THE USE OF CODE-SWITCHING AMONG UNIVERSITY STUDENTS: A CASE STUDY OF MOUNTAIN TOP UNIVERSITY STUDENTS.

Certification

This is to certify that TOPE-AJAYI, OLASEINDE with matriculation number 16020401005 carried out this research work titled **THE USE OF CODE-SWITCHING AMONG UNIVERSITY STUDENTS: A CASE STUDY OF MOUNTAIN TOP UNIVERSITY STUDENTS** under my supervision and that this research work has not been previously submitted for the award of any degree in this or any other university.

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Dedication

I dedicate this project to no one else but to God Almighty, the giver of life, my all in all, my great provider, my source of wisdom, knowledge and understanding. He has always been faithful, loving and will never let me fall. May His name be forever praised.

Acknowledgments

Abstract

The appropriate language must be used within the appropriate context to allow communication to be successful in every human society. This paper explores how undergraduates modify their code in their speech and why this happens. Some Mountain Top University undergraduates have documented and analyzed the natural conversation semantically, and it has been identified that coding is an indicator of the competence of the bilingual. Bilingualism / Multilingualism has, without a doubt, influenced those students who in their learning environment are faced with two or more languages.

Keywords: Sociolinguistics, Code Switching, Diglossia, Language, Code Mixing, Bilingualism/Multilingualism.

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CHAPTER ONE

1.1 INTRODUCTION

BACKGROUND OF THE STUDY

Code-switching is generally utilized around the world. It happens when in one clause or utterance, two different languages are spontaneous use.Code-switching is also a complex process requiring multiple stages of switching or combining the language skills used. People use more than one language to communicate with each other in various parts of the world. Nigeria, for example, is a nation with a rich diversity of indigenous peoples, cultures and languages. In addition to the official language, the national language and even the international language of communication in culture, it is also common for students to speak their native language. Okay, without Sociolinguistics, we can't do code-switching and code-mixing. Based on their implementations and their status in society, code mixing and code-switching are an important part of sociolinguistics. Various scholars and researchers have argued for various reasons for code-switching individuals. Regardless of the motives, they are rational to some degree. It is, however clear that they are closely correlated with both negative and positive outcomes. Therefore, it becomes crucial to pay sufficient attention to those principles that are specifically relevant to human culture and our education system to be understood and used efficiently where necessary. The phenomena of code selection are code swapping and code-mixing. The code here means how something can be represented in the language with any dialect, style, register or language diversity. Code-switching takes place in everyday life like conversations, an occurrence like speeches, mass media, conferences and much more. Code-switching is a well-known characteristic of the average bilingual speech pattern in every human culture, in particular in African society, worldwide. Code-Switching is a linguistic behaviour resulting from the communication between languages and the need for people to communicate effectively. In general, it means merely to interact efficiently in other languages by combining words, phrases or smaller units. Hymes (1962) describes code-switching as a generic term for alternate usage of two or more languages, language variants or even language types. Also known as "code-mixing," "code shifting," or "code change" has been described as the act of "two languages changed within one discourse, sentence or constituent" (Poplack, 2008). The same idea was articulated in Janet Holmes, An Introduction to Sociolinguistics, a popular 90s comic sketch called the Peanuts, and he said, "Gina is bilingual", which means that she can say the same thing twice, but you can understand it just once. This applies to bilingualism. Usually, one must be bilingual to modify the code, which may speak two different languages.

Code-Mixing and Code-Switching: The code-switching means the combination of terms, sentences and sentences of two separate grammatical (sub) structures across sentential boundaries within the same language case, which requires a mixture of different linguistic units, such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses of cooperative activity in which, to conclude what is intended, participants must reassert themselves. However, some people have used these words to differentiate between two forms of alternating languages. Code-switching is said to be the alternative use of two-language phrases in a single speech. In contrast, code-mixing refers to the alternate use of two-language constituents within a sentence. Some scholars use the words "text mixing" and "code swapping," particularly in syntax studies, morphology and other language formalities. Others believe more precise meanings of code-mixing, but these specific definitions may vary in the various sub-fields of linguistics, educational theory, communications, etc. Code-mixing is similar to the use or development of pidgins. Still, although pidgin is generated across groups that do not share a common language, code-mixing may occur in a multilingual setting where speakers share more than one language. It would be prudent to remember that code-switching and code-mixing are more common in conversation than in writing.

1.2 STATEMENT OF THE PROBLEM

Often not everyone is fluent in a language, but using other languages will allow them to understand things better. I have come across people (students) who are not experienced in English but are always doing their best to understand what their fellow students are saying. The purpose of this research is usually to find out who would prefer to have English and some of their native languages mixed during the speech, to understand things better, and eventually to improve themselves.

1.3   AIMS AND OBJECTIVES

The objective of this Study is to analyze the attitudes of students towards the use of English, Pidgin and Indigenous languages in MOUNTAIN TOP UNIVERSITY.

To examine the major reasons for code-switching among the students.

To determine the effect of code-switching on communication among the Students.

1.4 RESEARCH QUESTIONS

1. What are the major reasons for code-switching among the students?

2. What are the ways of effective communication among students?

3. Why do students code-switch?

1.5 SIGNIFICANCE OF THE STUDY

The Study would greatly benefit the students in MTU as it reveals the effect of code-switching on effective communication and passing of information in MTU. It would be of immense importance to researchers and scholars who are interested in developing further studies on this subject matter.

1.6 LIMITATION OF THE STUDY

Financial constraint: Insufficient fund seems to impede the Researcher in sourcing for valuable and relevant materials, literature or information.

Time constraint: The Researcher will simultaneously engage in this Study with other academic activities. This will surely reduce the time devoted to the project work.

1.7 SCOPE AND LIMITATION OF THE STUDY

The Study is restricted to code-switching among students using only Mountain Top University students as a case study.

1.8 DEFINITION OF TERMS

Code: Code in sociolinguistics simply refers to a language or a language variety.

Code-mixing: This is the mixing of two or more languages and language systems during a speech act so that one slide from one string of phrases to another.

Code-switching: Most linguists use both code-mixing and code-switching interchangeably. However, in code-mixing, what is emphasized is the hybrid created from this mixture of two language systems while code-switching merely captures just this drawing from two language systems.

Sociolinguistics: Sociolinguistics is the Study of the relationship between language and society. It is language study regarding social factor, including regional, class, and occupational dialect differences, gender differences, and bilingualism.

