# CHAPTER ONE
# INTRODUCTION

## 1.1Background of the study

Language is a societal activity, we speak to make effective communication and in order to succeed in communication we must take the point of view of others into consideration. In every religion and speech communities in the world, people have their own language to relate.

In order to communicative largely people nowadays lean to improve their ability to use and understand other languages. At times, people switch their language or mix the language in the process they apply code in their communication process. Trudgill (1974:13) 12 points out that "Language is not just a medium of communicating information about the weather or any additional subject.

It is also very essential means of creating and sustaining relationships with other people." Language is closely related to communication. "Language is a method of sending a message across and this can be done by applying the sounds, words, and grammar, or the system of communication been used by people in given country or type of work". (http://dictionary.cambridge.org/dictionary/british/language).

Language, the medium by which human being communicate with one another, has been as " a self-contained system of words, sounds and meanings linked to each other in various ways" ( Hudson 1986: 228). It has also been referred to as "rule overseen behaviour" (Broughton et: 1980: 45). Language has been studied for many centuries from various perspectives, particularly by philosophers, traditional grammarians and literary critics.

Ancient philosophers, especially the sophists discussed the nature and origin of language (Stumph, 1975: 32). Traditional grammarians explained language concentrated on prescription, laying down rules for the "exact" use of language. The application of language later grew into what experts call comparative philology, a study that seeks to identify languages, determine their relationship and group them into language families (Lyons, 1968).

The study of semantics, which admits meaning to a central place in the study of language, opened the floodgate for other branches of linguistics. Once meaning is focus, it becomes difficult to limit the way it varies from context to context, bearing in mind that all linguistic items or elements are linked to social circumstances or setting.

This situation leads to the emergence of other branches of linguistics like psycholinguistics and sociolinguistics, which attempt to explain the human language in relation to behaviour and society respectively. Code-mixing and code-switching play important roles in communication and they vary from one society to another. Code switching has been known since the early 20th century, when the first exclusive observation concerning bilingual research (Ronjat, 1913 and later Leopard 1939-1949).

However, the occurrence was not investigated for a long time. In the half 20th century and in large parts of the second half, code switching was considered something that occurred at random without a reasonable pattern behind it, as a result of deficient second language learning.

The perspective on code-switching began to change in the 19th century, when Blom and Grumperz (1972) published an article in which they presented survey studies of a Norwegian village. They discover that members of the village spoke two dialects of Norwegian and used them according to precise situations. Code-mixing and code-switching can occur among bilinguals.

Bilingualism is linked to code mixing and code switching because all of them gets in contact with two different languages. McLaughlin (Hoffman, 1984, p 110) highlight the distinction between switching and mixing by referring to code switches as a language changes happening across phrase or sentence boundaries, where code mixes occur within a given sentences and usually include only lexical items.

Ritchie and Bhatia (2013) believes that code mixing as to do with the involvement of diverse linguistic units (morphemes, words, phrases, clauses, and sentences) particularly from two

contributing grammatical systems inside a sentence'. "Code switching happens when a speaker varies among two or extra languages, or language varieties, in the structure of a particular conversation" (http://en.wikipedia.org/wiki/Code-switching).

Code mixing can be distinct as the purposeful mixing of two languages without a related topic change by Wardhaugh (1992) in Alam (2006) on the other hand. From the definitions above code mixing is done only by adding single word and also clause because the speaker only mixes the words to make the conversation more interesting without the change of topic in the sentence or clause.

Meanwhile, code switching is done by individuals because he or she knows how to alternate the language because of some aspects. It is most prestigious in a society when they can speak English and mostly when they use their mother tongue in conversation they tend to add English in their speaking or writing, to make it more interesting or to hide their inefficiency in English. Code mixing and code switching is a phenomena, which is often done in most societies.

People speak in bilingualism nowadays since they are influenced by the other languages especially English. According to Bloomfield in Liddicoat (1991), Bilingualism is a native like control of two languages. Bilingualism is connected to code mixing and code switching since both touches two different languages.

It occur most in conversations especially among people who are not efficient in English language. For you to code switch you must be very proficient in that language but to code-mix you do not have to be very proficient in it that much, all you need is to know that particular word in another language and be able to use it while speaking.

Bilingualism is commonly said to be the use of at least two languages by an individual (ASHA, 2004). It is a changeable system in children and adults whereby the level of competence in two languages may change depending on the chances to use the languages and contact to other speakers of the languages. The bilingual experience is very unique to every individual.

There is inconsistency in the amount and value of exposure to the languages and the way an individual learns, as well as the experiences he or she has using the languages when interrelating with others. In linguistics bilingualism owes its origin mainly to diachronic and sociolinguistic, which deal with language difference, linguistic contact, and linguistic change.

Bilinguals frequently find it easier to explain particular topics in one code rather than additional. Many bilinguals fail to achieve a native like effortlessness in either language; some achieve it in one but not the other. The Yoruba ethnic group is found mostly in the south West region of Nigeria, but also in the Republic of Benin, Togo and Ivory Coast.

In Nigeria alone with a population of about 140 million, there are more than 40 million Yoruba people found mainly in Oyo, Ogun, Ekiti, Osun, Ondo, Kwara, Kogi and Lagos states. Yoruba is one of the three major ethnic and linguistic groups in Nigeria. The area this research will focus on is Mushin in Lagos state; Mushin is a suburb of Lagos city, and its populations are habitually Yoruba people, ongoing expansion from 1950 led to the problems of overfilling, inadequate housing and poor sanitation. Mushin is the site of a large industrial estate.

Mushin lies on the railway from Lagos and at the intersection of roads from Lagos, Shomolu, and Ikeja. Pop (2006).

