that mix English with other languages are not brilliant, 60% of the respondent disagreed and 10% also strongly disagreed. This reveals that People that mix English with other languages are brilliant

Item thirteen show that 50% of the respondents strongly agreed that Code switching and mixing does not affect them while writing test and examination, 26% agreed that Code switching and mixing does not affect them while writing test and examination, 10% of the respondent disagreed and 14% also strongly disagreed. This reveals that Code switching and mixing does not affect them while writing test and examination

Item fourteen show that 60% of the respondents strongly agreed that Most out spoken people can't speak fluent English, 10% agreed that Most out spoken people can't speak fluent English, 21% of the respondent disagreed and 9% also strongly disagreed. This reveals that Most out spoken people can't speak fluent English.

Item fifteen show that 60% of the respondents strongly agreed that they could speak fluent English anywhere despite the fact that they code mix and code switch during casual conversation, 10% agreed that they code mix and code switch during casual conversation, 21% of the respondent disagreed and 9% also strongly disagreed. This reveals that they code mix and code switch during casual conversation.

4.3 DISCUSSION OF FINDINGS.

From the research conducted in previous and result above the respondents had different opinion, about The Use Of Code Switching And Code Mixing In Higher Institution (Tai Solarin College of Education as a case study) with the use of the research question given in chapter one.

Research question one talk about if the student of Tai Solarin College of Education code-mix and code-switch? And research show a larger percentage of student agree that Students often code often speak other languages such as Yoruba and pidgin, Students often mix other languages with English other language while during conversation, students speak Yoruba and pidgin English

during classes and Students prefer code mixing and switching. This bring to the conclusion that code switching and code mixing occur frequently in tertiary institution.

Research question two, this speaks on Why do they code-mix and code-switch in tertiary institution, the research conducted reveals that Students learnt and speak other language before school age as one of the reasons why they code mix and code switch, Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school, students communicate with their nuclear family with their local dialect and Students are not fluent while speaking English language, this were discovered as some of the reason why students code switch and code mix.

Research question three revealed if the improper acquisition of language lead to code-mixing and code-switching and the result show that some students learnt to speak English well in primary and secondary school meaning some of they went to a public school and still got a proper acquisition of English language and Vernacular is common in their environment so they are used to code switching and mixing. This reveals that primary and secondary school is not the cause of code switching and code mixing, even though improper acquisition often causes code switching and code mixing it is caused by vernacular commonly spoken in the environment.

Research question four talks about if code-mixing and code-switching connote low proficiency and research reveals that People that mix English with other languages are brilliant, because the respondent disagreed to the notion that People that mix English with other languages are not brilliant, Code switching and mixing does not affect them while writing test and examination, Most out spoken people can't speak fluent English and code mix and code switch during casual conversation, this bring us to the conclusion that code switching code-switching do not connote low proficiency.

CHAPTER FIVE

CONCLUSION AND RECOMENDATION

5.0 INTRODUCTION

5.1 SUMMARY OF FINDINGS

The study shows of The Use Of Code Switching And Code Mixing In Higher Institution (Tai Solarin College of Education as a Case Study), this research shows if the students in tertiary institution code mix and code switch, the reason why they code mix and code switch revealed if the improper acquisition of language lead to code-mixing and code-switching and if code-mixing and code-switching connote low proficiency.

The study has revealed that the use of code-switching and code-mixing of students in tertiary is caused as a result of most students background. This is to say the use of both English language and other language makes some students not to speak English language as well as not be able to communicate through English language although some students claim that code mixing and code switching does not affect their communication. The findings show that students of Tai Solarin College of Education code mix and also code switch, this is because most of them find it easier to speak when they code mix and code switch, they even code mix during classes, they also prefer to code mix and code switch.

The findings show why students code mix and code switch. Some major reasons were discusses such as Students learnt and speak other language before school age, Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school. Also findings show that students communicate with their nuclear family with their local dialect and Students are not fluent while speaking English language, this were noted as the main reasons for code-switching and code-mixing.