CHAPTER TWO

2.0 LITERATURE REVIEW

GENERAL OVERVIEW OF CODE SWITCHING

Code improvements can be seen from a sociolinguistic point of view and a grammatical viewpoint (Van Dulm, 2007). Three forms of code switches occur grammatically. Hoffmann (1991) maintains that code switches can be made between sentences; between sentences (sentential) or at an extragenital level, which includes a situation in which a bilingual tag from a language is added to a language other than a language. There are two types of sociolinguistic codes: metaphoric and situational codes (Van Dulm 2007). There are two types of code shifting. The metaphorical code-switching is, according to Van Dulm, how a bilingual speaker modifies codes as a result of changing what is being debated.

Unlike metaphorical code-switching, a situational code switch is a mechanism by which a bilingual person sometimes moves from one code to another, depending on the person to whom he or she speaks. (Dulm Van). The effect of code-switching on understanding is both positive and negative. The swapping of code between African and English is, according to Mati (2004), and enrichment of both every day and the regular language variants. Code-switching is also a symbol of identity. It intentionally evokes a sense of cultural identity and unity; it is, therefore, a clear and unquestioned reinforcement of bilingual identity (Mahootian 2005). Code switches can be used to emphasize that the speaker does not believe that one language or variation can be properly affirmed. Fishman (1972) noted that the code change could be linked to the course in which speakers in some instances and subjects use a particular language with specific speakers' groups.

2.1 EMPIRICAL REVIEW

SOCIOLINGUISTICS

Sociolinguistics is the study of language and how it influences the social sense of language. This is a very diverse theme in their study of the different parallels between language and culture. Sociolinguistics encompasses not only linguistic and historical studies, but also anthropological and psychological research. Sociolinguistics studies the relationship between language and culture. The study of language has close

relations to culture. It also discusses how linguistic variations vary between different groups separated by social variables (e.g. race, religion, status, gender , educational level, age, etc.) and how people are categorized into social or socio-economic classes by defining and adhering to these rules. Language usages differ from place to place and sociolinguistic studies often vary between social classes. Interplay between culture and language is studied in the field of social linguistics. The cultural environment in which the language is used has been affected. The cultural context with which the language is used influences a great deal. To this end, Chambers explains sociolinguistics, which covers a number of possible investigations as an examination of the social uses of language. These involve personal, stylistic, social and social-cultural patterns in the language of society. Social-linguistics can be said to share the goals of communication ethnography (Saville-Troike, 1982), which takes language as a culturally situated tool. This direction demonstrates the Code Analysis and the cognitive process of its users.

THE SPEECH COMMUNITY

Human beings are social beings that are often committed to a society called a specific community of people. There are special characteristics of a specific community, including its communication. The idea of a culture of speech is not just about communities that speak the same language. Instead, the language is interpreted, expressed and built as a significant participation in the Society and culture (Owaniyi, 2017). It also means that a mutually understandable, symbolic and ideological communication system must play a role among those who share knowledge and practices on how one is meaningful in social contexts. There are, of course, concepts such as mutual understanding and purpose. The argument here is that speech communities are mostly political and historical sites where social meaning is implied. The study of speech cultures is fundamental to the interpretation of human language and meaning. Speech societies are groups that share views and expectations about the use of words, variants and behaviors. Speech culture is a sociolinguistics concept that describes a separate group of individuals who use language in a distinctive and mutually understood manner. One must have the communicative capacity to be considered part of a community of speech. That is, the speaker should use language in a given scenario. Speakers can have the ability to communicate in more than one language. Speech societies may be technological jargon members, distinct social groups such as high school students or hip hop fans, or even close-knit groups such as families and friends. Speech community members will also develop slang or jargon to suit the group 's particular aims and desires. Speech culture is a group of people who share linguistic norms and language-use purposes. This concept is also associated with sociolinguistics and anthropological linguistics. A small town may be a specific

group of languages. Still, sociolinguists such as William Labov argue that a wide metropolitan area, such as the Ogun State, can also be considered a single speech community. Early ideas tended to see speech communities as small and localized groups of people living together and adopting the same linguistic norms since they belong to the same local community. It has always been assumed that there should be a homogeneous set of norms within a group. These assumptions have been challenged by later studies who have shown that individuals usually participate in different speech cultures simultaneously and at different points in their lives. Every culture of speech has different expectations, which they seem to share only partially. Communities can be DE-located and unbound rather than local, and often have different sub-communities with varying speech requirements.Recognizing that speakers consciously use language to create and exploit social identities by suggesting membership in particular speech groups, the notion of a bound speech community with homogeneous speech norms has been discarded, primarily as a metaphor that focuses on the fluid practice of speech culture. There are, however, two forms of speech in the community-primary and secondary speaking communities.The Introductory Speech Culture is made up of people who have always lived in the same community and typically speak the same language. Rural communities are part of this community, such as Tonkere and Abagbooro in Ife. The community of secondary speech is made up of people coming together from different regions for a number of reasons. This could be for social , economic , political, religious and educational reasons. These groups of people have a shared language for social and linguistic interaction since they are heterogeneous. Cities like Ibadan, Port-Harcourt, Lagos are part of this community.

LANGUAGE AS A CONCEPT

Language is the primary means of defining a set of individuals, nations or countries. Some linguists describe the language as the communication mechanism used by the citizens of a specific country in speech and writing. Language is derived from "lingua," the Latin word for language, which emphasizes the element of expression as important to the language. Man is sometimes referred to as a "social being". What, perhaps, plays a vital role in allowing a man to behave as a "social being" is his ability to use language for communication. Language is a fundamental medium for social interaction that opens up the possibility of conveying, informing and exchanging various ideas, opinions, messages, feelings and points of view. Ayeomoni, M.O (2006) argues that: the indispensability of language has been inexorably related to the life of man in culture. Language has a critical role to play in our lives.

LANGUAGE CONTACT

They are commonly referred to as communication linguistics. Language-communication is a situation in which there is a shared interaction between two or more groups of people who do not have a similar native language and culture. In communication situations, both parties can communicate in a common language that is not the mother tongue of the parties. It is normal for their languages to have an effect on each other when speakers of different languages interact closely. The influence in literature may be as popular as the exchange of words or the borrowing of vocabulary. It may also be more in-depth and extended to the sharing of basic features of a language, such as morphology and grammar. The Language Communication Research discusses the mechanisms and outcomes of language exchange. It also intersects with many fields of linguistics, including sociolinguistics, historical linguistics and psycholinguistics. It also encompasses a broad variety of linguistic research fields, from discourse to lexicon to grammar, as well as phonetics, phonology, morphology , syntax, and semantics / pragmatics.

