

California State University, San Bernardino

CSUSB ScholarWorks

Theses Digitization Project

John M. Pfau Library

2006

Code switching: ¿y qué?

Helen Zamarripa

Follow this and additional works at: <https://scholarworks.lib.csusb.edu/etd-project>



Part of the [Education Commons](#), and the [First and Second Language Acquisition Commons](#)

Recommended Citation

Zamarripa, Helen, "Code switching: ¿y qué?" (2006). *Theses Digitization Project*. 4376.
<https://scholarworks.lib.csusb.edu/etd-project/4376>

This Project is brought to you for free and open access by the John M. Pfau Library at CSUSB ScholarWorks. It has been accepted for inclusion in Theses Digitization Project by an authorized administrator of CSUSB ScholarWorks. For more information, please contact scholarworks@csusb.edu.

CODE SWITCHING: ¿Y QUÉ?

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Education:
Bilingual/Cross-Cultural Education

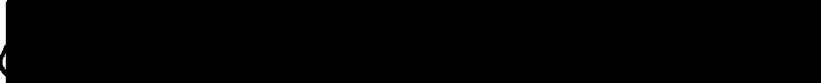
by
Helen Zamarripa
June 2006

CODE SWITCHING: ¿Y QUÉ?

A Project
Presented to the
Faculty of
California State University,
San Bernardino

by
Helen Zamarripa
June 2006

Approved by:


Dr. Barbara Flores, First Reader

6/6/06
Date


Dr. Enrique Murillo Jr., Second Reader

ABSTRACT

California has an increasing amount of Latinos who code switch in everyday conversations. This linguistic phenomenon is accepted by bilinguals; however, there are still many monolinguals who feel that this is an incorrect use of language. The project will demonstrate the contrary, that code switching is a viable linguistic phenomenon that when recognized as a positive can be a great learning tool. Moreover, well-informed educators will come to realize what a great semantic power they have in the classroom, when they assist students who are code switching simply for accommodation.

Research supports the value of code switching. By embracing one's language, we have also embraced one's culture. Thus, in order to help maintain a child's language, culture, and identity of a child, we must not discourage code switching. Vygotsky explains that the Zone of Proximal Development takes the place of the assistance of a peer or adult. With this knowledge come the responsibilities of the teacher assisting students in searching for the correct words that they are making accommodations for, which will help build their second language vocabulary.

In addition, code switching reaches all areas of our life. This includes the Arts, such as, poetry, music, and short stories. This means that code switching not only includes oral speech, but printed words as well. For example by, putting into writing one's feelings by selecting more than one language, "Es facil if you are a bilingual." It is not a scattering of words, as many monolinguals claim. But, on the contrary, code switching displays sophistication on the part of the speaker. Moreover, to be bilingual is to be educated. Many feel because you can speak two languages within a sentence or a conversation that one has not yet mastered either language; however, this project shows that in order to code switch, the speaker will have needed to master both languages.

ACKNOWLEDGEMENTS

No accomplishment such as this can be made without the support of many people. I would like to thank the professors at California State University, San Bernardino for all their help and support in the completion of this project. I would especially like to thank Dr. Barbara Flores, my first reader, for her patience, support, guidance and sharing her wealth of knowledge with me. I would also like to thank Dr. Enrique Murillo Jr., my second reader, for his contributions and assistance.

The encouragement of my family has been limitless. I would like to thank my family for their support, patience and encouragement of my husband Nick, my children Raymond and Christina, and my daughter-in-law Sandra, for all their patience and endurance.

Finally, I would like to thank my eldest brother Ernest René Caraza Jr., for encouraging me to continue with my higher education. Thank you for your love and support.

DEDICATION

Dedicated, in loving memory of Mita,
my joy and my strength in life,
my first teacher since birth.

TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENTS	v
LIST OF FIGURES	viii
CHAPTER ONE: BACKGROUND	
Introduction	1
Unlocking the Myth	1
Code Switching	1
Examples of Code Switching	2
Misconceptions	2
The Truth About Code Switching	3
Why Do Adults Code Switch?	3
Achieving Academic Success	4
Teacher Responsibilities	4
When to Code Switch	5
Summary of Unlocking The Myth	5
CHAPTER TWO: REVIEW OF THE LITERATURE	
Introduction	7
Literature Review	7
Chicano Sociolinguistics	7
Summary of the Literature Review	15
CHAPTER THREE: THEORETICAL FRAMEWORK	
Introduction	16
Theoretical Framework	16
Code Switching Pros and Cons	19

Everyday Code Switching	20
Code Switching in Music	25
Code Switching in Poetry	34
Code Switching in Short Story	41
Summary of Theoretical Framework	45
CHAPTER FOUR: HOW TEACHERS CAN USE CODE SWITCHING AS A MEDIATED TOOL TO TEACH STUDENTS TO COMMUNICATE, TO SUPPORT THE IDENTITY OF LANGUAGE AND CULTURE	
Introduction	46
The Zone of Proximal Development	46
Language As A Tool	50
Teacher Epistemology	52
CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND IMPLICATIONS	
Introduction	56
Summary	57
Chicano Sociolinguistics	57
The Arts	58
Conclusions	59
Teaching To The Upper Threshold	59
Implications	60
Teacher As Professional	60
Bilingual Teacher	60
REFERENCES	62

LIST OF FIGURES

Figure 1. Student and Teachers Effort	4
Figure 2. Zones of Proximal Development	48
Figure 3. Vygotsky's Zone of Proximal Development ...	51

CHAPTER ONE

BACKGROUND

Introduction

Code switching is a linguistic phenomenon that only occurs among and between bilingual speakers. This project proposes to examine the pros and cons regarding the use of code switching across social contexts both in oral and written language. The social contexts to be examined are based on research in oral language use in and out of code switching. In addition, code switching is used in the arts, for example, music, poetry, short stories, etc. This project argues that code switching is a viable mediating tool for teaching our students the values of their language(s), culture(s), and identity.

Unlocking the Myth

Code Switching

Bilinguals who use code switching have the ability to communicate with others by using two languages within one sentence. The ability to code switch can take place at the end of a sentence, middle of a sentence, or parts of a phrase. The speaker has the ability to convey thoughts or processes by demonstrating mastery of more than one language. Code switching can be seen as a wonderful way of

sharing one culture, through ones language. After all, language is our culture.

Examples of Code Switching

Code switching can take place in different parts of a sentence. For example, I put my tenedores on the table. This code switch took place in the middle of a sentence. Where as, I want a motorcycle verde, takes place at the end of a sentence. The more fluent speaker will code switch in phrases, such as Sabado fuimos to the beach y tuvimos un buen tiempo.

Misconceptions Unfortunately, many monolinguals view code switching as incorrect and the use of poor language. Monolinguals feel that code switching demonstrates the result of incomplete mastery of two languages. In addition, some monolinguals may not realize that children are code switching for different reasons than adults. Children are simply code switching for accommodation. As they search for the missing words from their vocabulary, they quickly replace the word from their primary language. As they become fluent in both languages, they will code switch for much different reasons. In addition a big misconception is that the bilingual speakers are not educated. However, to be bilingual is to be educated.

The Truth About Code Switching

The truth is that speakers who code switch demonstrate mastery of two languages. These bilinguals have the ability to process thoughts or ideas in more than one language.

With this knowledge embedded in our students, we can build future strong Latino leaders who take pride in their culture and language. It is wonderful to be a bilingual speaker.

Why Do Adults Code Switch?

