LANGUAGE PHENOMENON IN BILINGUAL AND MULTILINGUAL SITUATION

Farida Repelita Waty Kembaren
IAIN Medan, North Sumatra, Indonesia
titaancha@gmail.com

Abstract: People communicate with each other in speech. Communication process employs a code (language). Bilingual speakers have access to two codes. Most linguists agree the speakers have abstract knowledge of language/ languages they speak (rules/ principles/ ways of saying and doing things with sounds, words, and sentences) rather than just knowledge of specific sounds, words, and sentences. Communication among people who speak the same language is possible because they share such knowledge. A person is bilingual if he speaks two languages, no matter to what degree. Multilingual is less common but is appropriate when it is a matter of more than two languages. Multilingualism has been studied both as an individual phenomenon (how one acquires two or languages in childhood or later? how these languages are represented in the mind? and how they are accessed for speaking and writing and for comprehension?) and as a societal phenomenon (the status and roles of the languages in a given society, attitudes toward languages, determinants of language choice, the symbolic and practical uses of the languages, and the correlations between language use and social factors such as ethnicity, religion, and class). This paper discuss the phenomena of code choice, code switching, and code mixing in bilingual and multilingual situations and examine diglossia when clear functional differences between codes govern the choice.

Keywords: *communication, code, language, code choice, code mixing, code switching, bilingual, multilingual, diglossia*

INTRODUCTION

When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. In most cases that code will be something we may also want to call a language. We should also note that two speakers who are bilingual, that is, who have access to two codes, and who for one reason or another shift back and forth between the two languages as they converse, either by code switching or code mixing are actually using a third code, one which draws on those two languages. Moreover, the system (or the grammar to use a well known technical term) is something that each speaker 'knows' but two very important questions for linguistics are just what that 'knowledge' is knowledge of and how it may best be characterized.

Today, most linguists agree that the knowledge that speakers have of the language or languages they speak is knowledge of something quite abstract. It is knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences, rather than just knowledge of specific sounds, words and sentences. It knows what is in the language and what is possible. Communication among people who speak the same language is possible

because they share such knowledge, although how it is shared – or even how it is acquired is not well understood. Language is a communal possession, although admittedly an abstract one. Individuals have access to it and constantly show that they do so by using it properly.

The terms bilingual and bilingualism cover a wide range of situations, communities and individuals. In popular usage, one may say that a person is bilingual if he speaks two languages, no matter to what degree. In addition, bilingualism is a worldwide phenomenon. Most nations have speakers of more than one language. Hundreds of millions of people the world over routinely make use of two or three or four languages in their daily lives. Furthermore, even so called monolinguals also routinely switch from one language variety a regional dialect, the standard language, a specialized technical register a formal or informal style, and so on to another in the course of their daily interactions. For example, a country like Canada or Belgium may be referred to as bilingual.

Whereas the term multilingual is less common but is appropriate when it is a matter of more than two languages. In addition multilingualism has been studied both as an individual and as a societal phenomenon. When it is viewed as an individual phenomenon, issues such as how one acquires two or languages in childhood or later, how these languages are represented in the mind, and how they are accessed for speaking and writing and for comprehension become central. And when it is viewed as a societal phenomenon, one is concerned with its institutional dimensions, that is, with issues such as the status and roles of the languages in a given society, attitudes toward languages, determinants of language choice, the symbolic and practical uses of the languages, and the correlations between language use and social factors such as ethnicity, religion, and class. For example, one likes India as multilingual.

In this paper, I will also discuss the phenomena of code choice, code switching, and code mixing mainly in bilingual and multilingual situations and, I will examine diglossia when clear functional differences between codes govern the choice.

CHOOSING A CODE

The neutral term 'code' can be used to refer to any kind of system that two or more people employ for communication. What are interesting are the factors that govern the choice of a particular code on a particular occasion. Why do people choose to use one rather than another, what brings about shifts from one code to another, and why do they occasionally prefer to use a code formed from two other codes by mixing the two? Such questions as these assume that there are indeed few single- code speakers, that is, people are nearly always faced with choosing an appropriate code when they speak. Usually very young children may be exceptions as may learners of a new language (for a while at least) and the victims of certain pathological conditions. In general, when we open our mouth, we must choose a particular code. We cannot avoid doing it. Moreover, we can and will shift, as the occasion arises, from one code to another. However, such consideration will reveal how difficult it is to say exactly why someone might choose to use code X on one occasion, code Y on another, and on a third to mix X and Y into a new code Z.

