

## SOCIOLINGUISTIC STUDY OF CODE-SWITCHING AMONG YORUBA USERS OF ENGLISH LANGUAGE IN SOUTH WESTERN NIGERIA.

---

**Adetuyi, Chris Ajibade<sup>1</sup>, Owaniyi Rebecca Omolola<sup>2</sup>, Adeniran  
Adeola Adetomi<sup>3</sup>**

<sup>1,3</sup>*Department of English and Literary Studies, Lead City University, Ibadan.*

<sup>2</sup>*Department of English Education, Lead City University, Ibadan.*

*Email: [dradetuyi2016@gmail.com](mailto:dradetuyi2016@gmail.com), [beckyowaniyi@gmail.com](mailto:beckyowaniyi@gmail.com)*

---

### ABSTRACT

Code Switching is a widespread phenomena in bilingual communities like Nigeria, where the speakers use their first language L1 (native language) and their acquired language called the second language (L2) in different settings. This paper therefore examines the sociolinguistic study of code-switching among users of English language as a second language in south western Nigeria. This paper also examines various reasons for code switching; which may be to compensate for deficiency in the other language, or to exclude a person from conversations and to show identity that the audience have a shared knowledge of the two languages. Data elicitation research method with the application of random sampling technique in recording the conversations of some Yoruba users of English Language sampled is adopted. The paper however, recommends that, the indigenous language should be developed, modernized and standardized so as to widen their cognitive frames. Also that code switching should be seen and treated as rich and a veritable communicative tool because of its role in the process of communication.

**Keywords:** Sociolinguistics, Code Switching, Diaglossia, Language, Code Mixing, Bilingualism.

## **INTRODUCTION**

The second half of the 20th century and the past few decades in particular have seen an increased interest in the study of bilingualism and multilingualism as well as all the phenomena related to it. The definition of bilingualism has evolved greatly from the narrow beginnings, when it applied only to speakers with native-like fluency in two languages. Much progress has been made since then and scholars have widened the scope of bilingualism to include those individuals whose competence in two languages may be far from balanced, those who use one of the languages on an irregular basis only or just in certain domains, but not in others. By the same token, code-switching as one of the most typical forms of bilingual discourse is now defined in more flexible terms than it was in 1953, when the pioneer of contact linguistics, Uriel Weinreich held the view that the ideal bilingual switches between languages in accordance with appropriate changes in the speech situation, but never in an unchanged speech situation, and definitely not within a single sentence. Code-switching today is mostly defined as the alternate use of more than one code (i.e. language, dialect, speech variety) in the same conversation or verbal interaction. Not all authors view code-switching in the same way and they do not always agree in as far as the terminology and the nature of the phenomenon is concerned; nevertheless, code-switching remains one of the most common conversation strategies employed by bilingual speakers and as such a topic of fascination for all those who realize the importance and pervasiveness of bilingualism in today's world.

This is indeed widespread: it certainly applies to the speakers in neighboring areas between different countries, to various immigrant settings and, with the growing mobility of the globalization era, no doubt to many others as well. Wherever the language contacts, there is bound to be some form of code-switching as well. Continuous exploration of various facets of code switching thus comes as no surprise, as it has much more than just (socio) linguistic, anthropological and psychological implications. In the sense that the

way people speak is an expression of their personal, social, cultural and other identities it is not an overstatement to say that it actually touches the majority of the world's population and, while it has been frequently considered a stigmatized form of bilingual discourse, there can be no doubt that learning more about the underlying rules of code-switching can only contribute to a greater awareness and understanding among speakers of different. 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 contact etc. There are several terms referring to code switching, and code mixing, code-changing, and tag-switching, situational and metaphorical code-switching. As these terms often have various meanings attached to them, each of them, are explained in this paper. Code-mixing and code-switching are important aspect of sociolinguistic because of 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. It is obvious that they have both the negative and positive effects on language use. It then becomes necessary that these concepts 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. A study of code-switching among peoples of Nigeria will reveal that ease of switching from L2 (English) to

L1 (a Nigerian language) and vice versa may vary from one ethnic group to the other. 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. 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 paper. Some researchers 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 paper intends to find out if the users of English as a second language code-mix and code-switch, and also intend to find out why, if they code-mix and code-switch. In this paper, code-mixing and code-switching as concepts of sociolinguistics will be given more attention.