Bilinguals code switch for many different reasons. Sometimes they want to emphasize a point, and feel more comfortable by using a word from their primary language. Perhaps they are trying to convey a message more precisely; therefore, bilinguals will code switch to give a sense of what they want to say. At times, bilinguals may want to identify more with one's culture. For example, I am going to a party on Cinco de mayo. It would not feel the same if one said May 5th. By speaking in another language it feels more natural and personal. In addition, it helps one to demonstrate ethnic or group solidarity. Also, bilinguals may code switch to exclude individuals from their conversations. This does not mean that they are speaking about others, as many monolinguals may feel, but rather they want a private conversation perhaps in public.

Achieving Academic Success

As teachers, we will need to encourage students to become bilingual and practice speaking their native language. This will help build students self-esteem and confidence will go up, which will enhance student's academic success. Likewise, both student and teacher will need to give 100% of their effort (See table below).

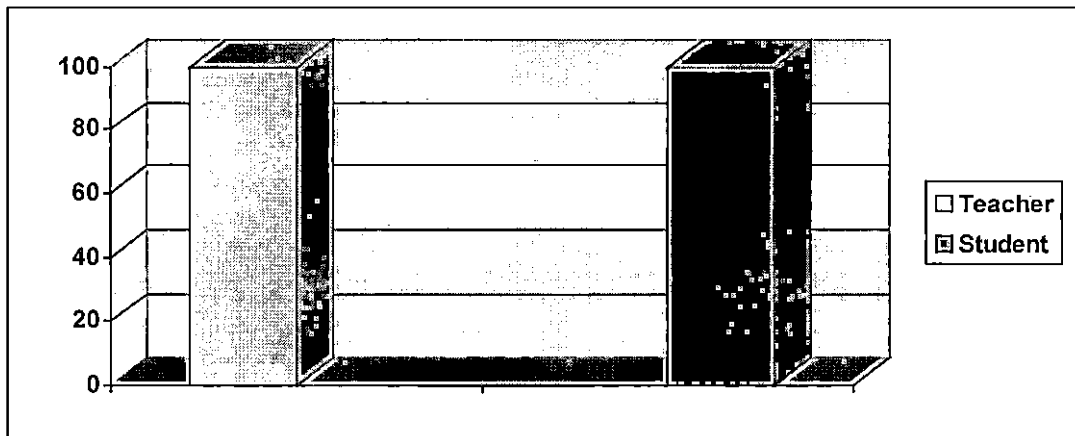


Figure 1. Student and Teachers Effort

Teacher Responsibilities

Well-informed teacher will recognize the value of code switching as a "great semantic power" as well as assisting the child's development of language acquisition. Teachers should be sensitive to student's cultures, values and traditions. If we accept our students second language, then we also accept their culture and this will allow students to feel valued. As teachers it is our obligation to assist students through the Zone of Proximal Development. When students code switch in class, the teacher must remember that they are simply making accommodation in language. The teachers can use this opportunity to help build the student second language vocabulary.

When to Code Switch

It is important to know your audience when code switching. Is the person you're speaking to, bilingual? If not, it would make no sense to code switch. Usually code switching takes place between family and close friends, not usually when first meeting a person, unless you want them to know that you are bilingual. One usually does not code switch during a public speaking because you want to make sure that your audience will understand what is being said. Not everyone in your audience may be bilingual; consequently, code switching might not be appropriate at the speaking event.

Summary of Unlocking The Myth

This section outlined why and how bilinguals code switch. Some bilinguals code switch to include or exclude others from their conversations, while others bilingual speakers code switch because it feels more natural. Hopefully, these explanations unlocked the myth and explained that to be bilingual is to be educated. Moreover, it demonstrates that code switching is a positive and not a negative phenomenon. Also, a well-informed educator who embraces both cultures, which will aid students in attaining academic success.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

This chapter reviews the theories and research that address the controversy of code switching. This section includes a literature review of Chicano Sociolinguistics, which clarifies the value of being able to code switch, along with some misconceptions that exist among some non-bilingual speakers. In addition, teachers who understand why children code switch will discover that when we embrace one's language, we are also embracing one's culture. Truly, they cannot be separated.

Literature Review

Chicano Sociolinguistics

The simplest definition of a Chicano would consist of persons of Mexican decent who are residents in the United States. A definition of sociolinguistics is focused primarily on the individual (bilingualism, choice of code, attitudes) on a community (community repertoire, language loyalty) or other codes (grammar, lexicon, borrowing, mixture, switching). In addition, Chicano sociolinguistics has developed its own theory which has focused primarily on four areas:

- (1) Code switching between English and Spanish within a conversation
- (2) Typologies and characteristics of English and Spanish, and intermediate codes in use in the community;
- (3) The use of Chicano linguistic creations, such as pocho; and
- (4) The child's acquisition of English and Spanish.

Despite widespread stereotypes found in social science that Chicanos are confused and torn by cultural conflict, these studies stress the purposefulness and meaningfulness of code choice, what it does for the group, and the community (Peñalosa, 1969).

Monolingual individuals have often viewed code switching as negative, incorrect, poor language use and a result of incomplete mastery of both English and Spanish. However, according to a University of Texas at El Paso study, sophisticated knowledge of grammars of both languages is required for code switching in order for an individual to communicate from one language to another. It was noted that the more proficient bilinguals code switched in phrases, while the less proficient speaker would code switch in single words (Becker, 1997.). In addition, it was documented that there are different

reasons why adults choose to code switch within a conversation. Adults may use code switching to:

- Emphasize a point
- To demonstrate ethnic identity or group solidarity
- To convey a message more precisely
- To identify with ones culture
- It feels more natural and personal
- To exclude individuals from the conversation

In addition, there are three types of code switching:

- (1) Single words
- (2) Phrases
- (3) Quotations

Lance (1969) stated that code switching occurs without phonological interference. It is believed that most code switching occurs at the end of a sentence, middle of a sentence and parts of a phrase. However, more fluent speakers are more likely to code switch in phrases.

Some communities define code switching between Spanish and English as Spanglish, for the simple reason of blending both languages together. Examples of code switching would be:

- (1) I put my ropa in the hamper.
- (2) I want a motorcycle verde.

(3) Jueves fuimos to the park, y tuvimos un buen tiempo

Some monolingual speakers feel that the United States should be a land of English only; however, the Spanish language continues to grow because of the continued immigration from Mexico and because of the Chicanos self-help efforts (Peñalosa, 1969). Today, some communities still have very mixed feelings about bilingualism. Some believe that it is wonderful to be a bilingual speaker, while others warn that to be bilingual is to be uneducated.

In addition, some monolingual speakers have mixed feelings about bilingual education, stating that the public schools should be taught in English language only. However, we have learned that children that are taught in their primary language first, then submerged into a second language are much more successful academically.

Children have difficulty learning two unknowns at the same time. Imagine learning geometry in a French language. These are the difficulties that a child would have learning mathematics in English while only speaking Spanish. Young children seem to pick up a second language much easier than adults do. Consequently, children who speak Spanish are able to acquire English as their second

language successfully. Bilingual education helps students considerably because once a child learns to read in their primary language, then a child can read in general .

Teachers will need to encourage students to become bilinguals and practice speaking their native language. This will aid students in building their self-esteem and their confidence, which will enhance the student's academic success. Moreover, the teacher and student relationship is vital. Both teacher and student will need to give one hundred percent of their efforts because only giving fifty percent really means your only halfway trying. Teachers will need to pitch the instruction to the upper threshold so that it leads development toward culturally valued concepts and knowledge, rather than dumming down the curriculum to a child. During the child's ZOPD (Zone of Proximal Development), a child will be able to achieve a goal with the social construction of their teacher, parent, or adult (Díaz, 2004). Social interaction includes language and gestures, which are internalized and transformed for tools of thinking, problem solving, and critical thinking

An important factor to remember is to know your audience. Is the person with whom you are speaking with bilingual? If so, you might choose to code switch;

however, if the person is not bilingual, it would be nonsense to code switch because they would not know what you are saying. If you were speaking with close bilingual friends or family, the chances of one's code switching would greatly rise. Also, one may not want to code switch during a public speaking unless they are addressing a particular ethnic group where they may want to demonstrate solidarity with the particular group.

