

A Sociolinguistic Study of Code - Switching Among Selected Igbo Bilinguals in Anambra State

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Abstract: *This study examined the effect of code-switching on the sociolinguistic behavior of selected Igbo speakers of English in Anambra State. Specifically, it explored how code-switching is used to overcome language constraints, reflect social status, discuss topics, express affection, persuade audiences, and show solidarity among Igbo English speakers. Purposive sampling selected 400 participants: 100 final-year Igbo-speaking students from Chukwuemeka Odumegwu Ojukwu University, 100 Igbo traders from Onitsha Main Market, 100 Igbo communicants from Chapel of Redemption at Nnamdi Azikiwe University, and 100 Igbo staff from the Anambra State secretariat. Data were collected through questionnaires and analyzed using descriptive statistics such as mean and standard deviation. Findings indicated that, apart from reflecting social status, code-switching is widely used to overcome language constraints, express affection, persuade audiences, and show solidarity among Igbo English speakers in Anambra. The study suggests that parents should promote the exclusive use of Igbo at home without code-switching, especially among adolescents, as frequent code-switching can reduce their vocabulary development and impair language separation crucial for early vocabulary acquisition. Excessive exposure to code-switching may also hinder young learners' ability to differentiate languages and affect their language learning mechanisms. Regarding social status, the study recommends restricting code-switching to adult Igbo English speakers to prevent contamination of early language learning. Expressing affection through code-switching should be limited to adults, since frequent switching can disrupt conversations and impair language proficiency. Using code-switching to persuade should be confined to informal settings, as it may cause miscommunication in formal contexts like classrooms. The practice of showing solidarity through code-switching is discouraged, especially among individuals with weaker working memory, as higher exposure correlates with lower language scores. The study advocates discouraging code-switching among adolescent Igbo English speakers to promote better language development and proficiency.*

Key words: *Code-switching, sociolinguistics, English language, language constraints, social status, express affection, persuade, show solidarity, Igbo speakers.*

INTRODUCTION

Code-Switching is a recent and topical issue in extant literature. This is arguably because of the perceived consequences it is likely to have on language learning and development. Code-switching has been described as the mixing of language, expressions and sentences from two distinct

grammatical (sub) structures across sentence boundaries within the same verbal communication event (Yaseen & Hoon, 2017; Rihane, undated). It is a product of multilingualism where a person is said to be competent in more than one language as a result of many reasons, such as colonisation, intercultural marriage, cultural interaction, education, and many other factors. (Rihane, undated). Contrary to the assertion, Eldin (2014) posits that code-switching in general can be regarded as the act of speaking in different languages interchangeably in order to overcome language constraints, to deliver speeches effectively and most importantly as a crucial step towards achieving successful communication. This was corroborated by Yaseen and Hoon (2017) who stated that historically majority of scholars considered code-switching a sub-standard use of language. Among code-switching is normal, emphasising that a speaker may shift from one code to another, intentionally or unintentionally, noting that a shift may be from one language to another, from one dialect to another, or from one style to another for many different reasons. It was asserted that a bilingual teacher in class may switch his or her language in order to elaborate a certain point they are explaining. The above argument suggests that it is not certain that the claims by various researchers are not the same and peculiar to all environments. This warrants an empirical investigation to unearth different situational and environmental circumstances that could prompt code-switching.

Sociolinguistics as a concept has been described as the study of language in relation to social factors, including differences of regional, class, and occupational dialect, gender differences, and bilingualism (Gumperz & Cook-Gumperz, 2008). It is also regarded as a descriptive study of the effect of any and all aspects of society, including cultural norms, expectations, and context, on the way language is used, and society's effect on language (Gumperz & Cook-Gumperz, 2008). Studies on sociolinguistics are rife with scholars examining the concept from various standpoints and varying literary perspectives. *Arguably, the first* descriptive study of sociolinguistics or the social aspects of language was carried out in 1930s by Indian and Japanese linguists and also by Louis Gauchat in Switzerland in the early 1900s, but none received much attention in the West until much later (Paulston & Tucker, 2003). However, the first attested use of the term sociolinguistics was by Thomas Callan Hodson in the title of his 1939 article "Sociolinguistics in India" published in *Man in India* (Paulston & Tucker, 2003; Hodson, 2004). Today, the term and study of sociolinguistics have become an increasingly important and popular field of study, as certain cultures around the world expand their communication base and intergroup and interpersonal relations take on escalating significance (Wolfram, 1991). According to Wolfram (1991) the basic notion underlying sociolinguistics is quite simple: Language use symbolically represents fundamental dimensions of social behaviour and human interaction. The notion is simple, but the ways in which language reflects behaviour can often be complex and subtle. Furthermore, the relationship between language and society affects a wide range of encounters - from broadly based international relations to narrowly defined interpersonal relationships.

Sociolinguistics study of Code – Switching has to do with languages coming into contact. Other phenomena that could result from languages coming in contact with one another are: bilingualism, borrowing, pidginization and creolization and this is as a result of socialization (Obiamalu & Mbagwu, undated). According Obiamalu & Mbagwu (undated) some people have used the term ‘code-switching’ and ‘code-mixing’ to distinguish two types of alternation in the use of two languages. Code- switching refers to the alternate use of sentences from two languages in a single discourse, while code-mixing refers to the alternate use of constituents from two languages within a sentence (Obiamalu & Mbagwu, undated; Mafuraga & Moremi, 2017). The statements below show typical examples of Code – Switching and Code – Mixing in a statement:

Code – Switching --- *Akporom gi Oku mgbe i na-aga uka, but you did not answered me*

Code – Mixing --- *Akporom gi Oku when you were going to church, ma na you didn't answer me.*

Code – Switching --- *'I called you when you were going to church, but you did not answer me'*

Code – Mixing --- *'I called you when you were going to church, but you didn't answer me'*

