CHAPTER ONE

1.1 INTRODUCTION

 BACKGROUND OF THE STUDY

  Code-switching is used around the world in general. It occurs when two distinct languages are spontaneously used in one or more paragraph utterances. Code-switching is a dynamic mechanism as well. Multiple stages of switching or combining the language skills used are needed. In different parts of the world, individuals use various languages to communicate each other.
Nigeria, for example, is a nation with a rich diversity of indigenous peoples, cultures and languages. It is also normal for students to speak their native language in addition to the official language, the national language and even the foreign language of cultural communication. Okay, without Sociolinguistics, we can't do code-switching and code-mixing.
  Code-mixing and code-switching are an important aspect of sociolinguistics, based on their uses and their status in society. 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 behavior that results from language communication and the need to interact efficiently with people.
  In general, it means merely to interact efficiently in other languages by combining words, phrases or smaller units. As a common term for the alternative use of two or more languages, language variants or even language forms, Hymes (1962) identifies code-switching. The act of "two languages altered within one discourse, phrase or constituent" (Poplack, 2008) has also been described as "text-mixing,""code shifting," or "code change."
  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," meaning she can utter the same thing twice, but you're only able to grasp it 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:
Code-switching means the fusion of concepts, phrases and sentences of two distinct grammatical (sub) systems within the same language case through sentential boundaries, involving a mixture of various linguistic units, such as affixes (bound

morphemes), words (unbound morphemes), phrases and cooperative operation clauses, in order to infer what is necessary. However, some people have used these words to differentiate between two forms of alternating languages.

In a single speech, code-switching is said to be the alternative use of two-language sentences. In contrast, code-mixing refers to the alternate use within a sentence of two-language constituents. Some scholars use the words "text mixing" and "code swapping," particularly in syntax studies, morphology and other language formalities.

Others assume that code-mixing has more definite meanings, but in the separate sub-fields of linguistics, educational philosophy, communication, etc., these particular concepts can vary. Code-mixing is analogous to pidgin use or development. Still while pidgin is created across groups that do not share a common language, in a multilingual environment where speakers share more than one language, code-mixing can occur. It would be wise to recall that in speech, code-switching and code-mixing are more common than in writing.

1.2 STATEMENT OF THE PROBLEMS
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 aim of this study 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 aim of this analysis is to assess 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 QUESTIONS FROM RESEARCH
1. What are the students' main reasons for code-switching?
2. What are the ways of effective communication among students?
3. Why do students code-switch?

1.5 SIGNIFICANCE OF THE STUDY OF RESEARCH
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 For researchers and scholars who are willing to develop further studies on the subject, this would be of great relevance.

1.6 LIMITATION OF THE STUDY
Financial constraint: insufficient funds appear to prevent the researcher from obtaining valuable and appropriate materials, literature or information. Time constraint: The researcher will be involved with other academic activities in this study at the same time. This will surely reduce the time devoted to the project work.

1.7 SCOPE AND THE STUDY LIMITATION

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 literally refers to a language or a language variety in sociolinguistics. Code-mixing: During a speech act, this is the blending of two or more languages and language structures such that one slides from one string of phrases to another.

Code-switching: Some linguists interchangeably use both code-mixing and code-switching. What is stressed, however in code-mixing is the hybrid produced by this fusion of two language systems, while code-switching merely catches this drawing from two language systems.

Sociolinguistics: Sociolinguistics is a study of the relationship between language and society.

It is language research on the social dimension, including variations in ethnic, class and job dialects, gender differences and bilingualism.

CHAPTER TWO

2.0 REVIEW OF LITERATURE

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) insists that it is possible to make code switches between sentences; between sentences (sentential) or at extra-genital level, which entails a case in which a bilingual tag is applied to a text rather than a language from a language. Sociolinguistic codes are of two kinds: metaphorical and situational codes (Van Dulm 2007). Two kinds of code shifting occur.

   According to Dulm Van, metaphorical code-switching is how a bilingual speaker modifies codes as a consequence of modifying what is being addressed. Unlike metaphorical code-switching, a situational code switch is a mechanism by which a bilingual person sometimes Shifts from one code to the next, 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 usage should be made to emphasize that the speaker does not feel that it is possible to correctly affirm one language or variant. 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

 The analysis of language and how it influences the social sense of language is sociolinguistics.

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. The relation between culture and language is studied by sociolinguistics. Language Studies has close cultural links.

  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 location to location and sociolinguistic studies often vary between social classes. Interplay between culture and language is studied in the field of social linguistics. The vocabulary used was influenced in the cultural environment. The social environment of language has a great deal of influence.