The term, *pocho*, referred to a horse whose mane and tail has been clipped; however, it is used by Mexicans to refer to Americanized compatriots in the United States, particularly those who substitute English words in their Spanish speech. These words are referred to as *pochismos*. Many reject this use of the word, *Pochos*, and prefer to be called Chicanos (Peñalosa, 1969). Some sociolinguists claim that *pochismos* may be defined as scattering Spanish words and phrases throughout English conversation. However, the scattering is systematic, not random. Which would be correct to say, *pochismos*, are Spanish sayings with English interference or vice versa of the "Mother tongue?" Studies show that attitudes toward one's own or a different ethnic group are believed to be strong predictors of success or failure in learning the language of each group. Consequently, the success of bilingual

education for the Chicano is dependent on the student's attitudes toward the majority culture or his own. Furthermore, when bilinguals interact with other bilinguals, they reinforce bilingual behavior as well as strengthen their culture (Peñalosa, 1969).

Young children code switch for different reasons than adults. Young children do not code switch to emphasize a point or to identify themselves with an ethnic group, but they code switch merely for accommodation. Bilingual educators who practice code switching in the classroom will serve to alter prejudicial opinions that student's may feel about the practice of code switching. Children's attitudes about code switching are greatly affected by the attitudes of their caregivers; consequently, code switching will enhance the expressive capacity of an individual. Bilingual educators are encouraged to recognize the value of code switching as a "great semantic power." Bilingual children use this strategy of code switching from communicative to the rhetorical. Thus, a well-informed educator can assist in the child's development of language acquisition.

Many Chicanos practice code switching successfully, although some monolingual speakers claim that these individuals have yet to master either language

successfully. However, in order to switch for one language to another within a conversation, one must be able to replace or switch words, which displays sophistication on the part of the speaker (Poplock, 1980). Moreover, the bilingual speaker understands the grammar of both languages, and chooses when he or she will code switch. These bilingual speakers demonstrate their mastery of two languages because these speakers have the ability to process thoughts or ideas in more than one language. Interestingly enough, the code switching process is not reflective in the writing process. This is less likely because one has more time to think about an idea that one wants to convey, while oral language is more spontaneous. In addition, if one speaker ends the sentence in English, the other speaker will not necessarily start their next sentence in English. This will vary with no pattern.

Many Chicanos or Mexican Americans code switch to show that they are of the same membership; however, Mexicanos do not code switch because they do not want to bring attention to themselves. It is assumed that if one speaks Spanish only that they are considered to be new in the United States. Chicanos understanding this, will generally start speaking Spanish to the newly arrival no matter how difficult this may be. Some research has shown

that stay-home Chicano women, who used code switching in their youth, tend to convert to Spanish in their later years, even if English was their primary language (Valdés, 1996).

Summary of the Literature Review

This section gives a better understanding and examples of individuals who have the ability to code switch. While some monolingual speakers feel that individuals who code switch have not yet master either language, research shows that code switching is systematic, not random; therefore, the ability to code switch requires the fluency of two languages. Likewise, teachers have a great semantic power of embracing students' culture and language. By using language (eg. Code switching) as a tool, teachers have the capability of helping students with their academic vocabulary. Teachers will need to continually remind students how fortunate there are for having the ability to speak, read and write in two languages and how proud they should feel about their culture and languages.

CHAPTER THREE

THEORETICAL FRAMEWORK

Introduction

This section of my project will address the pros and cons of code switching, along with many examples of code switching. Code switching occurs in a variety of contexts, both oral and written and across genres. Different types of language use demonstrate the mastery of code switching. I include examples of code switching from the following languages; Indonesian, English, Spanish, and American Sign Language. In addition, I have included a section using code switching in poetry, music and short stories. Many musicians use code switching in the songs that they write in order to make connections with the bilingual speaker, along with attracting monolinguals by using Latino rhythms. In addition, Chicanos are able to connect with their inner feelings by the use of poetry, and short stories.

Theoretical Framework

According to the Department of Linguistics at the Ohio State University, the adoption of elements, rules, or structures embedded in the phonology, morphology, or syntax of one's language into another requires the

existence of at least some speakers who have knowledge in both languages (Language Files, 1998); Consequently, one needs to be, in some degree, bilingual in order to borrow language structurally.

Interestingly, author Rosaura Sánchez who wrote Chicano Discourse (1994) demonstrated how children code switch with adults. The study (Sánchez, 1994) included parents born in Mexico raising young Chicanos in the United States. The study demonstrated how Chicanos code switched between parents and peers rather than within a sentence. Listed below are three examples:

Example A

Mother: --Luego tenemos un tío en Salamanca, el que...

Son: --Ese es millonario

Jaime: --Ah, Chi...

Son: --Tiene unos, tiene unos terrenos. I mean, just acres and acres. As far as the eye can see.

Mother: --Bueno, a un hijo de regalo le dio su casa, con carro, con tractors, con, ¿cómo se llama? Ése pa desgranar, la mazorca...

Example B

Mother: --Esos tíos son por parte de ...

Son: --¿De mi abuelita?

Mother: --Siempre vienen siendo parientes.

Son: --Pos, que son, L_____ o R_____?

Mother: --L_____ pero como...

Son: --¿Qué no, qué no es mi grandma M_____ L_____?

Mother: --Sí

Son: --Se casaron entre la familia.

Mother: --Bueno, sí, el tío, el muchacho de él es mi
primo.

Example C

Father: --Le sale una plaga al trigo, que se come el
granito... Y otro día iban a fumigar porque hay un
avión que fumiga y ...los trigos ...

Jaime: --¿Esto lo lo hace el gobierno o ...?

Mother and Son: --No, él, él.

Jaime: --¿Es de ellos el aeroplano?

Father: --No, no ellos rentan. Sí.

Jaime: --You gotta have those. In Mexico they do that ...

Mother: --Y luego tienen una cosa pa hacer agujeros ...

Son: --About a half a million dollars, Jaime, American
money, worth of farming equipment from the United
States.

In these three examples the son speaks in Spanish when addressing his parents. However, the Son generally will code switch when he addresses his peer, Jaime. These two boys are second generation Chicanos (Sánchez, 1994).

This is another example of code switching and how easily it can be for a bilingual speaker to switch back and forth. Both the Son and Jaime were fluent speakers and have no difficulty continuing the conversation in either language. Code switching requires highly developed skills and a deep knowledge of both languages. It also requires that both languages be grammatically made 'equivalent' (Harding and Riley, 1986).

Code Switching Pros and Cons

Some advantages of code switching are that it can be found just about everywhere we look, on billboards, radio advertisements, newspapers, music, poetry, short stories, and much more. Code switching can be spoken in our homes as well as in our classrooms. Being able to converse in the same sentence or conversation by using two different languages is a wonderful experience. For many Chicanos, it helps us to remember where we come from and helps to maintain a major part of our culture.

However, by not allowing our students to code switch should not be seen as a negative. We must remember that students are code switching merely for accommodation. If we take this away, they may become less of a conversationalist during classroom conversations due to lack of mastery of their second language; consequently,

they may become less timid and will not choose to brainstorm their thoughts with the entire class. In addition, they feel as if we are taking away their culture. Language is our culture, and if we reject one, then we are rejecting our students. This can only be seen as a negative.

Everyday Code Switching

The following are three examples of actual participants who use code switching in everyday social interaction. The first example is between two speakers who speak Indonesian and English. The second example is between two speakers who speak Spanish and English. The third example is between two adults that use American Sign Language and speak Spanish and English. Please note that the deaf adult lost his hearing at age fourteen, and his first language is Spanish.