BILINGUALISM AND MULTILINGUALISM

Spolsky (1998: 45) defines "one who has functional skills in the second language" as a bilingual person to clarify the concept of bilingualism, and may vary from a restricted capacity in one or more places where the solid command of both languages is established. The use of two languages by a person or a group can be defined as bilingualism, i.e. the presence of two languages in an individual or a speech community (Lambert 1977). Both languages exist together and are used by the person or community.Bilingualism has an intrinsic characteristic as a consequence of a language of communication that deals with the direct or indirect influence of a single language. An example of a bilingual group in Nigeria that includes and likes different bilingual cultures, e.g. Yoruba and English, Hausa and English, Igbo and Igbo.The origins of bilingualism can be traced to colonization, conquest, trade and trade and border regions as well as annexation. One of the key causes of bilingualism is the mode of imperialism, which, either through traditional leaders, can rule the indigents of the particular Community with the colonialist language and culture that have incorporated the process of education into the social , economic and political life of the Community. Multilingualism is used by a speaker or a group of speakers in more than one language. Multilingual speakers in the world are expected to exceed the number of monolingual speakers. More than half of all Europeans tend to speak at least one language, but many read and write in one language. Multilingualism is also advantageous to traders and good for people who want to engage in globalization. With rapid access to information made possible via the Internet, it is increasingly possible for individuals to have access to so many languages, with bilingual speakers speaking two languages. Multilingual speaking three or more languages. Their main

difference is that bilingualism can speak two languages skillfully (but not necessarily correctly). At the same time, multilingualism is capable (but not necessarily correct) of speaking skills in many languages. Multilingualism usually refers to the comprehension or use by a speaker of three or more languages effectively. Simultaneously, bilingualism describes the comprehension and use by a speaker of more than one language , i.e. two languages, a mother tongue and an additional language.

Types of Bilingualism

Early bilingualism; two types: early bilingualism at the same time , early (or consecutive) bilingualism at the same time.

Simultaneous early bilingualism refers to a child who speaks two languages at the same time from birth. This seems to contribute to profound bilingualism, called additive bilingualism. The child's language development is also bilingual. For example, If the child travels in an area where the dominant language is not his / her native language, the child will learn the second language in part and then in part at the beginning of his / her childhood; it causes a high degree of bilingualism (or additive bilingualism). However, the infant must be able to understand the second language while the child learns to speak at the same time. In other words, the child's language learning is partly bilingual. Bilingualism is late – when the second language is mastered after 6 or 7 years of age, often in adolescents or adults. Late bilingualism takes place after learning the first language (after growing up in children). Bilingualism is a succession. This is the distinction between early bilingualism and that. Late bilingual learners use their experience to learn a second language for the first language that they have already learned. Bilingualism and bilingualism-The word bilingual additive refers to a situation in which a person has achieved harmony between the two languages. It's a strong bilingualism. Subtract bilingualism refers to the situation in which a person learns a second language , particularly if the first language is a minority language. In this situation, the mastery of the first language is diminished and the dominance of the second language is enhanced. Wallace Lambert, a Canadian scholar with a reputation as the "father of bilingualism research," developed these words and their related meanings.

Passive bilingualism means awareness and the ability to communicate in a second language. When spoken in French, children who respond correctly in English can become passive bilinguals as their mastery of oral speech declines in Yoruba.

DIGLOSSIA

'Diglossi' is derived from the Greek word 'diglosso,' which means 'bilingual' in French based on 'diglossi' patterns. The word neurolinguistics, Diglossia, refers to a condition in which two distinct forms of language coexist and are used within a community, often by the same speakers, subject to different circumstances. Under separate circumstances, all members of the Party shall be used in two widely divergent variants of the same language. Here the term "social and institutional bilingualism" is defined. It takes place in two types, enough to hide the whole domain of the group. If the language is a dialect, it's not the Diglossian language. Diglossia is also not a dialect.

History and Definition of Diglossia

In 1959, Charles A. Ferguson coined the term Diglossia. He is the first linguist to use the specific term, "diglossi," "in his article (1959) entitled," "diglossi" in the newspaper, "name," to refer to a situation "with two distinct types of language that exist together in culture, each of which has a specific function to play" (Al-Huri, H., I., 2011–2012). 'Ferguson points out that' Diglossia is a relatively stable situation in which there is a widely divergent, highly codified (often grammatically more complex) variety, a vehicle of a large and respected body of written literature, either from the beginning or from another specimen, in addition to the main language dialects (which may include normal or regional standards).

CODE-MIXING & CODE-SWITCHING

Code mixing and code switching are two or more languages or protocols in one way or another. Changing the code is nothing more than switching from one language to another to create a special effect. People always assume that the alteration of code and the combination of code have the same value. They're different from each other, though. People in circumstances of bilingualism or multilingualism also change their language or different languages. TThe code is defined as a specific dialect or language that one chooses to use at any time and as a means of communication between two or more parties. Wardhaugh (1986, p. 102). It's Pujosudarmo. G (1978:4) states that the code is an idiom scheme with unique language components and that it is important for the purpose, the relationship of the speaker and the circumstances of the speaker. Code mixing is a different linguistic pattern in a bilingual or multilingual community. Code and code-mixing are terms used to refer to the language component dependency. The distinction between these concepts can be found in characterizing dependency. The relation between the feature and the position of the language is indicated in the code combination of the dependent characteristics. Thus, its social history, educational level and national unity are the key characteristics of the speaker. However, all these essential characteristics will also be colored by the coding. Finally, a speaker who knows multiple languages would be more capable of combining codes, as the output of a speaker determines his choice of language.Code mixing typically

takes place within a bilingual or multilingual society or culture, and the intent (means) of the language can not be expressly distinguished by the conversant when using both languages in the same language (Wardhaugh 1986:103). The mixture is used in a single language. In code-mixing, however, the key code or code required is its function and significance. Additional codes are bits of no intent or value (Chaer, 1995: 151). The following is explained by Thelander (Chaer, 1995: 152). It says that when the composite or hybrid words and the terms and phrases used are in a single word, the clause and phrase function is not supported by any clause or phrase and is called a code-mix. The special aspect of code blending is that it is used in casual circumstances. The traditional situation can not have any specific meaning in the Yoruba language.Code mixing in a composed language can be seen with italics or features (Nababan, 1984: 32). The coding of switch work is another part of the need for a connection between language in multilingual individuals; the centrality of the situation with regard to the dependency on both sides of language relations and language work. Code mixing has two characteristics: the dependency function and the language or variant components that have no other function in other languages. The function of dependency is defined by the interaction between the law and the function. Work means that the speaker uses the language, and the purpose means the words of the speaker. When a speaker combines a code or a vocabulary, considerations such as: who is the speaker should be asked. Social background, degree of education, faith, etc. A language master who has a variety of languages will have the potential to blend code more than other language masters. However, it does not mean that a speaker mastering a variety of languages always combines codes. The second attribute is the absence of language features or variations in other languages. It could be split into two classes. The first is an internal code mix that comes with all its variations from the native language.