## 1.2 Statement of problem

Code-mixing and code-switching is common due to the different indigenous languages that are spoken in Nigeria. The outcome of code-mixing and code-switching among the Yoruba bilinguals of English have been a source of great challenge to linguists.

Code-mixing and code-switching is seen as a problem because it connotes low proficiency among speakers of English. Due to code-mixing and code-switching, the communicative competence of the Yoruba bilinguals of English, is negatively affected and communication becomes difficult. Language practice is a common phenomenon in all human societies, but that of bilingual speech communities is even more fascinating.

Changes in diverse spheres of life in a community are very likely to affect language use. The study makes effort to examine how, precisely, the members of Mushin community code-mix and code-switch without one language threatening the existence of another. Though, different works have been done on code-mixing and code-switching among bilinguals in communities, but none of these works has focused on Mushin, Lagos State, and that is why this research seeks to fill the gap in the field of knowledge by studying code-mixing and code-switching among Yoruba bilinguals in Mushin.

**1.3 Aims and objectives of the study**

The objectives of this research are as follows:

(i) To examine the causes of code-mixing and code-switching among the Yoruba bilinguals in Mushin.

(ii) To determine the occurrence of code-mixing and code-switching in the conversations of the Yoruba bilinguals in Mushin.

(iii) To analyse the effects of code-mixing and code-switching, among the Yoruba speakers of English in Mushin.

**1.4 Research questions**

The research questions are presented below:

(i) What are the causes of code-mixing and code-switching among the Yoruba bilinguals in Mushin?

(ii) How often do code-mixing and code-switching occur in the conversations of Yoruba bilinguals in Mushin?

(iii) What are the effects of cod-mixing and code-switching among the Yoruba bilinguals in Mushin?

**1.5 Significance of study**

This study is significant because it provides an overview of the phenomenon of code-mixing and code-switching among the Yoruba bilinguals in Mushin. The essence of this research is to identify the likely effects of code-mixing and code-switching on the Yoruba speakers of English in Mushin. In addition, the study will be useful to teachers of foreign language in a bilingual setting as it afford them the opportunity of understanding the difficulties of bilingualism and its

effect of the people. This research will also investigate the extent to which the Yoruba speakers of English in Mushin code-mix and code-switch.

It also set out to identify factors responsible for it, if at all they code-mix and code-switch in their communication. This research will also help to understand the bilinguals and their aim of code-mixing and code-switching.

## 1.6 Scope of the Study

This research work is restricted only to the Yoruba bilinguals of English in Mushin, Lagos state.

## 1.7 Definition of Terms

**Code**: The code is a type of language variant that is used by a group of people to converse with the people.

**Code-mixing**: Code-mixing takes place within sentences and usually includes single lexical items.

**Code-switching**: usage of more than one language during the same conversation. It is a language change that occurs across phrase or sentence boundaries.

**Bilingualism**: Bilingualism is usually defined as the use of at least two languages by an individual.

# CHAPTER TWO
## LITERATURE REVIEW AND THEORITICAL FRAMEWORK

### 2.1 Code

A code can be definite as a system used for communication between two or more parties used on any occasions (Wardhaugh, 2006: 101). When two or more people communicate with each other in speech, we call the system of communication that they use the code.

According to Stockwell (2002: 8-9), a code is "a representation of a nationalism that is used by individuals to discuss or communicate through a precise language, or dialect, or register, or accent, or vogue on an entirely different occasions and for various functions. A code is a rule for changing a piece of information into another form or illustration, not necessarily of the same sort.

The code is a type of language variant that is used by a group of people to converse with the people. The term code is a relatively neutral conceptualization of s linguistic variety, be it language or a dialect. Romaine (1995) remarks that "The term 'code' here in a general sense to refer not only to different language, but likewise to the varieties of the same language as well as styles within a language."

### 2.2 Code-mixing

The notion of code-mixing cannot be detached from a clear manifestation of dual languages in the mind of the people. According to Appel and Musysken (1987) 'code-mixing is the use of two languages interchangeably in a sentence'. Lindholm and Padilla (1978) supportive of this say "An interaction that occurs within a sentence boundary and does not transfer a semantic interference from one language to the other. Though, Akinkurolere and Abuya (2013) suggest that 'The notion of code-mixing is strictly connected with code-switching 'but the fact remains that code-mixing operates intra-sententially while code-switching operates inter-sententially.

The introduction of elements from one particular language to another is an alternation to the second language and not a mixture of the two as argued by Haugen (1972) besides this, the fact remains that the joining of codes or lexical items of two or more languages within a sentence is code-mixing. Code Mixing is a common term for alternative use of two or more languages, varieties of a language or even speech styles (Dell Hymes).

Ritchie and Bhatia (2013) believe that code-mixing directly means the 'the mixing of various linguistic units (morphemes, words, phrases, clauses, and sentences) primarily from two participating grammatical systems inside a sentence'.

Wardhaugh (1992) in Alam (2006) on the other hand, defines code-mixing as the deliberate mixing of two languages without an associated topic change. Code-mixing refers to " the inserting of different linguistics units such as affixes (bound morphemes) words (unbound morphemes, phrase and clauses) that participants in another to infer what's supposed should reconcile what they get with what they understand(Bokamba, 1989).

Code-mixing according to Crystal (1991, p.59) involves the transfer of linguistics elements from one language to another. According to Wardhaugh (1986, p. 103) code-mixing is two languages use together by the conversant to the extent that they change from one language into another in a single utterance. In agreement with Holmes (2007, p.1) code-mixing is the change of one language to another within the same utterance or in the same oral or written text.