Code – Switching --- *Ahurum gi ngbe ina agba egwu, but you were backing me*

Code – Mixing --- *Ahurum gi when you were dancing, but you were backing me*

Code – Switching --- *I saw you when you were dancing, but you were backing me.*

Code – Mixing --- *I saw you when you were dancing, but you were backing me.*

Code – Switching --- *Ayorom ya ka ogbayara gi, but he refused.*

Code – Mixing --- *Ayorom ya to forgive you, but he refused.*

Code – Switching --- *I pleaded with him to forgive you, but he refused.*

Code – Mixing --- *I pleaded with him to forgive you, but he refused.*

Statement of the Problem

In recent time, there is a growing curiosity and public outcry among the Igbo speaking elites that the Igbo language is endangered. The proponents of this assertion argued that there will be no intergenerational equity if the language is not sustained. To them it is believed that code-switching among Igbo speakers of English Language creates a room for deficiency in the use of Igbo Language and that will affect the future generation, thus endangering the Igbo language. According to Odinye and Odinye (undated), Language is an ethnic identity. It should be handled seriously. The people who lose their language have lost their identity. Language is also an indispensable tool for human communication and national development. Most human activities make use of language. Man is not complete without language. Although some researchers (Mafuraga & Moremi, 2017; Riehl, 2005; Eldin, 2014; Mujiono, Poedjosoedarmo, Subroto & Wiratno, 2013), have given a number of reasons in favour of code-switching during communication, among the reasons are that code-switching is used to reflect social status, discuss a particular topic, express affection, persuade audience and to show solidarity among speakers but among the Igbo scholars and elites the use of code-switching endangers the Igbo language and the practice has been considered as a sign of linguistic deficiency among speakers thus, code-switching effects are widely perceived as negative. This is corroborated by Eldin (2014) who posits that code-switching in general can be regarded as the act of speaking in different languages interchangeably in order to overcome language constraints, to deliver speeches effectively and most importantly as a crucial step towards achieving successful communication. Yaseen and Hoon (2017) also stated that historically majority of scholars considered code-switching a sub-standard use of language. Arguably, it is obvious that there are perspectives to the effect of code - switching on sociolinguistic behaviour of a person. According to Memory, Nkengbeza and Liswaniso (2018), in a study carried out in Namibia, the government discouraged the use of Silozi in English lessons but the teachers continue to code-switch when having difficulties in speaking English and this affects both the teacher and the learner. Because learners are not experts in English and the teacher is also unable to translate into their mother tongue, this tends to leave learners with no understanding of the topic. This creates literature and knowledge gap on different positive and negative effects of code - switching on sociolinguistic behaviour of a person. As a missing gap to be filled, this study therefore examines the effect of code - switching on sociolinguistic behaviour of Igbo speakers of English language in Anambra State.

Purpose of the Study

The purpose of this study is to examine the a sociolinguistic study of code - switching among selected Igbo Bilinguals in Anambra State. Specifically, the study intends:

1. To examine the extent to which code - switching has been used to overcome language constraints among Igbo speakers of English Language in Anambra State.
2. To ascertain the extent to which code - switching has been used to reflect Social Status.
3. To examine the extent to which code - switching has been used to express affection among Igbo speakers of English Language in Anambra State.
4. To ascertain the extent to which code - switching has been used to persuade audience and show solidarity among Igbo speakers of English Language in Anambra State.

Research Questions

1. To what extent has code - switching used to overcome language constraints among Igbo speakers of English Language in Anambra State?
2. To what extent has code - switching used to reflect social status?
3. To what extent has code - switching used to express affection among Igbo speakers of English Language in Anambra State?
4. To what extent has code - switching used to persuade audience and show solidarity among Igbo speakers of English Language in Anambra State?

REVIEW OF RELEVANT SCHOLARSHIP

Conceptual Framework

Bilingualism

Bilingualism is a concept often associated with code-switching as a speaker must be able to perform more than a language in order to codeswitch. Numerous attempts have been made by linguists to describe and fully understand the concept from various aspects such as categories, factors and degree of bilingualism. One of the earliest studies carried out by Bloomfield (1933) broadly defined bilingualism as the “native-like control of two languages.” The definition raised some questions on the degree of mastery or competency of a speaker in the languages in order to be considered to have native like control. Haugen (1953) further explained that bilingualism only exists when a speaker of one language has the ability to produce complete meaningful utterances in another language. While the definitions remain vague and do not entirely reveal what exactly is needed for a speaker to be a bilingual, both Weinreich (1953) and Mackey (1957) provided a more or less similar definition where bilingualism is said to be the alternate use of two languages or more by the same speaker, altogether embracing the concept of multilingualism in its definition.

Code and Code-Switching

The concept of code refers to any system of signals, such as numbers, words, signal, which carries concrete meaning. The term code is a neutral term rather than terms such as dialect, language, style, which are inclined to arouse emotions. Code can be used to refer to any kind of system that two or more people employ for communication. When a particular code is decided on, there is no need to stick to it all the time. People can and should shift, as the need arises, from one code to another. In the studies of code-switching, there have been various definitions of the term “code-switching”. Gumperz referred to it as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems”. Cook came up with the notion that code-switching is the process of “going from one language to the other in mid-speech when both speakers know the same languages” (Mujiono, Poedjosoedarmo, Subroto & Wiratno, 2013). It is the systematic alternating use of two languages or language varieties within a single conversation or utterance. To be brief, code-switching is the shift from one language to another within a conversation or utterance. In the context of foreign language classroom, it refers to the alternate use of the first language and the target language, a means of communication by language teachers when the need arises (Mujiono, Poedjosoedarmo, Subroto & Wiratno, 2013).