Example #1 (Indonesian and English speakers)

Zenia and Glen were speaking casually at an open counter. Zenia is a supervisor at large banking institution, and Glen is a bank courier. Zenia and Glen's primary language is Indonesian; however, they are also fluent in the English language. They seem comfortable speaking to each other as they code switch daily and have no trouble switching from one language to another.

Glen: Hold on, hold on. Jadi kita ngapain?

Zenia: Gua ngga tau mau ngomong apa.

Glen: Halo Z, apa kabar?

Zenia: Good, how about you?

Glen: Baik.

Zenia: Oh, that's good. Ngapain loe this weekend?

Glen: Ummm... ngga tau. Kenapa? Loe ngajakin gue keluar?

Zenia: Iya. Mau nonton ngga?

Glen: Watching movie? What kind of movie?

Zenia: I don't know, I don't care whatever you want.

Glen: Mmm... Seperti apa? Kamu sukanya filem kaya apa
sih? If it's gonna be like umm... action movie, or...
or, horror movie or... or, or what?

Zenia: I don't know... what's good out right now?

Glen: Okay... have you checked the newspaper already?

These two bilingual speakers start to code switch in whole sentences, first in English, then, in Indonesian. Midway through the conversation, Zenia starts to code switch within the sentence. Meanwhile, Glen continues to code switch in whole sentences, then finally he code switches within a sentence. There is no set example of how to code switch, but by these two fluent speakers we can see how easily it can be done. This truly takes mastery of two languages.

Example #2 (Spanish and English Speakers)

This example of code switching was done while I was sitting by my desk and Tony was commenting on my family pictures. I am a supervisor at large banking institution, and Tony is a bank courier. Tony's primary language is Spanish, and my primary language is English; however we are bilinguals. We enjoyed conversing with each other daily by the use of code switching.

Helen: Hey Tony.

Tony: Hi Helen.

Helen: ¿Como estas?

Tony: ¿Bien y tu?

Helen: Bien. We're trying this again, it didn't work the first time.

Tony: No te preocupes, yo tengo hambre. ¿Como estuvo tu día?

Helen: Bien, mucho trabajo, demasiado.

Tony: Yo me canso de manejar, no mas estay sentado al volante, sentado en el trucke. ¿Quien es ella? ¿Es su niña?

Helen: Es mi hija. Christina. She's in nursing school. She goes to Valley College.

Tony: How old is she?

Helen: She's 21. Se parece joven.

Tony: You a grandma now?

Helen: ¡NO!

Tony: ¿What?

Helen: No está casada. Todo en orden.

Tony: ¿Tu hijo?

Helen: NO, todavía no.

Tony: Tampoco.

Helen: Se va casar.

Tony: No mas que no me invites a la boda.

Helen: Next year.

Tony: Next year?

Tony and I started our conversation in English, and then quickly changed to Spanish. We enjoyed code switching for different reasons. My primary reason for code switching was because I preferred to speak Spanish whenever the opportunity arises. It allowed me to enjoy my culture because language is my culture. Tony on the other hand, enjoyed excluding others from our conversation. He liked to make monolinguals feel uncomfortable because they did not understand what we are saying; consequently, he enjoys the power of being bilingual.

Example #3 (American Sign Language, Spanish and English)

This example of code switching between three languages was done at Francisco's work area. I was a

supervisor at large banking institution, and Francisco handled adjustments on accounts. We enjoyed signing with each other and have become friends outside of the office. I was the only supervisor that knew sign language at our office. When Francisco needed to communicate with another supervisor, he had to write everything on a piece of paper, which was a lengthy process.

Helen: What language do you think in?

Francisco: Both, Spanish and English

Helen: Do you ever think half in Spanish and half in English?

Francisco: Yes

Helen: What is your first language?

Francisco: Spanish

Helen: What is your second language?

Francisco: Sign Language

Helen: What is your third language?

Francisco: English

Helen: If you are signing with a Spanish person, and you need to fingerspell a word, do you sign the word in English or Spanish?

Francisco: Mostly in Spanish

Helen: In your dreams, do you use sign language or do you speak?

Francisco: I talk

Helen: When you talk, what language do you use?

Francisco: I talk in both Spanish and English in the same sentence.

Apparently, these three examples demonstrate that one is code switching naturally and speakers demonstrate the fluency of both languages by being able to shift from one native language to another with much ease. In addition, it shows that deaf people also can code switch. When there is not a sign for a certain word, the deaf person would need to "finger spell" the word. That is, the deaf person will spell the whole word out, and interestingly enough Francisco code switched by spelling the word in Spanish and at other times in English.

Code Switching in Music

Many people today still have mixed feelings about code switching. Code switching takes form in many different languages. If a person is bilingual, it is easy to follow a conversation in code switching.

Is it proper or not to code switch? I will let you come to your own decision at the end of this project. Previously, I had researched why people chose to code switch. I found that people code switch for many different reasons. I also have examined how code switching takes

form in different dialects, such as Spanish and English, Indonesian and English, and American Sign Language and English. In addition, code switching also occurs in music. Music artists are trying to attract or include a diverse group of people. Thus, even if one is not bilingual, music has a dance beat that reaches all nationalities and cultures.

Code switching can take place in many different languages. I have included four different songs from different Latino artists in this paper that use code switching in their music. The artists include: Gloria Estefan, Ricky Martin, Angelina, and Osomotli. Songs included are: Oye, María, Without Your Love, and Cumbia de los muertos.

Performer: Gloria Estefan

Song: Oye

mi cuerpo pide oye
oye mi cuerpo pide salsa
y con este ritmo
vamos a bailar
oye mi cuerpo pide salsa
y con este ritmo
vamos a bailar
no quiero parar

hey boy I see you're lookin'
I know you're watchin'
but you won't make that move
oye, I know you want me
I'm trying to show you
there's no way you can lose-oh baby
c'mon over here and give me what I want
if you don't know how I'll teach you fast
we don't have to worry 'bout tomorrow now
I know that I want you
and I want this night to last
oye mi cuerpo pide salsa
y con este ritmo
vamos a bailar
no quiero parar
there now, a little closer
just hold me tighter and you'll be doing fine
rico, that's what you feel like
you warm my body
just like the bright sunshine
every time I touch you I feel no worries
I discover things I never new
feeling this desire coming over me

can no longer fight it
I just want to be with you
oye mi cuerpo pide salsa
y con este ritmo
vamos a bailar
oye mi cuerpo pide salsa
y con este ritmo
vamos a bailar
no quiero parar

This song starts out in Spanish and midway switches to English, and finishes in Spanish. This song code switches in phrases. This song has a really fast Cuban rhythm. The girl is telling a boy how her body is craving to dance salsa and with the rhythm she does not want to stop dancing. However, the boy is shy, but she is not going to let that get in her way. She is willing to show him how to dance. As a Latina, I can feel the same way as this girl. As soon as I hear music, I want to be the first one on the dance floor.

Performer: Ricky Martin

Song: MARIA

She's the one that always turns me on
Sexy angel fallin from heaven

She's the one that always drives me wild

In her arms traps forever

Asi es Maria,

Blanca como el dia

Pero es veneno,

Si te quieres enamorar

Asi es Maria,

Tan caliente y fria

Que si te la bebes,

De seguro te va a matar

Un, Dos, Tres

Un pasito pa'delante Maria

Un, Dos, Tres

Un pasito pa'atrás

Maria I want to make you mine

Aunque me muera ahora, Maria

Maria, Te tengo que besar

Ella es, Como un pecado mortal

Que te condena poco a poco

Ella es, Un espejismo sexual

Que te vuelve loco, loco

Asi es Maria,

Blanca como el dia...

Asi es Maria,
Tan caliente y fria...
Un, Dos, Tres
Un pasito pa'delante, Maria
Un, Dos, Tres
Un pasito pa'atras
Aunque me muera ahora, Maria
Maria, a mi que mas me da.