CODE-SWITCHING

This situation depends on communication, such as when a person meets his guest in a standard language. He changes his traditional language to simple language if he knows that the visitor is his old friend. This is called the code-switching phenomenon. The transition between the regular and regional forms of English, Welcome and English in parts of Wales, and the word associated and homegrown changed dialects can be seen in Crystal (1991: 59) by a bilingual speaker. Kamorudin (1989: 59) says that code changes occur at the stage of provision and sentence. Code movement is an overall part of bilingualism. Bilingual individuals often change codes when they speak or write from one language to the next. Code-change moves from one code to the next of conditions (Suwito, 1985: 68). For example, if the speaker first uses code A and changes its code to B (Javanese Language), this state is called code-shifting. This is the first time ever. The change in the language takes the form of a code and can occur in a language edition. Hymes (in Chaer 1995:14) says that code-switching has become a general concept in which we alternate two or more languages, language

forms, or even language styles. For example , when people turn to informal environments , for example, grammatical code to casual code. Code-switches take place in a bilingual culture. Code-switching happens when people use a given code and suddenly shift to a new one. Apple supports code switching from one code to another (Chaer 1995: 141). Wardhaugh (1986:103) defines a change in code even though a conversant changes his / her language. Here, the speakers may shift one code to another or speak another in one language. Code-change is a language term that refers to the use of more than one language or dialect in speech. Code-switching can occur between sentences (intersential) or within a single sentence (intrasential). Code-switching is now considered a standard and natural result of the contact between the two languages of the bilingual (or multilingual) speaker.Code-switching can be distinguished from other language-contact phenomena such as translation of loans (calques), borrowing, pidgins and Creoles, and transition or intervention. Code-switching (also code-switching, C.S.) is a method of going back and forth between two languages or between two dialects or registers of the same language at a time. Code-switching happens even more frequently in speech than in prose. It's also called code-mixing and style-shifting. Some people have trouble distinguishing between code swapping and code mixing. Code-mixing moves elements of all linguistic levels and units, from a lexical point to a sentence. It is not always easy to differentiate between code switching and code mixing (Grosjean, 1982). Code-switching is characterized as the alternation of two languages within a single discourse, phrase or constituent. Intersential alternations arise when a transition is made across sentence boundaries (Grosjean, 1982; Torres, 1989). DiPietro (1977) describes it as "the use of more than one language by communicators in the execution of a speech act" (as quoted in Grosjean, 1982). Poplack (2000) notes that code-switching alternates between two languages within a single alternative sentence or constituent. According to Clyne (2000), code-switching is the alternate use of two languages, either in a sentence or between sentences. This also contrasts with transference, where a single object is passed from languages B to A (or vice versa), whether or not inserted into the recipient's grammatical and phonological scheme. "Code-switching performs multiple functions (Zentella, 1985). First, people can use code switching to mask fluency or memory problems in the second language (but this accounts for only about 10% of code switches). Second, code-switching is used to denote the change from informal situations (using native languages) to formal situations (using the second language). Third, code-switching is used to exercise power , particularly between parents and children. Fourth, code-switching is used to align speakers with others in particular circumstances (e.g. self-defining as members of an ethnic group). Code-switching also "functions for revealing particular identities, establishing those meanings and promoting specific interpersonal relationships."

TYPES/FORMS OF CODE SWITCHING

Code-switching 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 sarewole, lo babere sinijo, kia gbogbo wa sare jade lesekese, it took a while before the pastor could calm the situation."…all of a sudden, a man dashed in, and began to dance, everyone ran out immediately.

1.Tag-switching It happens when a speaker inserts a tag statement from one language into another language. Examples of this in English are taking sentences as you know, I mean, no way, etc., and then incorporating them into a Yoruba sentence, as seen in this example: O nira lati wa ise ni iluyi, you know? "I" is hard to find work in this place, you know "(Romaine, 1989). For eg, Nigerian students use some tag like "(a word used to emphasize the statement) e.g." I 'm going o "instead of just saying that" I 'm going "and" Sebi "(a word used to ask a question) is often heard from students. Examples

Person 1: Sebi, Dr Oladejo told you to call her?

Person 2: Alright, I am going to call her o.

Instead of merely saying: Didn't Dr Oladejo tell you to call her?

Alright, I am going to call her.

Situational emphasis occurs when a speaker wishes to speak in a language other than the original language, e.g. in environments, conversational partners, or subject matter (Wardhaugh, 2006). For example , a group of bilingual Yoruba-English speakers engaged in a conversation in Yoruba may turn to English when a monolingual English speaker approaches and joins a conversation. This definition often refers to moving between registers within a language; e.g., a teenage boy will speak standard American English while talking to a teacher, but turn to a lower register of slang English when his peers approach.

2. Metaphorical code-switching: Used to highlight certain elements of the sentence or to add meaning to the relationship being conveyed. This happens when bilinguals switch languages to indicate that they identify more with a group in a specific situation (Saville-Troike, 2003).

3. Inter-sentential code-switching: The language switch is performed at the boundary of the sentence. This is most often seen amongst fluent bilingual speakers. For example, if you are late for the JAMB test, ti e ba e niyen.

4. Intra-sentential code-switching, The shift takes place in the middle of a sentence, with no interruptions, hesitations or pauses suggesting a shift. The speaker is normally unaware of the change. There are various types of switches at the level of the clause, even at the level of the word. Some researchers call it code-mixing, too. He's Olounje, for example, because he can spend all his kobo on food. He's a glutton so he can waste all his money on food.

Reasons and Motivation for Code-Mixing and Code-switching

When bilinguals switch or combine two languages, there may be motivation and explanations for code-switching and code-mixing. Grosjean (1982) suggests a variety of explanations for code-switching. For example, some bilinguals combine two languages when they can not find the correct words or phrases or do not have the proper translation for the language used. When code-switching or code-mixing occurs, the motivation or reasoning of the speaker is important in the process. According to Hoffman (1991), their interlocutors, circumstances, messages, attitudes and emotions generate a code-mixing mechanism. According to Grosjean (1982), code-switching can also be used for several other purposes, such as quoting what another has said (and thus reinforcing one 's position as a group), defining the addressee (switching to the normal Language of a single person in a group would indicate that one is addressing that person), qualifying what has been said, or talking about past events. On the basis of factors such as who (participants: their backgrounds and relationships), what (topic, content) and when and where a speech act occurs, bilinguals make their choice of language (Bhatia & Ritchie, 2004). There are a variety of reasons for a bilingual or multilingual person to turn or mix their languages. These are:

1. Talking about a particular topic

Often people tend to speak in one language rather than in another about a specific subject. Often the speaker feels free and relaxed to share his / her emotional feelings in a language that is not his / her daily language. The case can be found in Nigeria, where Indigenous Language is used to address academic issues. For example, Yoruba, particularly among the Yoruba language speakers at a meeting, is trying to communicate in order to achieve an aim or an objective.