Reasons for Code-Switching

Speakers may switch from one code to another either to show solidarity with a social group, to distinguish oneself, to participate in social encounters, to discuss a certain topic, to express feelings and affections, or to impress and persuade the audience.

a. To Show Solidarity

Janet Holmes mentions in her book *Introduction to Sociolinguistics* that, ‘a speaker may switch to another language as a signal of group membership and shared ethnicity within an addressee’ (Holmes, 2000). Code-switching can be used to express solidarity between people from different or the same ethnic groups.

b. To Reflect Social Status

Sometimes, speakers tend to use different languages to imply a certain social status or to distinguish themselves from other social classes. Other reasons that have been found to motivate code switching are to sound elitist or classy. Professor Peter Auer says in his book *Code Switching in Conversation: Language, Interaction and Identity* that ‘Code-switching carries a hidden prestige which is made explicit by attitudes’ (Auer, 2002). Also, Dr Hayat Al Khatib says in a research she conducted that speakers may use code-switching ‘to show power over the less powerful’ (Al-Khatib, 2003). A speaker who can code-switch implies that he is a well educated person who is competent in two languages or even more. Thus, code-switching can be looked upon as a way to distinguish oneself. Yasir Suleiman says that, ‘the phenomenon of code switching is very common and is looked upon as something prestigious and a sign of education and competence in more than one language’ (Suleiman, 1999).

c. Topic

Topic, on another hand, seems to be another important reason that leads a bilingual speaker to code-switch. Janet Holmes says on the issue of code-switching according to the topic when she says, ‘people may switch code within a speech event to discuss a particular topic’ (Holmes, 2000). Thus, speakers may tend to use more than one language within one same utterance according to the topic. In many situations, a bilingual may tend to talk about one certain topic in a language rather than another. Another good example can be one from the Lebanese society. Discussing emotional and sexual topics in the Lebanese community is ‘easier’ when it is discussed in a language that is different than the native Arabic language of the society (Auer, 2002). ‘Taboo words and topics are often codeswitched so as to avoid to be expressed in the speaker’s native language’ (Leung, 2006). According to him, Speakers in the Lebanese society tend to discuss sexual topics and emotional topics in English or French since it will make them more comfortable to discuss those issues which have always been labelled as ‘taboos’ in a language different than their community’s one. In a study by Khalid M. Abal hassan from the University of Indiana and Hamdan G. Al Shalawi from Arizona State University, they collected data from twelve bilingual Arabic speaking students in order to answer, ‘why did you code-switch to English language?’. Although the answers were different in the result, one of the twelve students replies, which grabbed my attention, was because ‘I can’t say taboo words in Arabic’ (Abal hassan & Al Shalawi, 2000).

d. Affection

Code-switching can be used by speakers to express certain feelings and attitudes. Speakers may switch codes to express happiness, excitement, anger, sadness, and many other feelings. In the question, Why do People Code-switch? Janet Holmes says, ‘A language switch is often used to express disapproval. So a person may code switch because they are angry. Dr. Hayat Al-Khatib gives an example in the same research mentioned above about code-switching to express feelings. ‘After asking nicely for a piece of paper from her brother’s pad, to not avail, An attempts to snatch a paper from his jotting pad “did I say ey did I say ey? When I say ey it means ey, when I say la’ it means la’))’ (Al-Khatib, 2003). In the example provided by Al-Khatib, the speaker uses more than one language to express anger and dissatisfaction.

e. To Persuade Audience

Janet Holmes defines the term metaphorical switching as, ‘code-switching for rhetorical reasons’ (Holmes, 2000). Code-switching is often used in speech and rhetoric, on purpose in order to either attract attention and to persuade an audience. Adina Nerghes comments on the effect of code-switching in persuasion and its ability to grab the attention of the audience by saying, ‘code-switching will draw the participant’s attention and will enhance their motivation to carefully scrutinize the message presented’ (Nerghes, 2011). When a speaker uses code switching in persuasion and rhetoric, they will be more capable of reaching their goal and in persuading their audience since as I have mentioned, code-switching grabs attention, and reflects a certain socioeconomic identity which can give the speaker more credibility and reliability. As Nerghes concludes in her study, she says that ‘It

is concluded that code-switching is an effective strategy that leads to systematic processing of information especially when associated with strong arguments' (Nerghes, 2011).

THEORETICAL FRAMEWORK

The theoretical framework for this study is anchored on Myers-Scotton's (1993) Markedness Model based on the social motivation of code-switching. The model centers on the notion of code-switching as low level proficiency in the second language. The model centers on the notion of code-switching as language choices made by speakers and it is seen as either an unmarked or marked language choice in different speech situations. Code-switching is deemed as an unmarked or safe choice when it is more or less expected in a particular type of interaction that is determined by factors other than the conversation content such as social and situational settings. In contrast, marked choice is unpredictable, disregarding social and situational factors and what is expected in the interaction. Therefore, a marked choice is a negotiation about the speaker and the speaker's relationship with other participants (Myers-Scotton, 1993). In one of the early researches, Bloom and Gumperz (1972) identified two types of code-switching: situational and metaphorical. Situational code switching is influenced by situation change in a conversation or discourse such as the change in participant, topic or setting. Metaphorical or conversational code-switching, on the other hand, works as a conversational strategy to assist conversational acts such as an apology, request, complaint or refusal. The theory application this study as it explains the various objectives and research questions in this study. The study aims to measure the extent to which code - switching has been used to overcome language constraints, reflect social status, express affection, persuade audience and show solidarity among Igbo speakers of English Language in Anambra State.

EMPIRICAL REVIEW

Abu-Krooz, Al-Azzawi and Saadoon (2019) examined Code Switching and Code Mixing: A Sociolinguistic Study of Senegalese International Students in Iraqi Colleges using descriptive statistics in Kufa Iraq. The study found that both code switching and code mixing are used by a group of students from Senegal who are studying Arabic in Iraq – Najaf owing to their being, exposed to four languages at a very early age in Senegal, particularly in school interactional settings. Employing certain language(s) in communicating with each other reflects several important vital factors that control their choice of language at any given situation. Switching to Wolof is always the case if one is talking to a fellow citizen. It is easier, clearer and reflects more seriousness too. In scientifically oriented discussions and exchanges French takes precedence. It's the language at school, so it is the language of all conversations that include people from different social ranks bring about code switching too because French in Senegal is the language of the educated elite. Switching into Arabic is the result of their need to talk to Arab students. They also use Arabic to practice it because they are studying Arabic language these days. English also comes under the adaptation strategic uses especially within the Iraqi situation. This study focuses on Senegalese international students in Iraqi Colleges who uses code switching and code mixing in their study of Arabic. However, it is different from this particular study that examines the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English language in Anambra State