Diglossia

A rigid form of functional specialization is seen in the phenomenon referred to as diglossia in Ferguson he describes situation such as those he exemplified in the Arabic speaking countries for example, Egypt, Iraq, Syria, Greece, Swtzerland and Haiti used the term diglossia. In these countries, Ferguson states, there is a High (H) variety and a Low (L) one. Such as in Haiti there is the H French and the L Creole; in Greece there are the H Katharevousa and the L Dhimitiki.

It may be said that a diglossic situation exist in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of set of circumstances and the other in an entirely

different set. According to Ferguson (1959), p.336) has defined diglossia as follows:

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or on another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

Each variety (H) and (L) has its own specialized functions, and those who are aware of both view each differently. Such as in he Arabic situation the two varieties are classical Arabic (H) and the various regional colloquial varieties (L) and also in Switzerland, they are Standard German (H) and Swiss German (L). In Haiti the varieties are Standard French (H) and Haitian Creole (L). Whereas in Greece they are the Katharevousa (H) and Dhimotiki, or Demotic (L), varieties of Greek. In each case the two varieties have co-existed for a long period, sometimes, as in the case of Arabic, for many countries. Consequently, the phenomenon of Diglossia is not ephemeral in nature; n fact, the opposite is true: it appears to be a persistent social and linguistic phenomenon.

A key defining characteristics of diglossia is that the two varieties are kept quite apart in their functions. One is used in one set circumstances and the other in an entirely different set. For example, the H varieties may be used for delivering sermons and formal lectures, especially in a parliament or legislative body, for giving political speeches, for broadcasting the news on radio and television, and for writing poetry, fine literature, and editorials in newspapers. In contrast, the L varieties may be used in giving instruction to workers in low-prestige occupations or to household servants, in conversation with familiars, in 'soap operas' and popular programs on the radio, in captions on political cartoons in newspapers, and in 'folk literature'. On occasion, a person may lecture in an H variety but answer questions about its contents or explain parts of it in an L variety so as to ensure understanding. In addition, sometimes we do not use an H variety in circumstances calling for an L variety, e.g., for addressing a servant; nor do we usually use an H variety when an L is called for, e.g., for writing a 'serious' work of literature. And we may indeed do the latter but it may be a risky endeavor; it is the kind of thing that Chaucer did for the English of his day, and it requires a certain willingness, on the part of both the writer and others, to break away from a diglossic situation by extending the L variety into functions normally associated only with the H.

The H variety is the prestige variety; the L variety lacks prestige. In fact, there may be so little prestige attached to the L variety that people may even deny they know it although they may be observed to use it far more frequently than the H variety.

The H variety is more beautiful, logical, and expressive than the L variety. That is why it is deemed appropriate for literary use, use for religious purposes, and so on. There may also be considerable and widespread resistance to translating certain books into the L variety, e.g., the Qur'an into one or other colloquial varieties of Arabic or the Bible into Haitian Creole or Demotic Greek. The last feeling concerning the natural superiority of the H variety is likely to be reinforced by the fact that a considerable body of literature will be found to exist in that variety and almost none in the other. That literature may also be regarded as reflecting essential values about the culture and when parts of it are classical literature deemed worthy of recalling by allusion and quotations on occasions suitable for the employment of H. Children also learn the L variety, some may learn the H variety, but many do not learn it at all. In folk literature usually associated with the L variety will have none of the same prestige; it may interest 'folklorists' and it may be transmuted into an H variety by writers skilled in H, but it

is unlikely to be stuff of which literary histories and traditions are made in its 'raw' form. Then the H variety is also likely to be learned in some kind of formal setting, e.g., in classrooms or as part of a religious or cultural indoctrination. To that extent, the H variety is 'taught' whereas the L variety is 'learned'. And there is any myth that the L variety lacks any kind of 'grammar'. The L variety often shows a tendency to borrow learned words from the H variety, particularly when speakers try to use the L variety in more formal ways. However, actual circumstances can vary. For example the two varieties of Greek have similar sound systems, there is a considerable difference between Classical Arabic and the colloquial varieties and a still grater difference between High German and Swiss German. The following example from Trudgill (1983b:118-119) shows how different the Zürich variety of Swiss German is from High German:

Low variety – Swiss German

En Schwyzer isch er zwaar nie woorde, weder en papiiringe na äine im Hëërz ine; und eebigs häd mer syner Spraach aagmērkt, das er nüd daa uufgwachsen ischt. Nüd nu s Muul häd Ussländer verraate, au syni Möödeli Er häd lieber mit syne tüütsche Landslüüte weder mit de Yhäimische vercheert, und ischt Mitgliid und Zaalmäischter von irem Veräin gsy.