Code-mixing according to Muysken (2000) is defined as instances when the lexical units and grammatical characteristics from different languages perform in one sentence.

### 2.2.1 Types of code-mixing

According to Muysken (2000, p.35), code-mixing is divided into three main types:

**1.Insertion**: The notion of insertion is defined as insertion of material such as lexical items or entire constituents of one language into a structure of other language. Muysken explains the grammatical dimension of insertion. Functional elements account for insertional mixing.
The insertion process always occurs to the base language. In insertional code-mixing, a constituent is inserted. These inserted constituents are mostly nouns, adjectives and verbs. Noun phrase is also clearly of the insertional type.

**2. Alternation:** It is a very common strategy of code-mixing. Alternative patterns often show some diversity of elements switched. The content words come in insertion whereas discourse particles and adverbs may be alterations. It is a form of code-mixing in which two languages remain relatively separate. This type of alternation includes adverbial modifications, switching at periphery of the clause, flagging, tag-switching and the use of syntactically integrated discourse markers.

**3. Congruent Lexicalization:** The notion of congruent lexicalization underlies the study of style shifting. Congruent lexicalization is frequent in bilingual setting because there is an excess of homophonous words that serve as bridges. The reason is that there is a general structural equivalence which makes code-mixing possible.

### 2.3 Code-switching

An individual that speaks a language is called a monolingual, but in our society today we have people that are of the notion that speaking two different languages would be of great benefits to them. As a result, people tend to learn varieties of languages to speak appropriately. A person who speaks two varieties of languages is called Bilingual. In other to code-switch, a person needs to be bilingual or multilingual (Hudson, 1996).

Humans doubtlessly have been switching codes for as long as there have been bilinguals. The occurrence of code-switching has only established attention in linguistics from the 1950s onwards (Alvarez Caccamo 1998) traces the first mention of the term back to Vogt (1954) and large scale research on code-switching did not start before the late 1970s.

In accordance with Grumperz (1982) as cited in Karjo (2006), code-switching is the using of two languages together alternating in one conversation or speech. While Myers-Scotton (1988) said that code-switching involves more than two languages. Holmes (1992: 50) claims that code-switching occurs when the speaker shifts their language from one language to another. She also states that code-switching is a common term for alternate use of two or more languages or varieties of language which can be functioned as sentences clause, phrase or even a word.

Meisel (1994) explained the term code-switching by pointing out the competence of the speaker in both pragmatic and grammatical aspects of the languages involved. He also identified that code-switching proves the ability of the speaker to select the language according to the interlocutors, the situational context, the topic of conversation, and more. In addition, he claims, code-switching expresses the speaker's ability to change languages within an interactional sequence in accordance with sociolinguistics rules and without violating specific grammatical constraints.

Code-switching is also a colloquial strategy used to establish, cross or destroy the group of boundaries to create, evoke or change interpersonal relations with their rights and obligations. (Gal 1988, as cited in Wardhaugh, 1998).

Milroy and Muysken (1995) explains that code-switching is "the diverse use of language by bilinguals of two or extra languages inside the same similar conversation". Macswan (1999) jointly claimed that "code-switching could be a speech style through which competence bilinguals move in and out of dual (or conceivably more) languages.

According to (Gardner-Chloros, 2009) code-switching is the practice of moving back and forth between two languages or between two dialects or registers of the same language and it occurs

far more often in conversation than writing. Normally, since code-switching is the rehearsal of moving back and forth between two languages, it is a widespread phenomenon in bilingual speech, and it is therefore not astonishing that a great proportion of research on bilingualism on focus this topic (Riehhl, 2005).

Kasperczyk (2005) in her article Implementing Code-switching in The Classroom says that code-switching is the swinging between two codes (both languages and/or dialects), among people who share those two particular codes. Hoffman (1991) said that code-switching includes two languages or linguistics varieties in the same utterance or conversation. Akmajian, states that "code-switching refers to a state in which the speaker make use of a mixture of different language varieties as conversation proceeds" (2001).

### 2.3.1 Types of code-switching

Code-switching is one of the linguistics manifestations of language contact, which includes borrowing on the lexical and syntactic levels, language transfer, linguistics convergence, interference, language attrition, language death, pidginization (Poplack,2004) The types of code-switching differs from one scholar to another, different theories on code-switching were discussed based on their findings about the use of different languages. Basically there are two types of code-switching, they are; situational code-switching and metaphorical code-switching.

### 1. Situational code-switching

According to Wardhaugh (2006, p.103) situational code-switching occurs when the language use changes according to the situation which conversation finds themselves: they speak one language in one situation and in another situation. The situational code-switching happen because of participants. Holmes (2001, p.35) states that situational code-switching may happen because the presence of a new person as a signal of group association and shared ethnicity. Holmes (2001, p 36) also says that situational code-switching may also happen because of the relationship between people or the formality of the interaction among them.

**2. Metaphorical code-switching**

When the speakers shift from one language to another without signaling any change in the language use, we have metaphorical code-switched. It involves only one change in topic emphasis. Wardhaugh (2006, p.103) argues that metaphorical code-switching occurs when the switching is affected by the topic and situation which both control it, when a change of topic requires a change of language or situation. Wardhaugh (1998) write that when a change of topic requires a change in the language used we have metaphorical code-switching, also that the choice of code adds a distinct flavour to what is said about the topic. The choice encodes certain social values.