2. Quoting somebody else

A speaker changes code in order to quote a famous phrase, proverb, or saying of a variety of famous figures. The discussion consists only of the words that the speaker has spoken. The transition switches like a number of quotations. This is also done at school to inspire the audience.Examples are:

iṣẹ jẹ oògùn si ìṣẹ̀ (work is an antidote to poverty).

In this conversation, B answers the question from A with the famous proverb.

My mother always said, Bata re a dun kokoka, Toba kaawe re. Means one will walk proudly if one takes his studies seriously and excels.

3. Being emphatic about something (express solidarity)

When a person talking in a language not the native language tries to be strong on something unexpectedly, he or she will turn from his second to his first language deliberately or accidentally. In the other hand, he moves from his second language to his first, since his second language is easier to emphasize than his first.

4. Repetition used for clarification

If a bilingual or multilingual person wishes to explain his or her speech so that the listener can better understand it, he or she can often use all the languages (codes) he or she masters to speak the same word. A message is repeated literally in one code in the other. Repetition is used not only to explain what is being said, but also to reinforce or highlight a message.   For example English_Igbo

Father calling his small son while walking, the son is sitting on a stool,"   "Stand up. Bulieoto" (Standup).

5. Intention of clarifying the speech content for the interlocutor

There will be several code switching and code blending when a two-lingual or multilingual person speak to another bilingual / multilingual person. It means making the substance of his speech smooth and easy for the listener to understand. In the other code, the message is repeated in a slightly different form in one code.

6. Community identity reflecting

Code and code interaction can also be used to convey the identity of the group. In their disciplinary groups, the way academics interact varies from the other groups. In other words, one way of communicating in the Community is distinct from another in the Community. Saville-Troike (1986:69) also offers a few more reasons to change or mix your languages with a bilingual and multilingual person.

7. To soften or strengthen request or command

For Yoruba people it can work even as a request because English is not their own language, and therefore it doesn't sound as clear as Yoruba. Yoruba's language is English However, combining code and modifying code can also reinforce an order because the speaker can feel more dominant than the listener because he can use a language that others can not use. Example: Please can you help me buy a candle on your way back, ose omo mi.

Just bring that ball here, se kia, my friend.

8. Because of real lexical need

The lack of an identical lexicon is the most common explanation for bilingual / multilingual people to modify or combine their languages. When a bilingual English-Yoruba speaks a word that lacks English, in any Yoruba state he can find it easier to say that. When he has a words that Yoruba does not have. And vice versa.

9. To exclude anyone if only a small audience has a comment. Often, only those individuals or groups that they belong to want to interact. They may try to exclude the other group from their contact by using the language, which is not killed by anyone, in order to avoid intervention by individuals. Example:

Person 1: Let us talk outside. Someone is here.

Person 2: no worry, omo Igbo ni won. Ko le gbo wa.

Difference between Code Switching and Code Mixing

It is not easy to distinguish between mixing code and modifying code. However, some indicators can be found concerning the variations between these two sociolinguistic words code and code mixing. Second , two-language speakers tend to use a few foreign language words or phrases (smaller than clause in pieces in one of their languages), while the other language (code) is the language that works.Secondly, if there are no changes to the subject or the situation, bilingual speakers should combine codes. Jendra, 2010. (John J Gumperz 1986). Another view suggested separating these two states that the shift to a foreign clause or a phrase should be described as a code switch. However, if it requires the use of international phrases and groups of words, it is known as a code mix. Another image of how to describe The formality of

the circumstances relates to code-switching and code-mixing. Code-mixing is said to take place in a less formal setting, whereas code-mixes may take place in a formal situation. The level of fluency in bilingually languages can blend well and the less skilled can do just the switching. The fluency in languages is normally fluent bilingual.

2.3 THEORETICAL FRAMEWORK OF THE STUDY

CRITICAL DISCOURSE ANALYSIS (C.D.A.)

Is a disciplinary approach to discourse studies or simply a speech and text approach, which considers language to be a social activity. The Study of Vital Diskourse (C.D.A) examines language-ideology relationship. It considers the distinctive language options, ranging from syntactic structure to pronunciation as a result of joint efforts between the specific philosophy of the manufacturer and the power ties between participants in a particular field of experience. Therefore, it is very important to research the basic principles of language, philosophy and power in the C.D.A. and Other DA methods, C.D.A. and DA (discourse analysis) do not mean the same thing on the label of either of the two concept. DA is an interdisciplinary approach used in various forms of research to investigate several different social areas (Jørgensen and Phillips, 2002:12). This means that discourse analysis can be applied in any field of study with an analysis approach that is related intrinsically to its foundations of theory and methodology. Brown & Yule (1983:26) suggest that doing discourse analysis does not only mean "doing syntax and semanticiza," but it is also "doing pragmatics." The sense in which a piece of discourse happens should therefore be of special interest to the analyser of the discourse. As for C.D.A., it "focuses on social problems, and especially on the role of discourse in the production and reproduction of power abuse or domination" (van Dijk, 2001:96). C.D.A, then, sets up a relationship between language and power. In that sense, Wodak (2001) regards it as fundamentally concerned with analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. Concerning the difference between C.D.A. and DA, Rogers (2004:3) claims that C.D.A. differs from other discourse analysis methods in that it includes not only a description and interpretation of discourse in context but also offers an explanation of why and how discourses work. Wodak (2001) claims that the differences between C.D.A. and other DA, pragmatic and sociolinguistic approaches may be most clearly established concerning the general principles of C.D.A. In that regard, Fairclough and Wodak (1997, cited in van Dijk, 1993) set forth eight foundational principles of C.D.A. which, as viewed by Rogers (2004), "are a useful starting point for researchers interested in conducting C.D.A.". These principles are underscored in the following subsection. But for the moment, it is expedient to explain what makes C.D.A. critical, that is to elucidate the critical side of the concept. In normal parlance, the word "critical" denotes the habit of evaluating an object or situation following a system of rules, principles and values (Locke, 2004). Within the C.D.A. perspective, "critical" is not to be understood in the common sense of the word, i.e., criticizing, or being negative. In

a conversation bestowed to Kendall Gavin, Wodak (2001) claims that "critical" means not taking things for granted, opening up complexity, challenging reductionism, dogmatism and dichotomies, being self-reflexive in one "s research, and through these processes, making opaque structures of power relations and ideologies manifest. "Critical", thus, does not imply the common-sense meaning of "being negative"-rather "sceptical". Proposing alternatives are also part of being "critical" (Kendall, 2007). Rogers (2004:3) believes that within this Framework of "critical", the analyst "s intention is to uncover power relationships and demonstrate inequalities embedded in society.