To this end, Chambers explains sociolinguistics, which as an exploration of the collective uses of language, encompasses a variety of potential inquiries. 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. This is because language groups are primarily historical and political sites of which social meaning is inferred. To comprehend human language and setting, the investigation of discourse societies is principal. Social dialogue is a community of people sharing views and expectations concerning the utilization words, variants and behaviors.

Speech culture is a sociolinguistics concept that describes a separate group of Persons that use words in a distinctive and mutually understood manner. One must have the communicative capacity to be considered part of a community of speech. That is, In a given case, the speaker should utilize the articulation. Speakers can have capacity to interact using more than one language.

Speech societies may be technological jargon members, distinct network associations, for instance 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 gathering of individuals who share linguistic norms and language-use purposes.

This concept is also related to sociolinguistics and linguistics in anthropology. 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 Discourse people group used to be viewed as little and confined gatherings of people, living together and adopting similar semantic standards since It's the same local community they are part of. It's always been assumed that a homologous trend in the category is expected to occur. 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 comprised 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 called a "social being". What, perhaps, assumes an essential function 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 essentiality 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 conversation between at least two gatherings of individuals 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 typical for their dialects to have an effect on each other in the close contact between speakers of various languages.

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 encompasses many semantic areas, including sociolinguistics, true etymology, and psycholinguistics. Thus it comprises a wide variety of areas of linguistic study, including phonetics, phonology, morphology, syntax, and semantics / pragmatics, from rhetoric to lexicon to grammar.

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 utilization of two dialects by a person or a group can be defined as bilingualism, i.e., the presence of two dialects 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 which is concerned 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 back 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 utilized by a speaker or a gathering of individuals in more than one language. Multilingual speakers globally are expected to surpass the number of monolingual speakers. About half of all Europeans They prefer to speak at least one language, But a lot of people 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 bilinguals can communicate in different dialects skillfully (but not necessarily correctly).

At the same time, multilingualism is capable (but not necessarily correct) of speaking skills in many languages.Multilingualism is commonly referred to as the comprehension or use by a speaker3 or more variations of languages effectively. Simultaneously, bilingualism describes the comprehension and use by a speaker The incorporation of several languages, i.e. two languages, a mother tongue and a script.

Types of Bilingualism

Early bilingualism; two types: early bilingualism For the very same moment, at the same time early (or consecutive) bilingualism. Early bilingualism refers jointly to a child who talks by mixing two languages from birth. This is evidently part of profound bilingualism, known as 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 get familiar with the subsequent language in part and then in part from the onset of his / her childhood; it causes a high degree of bilingualism (or additive bilingualism). However as the child learns to communicate at the same time the baby must be mindful of learning a second language.

In other words, the child's language learning is partly bilingual. Bilingualism is late - when it comes to the second language being mastered after 6 or 7 years of age, often in adolescents or adults. After learning the first language, late bilingualism develops (after growing up with children). Bilingualism is a succession.

This is the distinction from early bilingualism to that. Late bilingual learners use their knowledge with studying 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 persons' has achieved harmony that two languages has reached unity.

It's a strong bilingualism.

Subtract bilingualism means a situation wherein a person learns a second language , particularly where a minority language is the first language. In this situation, First language proficiency will be eroded and second language prowess will then be solidified. 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 capability to engage 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 this term was originated 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 seems to be a very stable situation in which a strongly codified (often grammatically more varied) variety is broadly diverse, aA comprehensive and treasured vessel of literary works, either from the beginning or from another specimen, besides, in addition to the main language dialects (which may include normal or regional standards).

CODE-MIXING & CODE-SWITCHING

Two or more languages or protocols in one way or another are code-mixing and code-switching another. Changing the code is nothing more than Switch between languages 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. The code is a description of a specific dialect or language someone agrees to make use of at any time and as a medium of contact between two parties or more. 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 connection between a speaker and the speaker's social conditions. Code-mixing is yet another aspect of linguistic pattern in a bilingual or multilingual community. Code and code-mixing are termsSometimes used attribute to the dependency of the language component.

One may find the distinction among these concepts 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 respect to its dependency on both sides of language relations and language work.

Code mixing has two characteristics: the dependency function as well as the form of expression 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 a speaker makes usage of its 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 doesn't imply whether 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 depends on contact, for example when a person meets a guest in what seems like a specific 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 this language to yet another. Code-change moves from one towards the next code 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 languages and more, 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 we use a given code and suddenly shift to a new one. Apple supports code switching from that code onto 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 from code one to code another or speak another in one language.