## **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".

### **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.

#### **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 lingual- 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) summarises 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.

### **English as a Language of Trade in Nigeria.**

The arrival of the Portuguese and the missionaries in Nigeria enhanced Nigeria trade and commerce. Also, they brought along their language which the indigenes did not understand, which called for interpretation and necessity of learning the language for efficiency and effectiveness of business transaction by the indigenes. A trade language is therefore that medium of communication that originated as a result of the development of trade and commerce. It is used specifically for the purpose of trade transactions. The most important aspect of a trade language is that

it may not be a mother tongue of any of the users. It develops as result of the blend of two or more language involved in the business transaction. A typical example of trade is pidgin which a variation of English language in Nigeria. In correlation, with this study, it is obvious that anyone who wants to be successful in trade must have the knowledge of English language, no matter how little it is. This is, because, nearly all the goods to be sold are labeled in English language not in the indigenous language like Yoruba language. In Nigeria, it is adopted as the official language, language of law, education, diplomacy, technology and language adopted at the national of assembly. [To be frank,, the adoption of English as the national/ official/ lingua franca in Nigeria has immensely contributed to the economy and political growth of the country positively.]

### **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 a 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 de'ivore. 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.

## **DIAGLOSSIA**

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 in the 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 formalised, 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--. <https://en.wikipedia.org/wiki/Diglossia>.

## **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).

### **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."

## **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.

### **SPEECH COMMUNITY**

Human beings are social beings who are always committed to a certain group of people called a community. A particular community has its own characteristics, including the way of its communication. The concept of speech community does not simply focus on groups that speak the same language. Rather, the concept takes as fact that language represents, embodies, constructs and constitutes meaningful participation in society and culture; Owaniyi (2017). It also assumes that a mutually intelligible symbolic and ideological communicative system must be at play among those who share knowledge and practices about how one is meaningful across social contexts. Of course concepts like mutual intelligibility and meaning are complex in and of themselves. The point here is that speech communities are also political and historical sites where social meaning is intrinsic in talk. The study of speech communities is central to the understanding of human language and meaning. Speech communities are groups that share values and attitudes about language use, varieties and practices. These communities develop through prolonged interaction among those who operate within these shared and recognized beliefs and value systems regarding forms and styles of communication. While we are born with the ability to

learn language, we do so within the cultures and societies that frames the process of learning how to talk to others. This framing once exclusively occurred as face-to-face interactions within communities of speakers. Constant relocation, mass migration, transmigration, ever-evolving technology and globalization have transformed many societies and increased the need to provide more detailed descriptions and theories regarding the nature of speech communities. Spolsky (1998) also defines speech community as "all the people who speak a single language and so share notions of what is same or different in phonology or grammar." Because of the system, Gumperz (1972) further states that "the language of a speech community can be analyzed both within the context of the language itself and also within the broader context of social behavior". A group of people is not necessarily a community unless they share a common view, activity, belief etc. Speech is not simply sounds that come from a person's mouth. Communities can be defined and identified in terms of space, place, affiliation, practices and any combination of these terms. For example, while the term "community" is generally used in reference to a social unit larger than a household, it can also refer to a national and inter-national group. Online communities can exist where members are in the thousands and there may be no physical, visual or auditory contact among members.

Anthony Cohen (1985) believes that communities can be understood by their boundaries, since they are identified by both their uniqueness and difference. He argues that "a reasonable interpretation of the word's use would seem to imply two related suggestions: that the members of a group of people (a) have something in common with each other, which (b) distinguishes them in a significant way from members of other reputed groups" (1985: 12). What is fundamental to both speech and community is that a system of interaction and symbols is shared, learned and taught, and that participants and members are aware they share this system. Hence, this study focuses on the Yoruba speech Community and

English Speech Community and do a critical study of how students freely code switch English and Yoruba languages among themselves and the correlation with sociolinguistic.

### **CODE MIXING AS A CONCEPT**

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.

