

EXAMINING THE MARKED AND UNMARKED NATURE OF CODE-SWITCHING IN ADVERTISEMENT JINGLES

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ABSTRACT

When advertisers engage in code-switching, the language switches are either unmarked or marked choices. This means that the language switches are either normal and expected to occur or their occurrence are unexpected or unpredicted by the listeners. The objective of this study is to examine the marked and unmarked code-switching used by the advertisers in the selected advertisement jingles and the underlying reasons why the advertisers make these language choices. The primary source of data was drawn from 60 code-switched advertisement jingles collected from 30 radio commercials and 30 online advertisements on YouTube through purposive random sampling technique. The 30 radio jingles were collected from 12 radio stations in the Southwestern states in Nigeria which are Osun, Oyo, Ondo, Ogun, Ekiti and Lagos. In each of the states, a private radio station and a public radio station were selected. The result showed that the advertisers made use of both marked and unmarked code-switching. The marked code-switching made by advertisers have a way of diverting the listeners' attention towards the information of the advertised products and services. However, irrespective of whether the code-switching is marked or unmarked, there are some underlying reasons why the advertisers made the language switches which are ultimately geared towards ensuring an effective conveyance of intended information about the advertised products and services to the members of the society. It is therefore recommended that advertisers make use of code-switching as a rich and authentic communication tool rather than seeing it as a sign of linguistic ineptitude so as to prevent advertising from becoming fruitless and a waste of time.

Keywords: Marked Code-switching, Unmarked Code-switching, Advertisement, Jingles, Reasons.

INTRODUCTION

Code-switching is not a new linguistic behaviour among human beings. In fact, it is a popular phenomenon among the bilingual and multilingual speakers in Nigeria. It is regarded as a natural consequence of bilingualism and even the highest level of bilingualism (Akindele and Adegbite, 1999; Bamisaye, 2007 and Babalola & Taiwo, 2009). Code-switching occurs when a speaker alternates between two or more languages or language varieties in the context of a single conversation. It is also known as language switching, language alternation or language oscillation. Code-switching as a linguistic practice occurs in various domains of human interaction in a bilingual society. It is seen in spoken form (Babalola & Taiwo, 2009, Chimene-Wali, 2019, Adesina & Jegede, 2020 and Wadata et al., 2022) and in written form (Ibhawaegbele & Edokpayi, 2012 and Osoba & Osoba, 2014) though its occurrence in spoken form is likely to be more prominent than the written

form. The use of bilingual and multilingual codes in advertisements is not a new linguistic practice. In the aspect of advertisement jingles, the occurrence of code-switching is likely to be done intentionally because, before the advertisers present the advertisement jingles, they might have carefully chosen the languages to use in the jingles which they consider might be beneficial to the advertised products and services and also their target audiences.

According to Myers Scotton's (2006) Markedness Model, code-switching can either be a marked code-switching or an unmarked code-switching. An unmarked code-switching is a pattern of code-switching that is seen as normal and expected because it does not carry a social meaning or intention (Kieswetter, 1997) while a marked code-switching is a pattern of code-switching considered as unexpected and unpredicted and the language switch is

intended to carry a meta-language or social meaning beyond the normal or literal meaning intended by the speaker. Therefore, this study seeks to examine the advertisers' marked and unmarked language switching in the advertisement jingles and the underlying reasons why the advertisers make these language choices using Myers Scotton's (2006) Markedness Model as a theoretical framework.

LITERATURE REVIEW

Myers-Scotton's (2006) Markedness Model

Myers-Scotton first presented this model in 1993, concentrating on the social drivers of code-switching. Myers-Scotton (1993) explained that language users are rational and deliberately select to adopt a language that expresses their rights and obligations in relation to other speakers and the context of the discourse. She goes on to claim that people who are bilingual are aware of the social repercussions of using a particular language (or combining many languages) in a certain situation. Myers-Scotton (1993)'s opinion is that speakers who make marked choices (unexpected and unpredicted) do so for specific reasons. She claims that bilingual speakers are gifted with knowledge about socially relevant markedness connected with expected practices in a given society.

Myers-Scotton (2006) Markedness Model is more centered on the notion that speakers make choices to promote their own self-identities because of their own goals. Myers-Scotton's (2006) ideas will thus be used to explicate the marked versus unmarked nature of the code-switches.

According to Myers-Scotton (2006), the Markedness Model aims to create a systematic process that both speakers and listeners may use to determine whether a language choice is more or less marked based on the context in which it happens. The process is that as part of our communicative competence and based on experience in our communities, we build a sense that there is a continuum of possibilities for a specific interaction type that appears unmarked. For example, when a teacher starts a conversation in English in a class which is the matrix language, we can call it an unmarked choice because it is the normal and expected choice. When the teacher later switches to Yorùbá which is the embedded language, it is called a marked choice because it is unexpected in the conversation.