High variety- Standard German

Ein Schweizer ist er zwar nie geworden, weder auf dem Papier noch im Herzen; un man hat es seine Sprache angemerkt, dass er nicht dort aufgewaschen ist. Nicht nur die Sprache hat den Ausländer verraten, sondern auch seine Gewohnheiten. Er hat lieber mit seinen deutchen Landslueutten als mit den Einheimischen verkehrt, und ist Mitglied und Zahlmeister ihres Vereins gewesen.

English

He never actually become Swiss, neither on a paper nor in his heart; and you could tell from his language that he had not grown up there. It was not only could tell from his language that had not grown up there. It was not only his language that showed that he was a foreigner-his way of life showed it too. He preferred to associate with his German compatriots rather than with the natives, and was a member and the treasurer of their society.

Swiss German diglossia has its own stabilizing factors. Switzerland is a multilingual country-German, French, and Italian being its three official languages – so strong constitutional protection is provided for German, the H veracity of which is taught in the schools. This allows the German Swiss to converse with speakers of German elsewhere in Europe and gives them access to everything written in Standard German. However, the Germans in Switzerland can also assert their independence of other Germans thorough use of their L variety. This is their own distinctive unifying variety of German, one in which they take a special pride.

Furthermore, diglossia reinforces social distinctions. It is used to assert social position and to keep people in their place, particularly people who are not at the upper end of the social hierarchy.

Diglossia and Bilingualism

Fishman extends and modifies the concept of diglossia and discussed the interrelationship of diglossia and bilingualism. The possible relationship between the two are shown in the matrix below (adapted from Fishman 1971b: 288)

	+DIGLOSSIA -	
+ **BILIGUALISM -**	1. Both diglossia and bilingualism	2. Bilingualism without diglossia
	3. Diglossia without bilingualism	4. Neither diglossia nor bilingualism

Bilingualism and Multilingualism

Monolingualism, that is, the ability to use but a single language code, is such a widely

accepted norm in so many parts of the western world that it is often assumed to be a world – wide phenomenon to the extent that bilingual and multilingual individuals may appear to be ' unusual'. Indeed, we often have mixed feeling when feelings when we discover that someone we meet is fluent in several languages: perhaps a mixture of administration and envy but also, occasionally, a feeling of superiority in that many such people are not 'native' to the culture in which we function; they are likely to be immigrants, visitors, or children of 'mixed' marriages and in that respect 'marked' in some way, such marking is not always deemed to be a positive attribute. In fact, a monolingual individual would be regarded as a misfit, lacking an important skill in society, the skill of being able to interact freely with the speakers other languages with which regular contact is made in the ordinary business of living. Moreover many people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organization. These various languages are usually acquired naturally and unselfconsciously, and the shifts from one to another are made without hesitation.

There may be some doubt that very many people are actually bi- or even multi-dialectal. They may speak varieties, which are distinctly different, but whether each separate variety is genuinely a dialect variety depends on how one defines dialect. Is someone who speaks both Hindi and Urdu bilingual, who speaks Serbian and Croatian, Nynorsk and Bookmen, or Russian and Ukrainian? Such speakers may well tell you they are. But, on the other hand, a Chinese who speaks both Mandarin and Cantonese will almost certainly insist that he or she speaks only two dialects of Chinese, just as an Arab who knows both a colloquial variety and the classical, literary of Arabic will insist that they are only different varieties of the same language. And in some cases, the bilingual- bidialectal

distinction that speakers make reflects social, cultural, and political aspirations or realities than any linguistic reality.

An interesting example of multilingualism exists among the Tukano of the northwest Amazon, on the border between Colombia and Brazil (Sorensen, 1971). The Tukano are multilingual people because men must marry outside their language, for that kind of marriage relationship is not permitted and would be viewed as a kind of insect. Men choose the women they marry from various neighboring tribes who speak other languages. Furthermore, on marriage, women move into the men's households or longhouses. Consequently, in any village several languages are used: the language of the men; the various languages spoken by women who originate from different neighboring tribes; and a widespread regional 'trade' language. Then children who are born into this multilingual environment: the child's father speaks one language, the child's mother another, and other women with whom the child has daily contact perhaps still others. In fact, multilingualism is so usual that the Tukano are hardly conscious that they do speak different languages as they shift easily from one to another. They cannot readily tell outsider how many languages they speak, and must be suitably prompted to enumerate which languages they speak and to describe how well they speak each one. It may be said that multilingualism is a norm in Tukano community. It results from the pattern of marriage and the living arrangements consequent to marriage. And communities are multilingual and no effort is made to suppress the variety of languages that are spoken. And the generation (children) in this community will be fluent in their mother's tongue. So many others also will have learned some of it because it is considered proper to learn to use the languages of those who live with us.

