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RESEARCH TOPIC "CODE-SWITCHING"

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Abstract: This research study deals with code-switching. In general, we know that code-switching performs several functions, we may use code-switching to hide fluency in a second language, people use it when they want to get something, when they want to fit in because they want to integrate themselves to others, also they use code-switch in order to say something in secret.

Code-switching is used to mark switching from native languages into using a second language, and is sometimes used to apply control between children and parents, code-switching can be used to align speakers with others in specific situations, and also functions to create certain meanings and interpersonal relationships. Code-switch is often used by people who act consciously and unconsciously and want to talk like those around them. The system of communication, when two or more people communicate with each other is called code-switching. Thus, anyone who knows even a little bit of a second and/or a third language can code-switch. Code-switching occurs among children, teens, and adults and has happened in many languages and settings. It makes relevant information beyond the current exchange, including knowledge in society and different identities.

Keywords: Language, Code-switching, Bilingual, Communication, System, Multilingual, Society.

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Introduction

In the recent years, in the Republic of Uzbekistan, the biological method of protecting plants against distractive pathogenic (fungal) diseases has been applied in all branches of agricultural production in growing crops of both technical and food purposes, in

particular in vegetable growing, gardening and plant growing. Around the world, many scientists attach great attention to the environmentally friendly biological method of dealing with their diseases (Ref). However, the metabolites secreted by the antagonist fungi have not yet

1. INTRODUCTION

Communicating our thoughts, emotions, and opinions to other people is a remarkable ability.

The use of language can influence our identity and our self-concept. When two or more people communicate with each other that system of communication that they employ is code.

We are reflected also by our cultural influences similarly on that how we conceptualize who we are and where we come from. Language is used by the members of the society as a social feature. In order to make communication more effective and meaningful communities use certain phenomena and they are called bilinguals. One of these renowned phenomena is called "code-switching" which we can observe in foreign language classroom and/or second language. It refers to the use of two languages with a discourse or sentence.

In linguistics, code-switching occurs when a speaker alternates between two or more languages, or language varieties, style or by an utterance in the context of a single conversation used by the speaker. Multilingual, speakers of more than one language, sometimes use elements of multiple languages.

2. DEFINING CODE-SWITCHING

The term code-switching is discussed broadly and is used a lot in linguistics and other related fields. This paper tends to survey the use of the code-switching in socio-cultural linguistics and suggest

definitions for socio-cultural work. As we know code-switching is studied in many perspectives, this paper will explore the important elements of the code-switching.

Code-switching is interested in syntactic and especially on language alternation. Studies of language acquisition alternately, second language acquisition and language learning use the term code-switching to describe language learners, cognitive linguistic abilities, learner practices involving here bilingualism. This usage and many other usages seem to use code as a synonym for language varieties. Over the past several decades, the study of language alternation has certainly been fruitful. As an evidence for grammatical theory a structural focus has been constructive for production models. Code-switching takes place in language contact including here the relationship with borrowings, convergence, language shift, and pidginization. All of the mentioned are cases of change, but it depends on the time-scale and when such a change occurs differs widely. Code-switching occurs in contact situations of many types and relates complex ways in the process of change at work. Code-switching occurs between immigrant communities, native multi-lingual groups, and regional minorities. Hernandez and Gumperz stated,

Each time minority language groups come into contact with the majority of language group the communication changes rapidly into that social change. Ramat, G. 1995,

21 described these social changes in the contrary, he stated that these changes are a feature of a stable bilingualism in communities where most speakers can speak both languages. Code-switching undoubtedly has a long history therefore it is treated by sociolinguists that treated it as a spoken genre.

3. REASONS WHY SPEAKERS USE CODE-SWITCHING

According to (Crystal,1987) there are a number of possible reasons for code-switching from one language to another and these will be presented in the following text :

The first notion is that of a speaker who is not able to express himself/herself in one language so he/she switches to other to compensate for insufficiency. As a result of this, the speaker may start speaking in the other language. Code-switching of this type tends to occur when the speaker is tired, upset, and/or unfocused in some manner.

Code-switching secondly occurs when an individual wants to express solidarity with a social group. A rapport established between the speaker and the listener when the listener responds with a similar switch. This type of code-switching can be used to exclude others from a conversation, who do not speak a second language. Also, this is proven in another example in the elevator when they use another language other than English. Others who do not speak the same language will be excluded from the conversation, and

a comfort exists between the speakers who are doing the conversation because those who do not speak that second language, are just listening to their conversation and not understanding the conversation.

According to (Skiba,1997) code-switching allows a speaker to convey emotions and attitudes using a method available to those who are bilingual and serves as an advantage to the speaker.

Code-switching, in some situations is done deliberately to exclude a person/speaker from a conversation. Therefore, all speakers in a conversation must be bilingual in order for the code-switching to occur. Bilinguals usually do not translate from the weaker language to the stronger one, and code-switching is used more often when a word doesn't "come". Code-switching can be used in a variety of degrees, if it is used at home, with members of the family and friends, or used with superiors at the workplace.