Findings also show if improper acquisition of language lead to code-mixing and code-switching, and it was revealed that most students claimed they learnt to speak English well in their primary and secondary school while some did not, most of them also agreed that they went to a public

school and still got a proper acquisition of English language and Vernacular is common in their environment so they are used to code switching and mixing, this means that proper acquisition of language which lead to code-mixing and code-switching was mostly caused by the environment where the students lived or grew up.

Moreover, findings shows if code-mixing and code-switching connote low proficiency most respondents believes that People that mix English with other languages are brilliant, Code switching and mixing does not affect them while writing test and examination, Most out spoken people can't speak fluent English and code mix and code switch during casual conversation. This reveals that code-mixing and code-switching does not connote low proficiency as most students said they only code switch and code mix during casual conversation

5.2 RECOMMENDATION

- The government through the ministry of Education, Science and Technology should initiate short term professional programme and special ways to help students minimize the rate of code-switching and code-mixing in tertiary institution in other to improve language competence students.
 - In order to enhance the effective speaking of English language and avoid code-switching and code-mixing the Ministry of Education, Science and Technology should encourage all secondary schools and primary schools to establish story books reading and writing programme that will help students to develop mastering of English language also to have many vocabularies.
-

- Families should also embrace speaking of fluent English so as to make it part of the child in school.
- All secondary schools teachers should reinstate schools policy of speaking English in schools premises and follow up should be made to ensure students do not violate it
- The government through the Ministry of Education, Science and Technology should promote secondary English teachers to have individual study of English grammar books in order to improve their competent on English language.

5.3 CONCLUSIONS

The study has investigated the Use of Code Switching and Code Mixing in Higher Institution (Tai Solarin College of Education as a Case Study). It could be concluded that most students agreed that they code-switch and code-mix, and they code mix and code switch as a result of some major reason such as most of them learnt to speak other language before school age, Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school, students communicate with their nuclear family with their local dialect. It was concluded that the environment was the major cause of most students improper acquisition of language which as lead to code mixing and code switching. Lastly most student disagree to the notion that code mixing and code switching connote low proficiency, meaning students aside the fact that students code switch and code mix, it does not mean they are not brilliant as most of them revealed that they code switch and code mix during casual conversation.

REFERENCES

- Adetuyi and Okediran (2004). The Influence of English on West African Languages. In: J. Spencer (ed.), *The English Language in West Africa*. Ibadan: Ibadan University Press.
- Atoye, R.O. 1994. Code-mixing, Code-switching, Borrowing and Linguistic Competence: Some Conceptual Fallacies. In: B. Adediran (ed.), *Cultural Studies in Ife*. Ile-Ife: The Institute of Cultural Studies.

- Ayeomoni, M.O (2006). Attitudes to Code-switching: The Case of Yoruba and English. Odu, New Series, No. 35
- Bamgbose, A. 1971. The English Language in Nigeria. In: J. Spencer (ed.), The English Language in West Africa. Ibadan: Ibadan University Press.
- Batsford Ltd. Bokamba, E. 1989. Are there Syntactic Constraints on Code-mixing? World Englishes 8(3).
- Belly, R.T. 1976. Sociolinguistics: Goals, Approaches And Problems. London: B.T.
- Fasold (1984) Introduction to Sociolinguistics (11th edition). London: Longman.
- Ferguson, C. (1959) Diglossia. Word, 15, 325-340 (Reprinted in L. Wei (ed.) (2000), 65-80).
- Ferguson, G. (2004) Classroom code-switching in post-colonial contexts: Functions, attitudes and policies. IALA Review, 16, 38-51.
- Fishman, J. (1967) Bilingualism with and without diglossia; diglossia with and without bilingualism. Journal of Social Issues, 23, 29-38 (Reprinted in L. Wei (ed.) (2000), 81-88).
- Gal, S. (1979) Language Shift: Social Determinants of Language Change in Bilingual Austria. New York: Academic Press.
- Gardner-Chloros, P. (1995) Code-switching in community, regional and national repertoires: The myth of the discreteness of linguistic systems. In L. Milroy and P. Muysken (eds) One Speaker Two Languages. Cambridge: Cambridge University Press, 68-89.
- Gumperz, J. (1982) Discourse Strategies. Cambridge: Cambridge University Press.
- Gumperz, J.J. 1982. Discourse Strategies. Cambridge: Cambridge University Press.
- Gunnarsson, B.-L. (1997) Applied Discourse Analysis. In T. A. Van Dijk (ed.) Discourse as Social Interaction. London: Sage Publications, 285-312.
- Holt, E. (1996) Reporting on talk: The use of direct reported speech in conversation. Research on Language and Social Interaction, 29, 219-245.