Code-change is a language term that refers for the use of other languages or dialect in speech. There could be code-switching within sentences (interessential) or within a single (intrasential) sentence. Code-switching is already perceived to be a standard and natural result of the contact among almost all languages of the bilingual or multilingual speaker.

It is possible to differentiate between code-switching and other language-contact phenomena for example the translation and the transformation of loans (calques), borrowing, pidgins & creoles.

Code-switching (also code-switching, C.S.) Is a way of switching back and forth between two languages or between two dialects or registers of the same language at a point. Code change occurs in conversation more prevalently than in writing. It also is regarded as combining coding and modifying types. Some people have trouble distinguishing between code swapping and code mixing. Code-mixing transfers elements from a lexical point to a sentence, from both linguistic stages and units.

It is not always easy to be able to differentiate between Code-mixing and code-switching (Grosjean, 1982). Code-switching is characterized Inside a single discourse, statement or component, as the alternation between two languages. When a change is rendered across sentence boundaries, essential alternations occur (Grosjean, 1982; Torres, 1989).

It is described by DiPietro (1977) as using 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 Within a single alternate sentence or constituent, two languages. Code-switching is the alternative use of dual languages, whether in a sentence or between sentences, according to Clyne (2000). 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 latter language, (but this accounts for only about 10% of code switches).

Secondly, code-switching is used to denote the change from informal (using indigenous languages) to formal (utilizing l2) scenarios. Lastly, code-switching, especially between parents and children, is used to exercise control. Fourth, code-switching is used to align speakers with others in particular circumstances (e.g. self-defining as members of an ethnic group).

Often code-switching "functions for revealing particular identities, establishing those meanings and promoting specific interpersonal relationships."

TYPES/FORMS OF CODE SWITCHING
Code-switching is known as long clause(s) inserted into one Language before or after a segment of the other Language (Cheng & Butler, 1989) For example, 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 happens when a speaker chooses to talk in a language rather than the initial language, e.g. in contexts, social partners or subject matter (Wardhaugh, 2006). For example, a group of bilingual Yoruba-English speakers engaging in a conversation in Yoruba may turn to English when a monolingual English speaker comes up and enters 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 associate with a group of a group more specific situation (Saville-Troike, 2003).

3. **Inter-sentential code-switching:** At the border of the sentence, the language change is carried out. Amongst fluent bilingual speakers, this is most commonly seen. For starters, If you are late for the JAMB exam ti e ba e niyen, I cannot help you after. The transition takes place in the middle of a sentence, with no interruptions, hesitations or delays indicating a change.

4. Intra-sentential code-switching:
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 for Code-Mixing and Code-Switching Incentive
Code-switching and code-mixing occur when bilinguals transform or combine two languages. Grosjean (1982) proposes a number of hypotheses regarding code-switching. For example, few 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 happens, the motivation or rationale of the speaker is important to the process. According to Hoffman (1991), their interlocutors,

situations, letters, behaviors and feelings create a code-mixing process. According to Grosjean (1982), code-switching can also be used for a variety of other reasons, such as referencing what others have said (and thereby improving one's role as a group), identifying the addressee (switching to the standard language of a single person in a group would mean that one is addressing that person), qualifying what has been said, or communicating about past events.

On the basis of variables like who Bilinguals choose their language (Bhatia & Ritchie, 2004), when and where they take a speech act, what their histories and relationships are (topic, content). There are a variety of reasons for a Bilingual or multilingual to use their languages or to combine them. The following are:

 1. Chat on a single subject 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 It can be found in Nigeria, where the indigenous language is used 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: i?? j? oògùn si ì??? (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.
On 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 someone who is bilingual or multilingual 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 a variety of cases of code-switching as 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 It's even necessary when using it 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.

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 much 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-mixing and Code-switching
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 identified as being 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 formalities of 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, From syntactic form to pronunciation a result of joint efforts between the specific philosophy of the manufacturer and the power ties among 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 analysis of speech may be extended 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 other methods of discourse analyzes by not only defining and analyzing a discourse in the setting, but also explaining why and how the discourses function. Wodak (2001) argues that discrepancies and in basic concepts of the C.D.A can be identified as far as C.D.A. as well as other DA, pragmatic or sociolingual frameworks are concerned. Fairclough and Wodak (1997, cited in van Dijk, 1993) set out eight fundamental C.D.As, which are as Rogers (2004) sees it a useful starting point for C.D.A researchers.' The following paragraph highlights these concepts.
But it is worth describing what creates C.D.A at the moment critical, this means clarifying the concept's vital hand. In normal terminology, the word "critical" points to the ordinary assessment by a system of laws, rules and values of an entity or condition (Locke, 2004). In the C.D.A. view, "critical" cannot be interpreted, i.e. criticizing or derogatory, in the common meaning of the term. In a conversation bestowed Wodak (2001) argues, to Kendal Gavin, that "critical" means to not take things for granted, to open up ambiguity, to question reductionism, dogmatism or dichotomy, to be self-reflectant in one's study, and in such a way, to express opaque frameworks in power relations and philosophies. Proposing alternatives arealso part of being "critical" (Kendall, 2007).
Rogers (2004:3) believes that within this Context of "critical", the researcher 's aim is to expose power relationships and show differences inherent in culture. Critical discourse analysis is a technique that allows a vigorous evaluation of what is intended as terminology is used to identify and clarify. In critical discourse analysis there is a