Memory, Nkengbeza and Liswaniso (2018) examined the effects of code switching on English language teaching and learning at two schools in Sibbinda circuit using context analysis in Namibia. The study found code-switching has positive effects on both learners and teachers. It helps learners understand difficult aspects of the lesson as well as enabling them to participate in lessons. It also helps them in making connections to their prior knowledge. It helps with classroom management. Learners are also able to express themselves without the fear of being stuck. The study carried out in a learning environment using code-switching to aid teaching while this particular of mine looks at how code-switching endangers a language specie by examining the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English language in Anambra State

Spice (2018) examined the effects of code-mixing on second language development using context analysis in Cedarville. The study found that CM facilitates acquisition at the beginning stages of language development while it constrains acquisition at more advanced stages. CM can be beneficial

at certain points of language development. This study is similar to mine by it is carried out in a different geographical and cultural setting.

Mafuraga and Moremi (2017) examined the impact of Code-Switching in the English Language Classroom: A Case Study of Selected Senior Secondary Schools in Botswana using descriptive statistics like bar charts and frequency counts on a sample of 25 respondents from four secondary schools in the central region of Botswana. The study found that code-switching is not only prevalent in the classroom but also in other fora such as in meetings where teachers engage students. While some of those people engaged in the study feel code-switching is essential as it enhances understanding of issues that are difficult to explain to the learners in English Language, others felt it impedes the learning process on the part of the student. Some teachers code-switch because of their inability to express themselves fluently in English. The researchers feel that code-switching has, to some extent, positive and negative impacts in the students' learning. This study is similar to mine by was centered only in the English Language Classroom. However, it reveals that code-switching has both negative and positive effect on students.

Ajibade (2016) examined sociolinguistic study of code-switching among Yoruba speakers of English language in south western Nigeria using context analysis in Ibadan Nigeria. The research found out that code-mixing and code-switching occur when bilinguals substitute a word or phrase from one language to another language. Code-mixing and code-switching may influence bilinguals' languages positively. Code switching occurs when the bilinguals attempt to maintain order, to create solidarity or empathy, to cover lack of experience or strategies, to rephrase or modify their speech among many other reasons. The phenomenon of code switching is consequently also present in second language learning situation. This is a more similar study and also carried out in Nigeria but did not look at the inherent danger of code-switching to a first or second language.

Hmeadat(2016) examined the impact of limited code switching on the achievement of the Jordanian English language learners using context analysis in Jordan republic. The study found that there is no better way of practicing the English language with children than by using the code of conduct to consolidate code switching. Moreover, the researcher found out that English teachers, according to the questionnaire, did not know exactly the overall aspects of using code switching, but was left to the their common beliefs and their misconception about the best use of, each according to his/her discretion. Furthermore, the results of the study revealed that there was a positive effect of using limited code switching that integrated with the code of conduct on the achievement of EFL students in Jordan. This study looks at the impact of code switching on the achievement of the Jordanian English language learners while mine looks at the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English language.

Adenugba (2016) examined code-switching and code-mixing in the lyrics of selected Nigerian secular songs using context analysis in Lagos Nigeria. The study found that a lot of code-switching done by Nigerian secular artistes in the composition of their song lyrics reflects a creative use of their indigenous languages as well as NPE in the composition of their lyrics. Also, these artistes use their indigenous languages to demonstrate their bilingualism thereby switching between codes. In addition, Some of the artistes who wrote about love and culture in their songs write the most sensitive and emotional parts of the song in their own indigenous languages and employ the use of pidgin to cut across to their audience irrespective of their background, leaving no room for anyone to feel left out. This particular study tried to unearth the creativity of Nigerian secular artistes in the use of code - switching in the composition of their song lyrics while my study centres on the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English language

Benguedda-Kesraoui (2016) investigated sociolinguistic dimensions of code switching: the role of social factors in an Algerian Context, Tlemcen speech community using statistical analysis in Tlemcen Algeria. The findings reveal that the primary factors of code switching are distinct according to cases where bilingual speakers use more than one code as follows speakers may use lexical items which come first to mind. Other switches can be explained in terms of topic. To give one's words authority and make them sound serious. Sometimes the use of code switching occurs according to different connotational implications of expressing the same in Algerian Arabic since the dialect lacks

an expression that conveys the same meaning but may be stronger than the one in AA. It is also used to convey humour and irony. To smooth the negative connotations of a given expression. To give a contextualised situation. Speakers code switch as a strategy to reinforce or reject what has already been said. This study is similar to mine but was centered only on the social factors. However, it did not reveal that code-switching has both negative and positive effect on speakers.

Abdel and Eldin (2014) examined socio linguistic study of code switching of the Arabic Language speakers on social networking using content analysis and review of available literature. The study found that code switching occurs in online interaction to serve addressee specification, reiteration, message qualification, clarification, emphasis, checking, indicating emotions, availability, principle of economy and free switching functions. This study hopes to provide insights on the code-switching phenomenon in Computer-Mediated Communication (CMC). Additionally, the findings of this study will be of value for the development of code-switching studies in the socio linguistic area. The study did not investigate the inherent danger of code-switching to an endangered language species. This study is similar to mine but was centered only on the social factors. However, it did not reveal that code-switching has both negative and positive effect on speakers.

Ahmad (2014) examined the socio linguistic study of code switching of the Arabic language speakers on social networking using Malik's ten reasons approach to code switching to collect and analyze status updates posted by the bilingual speakers on their Facebook wall. Findings indicate that code switching occurs in online interaction to serve addressee specification, reiteration, message qualification, clarification, emphasis, checking, indicating emotions, availability, principle of economy and free switching functions. This study is similar to mine but was centered only on the social factors. However, it did not reveal that code-switching has both negative and positive effect on speakers.