- Hymes, D. 1962. The Ethnography in Speaking. In: T. Gladwin (ed.), Anthropology And Man Behaviour. Washington. 1974 Foundations In Sociolinguistics: An Ethnographic Approach. London: Longman.
- Kachru, Y. 1989. Code-mixing, Style Repertoire and Language Variation: English in Hindu Poetic Creativity. World Englishes 8(3).
- Kamwangamalu, N. 1989. Code-mixing and Modernisation. World Englishes 8(3)
- Myers-Scotton, C. (1993b) Social Motivations for Codeswitching: Evidence from Africa. Oxford: Clarendon Press.
- Owaniyi 2017. Code-switching: A Natural Phenomenon vs. Language “Deficiency”. World Englishes 8(3).
- Wei, L. (1994) 11zree Generations, Two Languages, One Family: Language Choice and Language Shift in a Chinese Community in Britain. Clevedon, Avon: Multilingual Matters.

**TAI SOLARIN COLLEGE OF EDUCATION
DEPARTMENT OF ENGLISH LANGUAGE
OMU-IJEBU, OGUN STATE**

**QUESTIONNAIRE ON THE USE OF CODE SWITCHING AND CODE MIXING IN HIGHER INSTITUTION
(TAI SOLARIN COLLEGE OF EDUCATION AS A CASE STUDY)**

Dear Respondent,

Kindly assist in filling this research questionnaire.

Instruction: please read the item and indicate the response which reflects your opinion by putting a tick () in the appropriate box for section A.

SECTION A

Demographic data of the respondents

1. Sex : Male () Female ()
2. Students Age group: 15- 20years () 21-26 years () 27 and above ()
3. Level: 100 level () 200 level () 300 level ()
4. Department: _____

SECTION B

RESEARCH QUESTION 1

Do the student of Tai Solarin College of Education code-mix and code-switch?

S/N	Items	SA	A	D	SD
1	Students often code often speak other languages such as Yoruba and pidgin				
2	Students often mix other languages with English other language while during conversation.				
3	I speak Yoruba and pidgin English during classes				
4	Students prefer code mixing and switching				

RESEARCH QUESTION 2

Why do they code-mix and code-switch?

S/N	Items	SA	A	D	SD
5	Students learnt and speak other language before school age				
6	Language(s) other than English was/were used in teaching you in elementary/primary school and secondary school.				
7	students communicate with their nuclear family with their local dialect				
8	Students are not fluent while speaking English language				

REASEARCH QUESTION 3

Does the improper acquisition of language lead to code-mixing and code-switching?

S/N	Items	SA	A	D	SD
9	I did not learn to speak English well in primary and secondary school				
10	I went to a public school so I did not get a proper acquisition of English language				
11	Vernacular is common in my environment so I'm used to code switching and mixing.				

REASEARCH QUESTION

Does code-mixing and code-switching connote low proficiency?

S/N	Items	SA	A	D	SD
-----	-------	----	---	---	----

12	People that mix English with other languages are not brilliant				
13	Code switching and mixing does not affect me while writing test and examination				
14	Most out spoken people can't speak fluent English				
15	I can speak fluent English anywhere despite the fact that I code mix and code switch during casual conversation.				