 There are three types of code-switching according to Stockwell (2002). They are explained below:

1. **Intra-sentential code-switching**: concerns language alteration that occurs within a sentence or a clause boundary. The form of code in this switching can be in the form of a single word, a phrase, or clause. In addition, intra-sentential switch has the same occurrence with tag switching but intra-sentential switch is not sentence filler. If the intra-sentential switch is omitted, the sentence will produce the ambiguity and often violate grammatical or syntactical rule of certain language.

2. **Inter-sentential code-switching**: occurs between sentences made by the speaker. The topic of the conversation may be switched by pause employed by one of the speaker. The pause employed here shows a brief suspension of the voice to indicate limits or relations of sentences. Inter-sentential switch occurs between more than one sentence.

3. **Tag switching:** Tag switching only switches an interjection, a tag, or sentence filler in the statements of the interlocutor. It is easily inserted at a number of points in monolingual expression without violating syntactic rules. Tag switching is a code switching with tags that follows a sentence; this contains the insertion of a tag in one language into an utterance of the other language.

## 2.3.2 The function of Code Switching

According to Matton and Burenhult (1999:61) in Sert (2005:2), there are three functions.

### 1. Affective Function

Sert (2005, p.2) suggests that code-switching also carries an affective function that serves for expression of emotion. In this case, we can say code-switching is used by an individual to build a bond and intimate relation with them in other to foster the closeness with them.

### 2. Repetitive Function

Sert (2005:2) said that in the repetitive function the teacher uses code-switching in a classroom setting so as to transfer the necessary information for the scholars for clarity. The teacher code switches to the mother tongue in order to clarify meaning to the students.

### 3. Topic switch

In topic switch cases, the teacher alters his/her languages according to the topic that is been discussed, Sert (2005:2). This is mostly practical in grammar introduction, that the teacher his/her language to the mother tongue of his/her students in commerce with specific grammar facts, which are taught at the moment.

### 2.3.3 Reasons for Code-switching

In the lessons to inspect the ways code-switching is employed by pre-school Malaysian children, Karen Kow (2003: 62) listed 10 conditions which are favourable for code-switching:
 • A misinterpretation has to be explained,
 • Nonexistence of one word in both languages,
 • An individual wants to make a point,
• Some events have only been practiced in one of the languages,
 • One desires to create a certain communicative result,
• Some ideas are easier to explain in one of the languages,
• An individual continues to speak the language latest used because of the trigger effect,
 • One wishes to express group unity,
• One wishes to exclude another person from the conversation.

## 2.4 Language contact

Language contact is the societal and linguistics phenomenon by which speakers of different languages interact with one another, leading to a transfer of linguistic features. Prolonged language contact generally leads to bilingualism or multilingualism. Language contact arises only when there is some interaction does the possibility of a contact take place. Throughout human history, most language contacts have been face to face, and most often the people elaborate nontrivial degree of fluency in both languages.

Trudgill (1992: 45): Language contact is a situation where two or more groups of people who do not have a common native language and culture come into social contact.

In contact situations both parties may resort to a common language that is not the mother tongue of any of the parties as means of communication.

### 2.4.1 Effects of Language contact
- Birth of a new language-pidgins and creoles.
- Bilingualism/ Multilingualism.
- Language superiority.
- Language competition.
- Language choice.
- Language shift.
- Language Endangerment.

### 2.4.2 Causes of Language contact
- Migration
- Adventure/exploration
- Exogamous Marriages
- Education
- Industrial development
- War

## 2.5 English as Second Language

The term second language is used to refer to a language that is learned and comprehensively in addition to the first language. In other words we use the term second language to illustrate the language a bilingual person acquires and uses extensively after the first language. When English is used as a second language, it develops its own peculiar uniqueness different from English as a first language. Such characteristics manifest in the areas of lexis, semantics, pronunciation and grammar.

## 2.6 Bilingualism

In linguistics, bilingualism owes its origin to diachronic and sociolinguistics, which deal with linguistic variations, language contact, and language change. There is a general agreement that a distinction needs to be made between bilingualism as the mental ability to speak two languages, and the practice of doing so. It can happen that a bilingual speaker exclusively performs (and passes) as a monolingual.

According to Webster's dictionary (1961), bilingual is defined as "having or exploring two languages particularly as spoken with the fluency characteristic of a native speaker; a person using two languages especially habitually and with control like that of a native speaker.

Leonard Bloomfield, in his book Language, defined bilingualism as "a native-like control of two different languages". Einar Haugen in 1953 declared that bilingualism start "at the point where the speaker of one language can produce complete, meaningful utterances in the other language".

MacNamara defined a bilingual in 1967 as "anyone who possesses a minimal competence in only one of the four language skills, listening, speaking, reading and writing, in a language other than his mother tongue". Titone (1972) defines bilingualism as an individual capability to speak a second language while following the perceptions and structures of that language rather than paraphrasing his or her mother tongue.

Beardsmore contends that a bilingual is "the one who is skilled of functioning equally well in either of his languages in all told domains of activity and without suggestions of the language in his use of the other" (1982:7). Spolsky (1998) defines a bilingual as "a person who has some functional ability in the second language.

Grumperz (1982) claims that bilingual people usually use their own idioms for in-group communication, and the common language for their interaction and to communicate with outsiders. Hamers and Banc (1987) defines bilingualism as "the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of people are bilinguals".

In Merriam-Webster online dictionary (2012) bilingualism is said to be "the ability to speak two languages or the frequent use (as by a community) of two different languages". Likewise, Grosjean argues (as cited in Baker, 2011) that individuals or people who are able to use two or more than one language or dialect in their daily lives basis are considered as bilingual persons; yet, is not understandable enough since there is no precise information whether those people are able to master both of the languages fluently or not. Grosjean's definition seems uncertain whether someone must be able to master all language skills perfectly to be judged as bilinguals or not.