However, there is also an unusual atmosphere of multilingualism in some community such as in Siane of New Guinea. Salisbury (1962) found that it is quite normal for people to know a number of languages. They choose

the most appropriate one for the particular circumstances in which they find them selves. Moreover, they prize language learning, so that, when someone who speaks a language they do not know enters a community, people in the community will try to learn as much as they can about the language and to find occasions to use their learning. We may not assume that such situation is abnormal. Any way in many parts of the world people speak number of languages and individuals may not be aware of how many different languages they speak. They speak them because they need to do so in order to live their lives: their knowledge is instrumental and pragmatic. In such situation language learning comes naturally and is quite unforced.

Another different situation occurs in Paraguay. Because of its long isolation from Spain and the paucity of its Spanish- speaking population, an American Indian language, Guarani, has flourished in Paraguay to the extent that today it is the mother- tongue of nearly 90 percent of the population and a second language of several additional percent. Then Guarani is recognized as a bona fide national language and Spanish is the official language of government and the medium of education, although in recent years some use has been made of Guarani in primary education. However, Spanish is the vernacular of less than 10 percent of the population. These figure indicate that the lesser-known language in Paraguay is Spanish. And the capital city, Asuncion, is almost entirely bilingual, but the further one goes into the countryside away from cities and towns the more monolingualy Guarni- speaking the population becomes.

Spanish is the language used on formal occasions; it is always used in government business, in conversation with strangers who are well dressed with foreigners, and in most business transactions. And people use Guarani with friends, servants, and strangers who are poorly dressed, in the confessional, when they tell jokes or make love, and on most casual occasions. Spanish is the preferred language of the cities, but Guarani is preferred in the countryside, and

the lower classes almost always use it for just about every purpose in rural areas. Moreover parents may attempt to help their children improve their knowledge of Spanish by using Spanish in their presence, for, after all, Spanish is the language of educational opportunity and is socially preferred. In the upper classes males may well use Guarani with one another a sign of friendship; upper – class females prefer Spanish in such circumstances. Males may drink Guarani but use more and more Spanish as they feel the influence of alcohol, for Spanish is the language of 'power'. Guarani is often the choice. Courtship may begin in Spanish but, if it goes anywhere, it will proceed in Guarani. Men tell jokes and talk about women and sports in Guarani, but they discuss business affairs in Spanish. So it may assume that the choice between Spanish and Guarani depends on a variety of factors: location (city or country), formality, sex, status, intimacy, seriousness, and type of activity. As Fishman (1971,p.75), ha described the linguistic situation in Paraguay as another example of diglossia with Spanish the H variety and Guarani the L variety. And the functional differentiations between Spanish and Guarani may indeed be clearly diglossic for some Paraguayans, but they are by no means so clear-cut for others.

Bilingualism and multilingualism are normal in many parts of the world and that people in those parts would view any other situation as strange and limiting. Sometimes bilingualism is actually regarded as 'problem' in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with 'inferiority' 'Bilingualism is seen as a personal and social problem, not something that has strong positive connotations.

Code Choice, Code – Switching, and Code - Mixing

The particular dialect or language that a person chooses to use on any occasion is a code, a system used for communication between two or more parties. Whereas command of only

a single variety of language, whether it be a dialect, style, or register, would appear to be an extremely rare phenomenon, one likely to occasion comment. Most speakers command several varieties of any language they speak, and bilingualism, even multilingualism, is the norm for many people throughout the world rather than unlingualism. Furthermore, as Gal (1988, p.247) says, 'code – switching is a conventional strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.

We can see still other examples of how a speaker may deliberately choose to use a specific language to assert some kind of 'right'. And a bilingual (in French and English) French Canadian may insist on using French to an official of the federal government outside Quebec, a bilingual (Catalan and Spanish) resident of Barcelona may insist on using Catalan, a bilingual (Welsh and English) resident of Wales may insist on using Welsh, and so on. In these cases code choice becomes a form of political expression, a move either to resist some other 'power', or to gain 'power', or to express 'solidarity'.