### **CONCEPT OF CODE SWITCHING**

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-Corvalaán, 1996:246). Silva-Corvalaán (1996:6) suggests that while using the subordinate language speakers code-switch (one of five strategies employed) to lighten the "cognitive load of having to remember and use two different linguistic systems." Code-switching may become an integral element of bilingual speech when there is no functional differentiation between two languages in contact or restrictions on their use. Where languages in contact have significant place in the socio-economic context, code-switching may lead to the evolving of a "new" language, such as *Nigerianish*, *Singlish*, *Français* (*Frenghish*), *Hinglish*, etc. But if one of the languages has a superior position in the socio-politico-economic arrangement, there is a tendency for people to shift from the less "significant" language to a dominant socioeconomically viable language. Education and mobility of people from their places of origin to other parts of the country favour shift from local languages to English in Nigeria. Kuntze (2000:289):"Code switching 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 (2000) "if the morphology and syntax are consistent with only one of the languages, any non-native lexical item must be borrowed; if not then, it is case of code switching" (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).

Sometimes, people consider that code switching and code mixing have the same meaning. But actually both of them are different. People in the bilingualism or multilingualism situation often change language or variety of languages. This situation depends on situation or the need for communication such as when a person uses a standard language when he meets his guest. When he knows that, actually, the guest is his old friend, the person switches his standard language into informal language. This phenomenon is called code switching. According to Crystal (1991: 59) "code switching can be illustrated by the switch bilingual speaker may make (depending

on who they are talking to or where they are) between standard and regional forms of English, between Welsh and English in parts of Wales, or between occupational and domestic varieties." Code switching is general characteristics in bilingualism. Bilingual people often switch codes from one language to other language when they speak or write. Code switching is switching situation from one code to another (Suwito, 1985: 68). If a speaker firstly uses code A (for example Yoruba Language) and he changes his code to code B (English Language), this situation is called code switching. Code switching not only occurs in the form of language change but also may happen in the change of the variant of language. *Hymes* (in *Chaer* 1995: 142) says that code switching has become a common term for alternate use of two or more languages, varieties of language or even speech style. For example, when people switch one code, for example, grammatical code to casual code when the situation changes into informal situation. Code switching happens in bilingual society. Code switching occurs when people use a particular code and suddenly change to another code. *Wardhaugh* (1986: 103) also gives definition of code switching occurs when the language used, changes according to the situation in which the conversant find themselves. The speakers here switch one code to another code or they speak in one language to another language. Code-switching is a term in linguistics referring to using more than one language or dialect in conversation. Code-switching can occur between sentences (inter sentential) or within a single sentence (intra sentential). Code-switching is now considered to be a normal and natural product of interaction between the bilingual (or multilingual) speaker's two languages. Code-switching can be distinguished from other language contact phenomena such as loan translation (calques), borrowing, pidgins and creoles, and transfer or interference.

### **Forms of Code Switching**

There are several terms referring to code switching, which includes code mixing, code-changing, and tag-switching, situational and metaphorical code-switching, intersentential code switching and

intrasentential code switching. As these terms often have various meanings attached to them, it is necessary to first define each type, as relates to this paper. Code switching is the general term for any kind of language switching, especially among bilingual Latinos ('*A ma* visit those patients that were brought in last night'---We shall visit those patients that were brought in last night.) (Fromkin & Rodman, 1998).

**Code Mixing** is a brief insertion of a few words from one language into the other (Mo n lo si SCHOOL-- 'I 'm going to the school').

**Code Changing** is defined as a long clause(s) inserted into one language before or after a segment of the other language (Cheng & Butler, 1989) (Last Sunday, when I was in the church, while the choristers were singing melodiously, *lojiji okunrin kan sare wole, lo ba bere si ni jo, kia gbogbo wa ti fo dide*, it took awhile before the pastor could calm the situation. '...suddenly, a man ran in, and began to danced, every one of us fled immediately.....

**Tag-Switching** occurs when a speaker inserts a tag statement from one language into another language. Examples of this in English are taking phrases like you know, I mean, no way, etc, and then inserting them into a Yoruba sentence, as seen in this example: *ko rorun lati tete ri ise ni ilu yi, YOU KNOW?* ('It's hard to find work in this town, you know') (Romaine, 1989). For example: Nigerian students use some tag like 'o' (a word use to lay emphasis on statement being said) e.g I am going 'o', instead of just saying that 'I am going.' Also, 'sebi' (word use to ask question) is sometimes heard from the students even some adult .e.g *Sebi*, you are coming with her? Instead of simply saying: Are you are coming with her?