Critical discourse analysis is a methodology that enables a vigorous assessment of what is meant when language is used to describe and explain. There is a proliferation of terms within critical discourse analysis which is reflective of the various influences in the development of the methodology. There is however a broadly agreed list in these studies;

'to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles overpower' (Fairclough 1995: 132).

Texts, language, communication should, therefore, always be considered in their social context; broader processes inform them both shape and within society. In this manner, texts do not merely passively report upon the world, but they imbue it with meaning, fabricate it, shape perspectives and call the world into being. The broad term discourse can be employed in these circumstances as it refers to the various ways in which communication between people is achieved. Discourse can be considered as an 'active relation to reality' (Fairclough 1992: 41). Fairclough (2003: 26) has delineated three characteristics of discourse which describe its operation within social life, as 'part of the action.' These are;

Genres (ways of acting)

Discourses (ways of representing)

Styles (ways of being)

'Genres' refer to a particular way of manipulating and framing discourse; examples of genres are church sermons, interviews and political speeches. Genres are significant because they provide a framework for an audience to comprehend discourse, though evidently due to this quality, 'genres' can be the locus of power, domination and resistance. 'Discourses/representation' is crucial in assessing the means by which similar aspects of the world can be appreciated and understood from different perspectives or positions. Finally, 'styles' are how discourse is used to constitute a

sense of being and identity, how identification is located through the application and manner of particular discourses.

Discourse is thereby a means of being and doing, and the way this specific practice is understood and interpreted is demonstrative of a further three analytical elements of Study; production, form and reception. The structure and relationship of these three and their interplay through political and cultural concerns develop the myriad of social effects of discourse (Fairclough 2003: 11). This social effect is dependent upon the audience accessing, comprehending, using and resisting this discourse. Discourse should not be considered in isolation; instead, discourses act upon and influence one another in the act of intertextuality. This term concerns the way that specific discourses are understood only regarding separate discourses. The Russian linguist Mikhail Bakhtin (1986) described this situation as 'dialogism', discourses referencing implicitly or explicitly other discourses as a further indication of the social life of discourse. Bakhtin (1986, 121) stated that 'the author has his inalienable right to the word, but the listener also has his rights, and those whose voices are heard in the word before the author comes upon it also have their rights.'

The subtle use of dialogism implied by Bakhtin is that discourses relate to other past forms of communication whilst foreseeing future modes of discourse. Intertextuality or dialogism is a means by which discourse situates itself within a web of social, political and cultural concerns. The plethora of discourse, however, ensures that forms are always competing against one another for dominance, power and control (after Fois is not to deny the power of agency within the reception of discourse. Instead, it reveals the subtle means by which agents make themselves into subjects through discursive features. An obvious example would be the government or legal codes which prescribe the boundaries of operation in everyday life. There are, however, more subtle domineering discourses which function to maintain perceptions and attitudes. These may operate on a subtle level; van Dijk (1991) for instance, examined the racist discourses which operated within the British press. By practising specific modes of exclusionary discourse, particularly the use of pronouns, 'we', 'us', 'them', newspapers in Britain were shown to participate and propagate in a discourse of a dominating, white, overwhelming middle-class Britain. The mode of reporting was shown to be less subtle as the 'dominant definition of ethnic affairs has consistently been a negative and stereotypical one: minorities or immigrant are seen as a problem or a threat, and are portrayed preferably in association with crime, violence, conflict, unacceptable cultural differences, or other forms of deviance (van Dijk 1991: 20). This discourse is certainly opposed and disputed by alternative discourses, but the power of the position the Press hold ensures that it is the former discourse which is heard. Bakhtin (1984) referred to this variety of discourse as 'heteroglossia', a term which recognizes the discourse   Critical discourse analysis, therefore, examines the form, structure and content of discourse, from the grammar and wording employed in its creation to its reception and interpretation by a wider audience. The employment of verbs, pronouns and nouns within discourse is as much part of this analysis as the

assessment of the content and tone of the discourse. The methodology facilitates an assessment based upon more than simple quotations but upon what the discourse is doing and what it is being asked to do in its production, dissemination and consumption .ucault 1980: 35). Within spontaneous discourses are more powerful than others. This is not to deny the power of agency; rather instead the reception of discourse, rather it reveals the subtle means by which agents make themselves into subjects through discursive features.

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CHAPTER THREE

3.0 RESEARCH METHODOLOGY

In conducting research, a researcher needs to determine the research method that he or she would like to use. A method is a kind of systematical work plan to make the research work more accessible so that it can achieve its primary purpose (Sudaryanto, 1993:9). Arranging the research method is the initial step before doing the process of collecting data and analyzing them. This chapter gives an outline of the research methods that were followed in the Study. It provides information on the participants, that is, the criteria for inclusion in the Study, which the participants were and how they were sampled. The Researcher describes the research design that was chosen for this Study and the reasons for this choice. The instrument that was used for data collection is also described, and the procedures that were followed to carry out this Study are included. The Researcher also discusses the methods used to analyze the data.

3.1 RESEARCH DESIGN

This Study is a descriptive research method. It is designed to survey the use of code-switching and code-mixing among Mountain Top university students in Mowe Ibafo, Ogun state. Descriptive research is defined as a research method that describes the characteristics of the population or phenomenon that is being studied. Descriptive research aims to accurately and systematically describe a population, situation or phenomenon. It can answer what, where, when and how questions, but not why questions. Unlike in experimental research, the researcher does not control or manipulate any of the variables, but only observes and measures them. In a descriptive design, a researcher is solely interested in describing the situation or case under their research study. It is a theory-based design method which is created by gathering, analyzing, and presenting collected data. The Researcher used Observation to get the data needed for this Study.

3.2 POPULATION OF THE STUDY AND SAMPLING TECHNIQUE

The students were, however, randomly chosen from similar sets of students that make up the university used for the Study. The Sample is the selection of individuals who will be actively participating in the research. The sampling approach to be used is The Chance Sampling Technique. This requires random selection, so you can draw statistical inferences on the whole of Mountain Top University.

3.3 RESEARCH INSTRUMENT

Through the use of Observation, data will be gotten from the participants of the Study.

3.4 METHOD OF DATA COLLECTION

The method of Data collection here will be Observational method.