4. TYPES OF CODE-SWITCHING

Sociolinguists and linguists use different names for various types of code-switching. Those are as follows:

Inter-sentential switching occurs outside the clause or the sentence (at a sentence and/or clause)

It is sometimes called extra-sentential switching. For example, we have Assyrian-English switching and the one could say "Aniwieili" "What happened?" meaning (Those, I did them. What happened?)

Intra-sentential switching occurs within a sentence or clause. For

example in Spanish-English switching the one could say, "La onda is to fight y jambar" meaning (The in-thing is to fight and steal).

Tag switching is either a tag word and/or a phrase, or both together, from one language to another, (common in intra-sentential switches). For example in Spanish-English switching the one could say: "Éles de México y así los criaronellos;" you know" meaning (He's from Mexico, and they raise them like that, you know).

Intra-word switching occurs within a word itself, as at a morpheme. For example in switching Shona-English the one could say, "But ma-day-s a-no a-ya ha-ndi-siku-mu-on-a meaning

(But these days I don't see him much.) Here the -s morpheme in English appears alongside the Shona prefix ma-, marks plurality.

Most code-switching primarily studies the focus on intra-sentential switching, as it creates many hybrid grammar structures that require explanation. Whereas other types include utterances that simply follow grammar of one language or another. Inter-sentential switching can be alternation and/or insertion. In alternation code-switching a new grammar emerges as a combination of grammars from both languages, whereas insertion code-switching emerges the insertion of elements from one language into the morpho-syntactic frame of the other.

5. SPECIFIC CASES OF CODE-SWITCHING

A multilingual country like

Singapore, the ability to shift from one language into another is accepted and is quite normal. Singapore has four official languages: English, Mandarin variety of Chinese, Tamil, and Malay, which is also the national language of Singapore. The majority of population are native speakers of Hokkein, who is another variety of Chinese. National policy promotes English as a language of trade, Mandarin is an International Chinese language, Malay as the language of the region, and Tamil as the language of one of the most important ethnic groups in the republic. What does this mean for a 'typical' Chinese child who grows up in Singapore, is that he/she is likely to speak Hokkein with parents and informal Singapore English with siblings. Conversation with friends will be in informal English Singapore and/or Hokkein.

Educational language will be formal varieties of Singapore English and Mandarin. Any religious practice will be conducted in the formal variety of Singapore English if the family is Christian, but in Hokkein if Buddhist and/or Taoist. Government employment will be the language of formal Singapore English but also some Mandarin will be used from time to time, but shopping will be in Hokkein, informal Singapore English, and the variety of Malay are used in the region.

Linguistic situation in Singapore offers a wide choice of languages for those who live there, with the actual

choice made on a particular occasion determined by the kinds of factors mentioned above. It may be possible to characterize the total linguistic situation in Singapore as a complicated diglossic one if we accept the view of Fishman's diglossia. Another interesting issue is when code-switching occurs, What about the people who are multilingual, and people who are themselves multilingual what do they do when meet in a foreign setting?: What language or language do they use? According to (Tanner, 1967) report that: The linguistic usage of a small group of Indonesian students who lived in Unites States, the majority of these students knew different languages, nearly everyone knew Indonesian, Javanese, Dutch and English. They used Indonesian for most activities but English language was used to discuss work in academic English. Unlike Javanese, Indonesian, whether the official and/or daily variety is regarded as a neutral as well as a democratic language.

6. SITUATIONAL AND METAPHORICAL CODE-SWITCHING

We have two kinds of code-switching: Situational and metaphorical code-switching. Situational code-switching occurs when the used language changes according to the situation in which speaker find themselves: they speak one language into one situation or another in a different language. No topic changes are involved. If a language change of topic requires change in the language then we use

metaphorical code-switching. Linguists have found difficult to explain precisely linguistically and socially, code-switching occurs, what all the constraints are. However, there is a broad agreement about the general principles that are involved. Issues of situational code-switching are usually easy to classify for what they are. What we can observe is that one variety is used in a certain set of situation and the other is completely a different set. However, the change over from one to another may be immediate. Sometimes the situations are socially prescribed as they can be taught, for example, those associated with ceremonial or religious functions. But this kind of code-switching is different from diglossia. According to (Gumperz, 1982) who cites examples of metaphorical code-switching from the three sets of languages Hindi and English, Slovenian and German, Spanish and English to show employment when speakers use particular language to convey information that goes beyond their actual words, especially in defining social situations. What happens in each case is that one languages shows a we-type solidarity among the participants, and is therefore seems suitable for in-group and informal activities, whereas the other language is they-oriented and is considered appropriate to out-group and formal relationships, especially on an impersonal kind. (Woolard, 1989, 369) provides a good example of this kind of shifting in Barcelona. Catalans use Catalan only when it

comes to teaching each other, they use Castilian to non-Catalans and they will even switch to Catalan only for Catalans. It never happens that one party speaks Catalan and the other Castilian even though such conversation is possible since all Catalans are bilingual. Whereas situational switching occurs when a teacher gives some kind of formal lecture in English but the discussion that follows is in Albanian. Metaphorical switching is more complicated phenomenon. A complicated type is when government official and local citizens transact a business together.