proliferation of terminology, representing the different factors in the methodological growth.

There is however a broad-based list of these studies; "these studies seek to systematically investigate the regular and opaque connections between causality and decision between a) the discursive activities, events, texts and (b) broader social, cultural systems, relations and processes. Texts, language, communication should, therefore, always be taken into account in their social environment; larger structures educate them both in form and in culture.

Thus, texts not only report the universe implicitly, but they endow it with meaning, establish insight, and create the world. In these cases, the broad term discourse can be used because it applies to the very diverse ways of communicating amongst persons.Discourse can be considered as an 'active relation to reality' (Fairclough 1992: 41). Fairclough (2003: 26) has delineated three characteristics Discourse that describes its activity as part of social life; genres (way of acting) discourses (way of describing) 'genres' applies to a specific way of manipulating and presenting speeches; examples of kinds include preaching, conferences and public discourses. These are the kinds of presentations that explain its working throughout modern society as form of action.

Genres are important since they provide a context for interpreting dialogue for the public, while clearly 'genders' may be the locus of influence, superiority and opposition for this quality. "Discourse/representation' is important in determining ways of appreciating and interpreting similar facets of the environment from multiple viewpoints or roles.

Finally, the "styles" reflect how speech is used as a sense of being and personality, the recognition of individual speeches and their implementation. Discourse thus is a means of being and doing, and the manner in which this particular practice is perceived and represented shows three further theoretical elements of study: development, shape and acceptance.

The nature and the relations between these three and the political and cultural interplay of these three leads to the various social consequences of expression (Fairclough 2003: 11). This social influence depends on the public being able to reach, grasp, use and resist this chat. Discourses can not be used in isolation, but in the process of intertextuality discourses act and affect each other.

The term applies to the interpretation of particular speeches in reference to different speeches only. The Russian linguist Mikhayil Bakhtin (1986) described this condition as 'dialogism,' with speeches that refer to the social life of the discourse indirectly or directly in other speeches.

"The author does have an inherent right to the word, however the listener does have its rights and those whose voices are heard in the word before it arrives have their right to the words." The subtle use of Bakhtin's dialog is that speeches refer to other ways of expression from the past while foreseeing possible modes of speech.

Intertextuality or dialog is a means by which expression is positioned within a social, political and cultural network. The heterogeneity of discourse, therefore, implies that types are still vying for supremacy, influence and influence (in the receipt of discourse, Fois does not deny the authority of the individual. Rather it exposes the implicit means by which agents themselves become objects through discursive characteristics.

A common example will be the government or legal codes which prescribe the limits of activity in daily life. Although there are, more delicate domineering discourses

which work to preserve perceptions and attitudes. These could act at a subtle level for example, van Dijk (1991) explored the bias of the British media.

By practising specific Modes of exclusionary speech especially the usage of pronouns, 'we,' 'us,' 'them,' British newspapers have been seen to engage and propagate in the discourse of the dominant white, overwhelming middle-class Britain. Reports have proven less nuanced because of the clear negative and stereotype of the prevailing meanings of ethnic affairs: minorities or refugees are perceived as a challenge or a risk, and are preferably depicted in conjunction with criminality, abuse, confrontation, unacceptable cultural differences or other types of deviance (Van Dijk 1991:20).

This discourse is definitely challenged and contested by alternative discourses, but the influence of the position occupied by the Press means that it is the previous discourse that is addressed. Bakhtin (1984) referred to this variety of discourses as 'heteroglossia,' a term which recognizes the discourse Critical Discourse Analysis, and thus analyses the nature, structure and substance of discourse, from the grammar and wording used in its development to its reception and understanding by a larger audience the use of verbs, pronouns and nouns in speech is as much part of this study as the determination of the substance and sound of the discourse.

The approach promotes an appraisal based on more than basic quotations, but on what the debate does and what it is asked to do in its creation, delivery and consumption. Ucault 1980:35). Rapid discourses are more strong than others. This is not to deny the power of the agency; rather it reveals, rather the reception of discourse, the subtle means by which agents transform themselves into subjects by means of discursive features. A clear example of this would be the government or the legal codes that lay down the boundaries of everyday life.