3.5 METHOD OF DATA ANALYSIS

Through Observation process, the required data will be procured and then renewed into quantitative data. There are also two different options for the observer: he or she may be either an observer from the outside or they may be a participant.

4.0 DATA ANALYSIS AND DISCUSSION

4.1 INTRODUCTION

This chapter deals with presentation and analysis of data through Observation using mostly dialogue on the Internet, I.e. Internet chats between Mountain Top University students. The Study is comprised of a series of internet chats showing code-switching among the students, whether from English to indigenous language or English to

Pidgin English and vice-versa. The data gathered would be analyzed from only one perspective: Semantic Analysis as this aligns with the primary objectives of this Study. Code-switching in this analysis switches will be italicized for further understanding.

Semantics Analysis:

Utterance 1

Person 1: Bro, abeg you fit reason me that Pragmatics assignment?

Person 2: I have done it, no worry e go reach you before evening.

Interpretation: For person 1: 'Abeg' is used for begging instead of saying please, a term commonly used by Nigerians students whether as a courtesy or to shun someone. While 'you fit reason me that Pragmatics assignment?'- this is interpreted as, ca you give me the pragmatics assignment. Be it the question or solution.

For person 2: switched from Standard English to pidgin, which means It will get to you before evening (no worry e go reach you before evening.)

Utterance 2: People in a group chat

Person 1: *Howfar guys, who don finish project*. It's like we will conclude things in school.

Person 2: When F.G. has not even said anything about resuming. You are mentioning school. *Koshi re lo jare.*

Person 3: Baba even school no reason us. But *we go dey alright sha*. Better is the end of a thing than the beginning.

Person 4: Please, *make una* help me follow this link.

Interpretation

Here, we see students code-switching about a particular issue they can all relate to.

Person 1: switches from pidgin-English, person 2 from English-Yoruba, person 3 from pidgin-English and person 4 from English-pidgin.

Utterance 3:

Person 1: Hey David. Please send that money. *Osiso.*

Person 2: You have come o, *Apumaka.*

Interpretation:

person 1: switches from standard English to Igbo. Osiso means fast, make it snappy, ASAP, quickly. He is asking person 2(David) to send the money quickly.

For person 2: Also switching from English to Igbo. Apumaka means 'Leave me alone'. Telling person 1 to leave him alone after being asked to send money.

Utterance 4:

Person 1: Come and buy Bitcoin while it is still cheap. *God no go shame us.*

Person 2: Oga mi enu gbe. If money comes, we will discuss the discount as per your guy na.

Interpretation:

Person 1 switches from the standard English to pidgin, 'God no go shame us.'

Person 2 now replies in Yoruba Oga mi, enu gbe- oga mi, translated to My boss. And enu gbe, translates to mouth is dry. But in this context, it means one is broke, no money for anything. Generally used by students when asked for money or do anything involving money.

Utterance 5: Group chat

Person 1: *Abeg who dey use* the same club with me? Don't let us fight o.

Person 2: Calm down, *na you get club ni.*

Person 3: *Na my club too na.* I can use it if I want.

Group Admin: *Biko*, don't flood the group with irrelevancies.

Interpretation

Here every participant switches from English-pidgin or pidgin-English, for more mutual understanding.

For person 1: switches from pidgin to standard English. Abeg who dey use the same club with me? Means please who is making use of the club I am using.

Person 2 now counters and asks 'do you own the club?' in 'na you get club ni.' and so on….

Utterance 6:

Person 1: Yo, David, something just happened.

Person 2: Wetin sup guy, shay na for hostel?

Person 1: Yes o, o ti sele. Hostel dey hot.

Person 2: Later I'll come, I get stuff wey I wan run.

Interpretation

Here we see two guys switching from English-Yoruba, pidgin-English, English-pidgin, Yoruba-pidgin…. Like so: o ti sele. Hostel dey hot. Meaning it has happened, the hostel is hot. English-pidgin: Later I'll come, I get stuff wey I wan run. I have stuff that I would like to do. Etc….

Utterance 7:

Person 1: Guy, my Bitcoin is rising faster everyday o.

Person 2: I am not interested in that for now. Make I dey my dey.

Person 1: You na agba, owo po lowo e.

Interpretation

Here we see person 2 switching from English to pidgin with 'Make I dey my dey.' meaning: let me just be alone, in my lane.

Person 1 then comes and replies with pidgin before going to Yoruba. 'You na agba, owo po lowo e.' meaning: you are the experienced one, there is plenty of money in your hand.

Utterance 8:

Person 1: Hey, Dami, I did this online money-making platform. Great benefits for as low as Two thousand naira.

Person 2: I heard about it, but as you see me so, *akant mi ti lazzident.*

Interpretation

Here we see person 2 giving a by switching codes, from English to Yoruba. Here 'akant mi ti lazzident' means One is broke and the account is devoid of money.

Utterance 9:

Person 1: So fine girl, how about we get together. Or *wetin you feel?*

Person 2: *As you see me so*, *I no send you*. Told you I am not interested.

Interpretation

Here a guy tries to woo a lady while switching codes from standard English to pidgin and the lady does same. Wetin you feel means; what do you feel or what do you think about it. As you see me so, I no send you o. means; As you are looking at me, I am of no interest with whatever.

Utterance 10: Group chat.

Person 1: Please guys listen to this audio, till the end sha ni o.

Person 2: Abeg summarize.

Person 3: Abi o. We cannot just hear anything.

Interpretation

Here person 1 uses what is known as tag-switching that is, sha ni o. To admonish the others to listen to the audio till it ends. Person 2 switches from Pidgin-English. Then person 3 uses tag switching as well as in 'Abi o' in support on person 2 asking for a summary.

Utterance 11: Group chat.

Person 1: Babcock *wan resume o*.

Person 2: Babcock *dey different* from other schools na.

Person 3: At least they should give us information from our school. *They no even rate us.*

Interpretation

Person 1 telling everyone that Babcock is planning to resume. Here we see participants dwelling more on pidgin then person 3 breaks the ice and switches from English-pidgin.

Utterance 12:

Person 1: Howfar guy, school is resuming this month. Bring enough garri for boys.

Person 2: Come you don greet me this morning, I'm not even bringing garri again.

Person 1: If you no bring the garri we go fight. *Shebi*, you are stubborn.

Person 2: Can't touch what you won't see, *I go hide* till school finish.

Interpretation

Here the participants switch between English-pidgin and vice-versa. Even adding tag switching 'shebi' to the mix, for better understanding.

Utterance 13: In a group

Person 1: Hey guys, where is the Teacher for this Basecamp class?