Code-Switching as an Unmarked Choice

Myers-Scotton (2006) explained that unmarked choices are those that are more or less expected, given the ingredients in

an interaction (participants, topic, setting etc.). In other words, an unmarked code-switching is considered as normal and expected for a particular situation because it carries no extra social meaning (Kieswetter, 1997). According to Myers-Scotton (1993), Rights and Obligations set (RO set) is a part of the normative expectations for each interaction type. These expectations refer to an unmarked way to behave.

In regard to language, the unmarked choice is the linguistic reflection of any specific RO set, but only in a specific interaction type (Myers-Scotton, 2006). For example, for bilinguals in France, the unmarked choice to use in a government office is French, not any other languages that they speak. Also, for most Spanish-English bilinguals in the United States, the unmarked choice to use to elderly relatives at family gatherings is Spanish. In Nigeria for example, the unmarked choice to use to teach in a school is English. The linguistic choices in these examples are indexical of the RO set.

As a result, when a speaker makes the unmarked choice, there are no social repercussions because participants anticipate this choice based on experiences. Myers-Scotton (2006) explained that, there is no clear answer as to who decides what is unmarked, other than community norms based on cultural values, which rule when people are around family, friends, or members of the same group. In contrast, in an out-group, the more dominant individuals have a greater influence on the unmarked choice.

Code-Switching as a Marked Choice

Marked choices are those that are not predicted, given the RO set that is in effect (Myers-Scotton, 2006). Kieswetter (1997) stated that making a marked choice often carries extra social meaning because the speaker is trying to send a meta-language. When a speaker makes a marked choice, the message conveys more than the semantic meaning of the word. It also conveys the social implication and intention behind the words. For example, a Nigerian bilingual speaker may start a conversation with English to reveal that the person is educated and civilized and later switch to Igbo to reveal the ethnic background. This type of code-switching conveys a message beyond the semantics of the conversation because it carries some extra social meaning.

Myers-Scotton (2006) asserted that speakers make marked choices based on the negotiation principle which entails choosing the format of a conversational contribution so that it accurately reflects the rights and

obligations that should apply between the speaker and addressee for the current exchange. Myers-Scotton (2006) went on to explain that according to this principle, the speaker making a choice is calling for a new situation, for a new RO set to be in effect. As a result, depending on which one the speaker wants to be in effect, a choice that is marked in interaction X would be unmarked in interaction Y.

Myers-Scotton (1993) believes that bilingual speakers who make the marked choices (unexpected and unpredicted) do so for specific reasons which can be to express authority, anger or annoyance and to show off education. Generally speaking, a marked choice is a negotiation about who the speaker is and the speaker's relation to other participants. Thus, making a marked choice is a negotiation about either solidarity or the power dimension or both of them (Myers-Scotton, 2006). Myers-Scotton (2006) gave examples of different conversation or interaction types where a marked choice exists and discovers that speakers make a marked choice in order to establish a shared group membership (solidarity) with the addressee or listener so as to request for help, to index informality, to show off their identity and status etc.

Myers-Scotton (2006) further states some reasons why marked choices are made by bilingual speakers which are as follows. Marked choices in code-switching are often used to assert attributes on the power dimension. In the business world, people may switch their languages either to claim solidarity with a potential customer which is a way to associate oneself with the customer or to assert their modernity. Another way is that sellers may choose to speak a language that has some international status which is to reveal to the customer that the seller is a civilized person. Marked choice in code-switching is to negotiate a relationship of less or more social distance i.e., to either increase or decrease the social distance between people, to express annoyance or affection or to exclude or leave out a person from a conversation.

For example, in a bank in Nigeria, the unmarked choice between the customer and the banker is English no matter the ethnicity of the participants. However, the customer who wants the help of the banker with some withdrawal problems the person he/she is having may then switch to Yorùbá. The banker who is also from the Yorùbá ethnic group may also switch to Yorùbá too and eventually offer to help the customer. This marked code-switching is used to decrease the social distance between the customer and the banker so as to request for help.

This study also drew insights from Myers Scotton's Matrix language frame theory because Markedness Model operates within Myers Scotton's Matrix language frame theory. This

theory believes that a bilingual speaker alternates between the Matrix Language (ML) and an Embedded Language (EL). Therefore, in a code-switched sentence, one language acts as the matrix language and the other as the embedded language (Myers-Scotton, 1993). In Myers-Scotton's description, the Matrix Language is the language that is more active and used more frequently in the utterance. A matrix language can also be the first language a speaker uses in a discussion or the one in which morphemes or words are used most frequently. The embedded language or subordinate language is thought of as having been implanted in a matrix language frame to accomplish a goal, and the matrix language is the domain or major language that plays the key role in constructing the sentence frame where the code-switching emerges (Jegede, 2012). This Markedness Model is used to determine the marked and the unmarked nature of code-switching from the data and the specific reasons why the advertisers made use the marked and unmarked code-switching.

OBJECTIVE OF THE STUDY

The objective of this study is to examine the marked and unmarked code-switching used by the advertisers in the selected Southwestern Nigerian Radio advertisement jingles and Online and the underlying reasons why the advertisers make these language choices.

Research Questions

The paper intends to answer these research questions.

- i. What are the instances of unmarked and marked code-switching in the advertisement jingles?
- ii. What are the underlying reasons why the advertisers make marked and unmarked code-switching in the advertisement jingles?