In contrast, what Edwards (2004) means about bilingualism is that everybody is counted as bilingual if he or she has more or less two words or statements used in another language which is found flexible, easy, and simple to postulate.

**There are conditions influencing someone being a bilingual person such as:**
 • Close proximity, as specified by Myers-Scotton (2006, p. 47) whereby relationship built with other people closely like marrying another person from different state,

• Living in bilingual countries,

 • Living in borders areas,

• Living in multi-ethnic urban society,

• Participating in an occupation involving many contacts with other from different ethnic groups,

• Having relations outside one's ethnic group. Meanwhile, there are other factors.

Moreover, occasionally there are difficulties that appeared in the development of bilinguals in learning a second language (L2). The obstacles are possibly dealing with less exposure to the target language and code-switching as well between native language and L2 or additional languages, for example L2 learners usually have complexity when they want to process the idea from one language to be translated into other languages i.e., certain utterances which are not commonly used or listened to by them before

.

### 2.6.1 Types of Bilingualism

Linguists distinguished various types of multilingual competence, which can roughly be put into two categories:

### 1. Compound Bilinguals

Words and phrases in different language Beginning second language learners are not the same concepts. That means a 'chien' and a 'dog' are two words for the same concept for a French-English speaker of this type. These speakers are usually fluent in both languages. The same applies to an Igbo-English speaker who must distinguish between 'ewu' and 'goat' in using both languages.

### 2. Coordinate Bilinguals

Words and phrases in the speaker's mind are all related to their own unique concepts. That means a bilingual speaker of this type has different associations for 'chien' and for 'dog'. In these individuals, one language, usually the first language is more dominant than the other, and the first language may be used to think through the second language. These speakers are known to use very different intonation and pronunciation features, and sometimes assert the feeling of having different personalities attached to each of their languages.

## 2.7 THEORETICAL FRAMEWORK

## BILINGUALISM THEORY

Bilingualism refers to a person's ability to use two languages effectively. Bilingualism is dedicated to the study of production, processing, and comprehension of two languages. In linguistics, bilingualism owes its origin to diachronic and sociolinguistics, which deal with linguistic variations, language contact, and language change.

The concept of bilingualism will be discussed based on the dimensions of bilingualism established by Baker (2011), which are Ability, context, age, elective bilingualism and balance of two languages.

• Ability: How proficient- incipient-receptive- productive-native-like.

• Context: Home, school, public gathering, work, market place e.t.c

• Age: simultaneous, sequential, and late.

• Elective bilingualism: choose to learn to add another language competence.

• Balance: equally fluent in the two languages. Balanced between two languages in terms of use.

# CHAPTER 3
# METHODOLOGY

## 3.0 Introduction

This chapter presents methodological process and justifies the study design. The chapter explains the techniques which will be discussed under the followings: research design, study population, sample of the population, sampling techniques, methods of Data collection and method of Data analysis and presentation.

## 3.1 Research Design

This research study is designated to examine the code-mixing and code-switching processes among the Yoruba bilinguals in Mushin. The research therefore will take a questionnaire and survey research methods. Survey design will be used because it is capable of giving the researcher the opportunity to stimulate interest.

The survey research is one in which a group of people or items is studied by collecting and analysing data from only a few people or items considered to be representative of the entire group. McBurney (1994:170) describes the survey as evaluating public opinion or individual characteristics by the use of questionnaire and sampling methods.

## 3.2 Study Population

The study population consists of every member of the speech community in Mushin, Lagos state. The population of this research involves every member of Mushin community for better accessibility.

## 3.3 Population sample

A total number of 60 respondents from Mushin were the population sample. The population sample was made of male and female with various occupations.

**3.4 Sampling Techniques**

The researcher will adopt the simple random and convenience sampling techniques to select a total of 60 respondents. The simple random sampling techniques will be employed because every member of the population is equally likely to be selected for the interview. The convenience sampling is selected because copies of the questionnaire will be given to accessible and agreeable members of Mushin community.

**3.5 Instrumentation**

The instruments used for data collection is questionnaire. The questionnaire is a data collection instrument with a series of questions and other prompt for the purpose of gathering information from respondents. A questionnaire will be the researcher to collect the most complete and accurate data in a logical flow.

**3.6 Method of Data Collection**

The questionnaire will be given to the respondent by the researcher in a printed format for easy gathering of data. The respondents were allowed to fill the questionnaire and also interact with the researcher when needed.

**3.7 Method of Data Analysis and Presentation**

Quantitative method will be used in analysing the data and in the presentation. The quantitative research techniques are questionnaire and surveys.

# CHAPTER FOUR

## DATA PRESENTATION, ANALYSIS AND INTERPRETATIONS

### 4.0 INTRODUCTION

This chapter focuses on data presentation, analysis and Interpretations. The researcher administered 60 questionnaires.

### 4.1 Socio- Economic characteristics of the Respondents

The frequency and percentage of the respondents were determined. This includes their gender, age group and occupation.

**Table 4.1.1   Respondents' Gender**

| Gender | Frequency | Percentage |
|--------|-----------|------------|
| Male   | 34        | 34.0       |
| Female | 26        | 26.0       |
| Total  | 60        | 60.0       |

Table 4.1 shows that there were more male respondents than female respondents in the present study.

**Table 4.1.2 Respondents' Age**

| Age Group( years) | Frequency | Percentage |
|-------------------|-----------|------------|
| Below 20          | 3         | 3.0        |
| 20-30             | 26        | 26.0       |
| 31-40             | 9         | 9.0        |
| 41-50             | 6         | 6.0        |
| Non Indicated     | 16        | 16.0       |
| Total             | 60        | 60.0       |

## 4.2 Data presentation and Analysis

The following section covers the quantitative result of the statistical procedures utilized to answer each research question. The data are presented quantitatively using basic descriptive statistics such as charts, frequencies and percentages.