Person 2: He's not here; just do what you want. *Scatter ground sef no wahala.*

Person 3: The man said he better not see any nonsense, remember: *Aisi n le olongbo, loun mu eku sako.*

Interpretation

Here we see two participants switching from English-pidgin and English-Yoruba. Here person 3 switches to Yoruba to use a proverb, apparently it is better said in the indigenous language than English. Loosely meaning 'when the cat is away, the mice will play.

In conclusion, Code-switching from one language to another serves different communication purposes. When used by two people, it could be a way of claiming a similar identity and as a tool for establishing rapport between the interlocutors.

DISCUSSION OF FINDINGS

FINDINGS FROM OBSERVATION

Reasons for code-switching

The data found from the Observation was analyzed carefully, and the possible reasons for code-mixing that were found from the respondents were as follows. Also the Research questions would be addressed a little.

1. What are the major reasons for code-switching among the students?

2. What are the ways of effective communication among students?

3. Why do students code-switch?

1. What are the major reasons for code-switching among the students?

These can be seen in chapter 2.4 of the project work. In it there are reasons listed with detailed explanation for each reason.

2. What are the ways of effective communication among students?

It was observed in chapter 4.0 in the data analysis that the effective ways of communication among students is by mixing codes according to the context in which they find themselves.

3. Why do students code-switch?

a. To draw the attention of others

b. The medium of learning

c. To dominate others psychologically

d. To express feelings more efficiently and comfortably

A. To draw the attention of others.

In any academic environment, it is noticed that students code-switch to get the attention of his/her pairs or anyone present there, Sometimes humorous or just for the sake of it. Example;

student: Who is marking the attendance? I dey here o, abeg mark me.

Student: hello class,   mo ti de o. the whole class turns heads to see the shouter.

B. The medium of learning

It was stated that children learn at least 3 languages in their primary schools, indigenous language included. At this rate, we can say code-switching would not be a new thing to them when they get into the university and can grasp things easily in their indigenous language, and so on. Making it easy for the learning process to take its toll.

C. To dominate others psychologically

The people who are fluent enough in speaking more than one language take this opportunity and think that they are superior.

D. To express feelings more efficiently and comfortably

As it is often said, some expressions are better said in indigenous languages, according to the way mountain top university students express themselves.

For example, Student: I have been feeling hot ara mi n se bakan. Meaning, 'my body is just off'. Here it shows the Student is explaining to someone that he/she is having body pains that cannot be easily put in English. To the Student and the listener, switching was necessary for better expression of oneself. We'll also take a look at situations where code-switching occurs among the students:

In class: this one is common, especially when making side talks with friends even when the lecturer is in the class. Or do it to excite other students present there.

In social gatherings: pick the chapel for instance or having a bi-monthly university lecture which is often dominated by students of every level. The students will use this means to communicate and switch codes at any time they see fit.

Every situation: it was noticed that anywhere students found themselves, they don't shy away from code-switching. Whether it is to pass information, insult a friend, or flatter as the case may be. They always switch codes whenever and wherever.

After observations and discussions with the respondents, it was noticed that many participants used these codes for euphemistic purposes, as the English equivalent sounds unattractive or often unpleasant. Some people feel uncomfortable with using the word broke, but use Yoruba as in enu gbe intentionally. So I want to pay but enu gbe.

CHAPTER FIVE

5.0 Summary, Conclusion and Recommendations.

5.1 SUMMARY

In this Study, code-switching involves speakers switching from one language to another, that is, from English to Yoruba/Hausa/Igbo and vice-versa. It also occurs from one variety of language to another where speakers switch between formal and informal codes of English. Code-switching occurs to effectively refer to and explain concepts that are difficult to talk about using the formal code, to create humour, to accommodate or exclude individuals or groups and to compensate for language deficiency in speech. Changing from one language or variety to another takes many forms associated with the mood of the speaker, circumstances of speech production or the interlocutors present.

This Study centred on Code-Switching among university students and why it is most explicitly used Mountain Top University Ogun state where the research was conducted.

Chapter One of this research work is the introductory part that comprises the statement of the research problem, research questions, significance of the Study, Aims and objectives, research limitations and definition of terms.

Chapter Two is a review of related literature. It contains the Meaning, origin, functions, and linguistic features of Nigerian English.

Chapter Three comprises the Methodological Framework adopted for the research. It contains the Data sources, method of data collection, method of data analysis and theoretical Framework.

Data results obtained from observations, which were recorded conversations of Mountain Top University students Ogun state were analyzed in Chapter Four of this project. A semantic analysis was carried out to achieve the aims and objectives of the research work.

5.2 CONCLUSION

Therefore, code-switching is a complex phenomenon which can express a great deal more about the intentions and needs of the speaker and the writer. 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 are 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 a second language learning situation.

Also, during presentations, code-switching is not advisable unless to quote someone while presenting. Always abide by the contextual rules put in the place of discourse. Save whatever remarks you have for your peers any context is okay with students as long as there is a mutual understanding in discourse.

5.3 RECOMMENDATION AND SUGGESTIONS

To address the research questions of the report, the data obtained from the analysis mentioned in the previous chapter will be used. The results obtained from this analysis are limited to the methods used, and the necessary proposals for further studies are made to enhance this Study.

5.4 Recommendations

Here, I would first like to address the the Limitation of the study;

Financial constraint: Insufficient fund seems to impede the Researcher in sourcing for valuable and relevant materials, literature or information.

Time constraint: The Researcher will simultaneously engage in this Study with other academic activities. This will surely reduce the time devoted to the project work.

For future purpose if one decides to use a questionnaire for data collection, printed copies can be put aside and the person can use Google documents, with this money will be saved and time too. Instead of going through the hassle of finding people to fill out a paper, just send a copy of the Google document their way, But then a good instrument would be the Observation. It is stress free, this is because the Researcher can also be part of the population. As you are observing people, you become part of the study so this makes the work easier. Furthermore read previous works relating to yours to get better understanding of what you are doing.

5.5 Suggestions

- Dynamism (Getting with the times) is a vital characteristic of any language, so it is the job of the speakers to cope up with the change and keep the authenticity of a language. Code-mixing has become very common in our day to day discussions in everyday speaking.

- Code-switching is a good thing to adopt, but one should know when it should be used, and when it should be ignored, this is where we take context, for instance, if a lecturer beckons to a student, it is only right for the Student to speak in English. But when the lecturer switches, then it is advised for the Student to follow suit.

- Also students are advised to use any language that can help them rapport well. Because when there is an agreement in codes used by students, effective communication will be the result.

- In chats also, writings not just speaking. It shows the speaker and listener and whoever is added to the discourse are on a common ground,

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