However there are, more complex dominant discourses that help to sustain beliefs and attitudes. They may work at a subtle level for example, Van Dijk (1991) looked at racial discourses in the British press. By practicing unique forms of exclusionary speech especially use of pronouns, 'we,' 'us,' 'them,' British newspapers have been seen to engage and perpetuate in the discourse of the dominant white, overwhelming middle-class Britain.The reporting style was less nuanced because "the prevailing concept of ethnic relations was consistently a derogatory and stereotypical approach: minorities or refugees are perceived as issues or challenges and are best represented as offenses, violence, wars, unwelcome cultural divisions or other modes of deviation (van Dijk 1991: 20).

While this discourse is indeed challenged and contested by alternate discourses, it is the previous discourse which is heard by the force of the stance of the press. Bakhtin (1984) called this diversity of speech 'heteroglossia,' a word that acknowledges the many types of speech and contexts in which others manage to dominate them. Therefore the critical examination of the expression explores the type, structure and substance of the speech, ranging from the syntax and text used in the writing to its reception and understanding by a broader audience. In this study the use of verbs, pronouns, and nouns is as part of the measurement of discourse substance and tone. The approach promotes an evaluation of what is done and what is required in production, distribution and consumption on the basis of more than basic quotes.

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 way to accomplish its primary objective is a kind of systematic work schedule that makes the study more available (Sudaryanto 1993:9). The first step in the process of data collection and interpretation is the arrangement of the testing system. This chapter offers a description of the analysis procedures adopted. This includes information about the participants, including the research parameters, the participants and how they have been sampled.
The researcher outlines the study design and the reasons for this decision. There is also a description of the instrument used for data collection and the techniques used to conduct the analysis are included. In addition, the Analyst examines how the data is processed.

3.1 RESEARCH DESIGN
This research is an executive form of research. It was planned for students from Mountain Top universities in Mowe Ibafo, Ogun, to learn the use of code switching and code-mixing. In descriptive analysis the characteristics of the population or phenomena under study are described as a research tool. The purpose of descriptive analysis is to accurately and consistently describe a group, situation or phenomenon. What, when and how do you react, but why not.
In comparison to laboratory study the investigator does not monitor, influence, track and calculate any of the variables. A researcher is exclusively interested in explaining the situations or the situation in a descriptive design. It is a method of theoretical architecture that is developed through data collection, study and presentation.
To collect the data needed for this analysis the researcher used observations.

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 study's participants.

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. For the observer, there are also two separate options: either he or she may be an outside observer or a party.

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 FROM OBSERVATION
Reasons for code-switching There was an in-depth review of the results from the findings and potential explanations for the code mixing reported by the respondents 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 main reasons why students switch their code?
   These can be seen in chapter 2.4 of the project work. In it there are reasons listed with detailed explanation for each reason.

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 within which they find themselves.

A. To draw the attention of others.
B. The medium of learning.
C. To dominate the other psychologically.
D. To express feelings more efficiently and comfortably.

A.To attract others' attention. 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 Learning Medium 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 process of learning to take the toll.

C. To dominate others psychologically People who speak more than one language fluently take advantage of this opportunity and believe 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 between languages, 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 efficiently refer to and explain concepts difficult to speak about using the formal code, creating mood, accommodating or excluding individuals or people. 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 declaration of 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 Code-Switching features.
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 the research goals.

5.2 CONCLUSION
Therefore, Code switching is a dynamic phenomenon that can convey even more about the speech and the author's intentions and needs. The idea of "code-mixing" and "code-switching" in the field of bilingualism is a widespread practice.
This entire concept when bilinguals substitute a word or a sentence in one language with another. Code fusion and code switching are commonly emerging phenomena in bilingual cultures where languages are spoken in various domains using their native language (L1) and their second language (L2). Code switching and code merging can be very unnatural in monolingual cultures.
Code mixing and code swapping, though, may have a beneficial impact on bilinguals. Code switches occur as the bilinguals want to preserve order, to establish unity or understanding, to mask the absence of experience or tactics, to rephrase or change their expression for a wide variety of other purposes. Also, during presentations, code-switching is not advisable unless to quote someone while presenting.

Always abide by the contextual rules laid it in the position 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 Researcher in the procurement of useful and appropriate resources, literature or information.

Time constraint: The participant will participate in this thesis at the same time as other learning 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 comprehension of what you're 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. In our day-to-day conversations of daily speech, code-mixing has become quite acceptable.
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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