Crystal (1987) suggests that code, or language, switching occurs when an individual who is bilingual alternates between two languages during his/her speech with another bilingual person. A person who is bilingual may be said to be one who is able to communicate, to varying extents, in a second language. This includes those who make irregular use of a second language, are able to use a second language but have not for some time (dormant bilingualism) or those who have considerable skill in a second language (Crystal, 1987). This type of alteration, or code switching, between languages occurs commonly amongst bilinguals and may take a number of different forms, including alteration of sentences, phrases from both languages succeeding each other and switching in a long narrative. An example of code switching, from Russian to French, is "Chustvovali, chto le vin est tiré et qu'il faut le boire" meaning 'They felt that the wine is uncorked and it should

be drunk' (Cook, 1991, pg 65). Further, Cook (1991) puts the extent of code switching in normal conversations amongst bilinguals into perspective by outlining that code switching consists of 84% single word switches, 10% phrase switches and 6% clause switching.

There are a number of possible reasons for the switching from one language to another and these will now be considered, as presented by Crystal (1987). The *first* of these is the notion that a speaker may not be able to express him/herself in one language so switches to the other to compensate for the deficiency. As a result, the speaker may be triggered into speaking in the other language for a while. This type of code switching tends to occur when the speaker is upset, tired or distracted in some manner. *Secondly*, switching commonly occurs when an individual wishes to express solidarity with a particular social group. Rapport is established between the speaker and the listener when the listener responds with a similar switch. This type of switching may also be used to exclude others from a conversation who do not speak the second language. An example of such a situation may be two people in an elevator in a language other than English. Others in the elevator who do not speak the same language would be excluded from the conversation and a degree of comfort would exist amongst the speakers in the knowledge that not all those present in the elevator are listening to their conversation. The *final* reason for the switching behavior presented by Crystal (1987) is the alteration that occurs when the speaker wishes to convey his/her attitude to the listener. Where monolingual speakers can communicate these attitudes by means of variation in the level of formality in their speech, bilingual speakers can convey the same by code switching. Then Crystal (1987) suggests that where two bilingual speakers are accustoming to conversing in a particular language, switching to the other is bound to create a special effect. These notions suggest that code switching may be used as a socio-linguistic tool by bilingual speakers.

Many speakers are not aware that they have used one particular variety of a language rather than another or sometimes even that they have switched languages, i.e., have code- switched, or that they have mixed languages, i.e., have code- mixed. Equating in this instance code with language, we can describe two kinds of code switching: situational and metaphorical. *Situational code- switching* occurs when the languages used change according to the situations in which the conversant find themselves: they speak one language in one situation and another in different one. No topic change is involved. When a change of topic requires a change in the language used we have *metaphorical code-switching*. The interesting point here is that some topics may be discussed in either code, but the choice of code adds a distinct flavor to what is said about the topic. The choice encodes certain social values.

Code mixing occurs when conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance. In addition, Code-switching and code- mixing them are not uniform phenomena; i.e., the norms vary from group to group, even within what might be regarded as a single community. Gumperz (1982a, p.68) has pointed out, for example, that:

In a relatively small Puerto Rican neighborhood in New Jersey, some members freely used code- switching styles and extreme forms of borrowing both in everyday casual talk and in more formal gatherings. Other local residents were careful to speak only Spanish with a minimum of loans on formal occasions, reserving code-switching styles for informal talk. Other again spoke mainly English, using Spanish or code-switching styles only with small children or with neighbors.

He adds that 'each communicating subgroup tends to establish its own conventions with respect to both borrowing and code-switching,' and that factors such as region of origin, local residence, social class, and occupational niche are involved in defining the norms.

According to Edwards (1986) and Hewitt (1986, 1989) describe a particularly interesting kind of code- switching that occurs among certain young people of West Indian origin in England. These youngsters speak the local variety of English natively but also have Creole-based variety of their own which they switch to for purposes of 'solidarity'. What is interesting is that on appropriate occasions they will allow non-West Indian youths of their acquaintance to switch to that variety too, as they show willingness to extend the idea of 'solidarity'. Code-switching itself may meet certain kinds of resistance. Numerous instances have been reported of speakers of various languages refusing to allow others to code-switch and instead insisting on using the other's language, even if sometimes such use provided a poorer means communication.

A fundamental difficulty in understanding the phenomenon of code- switching is accounting for a particular choice or switch on a particular occasion. In order to give such account we must look at the total linguistic situation in which the choice is made, for example, the linguistic situation in New York City, Brussels, Luxemburg, Kampala, Hemnesberget, or Papua New Guinea.