**Situational Code-Switching** occurs when, due to a change in setting, conversational partners, or topic, a speaker chooses to speak in a different language than he was originally speaking (Wardhaugh, 2006). For example, a group of Yoruba-English bilinguals engaged in a

conversation in Yoruba may switch to English when a monolingual English speaker approaches and joins the conversation. This concept also applies to shifting between registers within a language; e.g. a teenage boy may speak Standard American English when conversing with a teacher, but switch to a lower register of slang English when his peers approach.

**Metaphorical Code-Switching** is used to emphasize certain aspects of a statement or add meaning to relationships being expressed. This occurs when bilinguals switch languages to imply that they identify more with a group in a particular situation (Saville-Troike, 2003).

**Inter-Sentential** code switching, the language switch is done at sentence boundaries. This is seen most often between fluent bilingual speakers. For example: *If you are late for the job interview, ti e ba e niyen.*

**Intra-Sentential Code Switching**, the shift is done in the middle of a sentence, with no interruptions, hesitations or pauses indicating a shift. The speaker is usually unaware of the shift. Different types of switch occur within the clause level including within the word level. Some researchers call it also code mixing. For example: *She is called ijewuru, because she can spend all her kobos on food. ---She is called a glutton because; she can spend all her earning on food.*

## **CONCLUSION**

Concept of 'code-mixing' and 'code-switching' is an ordinary phenomenon in the area of bilingualism. These phenomena occur when bilinguals substitute a word or phrase from one language to another language. Code-mixing and code-switching are widespread phenomena in bilingual communities where speakers use their native tongue (L1) and their second language (L2) in different domains. In monolingual societies, people may think that code-switching and code mixing is very unnatural. However, code-mixing and Code-switching

may influence bilinguals' languages positively. Code switching occurs when the bilinguals attempt to maintain order, to create solidarity or empathy, to cover lack of experience or strategies, to rephrase or modify their speech among many other reasons. The phenomenon of code switching is consequently also present in second language learning situation. For instance, during an English lesson in a school, English and the first language which is also called frequently switched. Many teachers of English code switching as a communicative strategy for learners with insufficient vocabulary resources and thus as a source of concern. Consequently, these teachers may be intolerant of switching to the native language. At the same time, recent studies suggest that code switching is a part of the process of acquiring a second language and that may be an important competence in itself in the way the speaker is able to alternate between the two languages and employ each language for specific purposes. The native language is (in most cases) a common code of communication which makes it possible to level off the linguistic advantage held by the teacher. Thus, in spite of the existing but unwritten pedagogical rule to speak the target language, the second language learners are aware of the possibility to retreat to the native language if necessary. Code switching and code mixing is widely observed especially in multilingual and multicultural communities. Although it is not favoured by many educators, one should have at least an understanding of the functions of switching between the native language and the target language. Teaching in bilingual education is a challenging activity since bilingual teachers have to make learners comprehend the lesson. They do not only have to be able to teach in English very well, but they also have to be able to make lesson clearly understood by the students.

## REFERENCES

- Adetuyi C.A and Okediran A (2004) Language Planning and Policies for Creating Learning Opportunities for Adult Education in Nigeria. *The Journal of the Nigeria National Council for Adult Education JNNC (14) 314-320*
- Adetuyi C. A. and Jegede, O.O (2016) Language-in-Education Policy in Nigeria. The Reality of Teachers' Language Choices. *Journal of Capital Development on Behavioural Sciences (JOCABEBSci) 4(1) 1-12*
- Auer, Peter (ed.) (1998) *Code-switching in Conversation: Language, Interaction and Identity*, Routledge, London.
- Anthony Cohen (1985). *The Symbolic Construction of Community*, Routledge, London.
- Ayeomoni, M.O. (2006) Code-switching and code-mixing: Style of language use in childhood in Yoruba speech community. *Nordic Journal of African Studies 15(1), 90 -99*. Online version: <http://www.njas.helsinki.fi/pdf-files/vol15num1/ayeomoni.pdf> (Accessed 22 August).
- Chambers, J.K. (1995). *Sociolinguistic Theory: Linguistic Variation and Its Social Significance*. Oxford: Blackwell.
- Crystal, D. (1987). *The Cambridge Encyclopedia of Language*. Cambridge University Press: Cambridge.
- Essien, Okon. (1995) "The English Language and Code-mixing: A Case Study of the Phenomenon in Ibibio". In Ayo
- Fasold, (1984) *The Sociolinguistics of Society*, England: Basil Blackwell.
- Ferguson, C. A. (1972). "Diglossia", In P.P Giglioli (ed). *Language and Social Context*, Harmondsworth: Penguin

Ferguson Nicola 1977: "Simultaneous Speech, Interruptions and Dominance; *British Journal of Social and Clinic Psychology*

Femi Akintunde, & Wale Adegbite (1999). *The Sociology and Politics of English in Nigeria; An Introduction*, OAU Press pp 28-29

Fishman, Joshua A. (2000) "Who speaks what language to Whom and When?" In Wei, Lee. *The Bilingualism reader* Routledge: London.