7. GUMPERZ'S ANALYSIS OF CODE-SWITCHING IN THE COMMUNITY

(Gumperz 1982, 44, 58) reports that an interesting situation in the Valley of Gail in Austria near the borders of the former Yugoslavia and Italy, shows how the two languages are used Slovenian and German, what kind of code-switching occur, what changes appear to be in progress. Slovenian language has been spoken in the valley, but the valley is part of Austria, so the German is the language of prestige. Slovenians of this valley are bilingual. Bilingual population tend to use Slovenian and German language for different purposes.

(Gumperz, 1982, 47) explains that there are 'three varieties of speech:

A formal style of standard Austrian-German, the regional German dialect, and the variety of the village use Slovenian language. In accordance to interact with

village speakers, the speaker must control all of these three varieties'. Children are encouraged to learn standard German language in school to maximize their opportunities for employment. It is regarded as an impolite and/or even rude to use Slovenian language in the presence of German-speaking outsiders, but the foreigners and/or monolingual Germans from the region'. Slovenian language itself is reserved particularly for use in the informal local friendship circles and in family. Analysis of Gumperz's in code-switching in the community reveals that situation is really complex because of a large number, with the 'right' choice highly dependent on the intent of the speaker and the social context. But a further complication is that they need to maintain the difference of the in-group 'Slovenian' versus the out-group 'German'. This difference has weakened considerably in recent years, because as a result of economic development who brought about increased tourism in the area. The use of Slovenian language is decreasing. The youngsters use less Slovenian and code-switching is lesser than their elders, because of preferring to use German language among themselves. There is a shift in progress because of the function of two languages, one also affects code-switching since it involves values attached to the languages and a change in norms.

Code-switching is not a uniform phenomenon, the norms vary from group to group as a single community.

8. CODE - SWITCHING RESISTANCE

Code-switching may meet certain kinds of resistance. Speakers of various languages refused to allow others to code-switch they insisted on using the other's language because they have numerous instances from speakers that provided a poor means of communication, for example, Europeans have been known for using language very badly with servants and they did not let them to use English, French as well as to maintain social distance. In other circumstances knowledge of the second code must be suppressed, code-switching is disallowed. Certain situations may require that one code must be used rather than other, even though that second code is known to all the participants but the first only to some participants. For example, the head of a state may be required to use the official language of the state when addressing to another homologue in public. On many public occasions in Canada it is an obligation for officials to say a few words in the official language that they are not using, for example, when introducing some French sentences into an otherwise all English speech.

The ability to code-switch may be a disfavor as well as regarded with suspicion in certain circumstances: English speakers do not give much credit to their fellows who speak exotic languages, such as ability regarded who are often strange in some way. As we have indicated,

English speaking societies find difficulties in coming to terms with immigrants who speak other languages, such as the resulting of multilingualism are viewed as a problem. Code-switching also participates in changes of relation, exercise, maintenance and/or creation, it is not just a simple conversational strategy. According to Heller(1992) in Quebec and Ontario, in Canada during the period from 1978 to 1990, Francophone influence began to rise while Anglophone domination began to lose. In order to cope with the changing, Anglophones position was threatened, they were in a difficult position whether to accommodate and/or resist the change because of the important role of the French in code-switch, for example, we have the case of many middle Anglophones who held their jobs in which French was dominant and/or important. French became a new symbolic capital, Anglophones used French strategically to level the ethnic boundary. They were poor in proficiency with French but they managed to insert greetings and formulaic expressions in French rather than using English. Seen from this perspective, code-switching can be considered as an important process of social change and rebuild of relations of power between ethnic groups.

9. CONCLUSION

My research paper has been attempted to take into account code-switching in sociolinguistics.

Code-switching can be very useful.

People may have different feelings about various codes. They find some accents beautiful, unpleasant, stuffy, pedantic, unacceptable and less desirable.

Code-switching can allow speakers do a lot of things such as: declare solidarity, assert power, and maintain a neutral code that is used to identify and many more.

Code-switching can be a kind of linguistic choice of communication in today's days.

Code-switching has been focused on the grammatical, discourse and other linguistic functions.

Based on the linguistics, code-switching ensues when the speaker alternates between language varieties

and/or more languages, in the context of a single conversation. Speakers who are multilingual, sometimes they use elements of multiple languages when communication with each other. Code-switching is a bilingual phenomenon because it links social, linguistic and cognitive forces, which not only bridges different approaches to code-switching but creates a new research agenda that is specifically focused on the interaction of different variables.

Code-switching is the way how bilinguals combine their language, characterizes actual language use and expresses their group identity.

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