Ricky Martin starts his song in English, but after the first chorus he switches to Spanish. His code switching takes place when he changes from a chorus. This Puerto Rican singer sings about a girl who is hot and cold. She takes steps forward and backwards, which implies she enjoys salsa dancing. It also suggests that she is a tease. Martin says she is as white as the day, but she is poison if you fall in love with her. This song has a Latin rhythm that makes you want to sing and dance.

Performer: Angelina

Song: With Out Your Love

I don't want to be without your love
'cause you're the only one I'm thinking of, Baby
I'm afraid to live without your love
So Baby don't you go away
These feelings I have inside my soul

There's no words that can describe
The way that you hold me
The way that you need me
The way that you make me feel when I'm with you
In the heat of the night I call your name
And you set me on fire like a burning flame
From the moment you touched me my heart beats fast
And my passion wants to take control

Chorus

los sentimientos que tengo en mi corazón
no hay manera de describir
como me sostienes y me necesitas
la manera que me haces sentir
nadie mas en mi vida me dará
el amor que ofreces sin cesar
durante tiempos difícil, conte en ti
te amaré por eternidad

This Mexican singer chooses to code switch at the last chorus of her song. Her voice tells me that she is fluent in both languages. He sings about that there is no way to describe the feelings of her heart. She sings that no one can give her the love that he offers her. She feels needed and loved. He offers her love in difficult time, and she will love him for eternity. This song has a fast

beat. It almost feels like you can feel her heart beating
for her eternal lover.

Performer: Ozomotli

Song: Cumbia de los muertos

Aqui no existe la tristeza
solo existe la alegriaes
el baile de los queridos
de los queridos del pasado
mira como baila mi mama
bailando con mi hermano del pasado
sus espíritus se juntan bailando
lleno de alegría y gozando
Sierta gente solo puede ver
espíritus bailando entre la gente
si pueden verlos bailando mis hermanos
seran bendicidos entre los cielos
mira como baila mi mama
bailando con mi hermano del pasado
sus espíritus se juntan bailando
lleno de alegría y gozando
Cumbia, Cumbia (repeat)

As sure as your heart muscle rests in your chest cavity
we ask god to bless these festivities
yet, this hostility felt between you and me stops

opportunity given to spread unity
2na be rhythmically wiping sadness clear
reggae cumbia mixtures create this atmosphere
people packin cheer simply cuz these songs show depth
giving shouts to these victims of wrongful death
now, soon as we rid of society small terrors
the sooner these teenagers don have to be pallbearers
and carry their pals nearer to graves premature the cure
be mature by keeping you hearts pure

This group starts singing in Spanish, then at the end switches to English. The cumbia beat is fast. Cumbia is a rhythm enjoyed by many Latinos. This beat just wants to make you get up and dance. Cumbia de los muertos means Cumbia of the dead. The song says that there is no sadness, only happiness in the love dance of the past. The spirits of his mother and brother are dancing together, filled with happiness and enjoying life. This song is loud and has a fast rhythm. Anyone can dance cumbia if you let the music fill your body.

These four different groups attract an array of different age groups with different music styles. These songs are easy to understand if one is bilingual and are also enjoyed by many monolinguals that like the beat of

Latin music. Notice that the titles of these code switching songs are in Spanish and English.

After reading the lyrics, one can notice how different artist code switch. For example, Gloria Estefan usually, but not always translates word from word in the Chorus, while other artists such as Angelina completely changes the words and sings a Chorus in English, then a Chorus in Spanish. Artists Osomotli sings first in Spanish, and then finishes the song in English while using Spanish words (cumbia) from time to time in the English Chorus. There is no set pattern for code switching, whether it is in music, poetry or everyday conversation.

Code Switching in Poetry

Code switching can also take place in poetry. Poets can code switch in verses or by single words. I have included a poem that I wrote for my class along with three other examples of code switching in poetry. I decided to write this poem because their previous teacher did not know the value of code switching, and students thought it was a negative. I wanted my students to feel valued and know that I accept and share their same culture, our language.

Soy Latina (2004)

By: Helen Zamarripa

Soy Latina

My hair and skin are both brown

Soy bilingüe

I speak English y español

Soy inteligente

I am educated

Soy orgullosa

I am proud of my cultura

Soy Latina

One of the cleverest person en el mundo!

After reading this poem to my class, my students asked me to reread my poem to them about four to five times. At first, I was unsure if they were able to understand the code switching because my students are at different levels of their English Language Development (ELD). I also asked them if it was easy or difficult to understand. For the more advanced speakers, it was easy to understand; however, for the beginners in English, it was very difficult. My poem demonstrated how I share the same culture as my students. It doesn't matter what shade of brown we are because language and culture has no color lines. It makes me feel proud to be a Chicana.

I wanted to include other examples of code switching in poetry to show how one can express their inner feeling by using two languages within one sentence. The next three poems are written by different authors and depict lighthearted humor to sometimes-painful inner feelings. Poets include Sánchez, Alarcon, and Soto. Enjoy!

HISS PANICSSS

By Elba Rosario Sánchez

Hiss panicsss	hisss panicsss
your panic	does it make me
her panic	more acceptable?
their panic	hisss pancisss
our panic	the ultimate white wash
whose panic?	it's hisss panic
HISSS panic	to erase el MOVIMIENTO
so much RAZA	hisss panicsss
el Patron panics	with lots of mayo
he's in a tizzy	in a big patty melt
all this brown	y hasta con guaca moe lee
makes him soo dizzy	hisspanicsss
a toda la gente	coorspanicsss
Hiss panicsss	chale! Not me!
as in from Hisspania?	No way!
where's that?	It ain't mine baby

non-existent country I continue to be
non-existent people SI to sigo siendo
no history or geography simplemente
no tongue to speak pura RAZA
of struggle

This poem makes me feel how some monolinguals feel about bilinguals. Perhaps a bit insecure or worried about how powerful we can be. They can't erase the Chicano movement, our language, and culture. It makes them panic. Where is the country of Hispanic? It does not exist. This is a label put on bilinguals that come from many countries. Yes, we do have a country. This poem makes me feel defensive. I must take a stand about all this panic-ness. Makes me wonder why they feel scared. Could it be that we will never forget our race? It's called pride in our culture.

Cinco de Mayo

By Francisco X. Alarcon

A battle
in some
history books
a fiesta of music
and colors
a flag

waving
occasion
a flirting
dance
and a piñata
orchata
corn chips
and guacamole
a mango
with some chile
and lemon
a cry
of joy
and spring
yes, summer
vacation is just
around the corner!

Alacron wrote this child's poem in simple words. My students liked this poem and asked when did the author code switch. The Spanish words would not be considered code switching today because now they are a part of the American everyday language.

Recuerdos Que Duelen

By Dora Elia Pérez Vargas Soto (1999)

Sitting on the grass.....lonchando
El otro día in the school.
Dejame ver....., was it 4th grade?
Shh! Shh! Hay viene la teacher!
Ay! Ay! Ay! Coscorrones on the head!
Speak English! Speak English!
You're an American now.
Si?! Deberas?!? Naaah!!!
Going on Saturday a las vistas
Getting hungry con verguenza
Sliding down the seat..... 'cause
Tacos de chorizo con huevo smell.
Do smells mix? Some things mix!
Hey! Chorizo con popcorn!
Does that equate American?
Fourth grade.....to viejita.
Todo a cambiado! Yep, its changed.
1949.....to 1999.
No, no a cambiado.....Algo has!
Hay que dar credit where credito is due!
Hey! No More Coscorrones!
It's against la ley to hit niños now.

Pero...wait a minute...what about those words?

Speak English! Speak English!

Cada rato....I hear them!