Fromkin, V. and Rodman, R. (1998). *An Introduction to Language* (6th ed.). New York, NY: Barcourt Brace College Publishers.

Grosjean, F. (2001). *The Bilingual's Language Modes*. In J. L. Nicol (Ed.) *One Mind, Two Languages* (pp. 1-22). Malden, MA: Blackwell Publishers Inc.

Gumperz, J. J., Bloom J. P. (1972) *Social meaning in linguistic structure. Code-switching in Norway/* in Gumperz J. J. and Hymes eds., *Directions in Sociolinguistics*, Holt Rinehart and Winston Inc. New York. 405-432.

Holmes, J. (1992). *An introduction to sociolinguistics*. London: Longman.

<https://nigerianfinder.pushengage.com>

<https://en.Wikipedia.org/wiki/Code>

<https://en.Wikipedia.org/wiki/Dioglossia>

Hudson, R.A. (1980) *Sociolinguistics*. Cambridge University Press

Hymes. (1964). *Introduction: Toward Ethnography of Communication..Amenial Anthropology*, vol. 6. pp. 12-25.

Kuntze, M. (2000) *Code switching in ASL and written English language contact*. In: K. Emmorey and H. Lane (eds.) *The Signs of Language Revisited: An Anthology to Honor Ursula Bellugi*

and Edward Klima pp. 87-302). ahwah, J.: Lawrence Erlbaum Associates.

Lambert, W. E (1977)"Effects of Bilingualism on the individual" In Hornby, P. (ed).

O 'Malley- Madec, M. (2004) A borrower be: differential use of language contact resources in core and peripheral Irish-speaking neighborhoods in Ireland.

Owaniyi, R.O (2017) Sociolinguistic Study of Code Switching Among Yoruba Users of English Language in Lead City University Sandwich Programme Centres. Unpublished Bachelor of Arts (Education/English) degree. Lead City University, Ibadan.

Marcyliena H. Morgan Excerpt Speech Communities Cambridge University Press ISBN 978-1-107-02350-5

Muysken, Pieter. (2000). Bilingual Speech: A Typology of Code-mixing. Cambridge University Press.

Phillipson, Robert. (2001). "English for Globalization or for the World's People?"*International Review of Education* 47: 185-201.

Phillipson, Robert. (1992). Linguistic Imperialism. New York: Oxford University Press.

Raymond Hickey (2013). "Fieldwork in Contact Situations." *The Handbook of Language Contact*, Wiley-Blackwell.

Ricento, Thomas (2012) Political economy and English as a global language.

Romaine, S. (1989). Bilingualism. New York, NY: Basil Blackwell Inc.

Sankoff, G.(1989) A Quantitative Paradigm for the Study of Competence, Bauman.



- Saville-Troike, M. (2003). *The ethnography of communication: An introduction*. Oxford, England: Blackwell Publishing Ltd.
- Silva-Corvalaán, (1996) *Language Contact and Change: Spanish in Los Angeles*. Oxford:Clarendon Press.
- Skiba, R. (1997). *Code Switching As a Countenance of Language*.
- Spolsky (1998), *Sociolinguistics*. Oxford: Oxford University Press; 128pp
- Stockwell, Peter. (2002). *Sociolinguistics A Resource Book for Students*. London and New York: Routledge.
- Suwito (1985), *Sociolinguistics; Teori dan Problems*: Henry offset. Surakarta
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics (5th ed.)*. Malden, MA: Blackwell Publishing.

---

**References** to this paper should be made as follows: Adetuyi, Chris Ajibade, et al (2017), *Sociolinguistic Study of Code-Switching among Yoruba Users of English Language in South Western Nigeria Policy*. *J. of Arts and Contemporary Society*, Vol. 9, No. 3, Pp. 17-41

---