Emeka-Nwobia (2014) investigated code switching in Igbo-English bilingual conversations using context analysis in Abakiliki, Nigeria. The study found that code switching is a common phenomenon in multilingual Nigeria, especially among the Igbo- English bilinguals and thereby seem to be more vulnerable to this phenomenon as it is almost difficult to see an educated Igbo speaking person speak in complete Igbo language without code switching to English. This is a more similar study and also carried out in the same geographical and cultural background in Nigeria but did not look at the inherent danger of code-switching to the Igbo language.

Olúmúyìwá (2013) examined the use of code switching/code mixing on Olúségun Mímíkò's political billboards, Oñdó State, South-West Nigeria using descriptive statistics. The study found that none of Olúségun Mímíkò's political billboards is anti-opposition, rather, they are used to eulogize him. The study found among other communicative intents, the use of code switching and code mixing in Olú3 égun Mímíkò's political billboards, the need to sell his candidacy and also educating the electorate on where to thumbprint on the ballot paper. The study did not see anything wrong about code-switching but only tried to bring out its usage in the work.

Dewaele and Wei (2013) examined Attitudes towards code-switching among adult mono- and multilingual language speakers using descriptive statistics in London, United Kingdom. The study found that some personality traits are linked to attitudes towards code-switching. Another finding was that higher degrees of multilingualism were not automatically linked to more positive attitudes towards code-switching. Those who had grown up, lived or worked in multilingual and ethnically diverse environments, or who had lived abroad had more positive attitudes towards code-switching. Female participants had significantly more positive attitudes than the male participants towards code-switching. Also, non-linear relationships appeared for education, with those at either end of the dimension having more positive attitudes, and for age, where the youngest group (teenagers) had the least favourable attitudes and where those in the middle of this dimension (forties) had the most positive attitudes, with the older groups being less positive again. Finally, participants with more positive attitudes towards code-switching also reported using code-switching more frequently with most interlocutors. This is a similar study but did not look at the inherent danger of code-switching to a first or second language.

Mujiono, Poedjosoedarmo, Subroto & Wiratno (2013) investigated code switching in English as foreign language instruction practiced by the English Lecturers at Universities using descriptive statistics. The study found that the English lecturers used English, Indonesian, Arabic, interchangeably. The English lectures made switching for (1) linguistics factor, (2) to continue speaker's pronouncement, (3) addressee specification, (4) information clarification, (5) intimacy, (6) affected with the addressee, (7) unpleasant feeling, (8) to create humor, (9) repetition used for clarification reiteration of a message, (10) to strengthen request or command, (11) to make questions, (12) to give advice, (13) to balance the addressee's language competence, (14) to make it easier to convey speaker's message, (15) discourse marker. This study is similar to mine but was centered only on the positive effect. However, it did not reveal whether code-switching has both negative effect on speakers.

Yaseen and Hoon (2010) examined code-switching in online communication among Arabic-English Speakers using context analysis in Putrajaya Malaysia. The study found that English seems to be the mainly prevailing language used by various bilingual speakers in their online communication. Also, it was discovered that switch was further common to English than for the participant's native language. Furthermore, in computer mediated communication- CMC Intra sentential code-switching was used more than other types and this was experiential mostly in informal communications rather than formal communications. In addition, males code-switched less often than females. The study was centered only on the situations that results to the use of code-switching. However, it did not reveal whether code-switching has negative effect on speakers.

Inke (2009) examined language attrition and code-switching among US Americans in Germany using discourse analysis and statistical analysis. The study found that the statistical analysis shows how demographic, identity-related factors are related to the linguistic data from the immigrants. Education, length of residence and L1 social networks are all factors that influence L1 attrition and the intercultural identities of speakers. Even though language attrition is not commonly viewed as an identity-related phenomenon, but rather as a psycholinguistic issue, the findings suggest that it is indicative of not only L2 interference, but also a stronger L2 identification of the participants, indexical of an identity that has undergone modification and is different from a purely L1 cultural identity. This was illustrated through the combination of different data analysis methods to gain a detailed yet comprehensive understanding of a particular bilingual immigrant speech community. The study was centered only on the situations that results to the use of code-switching. However, it did not reveal whether code-switching has negative effect on speakers.

Igboanusi (2008) examined changing trends in language choice in Nigeria using descriptive statistics in Ibadan, Nigeria. The study found that these trends have been influenced by increasing rise of ethnic consciousness, political developments, migration and economic factors. This study did not look at the inherent danger of code-switching rather it discusses language choice.

Hughes, Shaunessy, Brice and Ratliff (2006) examined Code Switching among Bilingual and Limited English Proficient Students: Possible Indicators of Giftedness using context analysis in South Florida. The research found out that code switching is a sign of advanced development as it is employed by bilingual speakers. The study was centered only on the situations that results to the use of code-switching. However, it did not reveal whether code-switching has negative effect on speakers.

Ayeomoni (2006) examined code-switching and code-mixing: style of language use in childhood in Yoruba speech community using descriptive statistics in Ile Ife Nigeria. The study found that code-switching and code-mixing correlate positively with the educational attainment of individuals. Also, both phenomena have their merits as well as demerits in the speech repertoire of their speakers. The study looks at the inherent danger of code-switching and the merits of code-switching but it was carried in the western part of Nigeria with different cultural background.

Riehl (2005) examined code-switching in bilinguals: impacts of mental processes and language awareness using descriptive statistics. The study found that the more attention the speaker pays to the utterance, the less evidence will be found for psycholinguistically conditioned code-switching. The monitor is used less in bilingual speech situations or in situations that impose a heavy mental load on

the speaker and if code-switching is very common in certain speech communities, language specific information (such as tags) may become lost.

Asonye (2001) examined UNESCO prediction of the Igbo Language Death: facts and fables using content analysis. The study found that Igbo people have not abandoned their language, and may not abandon it. Igbo people in the rural areas in the core Igbo zones and some urban areas still make use of the language in every day interaction and communication, especially in the market places, the churches and other public places. This study looks at the inherent danger of the Igbo Language going into extinction but did not study the role of code-switching in the gradual death of Igbo language.