Frequency Distribution

Table 1

|    | Research questions | SA | A | D | SD |
|----|--------------------|----|---|---|----|
| 1  | I code-mix and code-switch because I don't want people outside my tribe to know what I am saying. | 12 | 22 | 21 | 5 |
| 2  | I code-mix and code-switch because I don't want my language to go into extinction. | 7 | 27 | 20 | 6 |
| 3  | I code-mix and code-switch because I am not really good at communicating in English alone. | 7 | 10 | 27 | 16 |
| 4  | I code-mix and code-switch because of my societal influence. | 9 | 24 | 23 | 4 |
| 5  | I code-mix and code-switch because of the topic I am speaking on. | 13 | 33 | 11 | 3 |
| 6  | I frequently use code-mixing and code-switching in my conversation(s). | 14 | 29 | 17 | 0 |
| 7  | I only use code-mixing and code-switching when speaking to my family. | 10 | 14 | 26 | 10 |
| 8  | I often code-mix and code-switch during conversations with my friends. | 15 | 34 | 6 | 5 |
| 9  | I code-mix and code-switch because it helps me to express myself better. | 19 | 28 | 9 | 4 |
| 10 | I code-mix and code-switch only in an informal gathering. | 14 | 18 | 24 | 4 |
| 11 | People show sign of discomfort when I code-mix and code-switch | 6 | 14 | 30 | 10 |
| 12 | People easily understand when I code-mix and code-switch | 11 | 34 | 14 | 1 |

| 13 | People think it is creative when I code-mix and code-switch in my conversation. | 5 | 29 | 21 | 5 |
|----|---------------------------------------------------------------------------------|-----|-----|-----|-----|
| 14 | People think I code-mix and code-switch because of my low proficiency in both languages. | 3 | 12 | 30 | 15 |
| 15 | People think I code-mix and code-switch because I want to fit into the society. | 2 | 16 | 32 | 10 |
|    | Total | 147 | 344 | 311 | 98 |

Table 2

| | Research Question | SA | A | D | SD |
|---|-------------------|------|-------|-----|------|
| | I code-mix and code-switch because I don't want people outside my tribe to know what I am saying. | 20% | 36.7% | 35% | 8.3% |

From table two above, 20% of the respondents strongly agreed that they code-mix and code-switch because they do not want people outside their tribe to know what they are saying. 36.7% agreed to it, 35% disagreed while 8.3% strongly disagreed. This shows that people code-mix and code-switch because they do not want others to know what they are saying as evident in the high percentage of respondents who agreed to the statement.

Table 3

| | Research Question | SA | A | D | SD |
|---|-------------------|-------|-----|-------|-----|
| | I code-mix and code-switch because I don't want my language to go into extinction. | 11.7% | 45% | 33.3% | 10% |

From table three above, 11.7% of the respondents strongly agreed that they code-mix and code-switch because they do not want their language to go into extinction. 45% Agreed to it 33.3% disagrees while 10% strongly disagree. This shows that people that people code-mix and code-switch because they do not want their language to go into extinction, as evident in the high percentage of respondents who agreed to the statement.

Table 4

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | I code-mix and code-switch because I am not really good at communicating in English alone. | 11.7% | 16.6% | 45% | 26.7% |

From table four above, 11.7% of the respondents strongly agree that they code-mix and code-switch because they are not really good in communicating in English alone. 16.6% agreed to it, 45% disagreed to the question while 26.7% strongly disagree. This shows that people code-mixand code-switch not because they are not good in communicating in English alone, it is evident in the high percentage of respondents who disagreed to this statement.

Table 5

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | I code-mix and code-switch because of my societal influence. | 15% | 40% | 38.3% | 6.7% |

From table 5 above, 15% of the respondents strongly agree that they code- mix and cod-switch because of their societal influence.40% of the respondents agreed to the question, 38.3% disagreed while 6.7% strongly disagreed. This shows that people code-mix and code-switch because of their societal influence, this is evident in the high percentage of respondents that agreed to it.

Table 6

| Research Question | SA | A | D | SD |
|---|---|---|---|---|
| I code-mix and code-switch because of the topic I am speaking on. | 21.7% | 55% | 18.3% | 5% |

From table 6 above, 21.7% of the respondents strongly agree that they code-mix and code-switch because of the topic they are speaking on. 55% of the respondents agreed to the question, 18.3% disagreed while 5% strongly disagreed. This shows that people code-mix and code-switch because of the topic they are speaking as evident in the high percentage of respondents who agreed to the statement.

Table 7

| Research Question | SA | A | D | SD |
|---|---|---|---|---|
| I frequently use code-mixing and code-switching in my conversation(s). | 23.4% | 48.3% | 28.3% | 0% |

From table 7 above, 23.4% of the respondents strongly agree that they frequently use code-mixing and code-switching in their conversations. 48.3% of the respondents agreed to the question, 28.3% disagreed while 0% strongly disagreed. This shows that people frequently code-mix and code-switch during conversations as evident in the high percentage of respondents who agreed to the statement.

Table 8

| Research Question | SA | A | D | SD |
|---|---|---|---|---|
| I only use code-mixing and code-switching when speaking with my family. | 16.7% | 23.3% | 43.3% | 16.7% |

From table 8 above 16.7% of the respondents strongly agree that they code-mix and code-switch when speaking with their families. 23.3% of the respondents agreed to the question, 43.3%

disagreed to it while 16.7% strongly disagreed. This shows that people do not only code-mix and code-switch when speaking with their families as evident in the high percentage of respondent who disagree with the statement.