Tengo Alzheimers o estoy dreaming?

Am I feeling pain o que?

I guess que si! Pero Why?

Me siento attacked!!

Cause you want something from me,

That's me!!!

How can I give you me?

I am bilingual, I am bicultural

I am rich in my cultura!

All of this es part de mi identity!

My dignidad!

And yet.....mira nomas!

"It's for their own good." Me dicen en la escuela.

"Yo se! Yo se!" I say,

Everyone HAS TO speak English.

Excepto ahora....it's my job.

Yo soy la que tiene que decir

las words,

y Duele!!

Soto wrote one of the most powerful and painful poems
that I have ever read. She captures the true essence of

being bilingual. The child feels the pain of monolinguals trying to take away their culture and language. The child grows up being told to speak English only, leave your culture behind. There are changes that took place over time. It hurts her now to be an adult telling those same lies to her students. English only, and it hurts!

Code Switching in Short Story

Author: Michelle Serros (1976).

Code switching also occurs in short stories. Poems by Michelle Serros, in a book called chicana falsa and other stories of death, identity, and Oxnar demonstrate how successful authors can use the art of code switching in short stories. Serros has an interesting and funny way of making one connect with her poems and short stories. One of her short stories is called, "Mi Problema." Many Chicanos can easily relate to this short story about a Mexican who speaks Spanish as a second language. The story addresses the feelings of not being Mexican enough, and yet not being American enough. At times, some monolinguals try to make it difficult for Chicanos to embrace two cultures. Chicanos are not considered Mexican because they were born in the United States, and Americans look at their skin color and say that they are Mexican before they are American. Serros has a way of making her readers

connect with her own personal stories. In addition, Serros' humor makes reading fun. Serros is truly an awesome writer of Chicana poems and short stories.

Author: José Antonio Burciaga (1993).

In addition, author José Antonio Burciaga, wrote short stories, called Drink Cultura, Chicanismo. Interestingly enough, Burciaga uses code switching with many words and metaphors that many Chicanos hear while growing up. I have always heard the words "con safos," and to me, it meant "forever." I was surprised to see these words in print, I guess because I had not heard it in a long time and it brought back many memories. Burciaga uses "con safos" as an ending logo to every ending of his stories to represent "an amen." Burciaga's short story, "A mixed Tex-Cal Marriage" is a good example of how Chicanos raised in different parts of the states have the same, yet different tastes in food. In addition, Burciaga smoothly uses code switching to describe different foods. For example, Burciaga writes about different chiles: rojo, verde and fresco-red, green, and the fresh unadulterated jalapeño. This type of code switching is very easy to understand and it makes many Chicanos feel a connection with the author.

In addition, another book written by the same author is called, Spilling the Beans, Loteria Chicana. This book also includes code switching; however, in this book, his endings lacked his usual ending with his logo "con safos." Nevertheless, this book is intriguing. Burciaga uses the signs from a familiar Latino game called, la lotería. Burciaga starts each story by displaying a different symbol from the game, and then cleverly uses code switching to tell his tales. These types of writings (using two languages) makes one feel connected with the author, and can relate with humor about the stories.

Furthermore, I introduced the idea of code switching to my students and explained that code switching can take forms in many ways. We can code switch in stories, poetry, music, and within everyday conversations. I also explained that young students use code switching for accommodation, and not usually in our everyday writing.

Author: Tomie de Paola (2002).

I read one paragraph from a storybook called Adelita, A Mexican Cinderella Story by Tomie de Paola to my fourth grade bilingual class as follows:

Hace mucho tiempo - a long time ago- in a village in Mexico, there lived a merchant named Francisco and his beautiful young wife, Adela.

One day, Adela said, "Francisco, estamos esperando un bebe - we are going to have a baby."

"Adela!" Francisco said. "Me hace muy feliz saberlo - I am so happy."

Then he said, "We must send for Esperanza. She will come and take care of you until the baby is born. And then she will help us with the baby." Esperanza had been with the Mercardo family since she was a young girl, and she had looked after Francisco when he was a baby.

Many said that it was interesting and easy to understand both languages within the same sentence. They seemed very interested in reading my book, so I told them that we would finish reading the book together.

As a teacher, I informally asked my thirty-four students to listen to a song in code switching. I asked their opinions about how they felt. Was it hard or easy to understand? Did they enjoy it or not? Students who were fluent or early advanced in English found it easy to follow along and seemed to enjoy the music; however, my beginners and intermediate English speakers had trouble understanding the code switching.

Summary of Theoretical Framework

Research has proven the value of being able to speak more than one language within the same sentence or conversation is acceptable and should be seen as a positive. To reject the ability to code switch would be to reject one's identity and culture. Well-informed teachers can use language as a viable mediating tool for teaching students about their identity. Moreover, children are simply making accommodations in their language when they code switch. As they become more fluent in their second language, their reasons will change for code switching.

CHAPTER FOUR

HOW TEACHERS CAN USE CODE SWITCHING AS A MEDIATED TOOL TO TEACH STUDENTS TO COMMUNICATE, TO SUPPORT THE IDENTITY OF LANGUAGE AND CULTURE

Introduction

This chapter reviews how and why teachers can support student's culture and identity within the classroom. As bilingual teachers, it is necessary to guide students through the Zone of Proximal Development (Vygotsky, 1978) and find opportunities to instill student's language, culture, and traditions. Teachers have a great opportunity to instill the value and pride of student's primary language, which will help build student's confidence and self-esteem. Teachers who help support the identity of students will encourage students to speak in their primary language, and will understand when students need to make accommodations.

The Zone of Proximal Development

The Zone of Proximal Development (ZOPD) defines those functions that have not yet matured but are in the process of maturation, functions that will mature tomorrow but are currently in an embryonic state (Flores, 2004). Vygotsky (1978) explains the Zone of Proximal Development as,

"Learning leads development." In other words, "what a child can do in cooperation today he can do alone tomorrow. Therefore the only good kind of instruction is that which marches ahead of development and leads it." At this stage children's development is the distance between the actual level of problem solving and the potential development with the supervision of an adult. It is the space where a child can accomplish with help from more knowledgeable people. In addition, Vygotsky stated that children internalize socially constructed knowledge in zones of proximal development. An example of a child in the zone of proximal was given during a presentation in class (Diaz, 2004).

- A mother shows and explains out loud while a child 'help' make tortillas.
- Later the child is given a little bit of 'masa' to make her own tortillas. As she makes them she talks to herself.
- Later she makes tortillas by herself without any talk (speech) whatsoever.

See example:

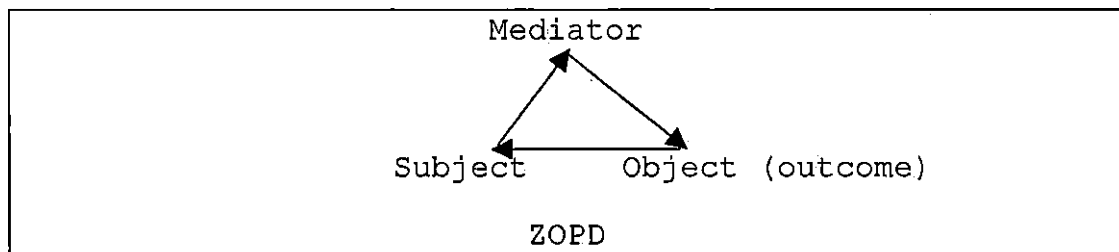


Figure 2. Zones of Proximal Development

Likewise, to help students develop to their potential, teachers must be sociocultural and sociohistorical mediators (Diaz & Flores, 2001). The significance of sociocultural and sociohistorical theory is to recognize the relationship between these processes and their cultural, historical and institutional setting. Students will be active co-constructors with others and will become active thinkers and participators. An additional example of a child in the ZOPD:

- Explaining to a child out loud how to make a bed.
- The child goes to his/her own room and tries to make the bed while talking to himself/herself.
- Later, the child makes learns to make the bed without speaking.