While previous studies, such as Abu-Krooz et al. (2019), Nkengbeza and Liswaniso (2018), Spice (2018), and Mafuraga and Moremi (2017), have explored code-switching and code-mixing in diverse contexts ranging from Senegalese students in Iraq, Namibian classrooms, and Botswana schools to African music and social interactions they primarily focus on the functions, attitudes, and pedagogical impacts of code-switching. Similarly, research like Ajibade (2016), Hmeadat (2016), and Olúmúyìwá (2013) examine sociolinguistic factors, language attitudes, and strategic uses of code-switching in Nigeria and Jordan, but generally do not investigate the potential negative consequences or inherent dangers of the phenomenon on language preservation. Other studies, such as Dewaele and Wei (2013), Mujiono et al. (2013), and Yaseen and Hoon (2010), analyze code-switching in online communication, educational settings, and among bilingual communities, emphasizing its positive effects or social functions without addressing its possible threat to language endangerment. Furthermore, works like Inke (2009), Igboanusi (2008), and Asonye (2001) explore language attrition, shifting language choices, and cultural identity without specifically linking these to the impact of code-switching on language vitality. In contrast, the present study uniquely concentrates on how code-switching influences the sociolinguistic behaviour of Igbo-English bilinguals in Anambra State, with particular attention to the potential risks such as language erosion or endangerment that previous literature has largely overlooked. This focus fills a critical gap by examining not just the functional or attitudinal aspects, but also the possible detrimental effects of sustained code-switching on the preservation of the Igbo language.

METHODOLOGY

This chapter presents the methodology used in this study under the following subheadings: research design, area of the study, population, sample size and sampling procedure of the study, data collection, instrument for data collection, validation of instrument, and reliability of the instrument and method of data analysis.

Research Design

This study adopts a descriptive survey research design that involves asking questions, collecting and analyzing data from a supposedly representative members of the population at a single point in time with a view to determine the current situation of that population with respect to one or more variable under investigation (Okeke, Olise & Eze, 2008). Descriptive survey research design can be quantitative or qualitative, but this study is quantitative in nature. According to Micheal, Oparaku and Oparaku (2012), in a quantitative survey research design, the researcher's aim is to determine the relationship between the independent variables and dependent variable in a population. Quantitative research design is either descriptive (variables usually measured once) or experimental (variables measured before and after a treatment). The questions asked are to elicit responses that will answer the research questions and address the purpose of the research. This study aims to ascertain the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English Language in Anambra State.

Area of Study

The study was carried out in Anambra State. The state is significant to this study because it is dominated by people from Igbo ethnic group. The Igbo people are well schooled with a number primary, secondary and tertiary schools scattered all over the state. The state is also one of the major economic hub in Nigeria and hosts some of the largest markets in the country and Africa. Some of

the markets are domiciled in cities like Nnewi, Nkpor, Obosi and Onitsha. Nnewi plays a leading role as a centre for the manufacturing of cars, assembly and distribution of motorcycles and spare-parts in Nigeria and as such other economic activities take place in the area. It is the second largest economic hub of Anambra state after Onitsha market and one of the largest in West Africa. The inhabitants are predominantly traders who are into various kinds of economic activities and manufacturers of auto and auto spare parts.

Onitsha plays a leading role as a centre for the importation, manufacturing, distribution, sales/services of all sorts of goods and services in Nigeria and as such other economic activities take place in the area. It is the largest economic hub of Anambra state and the second largest in West Africa after Ariaria, Aba in Abia state. The inhabitants are predominantly traders who are into various kinds of economic activities like importation, manufacturing, distribution, sales/services of various kinds of goods and services including assembly and distribution of motorbikes and spare-parts in Nigeria.

Population of the Study

The population or unit of analysis of the study was drawn from final year Igbo speaking student in the Department of English Language from the Chukwuemeka Odumegwu Ojukwu University, Igbo traders from the Onitsha Main Market, Igbo communicants from Chapel of Redemption, Nnamdi Azikiwe University, Awka and Igbo speakers, from the Anambra State secretariat.

Sample Size and Sampling Procedure

Purposive sampling technique was used to determine the sample size for the study. Four Hundred (400) people were purposively selected for this study. One Hundred (100) final year Igbo speaking student from the Chukwuemeka Odumegwu Ojukwu University; One Hundred (100) Igbo traders from the Onitsha Main Market, Onitsha; One Hundred (100) Igbo communicants from Chapel of Redemption, Nnamdi Azikiwe University, Awka and One Hundred (100) Igbo people from the Anambra State secretariat were selected for the study.

Data Collection

The researcher explored mainly the primary data. The primary data was obtained from One Hundred (100) final year Igbo speaking student in the Department of English Language from the Chukwuemeka Odumegwu Ojukwu University; One Hundred (100) Igbo traders from the Onitsha Main Market, Onitsha; One Hundred (100) Igbo communicants from Chapel of Redemption, Nnamdi Azikiwe University, Awka and One Hundred (100) Igbo people from the Anambra State secretariat using a structured questionnaire instrument. Secondary sources of literature for the study were obtained from existing literature in the field of study which were available to the researcher; they are: journals, internet materials, unpublished write-ups etc.

Method of Data Analysis

Data collected were analyzed using descriptive statistics - mean and standard deviation. The mean was used to give answer to the research questions. Standard deviation was used to establish the harmony in the mean ratings among the respondents. Any item that attract mean score that is greater than 3.0 was regarded as accepted while a mean score less than 3.0 was rejected as disagreed. The rating is as follows:

Very Great Extent	(VGE) 5 points
Great Extent	(A) 4 points
Undecided	(U) 3 points
Some Extent	(SE) 2 points
No Extent	(NE) 1 point

DATA PRESENTATION AND ANALYSIS

This chapter deals with the presentation and analysis of data collected from the field of study. The aim is to present the data in an interpretable form so that the variables of the study can be well understood.