Table 9

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | I often code-mix and code-switch during conversations with friends. | 25% | 56.7% | 10% | 8.3% |

From table 9 above, 25% of the respondents strongly agree that they often code-mix and code-switch during conversation with friends. 56.7% of the respondents agreed to the question, 10% disagreed to it while 8.3% strongly disagreed. This shows that people tend to code-mix and code-switch more during conversations with friends as evident in the high percentage of the respondents who agreed with the statement.

Table 10

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | I Code-mix and code-switch because it helps me to express myself better. | 31.7% | 46.6% | 15% | 6.7% |

From table 10 above, 31.7% of the respondents strongly agree that they code-mix and code-switch because it helps them to express themselves better. 46.6% of the respondents agreed to the question, 15% disagreed to it while 6.7% strongly disagreed. This shows that people code-mix and code-switch because it helps them to express themselves better as evident in the high percentage of the respondents that agreed to the statement.

Table 11

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | I code-mix and code-switch only in an informal gathering. | 23.3% | 30% | 40% | 6.7% |

From table 11 above, 23.3% of the respondents strongly agree that they code-mix and code-switch only in an informal gathering. 30% of the respondents agreed to the question, 40% disagreed while 6.7% strongly disagreed. This shows that people do not only code-mix and code-switch in an informal gathering; it is evident in the high percentage of the respondents that disagreed to it.

Table 12

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | People show sign of discomfort when I code-mix and code-switch | 10% | 23.3% | 50% | 16.7% |

From table 12 above, 10% of the respondents strongly agree that people show sign of discomfort when they code-mix and code-switch. 23.3% of the respondents agreed to the question, 50% disagreed to it while 16.7% strongly disagree. This shows that people do not show sign of discomfort when people code-mix and code-switch as evident in the high percentage of respondents that disagreed with the statement.

Table 13

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | People easily understand when I code-mix and code-switch | 18.3% | 56.7% | 23.3% | 1.7% |

From table 13 above, 18.3% of the respondents strongly agree that people easily understand when they code-mix and code-switch. 56.7% of the respondents agreed to the question, 23.3% disagreed to it while 1.7% strongly disagreed. This shows that people easily understand when

individuals code-mix and code-switch as evident in the high percentage of respondent that agreed to the statement.

Table 14

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | People think it is creative when I code-mix and code-switch in my conversation. | 8.3% | 48.3% | 35% | 8.3% |

From table 14 above, 8.3% of the respondents strongly agree that people think it is creative when they code-mix and code-switch in conversations. 48.3% of the respondents agreed to the question, 35% disagreed while 8.3% strongly disagree. This shows that people think it is creative when individual's code-mix and code-switch in conversation, this is evident in the high percentage of respondents that agreed to the statement.

Table 15

| | Research Question | SA | A | D | SD |
|---|---|---|---|---|---|
| | People think I code-mix and code-switch because of my low proficiency in both languages. | 5% | 20% | 50% | 25% |

From table15 above, 5% of the respondents strongly agree that people think that they code-mix and code-switch because of their low proficiency in both languages. 20% of the respondents agreed to the question, 50% disagreed while 25% strongly disagree. This shows that people do not think that they code-mix and code-switch because of low proficiency in both languages, this is evident in the high percentage of respondents that disagreed to the statement.

Table 16

| Research Question | SA | A | D | SD |
|---|---|---|---|---|
| People think I code-mix and code-switch because I want to fit into the society. | 3.3% | 26.7% | 53.3% | 16.7% |

From table 16 above, 3.3% of the respondents strongly agree that people think that they code-mix and code-switch because they want to fit into the society. 26.7% of the respondents agreed to the question, 53.3% disagreed while 16.7% strongly disagree. This shows that people do not think others code-mix and code-switch because they wants to fit into the society, it is evident in the high percentage of respondents that disagreed with the statement.

# CHAPTER FIVE

## DISCUSSION OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

### 5.0 INTRODUCTION

This chapter summaries the research findings, draws conclusions based on the findings and makes necessary recommendations.

### 5.1 Discussion of Findings

### 5.1.1 I code-mix and code-switch because it helps me to express myself better.

Results related to code-mixing and code-switching among the Yoruba bilinguals in Mushin shows that people code-mix and code-switch freely at different communication situation. For instance, they code-mix and code-mix because some words are better expressed when they do so. Respondents also code-mix and code-switch because doing so fosters equality and solidarity among friends.

### 5.1.2 People think I code-mix and code-switch because of my low proficiency in both languages.

Code-mixing and code-switching are not as a result of low proficiency in both languages but rather because of the societal factor which trigger the use of two languages together in a sentence as revealed by the results that majority of the Yoruba bilinguals in Mushin code-mix and code-switch because of certain societal factors

### 5.1.3 I code-mix and code-switch because I am not really good at communicating in English alone.

Results also show that another major reason why bilinguals switch and mix their languages is not because they lack language skills but because they try to make their utterances more comprehensible as communication can only be complete when there is an understanding between the parties involved.

### 5.1.4 I code-mix and code-switch because I don't want people outside my tribe to know what I am saying

Based on the data obtained from the questionnaire, it is shown that people also code-mix and code-switch because they want privacy when having a conversation. Code-mixing and code-switching perform an abnatural function in language; revealing information to a few yet hiding it from many through the mixing and switching of codes.

### 5.1.5 People easily understand when I code-mix and code-switch

Some concepts are easier to express in one of the languages in order to aid better understand between the individuals communicating.