Support from class power point slides:

- The goal of the teacher, adult, or more capable peer should be to help learners do more and solve more difficult tasks than they can do independently.

- Instructions should be pitched to the upper threshold so that it leads development toward culturally values knowledge and concepts.
- Instructions should fall neither below the lower threshold nor above the upper threshold of the learner's parameters. Productive instruction can occur only within the limits of these two thresholds.
- Between these boundaries is a 'sensitive period' or 'optimal period' for instruction. The teacher must orient his work not on yesterdays' development in the child but on tomorrow's; this is, on the buds that produce the fruits of learning.

In addition, by being a mediator and socially interacting with the child, he/her was able become an active participant by internalizing language. Through social interaction, the child was able to develop as an individual. As adults, it is important no never teach down to children, but rather teaching to the child's potential (Diaz & Flores, 2001). Vygotsky's triangle of ZOPD emphasizes how a child can achieve a goal with the social construction of a teacher, parent, or adult (tools for thinking). Social interaction includes language and

gestures, which are internalized and transformed for tools for thinking, problem solving, and critical thinking (Diaz, 2004).

Language As A Tool

One must remember that children are code switching merely for accommodation. Children will pick either language to best communicate what they want to say. As teachers, we need to encourage both languages, and make children understand that it is okay if they do not know a certain word in English. For example, if a student tells me that they lost their "tarea." I will ask them where do they think they lost their homework. This allows the teacher to replace the missing English word that the student accommodated in Spanish. Notice, that the teacher does not ask the student not to code switch, but only adds to the students own words. The student will now replace "tarea" with the word homework because the accommodation is no longer needed. This allows the teacher to support the student's identity and culture.

Teachers who recognize the value of code switching can assist students by using language as a tool. L.S. Vygotsky describes how the Zone of Proximal Development helps to conceptualize the difference between the level of

actual performance and the learning potential of the child (Ageyev, Gindis, Kozulin, Miller, 2003).

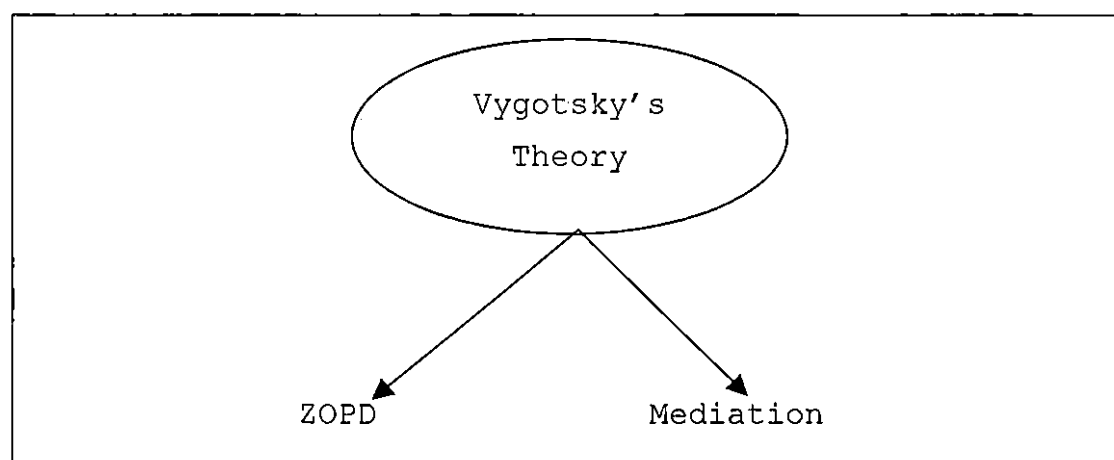


Figure 3. Vygotsky's Zone of Proximal Development

Teachers can use language a great semantic power. Rather than reprimanding a child for code switching, teachers can become a human mediator. According to Vygotsky (1978), knowledge is constructed through social interaction (language), and then once it is internalized it can now become your own. With this knowledge, teachers have a great opportunity to teach students the value of being bilingual, sometimes in a society that has become singled minded. It will become the teacher's responsibility to build on students' culture and language in efforts to assist students in achieving academic success.

Teacher Epistemology

Based on the reading, "Teaching and learning Literate Epistemologies," by Gee (1996) I have provided explanations of how a teacher's "epistemological stance" is related to their epistemology and identity as a writer. The article stated that teachers with different epistemologies will respond differently to children, organize instruction differently, and represent children's development differently. Although there is more data on older high school students, the data provided indicated that there is a link between teacher and student epistemologies (Gee, 1996).

Examples:

Received knowing: IRE (teacher Initiates, students Responds, teacher Evaluates). In this example there is little room for students input, but rather the teacher is more interested in stating facts and little interest in teacher student communication. Things are taught in black and white, facts only, right or wrong methodology. The IRE monologue does not allow students to realize that their life experience and feelings is useful in learning; consequently, students become receivers only and are kept separate from literate learning. Likewise, when

it comes to writing, these students are less like to share their ideas for fear that someone will know what they are thinking or might write about the same topic. One student thinks to write fast is to be a good writer. Here, the teacher neglects the importance of brainstorming and sharing ideas as a class. Also, one student states that to be a good reader is to sit quietly and read. Again, the importance of checking for students' comprehension is overlooked. Although these students feel that they are good writers and readers, they are not using their critical thinking abilities.

In relationship to Teacher Epistemology, teachers need to encourage grand constructive conversation within the classroom. Once the students are on the right track, the teacher can ask students to do some fine-tuning and focus more clearly on the question being asked. This builds a community of respect between teacher and students. This way the teacher demonstrates the value of the students' life experience, culture, and values, while showing the relevance of historical construction.

Furthermore, literacy is more than language and grammar, but saying, writing, doing, being, valuing, and believing combinations. These combinations can be called

discourses, which truly reveal and produce social epistemologies, which in theory should be a systematic connection between teacher and student. Since literacy is acquired within discourses, the literate identifies children develop are presumed to be influenced by the epistemological frame of the discourse. Students don't just do literate activities; they are in the process of becoming literate as well.

Teachers interact with students by providing open dialogue and use discussion as a tool for learning. Students realize that things can be seen differently, not just in black or white, or right or wrong. In addition, students are encouraged to share their life experiences in the classroom. These students are practicing critical thinking skills, which will enhance their academic success in the future years to come. These students are learning to internalize ideas and thoughts and are using mental activities and critical thinking skills. Also, through open dialogue and asking inferential questions, students can comprehend what is being read.

Finally, with the aid of an adult, the student will learn that thinking is internalized language. This child is in the ZOPD and the level of performance the student achieves in collaboration with an adult, the more

successful the student will become. Students will become literate and comprehend what is being read, rather than just reading fast. Students will construct and share ideas and become active participants. This type of teacher values her students' input, life experience, and culture, which will build these students self-esteem and confidence and will make learning more pleasurable while reaching academic success.

Code switching, thus, becomes a powerful mediating tool that a teacher can use to teach, to expand knowledge, to communicate, to bridge gaps, to connect students' prior experiences to the unknown, to build confidence, etc. Vygotsky would have embraced code switching as a highly viable sociopsychological and sociocultural tool to link culture, languages, and identity.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Introduction

As a bilingual teacher of English Language Learners (ELL), I have always encouraged my students in speaking their primary language. Language is our culture, so it is important to embrace our language because it is who we are. I feel that students will feel accepted and valued when we accept their primary language. However, many educators and caregivers have not yet unlocked the myth about code switching. With the knowledge that children are code switching for accommodation, well-informed educators will value the child's culture. Furthermore this project concludes that to be bilingual is to be educated. This is one of the most powerful statements that I use to remind my students daily. Also, to accept students primary language is to accept their culture as well. To separate these two would be impossible. In addition, as teachers, we are to assist students in discovering and realizing their learning potential and their ability to change under the influence of instruction.