Percentage of Questionnaires Distributed and Returned

Table 1: Percentage of Questionnaires Distributed and Returned

Options	Population	No Distributed	No Returned	% Returned
Chukwuemeka Odumegwu Ojukwu University	100	100	83	83
Onitsha Main Market, Onitsha	100	100	85	85
communicants from Chapel of Redemption	100	100	91	91
Anambra State secretariat	100	100	89	89
Total	400	400	348	87.0

Source: Computation from field survey, 2022

Out of the 400 questionnaires distributed only 348 were dully completed and returned. This shows that only 87.0% of the questionnaires were dully completed and returned for the study.

Demographic Profile of the Respondents

Table 2: Distribution of Respondents According to Gender

Variable	Frequency	Percent (%)	Cumulative (%)
Male	146	42.0	42.0
Female	202	58.0	100
Total	348	100	

Source: Field Survey, 2022

Table 2 shows that one hundred and forty-six (146) of the respondents representing 42.0% respondents are males while two hundred and two (202) of the respondents representing 58.0% of the respondents are females.

Table 3: Distribution of Respondents According to Age

Variable	Frequency	Percent (%)	Cumulative (%)
18-32	4	1.1	1.1
31-40	46	13.2	14.3
41-50	152	43.7	58.0
51-60	88	25.3	83.3
61-70	58	16.7	100.0
Total	348	100.0	

Source: Field Survey, 2022

As shown in table 3, four (4) respondents, representing 1.1% of the respondents are between the ages of 18-32. Forty-six (46) respondents, representing 13.2% of the respondents, are between the ages of 31-40. One hundred and fifty-two (152) respondents, representing 43.7% of the respondents, are between the ages of 41-50. Eighty-eight (88) respondents, account for 25.3% of the respondents, between the ages of 51-60, while fifty-eight (58) respondents account for 16.7% of the respondents, are between the ages of 61-70.

Table 4: Distribution of Respondents According to Educational Qualification

Variable	Frequency	Percent (%)	Cumulative (%)
Primary	11	3.2	3.2
Secondary	48	13.8	17.0
Tertiary	289	83.0	100.0

Total	348	100.0	
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Source: Field Survey, 2022

From table 4, all the respondents had formal education. Eleven (11) respondents representing 3.2% of the respondents had primary education. Forty-eight (48) respondents representing 13.8% had secondary education while two hundred and eighty-nine (289) respondents representing 83.0% had tertiary education.

Table 5: Distribution of Respondents According to Marital Status

Variable	Frequency	Percent (%)	Cumulative (%)
Married	296	85.1	85.1
Single	47	13.5	98.6
Widow/Widower	5	1.4	100.0
Total	348	100.0	

Source: Field Survey, 2022

From table 5, two hundred and ninety-six (296) respondents representing 85.1% of the respondents are married. Forty-seven (47) respondents representing 13.5% of the respondents are single, while five (5) respondents representing 1.4% of the respondents are widow/widower.

Descriptive Statistics Result

Table 6: Extent to which code - switching has been used to overcome language constraints among Igbo speakers of English Language in Anambra State

Variables	N	Mean	Std Dev	Remark
I code - switch to overcome tension between self-expression and social acceptance	348	4.03	1.177	Accepted
I code - switch to overcome intellectual compatibility with the listener	348	4.30	0.716	Accepted
I code - switch to overcome miscommunication and misinterpreting	348	4.13	0.911	Accepted
I code - switch to overcome diminishing professional relationship between students and teachers.	348	4.51	0.551	Accepted
I code - switch to overcome barriers in my use of English	348	4.38	0.701	Accepted
I code - switch to overcome translation difficulty of some words from Igbo Language	348	4.06	0.945	Accepted
Grand Mean		4.24	0.834	Accepted

Source: Field Survey, 2022

All the variables met the theoretical mean threshold of 3.0 which is the established mean cut-off. Thus, the descriptive statistics suggests that code - switching has been used to overcome language constraints among Igbo speakers of English Language in Anambra State with a grand mean of 4.24 and standard deviation of 0.834.

Table 7: Extent to which code - switching has been used to reflect Social Status among Igbo speakers of English Language in Anambra State.

Variables	N	Mean	Std Dev	Remark
I code - switch to imply a certain social status	348	2.46	0.721	Accepted
I code - switch to distinguish my selves from other social classes	348	2.48	1.382	Accepted
I code - switch to sound elitist or classy	348	2.65	1.172	Accepted

I code - switch to express my prestige which is made explicit by my attitudes	348	3.74	1.055	Accepted
I code - switch to show power over the less powerful	348	3.52	1.066	Accepted
I code - switch to show-off my level of education	348	2.25	1.113	Accepted
Grand Mean		2.85	1.085	Accepted

Source: Field Survey, 2022

As shown in table 7, not all the variables in the use of code switching to reflect Social Status construct met the theoretical mean threshold of 3.0. We, therefore, conclude that code - switching has not been used to reflect Social Status among Igbo speakers of English Language in Anambra State with a grand mean of 2.85.

Table 8: Extent to which code - switching has been used to express affection among Igbo speakers of English Language in Anambra State.

Variables	N	Mean	Std Dev	Remark
I code - switch to express certain feelings and attitudes	348	4.38	0.755	Accepted
I code - switch to express happiness and excitement	348	4.40	0.619	Accepted
I code - switch to express anger, sadness, and many other feelings	348	3.79	1.229	Accepted
I code - switch to express disapproval	348	4.71	0.692	Accepted
I code - switch to express intensions	348	4.15	0.944	Accepted
I code - switch to express motivate people	348	4.55	0.558	Accepted
Grand Mean		4.33	0.710	Accepted

Source: Field Survey, 2022

From Table 8, it is observed that all the variables construct that examine the extent to which code - switching has been used to express affection among Igbo speakers of English Language in Anambra State met the theoretical mean threshold of 3.0. Thus, the descriptive statistics suggests that code - switching has been used to express affection among Igbo speakers of English Language in Anambra State.