### 5.1.6 I code-mix and code-switch because of the topic I am speaking on

Topic of discussion is also a determinant factor when it comes to the occurrence of mixed languages. Some topics are better explained and trigger more action when code-mixed and code-switched.

### 5.1.7 I code-mix and code-switch only in an informal gathering

The result also shows that 40% of the respondents disagree with the question in table 11 that says "I code-mix and code-switch only in an informal setting". Using the dimension of context it shows that 40% code-mix and code-switch regardless of the situation or environment they find themselves.

These results agree with Baker's seven dimensions of bilingualism; ability, context, age, elective bilingualism and balance of two languages, which help in the fundamental measurement of the quantitativeness and qualitativeness of bilingualism.

### 5.2 CONCLUSION

Code-mixing and code-switching are a phenomena in bilingualism and many scholars have given reasons to why bilinguals code-mix and code-switch their language. The attempt here is to know the role of code-mixing and code-switching among the Yoruba bilinguals of English in Mushin.

This study examines the causes of code-mixing and code-switching among the Yoruba bilinguals in Mushin. The occurrence of code-mixing and code-switching in the conversations of the individuals are known. Finally, the study also attempts to analyse the effects of code-mixing and code-switching among the Yoruba speakers of English in Mushin.

Research done on code-mixing and code-switching in bilingual communities has established that many considerations that bilingual speakers make in code-mixing and code-switching are participants, topic/activity and environments. Bilingualism theory was used and Bakers dimension of bilingualism were deployed because of its relevance to the study.

The quantitative research was adopted. The quantitative approach included the survey method. This method was used to elicit the needed data from the respondents. The quantitative data were presented with appropriate graphic aids such as tables and were analysed using simple frequencies and percentage. A total of 60 (100%) copies of the questionnaire were administered to the respondents and the 60 (100%) copies were all regained. Therefore, the 60 copies of the questionnaire were analysed.

Results related to code-mixing and code-switching among Yoruba bilinguals in Mushin revealed that people mix language freely in certain situations; For instance they code-mix and code-switch when they are communicating with their friends, family members and immediate relatives. Results also revealed that majority of the Yoruba bilingual's code-mix and code-switch because of some societal factors. Some of these factors may include; living in bilingual nations and living in borders areas.

The effect of code-mixing and code-switching a language has more positive perspective than a negative one. It is very obvious that Nigerians for a reason well known cannot do without code-mixing and code-switching, especially when they are exposed to two languages and can speak both fairly well.

In any bilingual society where several languages are present, the trend of code-mixing and code-switching can be easily spotted.

## 5.3 RECOMMENDATIONS

Due to the bilingualism situation of Nigeria with the different indigenous languages, this study recommends that;

Code-mixing and code-switching should be controlled and minimized to avoid the regular orientation of people that people code-mix and code-switch because of inadequacies and incompetence in either language.

It is important to note that certain use of code-mixing and code-switching are more dominant or frequent than others. Research needs to be conducted throughout all speech community in Nigeria to ascertain the use of code-mixing and code-switching as a communication strategy.

The teaching and the usage of major Nigerian indigenous languages should be more encourage in the local community gathering.

From the study, the researcher recommends further research in finding if code-mixing and code-switching affect the communicative competence of Yoruba speakers in school.

It is very important that further research regarding this study, should be carried out.

More studies should focus on other local government areas and other states in Nigeria.

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  OF_BILINGUALISM

**APPENDIX**

**CODE-MIXING AND CODE-SWITCHING AMONG THE YORUBA BILINGUALS IN MUSHIN**

**MOUNTAIN TOP UNIVERSITY**

**DEPARTMENT OF LANGUAGES**

This questionnaire is designed to examine the use of Code-mixing and Code-switching among the Yoruba bilinguals in Mushin. Respondents are expected to give an objective and accurate answer to each question asked by the researcher.

SECTION A: PERSONAL INFORMATION

Gender ☐ male ☐ female

Age: —————— (optional)

Occupation: ——————

SECTION B

1. I code-switch and code-mix because I don't want people outside my tribe to know what I am saying.

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

2. I code-mix and code-switch because I don't want my language to go into extinction.

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

3. I code-mix and code-switch because I am not really good at communicating in English alone.

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

4. I code-mix and code-switch because of my societal influence.

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

5. I code-mix and code-switch because of the topic I am speaking on

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

6. I frequently use code-mixing and code-switching in my conversation (s)

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

7. I only use code-mixing and code-switching when speaking with my family

    A. Strongly Agree

    B. Agree

    C. Disagree

D. Strongly Disagree

8. I often code-mix and code-switch during conversations with my friends

   A. Strongly Agree

   B. Agree

   C. Disagree

   D. Strongly Disagree

9. I code-mix and code-switch because it helps me to express myself better

   A. Strongly Agree

   B. Agree

   C. Disagree

   D. Strongly Disagree

10. I code-mix and code-switch only in an informal gathering

   A. Strongly Agree

   B. Agree

   C. Disagree

   D. Strongly Disagree

11. People show sign of discomfort when I code-mix and code-switch

   A. Strongly Agree

   B. Agree

   C. Disagree

   D. Strongly Disagree

12. People easily understand when I code-mix and code-switch

   A. Strongly Agree

   B. Agree

   C. Disagree

   D. Strongly Disagree

13. People think it is creative when I code-mix and code-switch in my conversation

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

14. People think I code-mix and code-switch because of my low proficiency in both languages.

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree

15. People think I code-mix and code-switch because I want to fit into the society

    A. Strongly Agree

    B. Agree

    C. Disagree

    D. Strongly Disagree