Summary

Chicano Sociolinguistics

In summary, despite negative monolingual viewpoints, people who choose to code switch are demonstrating the mastery of two languages. These people have the ability to exchange words within the same sentence, which demonstrates sophisticated knowledge of grammars of both languages. Many bilingual speakers have the ability to blend two languages together whether they speak Spanish, Indonesian, English, or other languages (including American Sign Language). Although code switching is done for different reasons (unlike children who code switch for accommodation), there is no set pattern whether the code switching will be spoken in words or phrases. Furthermore, to be bilingual is to be educated. Hopefully through more research, monolinguals will learn to change their viewpoints and realize the worth of speaking two languages.

In addition, one can draw their own opinion on the topic about code switching. Is it acceptable or not? Es facil or hard to entender? Hopefully, my reader will have an open mind y appreciate the value of knowing dos idiomas fluently, and appreciate the ability of being able to

cambiar de un idioma to another in the same sentence
ligeramente.

The Arts

I feel that this was an interesting research. Even though it was difficult to find information, I felt that it was a natural response to what I already knew. Music is enjoyable to everyone. Although not everyone is bilingual, Latin beats attract humans from all races and cultures. Music has no color lines and no preferences. Also, poetry and short stories helps us to put into print our personal feelings and expressions that we may sometime have difficulty putting in to oral words. As a bilingual elementary teacher, I need to make every effort to include the Arts throughout the core curriculum. I feel that the Arts will make my students feel good about them, which will build their self-esteem. My students know that their thoughts and feelings are important to me and that they are valued. I always remind them that to be bilingual is to be educated and to use their knowledge will make them strong Latino leaders. In addition, my project describes how and why Latinos choose to code switch in their music. Code switching attracts people from all ages and ethnic backgrounds. Music artists can easily switch from one language to another quite easily. This demonstrates how

fluent speakers in both languages show mastery and not a lack of mastery.

Conclusions

Teaching To The Upper Threshold

Also, teachers who insist on teaching to the upper threshold, i.e. the potential, will have more successful students. Comprehension and vocabulary will increase; consequently, reading and writing will also be enhanced. Teachers need to encourage classroom brainstorming, and make sure to check for comprehension. If students feel comfortable in the classroom setting, they will be more likely to share their own prior knowledge and experiences. Once there is open communication by students and teachers, learning can be an enjoyable life long experience. As a bilingual teacher, I need to allow students to code switch for accommodation. However, I always repeat the word that they accommodated for in efforts to build the vocabulary of their second language.

Hopefully everyone will learn the value of fluently knowing how to converse in two languages at the same time. All humans, regardless of our race or culture, need to look upon code switching as a positive and not a negative phenomenon. Again, I pose the question: Is code switching

proper or not? Solamente you can answer this pregunta. Are you a more powerful person by knowing dos culturas? I say sí, y tu?

Implications

Teacher As Professional

Pursuing my higher education at California State University, San Bernardino has enabled me to grow as a professional as well as following my life long goal of becoming a bilingual educator. My classroom experiences along with the many courses taken at the university have provided me many ways of empowering my students. Working on this project has reinforced my personal beliefs about code switching. I am looking forward to continuing my studies at the university to help guide my students in attaining mastery in language and literacy.

Bilingual Teacher

Likewise, the theories of Vygotsky are truly important as we assist students through the Zone of Proximal Development. I will need to make every effort to teach to the upper threshold, the potential, and not to teach down to students. Knowing why students are code switching, allows me to help build their second language vocabulary, and embrace their identity and culture. I

remind students that I will give them my one hundred percent effort, and I require theirs as well. I respect and remind them how fortunate we are to be bilinguals, and how powerful our first language is.

Finally, my higher education has also taught me the importance of parental involvement. I will encourage parents to become involved in their child's academic success and will reinforce positive feedback to each student. In addition, I will continually provide students with many different cultural books, which will aid students in feeling proud of their own values and traditions; consequently, students will feel good about who they are and will achieve academic success. Even at a young age, students will be encouraged to continue onto higher education. Students will learn that if they want to achieve a goal, they can ! ;Si se puede!

REFERENCES

- Ageyev, V., Gindis, B., Kozulin, A., Miller, S. M., (2003). Vygotsky's Educational Theory in Cultural Context. (p.17). New York: Cambridge University Press.
- Alarcon, F. X., (1997). Laughing Tomatoes and Other Spring Poems. San Francisco, California: Children's Book Press.
- Angelina, With Out Your Love. Song.
- Becker, Kristen R. (1997). Spanish/English Bilingual Code Switching: A Syncretic Model. Vanderbilt University.
- Burciaga, J. A., (1993). Drink Cultura Chicanismo. Santa Barbara: Joshua Odell Editions, Campa Press
- Cipollone, N., Keiser, S., Vasishth S., (1998). Language Files. (7th edition). Department Of Linguistics, Ohio State University Press
- De Paola, T., (2002). Adelita A Mexican Cinderella Story. New York: G. P. Putman's Sons
- Diaz, E., (2004, Spring quarter). Classroom lecture on the Zone of Proximal Development (Course title- EELB 619, Cognition, Language and Biliteracy). California State University at San Bernardino.
- Diaz, E. & Flores, B., (2001). The Best for Our Children. Teacher As Sociocultural and Sociohistorical Mediator. Teaching to the Potential. In Maria de la Luz Reyes and John Halcon (Eds.). New York, New York: Teaches College Press
- Estefan, G., Oye. Song
- Flores, B. (2004 Fall quarter). Classroom lecture on the Zone of Proximal Development (Course title- EELB 625, Curriculum & Materials in Bilingual & ESL Classrooms). California Sate University at San Bernardino.
- Gee, J. P., (1996). Social Linguistics and Literacy. Ideology in discourses (2nd edition). London: Falmer

- Harding, E., and Riley P., (1986). The Bilingual Family. (p 119). A Handbook for Parents. New York: Cambridge University Press.
- Lance, D. M., (1969). A Brief Study of Spanish-English Bilingualism.
- Martin, R., Maria. Song
- Nonnenmchaer, F. (2003). Codeswitching. Retrieved May 7, 2004 from <http://.padawan.info/culture/codewitching.html>
- Osomotli,. Cumbia de los muertos. Song
- Peñalosa, F., (1996). Chicano Sociolinguistics Massachusetts: Newbury House Publishers
- Poplock, S. (1980). Sometimes I'll start a sentence in Spanish y termino en español: Toward typology of code switching. *Linguistics* 18. 581-618
- Sánchez, R., (1994). Chicano Disclosure. (p.142-143). Socio-historic Perspectives. Houston, Texas: Arte Público Press.
- Sánchez, E. R., . HISS PANICSSS. Poem. Handout from Diaz, E., (2004, Spring quarter). (Course title- EELB 619, Cognition, Language and Biliteracy). California State University at San Bernardino.
- Sanchez, E. R., and Friends, (1993). From Silence to Howl. Santa Cruz, California: Moving Parts Press
- Serros, M., (1976). Chicana Falsa and Other Stories of Death, Identity, and Oxnard New York: Riverhead Books
- Valdés, G. (1996). Con Respecto. Bridging the Distances Between Culturally Diverse Families and Schools. New York: Teachers College Press.
- Vargas Soto, D. E., (1999). Recuerdos Que Duelen. Poem. Handout from Diaz, E., (2004, Spring quarter). (Course title- EELB 619, Cognition, Language and Biliteracy). California State University at San Bernardino.

Zamarripa, H., (2004). Soy Latina. Poem. San Bernardino,
California