Table 9: Extent to which code - switching has been used to persuade audience among Igbo speakers of English Language in Anambra State.

Variables	N	Mean	Std Dev	Remark
I code-switching for rhetorical reasons	348	4.40	0.867	Accepted
I code - switch to attract attention	348	4.37	0.862	Accepted
I code - switch to persuade an audience	348	4.32	0.652	Accepted
I code - switch to motivation people to carefully scrutinize the message presented to them	348	4.26	0.738	Accepted
I code - switch to express a certain socioeconomic identity which can give my speech more credibility and reliability	348	4.34	0.738	Accepted
I code - switch to pass certain kind of information	348	4.36	0.823	Accepted
Grand Mean		4.34	0.657	Accepted

Source: Field Survey, 2022

As shown in Table 9, all the variables meet the theoretical mean threshold of 3.0 which is the established mean cut-off. Thus, the descriptive statistics suggests that code - switching has been used to persuade audience among Igbo speakers of English Language in Anambra State with a grand mean of 4.34 and standard deviation of 0.657.

Table 10: Extent to which code - switching has been used to show solidarity among Igbo speakers of English Language in Anambra State

Variables	N	Mean	Std Dev	Remark
I often code - switch to as a signal of group membership	348	4.37	0.754	Accepted
I code - switch to shared ethnicity within a mixed environment	348	4.48	0.627	Accepted
I code - switch to express solidarity between people from different or the same ethnic groups	348	4.29	0.725	Accepted
I code - switch to show support over an idea	348	3.86	1.094	Accepted
I often code - switch as a signal of social inclusion	348	4.38	0.775	Accepted
I code - switch to convey a massage of team spirit in a discussion	348	3.93	1.060	Accepted
Grand Mean		4.22	0.834	Accepted

Source: Field Survey, 2022

Table 10 shows the mean score of the extent to which code - switching has been used to show solidarity among Igbo speakers of English Language in Anambra State. All the variables meet the theoretical mean threshold of 3.0. Thus, the descriptive statistics suggests that code - switching has been used to show solidarity among Igbo speakers of English Language in Anambra State with a grand mean of 4.22 and standard deviation of 0.834.

Summary of Findings

1. Code - switching has been used to overcome language constraints among Igbo speakers of English Language in Anambra State with a grand mean of 4.24 and standard deviation of 0.834.
2. Code - switching has not been used to reflect Social Status among Igbo speakers of English Language in Anambra State with a grand mean of 2.85.
3. Code - switching has been used to express affection among Igbo speakers of English Language in Anambra State with a grand mean of 4.33 and standard deviation of 0.710.
4. Code - switching has been used to persuade audience among Igbo speakers of English Language in Anambra State with a grand mean of 4.34 and standard deviation of 0.657.
5. Code - switching has been used to show solidarity among Igbo speakers of English Language in Anambra State with a grand mean of 4.22 and standard deviation of 0.834.

Discussion of Findings

From the empirical analysis, the descriptive statistics results showed that code - switching has been used to overcome language constraints, to express affection, to persuade audience and to show solidarity among Igbo speakers of English Language in Anambra State. With the exception of using codes - switching to reflect social status which was rejected because its response did not met the mean theoretical threshold of 3.0 for acceptance; all other items were accepted for meeting the mean theoretical threshold. On the average, the analysis shows that there is a linkage between between codes - switching and linguistic deficiency among Igbo speakers of English Language in Anambra State as shown in the findings of the study. This finding is in line with the growing curiosity and public outcry among the Igbo speaking elites that the Igbo language is endangered and that the

practice of codes - switching is a sign of linguistic deficiency among speakers thus, code-switching effects are widely perceived as negative. This is also corroborated by Eldin (2014) who posits that code-switching in general can be regarded as the act of speaking in different languages interchangeably in order to overcome language constraints. In line with the study of Odinye and Odinye (undated) noted that there is no doubt whether Igbo language is endangered or not. It is good to know the degree of the endangerment at present. According to Odinye and Odinye (undated), the degree of Igbo language endangerment is in between “Definitely Endangered’ and ‘Unsafe’. It is frightening to note that about 50 percent Igbo children cannot speak Igbo language. Every parent is making effort to see his child speak English language and none encourages his child to speak Igbo language, thus in an effort to communicate effectively, the young people particularly are faced with the challenge of code-switching and most times code-mixing in order to overcome the language constraints.

CONCLUSION AND RECOMMENDATIONS

This study has examined the effect of code - switching on sociolinguistic behaviour of selected Igbo speakers of English language in Anambra State. The study specifically examined the extent to which code - switching has been used to overcome language constraints, reflect Social Status, express affection, persuade audience and show solidarity among Igbo speakers of English Language in Anambra State. With the exception of the use of code - switching to reflect Social Status, code - switching has been used to overcome language constraints, to reflect Social Status, to express affection, to persuade audience and to show solidarity among Igbo speakers of English Language in Anambra State.

Based on the findings of this study, the following recommendations are made:

1. Parents should ensure that Igbo language is used as medium of communication at home without code-switching particularly among their adolescent children. This because is the more the parents code switched in this regard, the smaller their adolescent children vocabulary (production and comprehension). Also, exposure to code-switching might "hinder" their adolescent children separation of their languages and the mechanisms that support early vocabulary learning.
2. We respect to the use of code - switching to reflect Social Status, the study recommends that it should be restricted to adults Igbo speakers of English Language. This is because early language learners could be contaminated.
3. The use of code - switching to express affection should be limited to adult speakers. This is because people that code-switch make a mess out of the conversation and cannot speak the language properly.
4. The use of code - switching to persuade audience should only be used outside the class room because it could lead to miscommunication and misinterpreting what has been said.
5. The use of use code - switching among speakers to show solidarity should be discouraged. This is because in speaker with weaker working memory skills, greater exposure to code-switching was associated with lower language scores.
6. Code-switching should be discouraged among speakers and adolescents of Igbo speakers of English Language.

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