The code we choose to use on a particular occasion is likely to indicate how we wish others to view us. If we comfortably control a number of codes, then we would appear to have an advantage over those who lack such control. And speaking several languages can be distinctly advantageous in a multilingual gathering. Code- switching may be a very useful social skill. The converse of this, of course, is what we will be judged by the code we choose to employ on a particular occasion.

CONCLUSION

Sometimes we should also note that two speakers who are bilingual, that is, who have access to two codes, and who for one reason or another shift back and forth between the two languages as they converse, either by code switching or code mixing are actually using a third code, one which draws on those two

languages. In addition communication among people who speak the same language is possible because they share such knowledge, although how it is shared – or even how it is acquired is not well understood.

Diglossia refers to the use of one particular language or dialect or language varieties (H) and (L) in situation in which the other language or language variety is not used or it may be said as an exclusive use between language varieties. And a key defining characteristics of diglossia is that the two varieties are kept quite apart in their functions. And the H variety is the prestige variety; the L variety lacks prestige, the H variety is 'taught' whereas the L variety is 'learned'. There is also any myth that the L variety lacks any kind of 'grammar'. Diglossia also reinforces social distinctions.

Bilingualism and multilingualism are normal in many parts of the world and that people in those parts would view any other situation as strange and limiting. Sometimes bilingualism is actually regarded as 'problem' in that many bilingual individuals tend to occupy rather low positions in society and knowledge of another language becomes associated with 'inferiority'. And bilingualism is seen as a personal and social problem, not something that has strong positive connotations. There are many examples above which present different situation or place is different ways in bilinguals or multilingual. Some those are use strange ways such as in Tukano society, the Tukano are multilingual people because men must marry outside their language, for that kind of marriage relationship is not permitted and would be viewed as a kind of insect, it occurs also in Siane of New Guinea here, they choose the most appropriate one for the particular circumstances in which they find them selves. Moreover, they prize language learning, so that, when someone who speaks a language they do not know enters a community, people in the community will try to learn as much as they can about the language and to find occasions to use their learning, and the last atmosphere occurs in Paraguay, Guarani is recognized as a bona fide national language and Spanish is the official language of government and the medium of education. Spanish is the preferred language of the cities, but Guarani is preferred in the countryside. Then the choice between Spanish and Guarani depends on a variety of factors: location (city or country), formality, sex, status, intimacy, seriousness, and type of activity.

Dialect or language of a person chooses to use on any occasion is a code, a system used for communication between two or more parties. According to Gal (1988, p.247) says, 'code – switching is a conventional strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations.

And Crystal (1987) suggests that code, or language, switching occurs when an individual who is bilingual alternates between two languages during his/her speech with another bilingual person.

There are two kinds of code switching: situational and metaphorical. *Situational code-switching* occurs when the languages used change according to the situations in which the conversant find themselves: they speak one language in one situation and another in different one. No topic change is involved. When a change of topic requires a change in the language used we have *metaphorical code-switching*.

Code mixing occurs when conversant use both languages together to the extent that they change from one language to the other in the course of a single utterance. The code we choose to use on a particular occasion is likely to indicate how we wish others to view us.

In conclusion people have distinct feelings about various codes: they find some accents 'unpleasant', others 'beautiful'; some registers 'stuffy'; some styles 'pedantic'; some languages or kinds of language 'unacceptable' or their speakers 'less desirable'; and so on. Furthermore, we cannot discount such reactions by simply labeling them as instances of linguistic prejudice. Linguistic prejudice, either for or against particular

dialects or languages, is a fact of sociolinguistic life, a fact we must recognize.

However, we must also remember that is often all too easy to think that someone who uses learned words, beautifully constructed sentences, and a prestige accent must be saying something worthwhile and that someone who uses common words, much 'slurring', and a regional accent cannot have anything of interest to say.

REFERENCES

Crystal, D. (1987). *The Cambridge Encyclopedia of Language*. Cambridge: Cambridge University Press.

Gal, S. (1979). *Language Shift: Social Determinants of Linguistic Change in Bilingual Austria*. New York: Academic Press.

McKay, S.L., & Horn, B.H.N. (1996). *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press.

Platt, T.J, & Platt, K.H. (1975). *The Social Significance of Speech. An Introduction to and Workbook in Sociolinguistics*. New York: American Elsevier Publishing Company, Inc.

Wardhaugh, R. (1986). *An Introduction to Sociolinguistics. (*Second Edition). Oxford and Cambridge: Hartnolls Ltd.