METHODOLOGY

The design of the study is qualitative because it examines the marked and unmarked nature of code-switching and the reasons why the advertisers make these language choices in the advertisement jingles. The primary data is drawn from sixty (60) code-switched advertisement jingles which are collected from 30 selected Southwestern Nigerian radio advertisement jingles and 30 online advertisement jingles from YouTube. From the 6 Southwestern states in Nigeria which are Osun, Oyo, Ondo, Ogun, Ekiti and Lagos, 12 radio stations are randomly selected. In each of the 6 states, a private radio station and a public radio station are randomly selected which makes a total of 12 radio stations. The radio stations include Cool

FM and Bond FM (Lagos), Splash FM and Paramount FM (Ogun), Crown FM and Orisun FM (Osun), Splash FM and Amuludun FM (Oyo), Adaba FM and Orange FM (Ondo) and lastly New Cruse and Ekiti FM (Ekiti). The jingles selected from both sources are limited to jingles advertising products and services.

The sampling technique used in the collection of the data for the study is a purposive random sampling technique. This sampling technique is chosen because there are some criteria guiding the data collection so as to fulfill the purpose of the study. The first criterion is that the jingles must be rendered in more than one language which is restricted to Yorùbá, Naija and English and the second criterion is that the advertisement jingles are either advertising consumer products, business services or personal services.

DATA ANALYSIS

From the analysis of the selected advertisement jingles, there are some code-switched expressions which were discovered as either marked or unmarked in nature. They are chosen from both radio advertisement jingles and YouTube advertisement jingles which are analysed below. In the analysis, the selected jingles are presented before the analysis of the jingle to give a clear analysis.

Pinnacle Supermarket (Splash FM, Oyo State)

Pinnacle Supermarket located at Felele, Challenge, Ibadan is moving to a bigger and better place. I can't just wait to have a better shopping experience there.

Bẹ̀ẹ̀ni o, ilé itajà Pinnacle ti sí ilé itajà wọn tuntun sí Dùgbẹ̀ nílúú Ìbàdàn láti tẹ̀ gbogbo oníbààrà wọn lórùn ju tàtẹ̀yìnwá lọ. Àyíká tó ẹ̀wà, ààyè láti ra onírúúrú ohun ìṣaralóge, nńkan èèlò inú ilé, àwọn pẹ̀fúùmù olódórùn dídùn, ọ̀ṣẹ̀ ifọ̀ṣọ, ìpara lóríṣíríṣi àti àwọn ọ̀ṣẹ̀ iwẹ̀, àtásíméńtì, wáinì àti provision tó je gidi.

Pinnacle supermarket is a store where you can get a wide variety of good quality products like perfumes, body cream, soap, provision, cosmetics, weavon and attachments, bathing and laundry products at affordable price.

Yes o, pinnacle supermarket don waka for Felele, Ibadan, Challenge go Dugbe Ibadan now o with new shopping experience in a bigger and a better location.
Ó yá baby, sama them new address.

Pinnacle supermarket is now at 28, Fajuyi Road, opposite Bovas Filling Station, Dugbe, Ibadan, telephone 08076786888.
Ó yá, ẹ̀ jẹ́ ká lọ sí Pinnacle tuntun ni Dùgbẹ̀ nílúú Ìbàdàn Ibadan

for excellent shopping experience.

The jingle above makes use of three languages. The matrix language in this jingle is English while the embedded languages are Yorùbá and Naija. This is because English words/expressions are more dominant in the jingle compared to the other languages. The instances of code-switched expressions are seen below.

Excerpt 1:

Pinnacle Supermarket located at Felele, Challenge, Ibadan is moving to a bigger and better place. I can't just wait to have a better shopping experience there.

Bẹ̀ẹ̀ni o, ilé itajà Pinnacle ti sí ilé itajà wọn tuntun sí Dùgbẹ̀ nílúú Ìbàdàn láti tẹ̀ gbogbo oníbààrà wọn lórùn ju tàtẹ̀yìnwá lọ.

(Yes o, Pinnacle Supermarket has opened their new supermarket at Dugbe, Ibadan to satisfy their customers more than ever before.) (Pinnacle Supermarket, Splash FM, Oyo State)

In the excerpt above from Pinnacle Supermarket, when the advertiser starts presenting the jingle with English, the listeners of the jingle are likely expecting that the jingle will continue in the English language. However, when the advertiser switches from English to Yorùbá in excerpt 1, it is likely to take the listeners by surprise because this language switch is unexpected and unpredicted by them. This makes this code-switching a marked code-switching. This linguistic strategy is a "functionally motivated behaviour" (Myers-Scotton, 1993 and Adendorff, 1996). It occurs because the advertiser wants to restate the message earlier mentioned in English in the Yorùbá language that there is a change in the location of Pinnacle Supermarket to a better location where the customers will be able to enjoy their shopping experience. This type of switch has a way of diverting the listeners' attention towards the information being passed across.

Excerpt 2:

Àyíká tó ẹ̀wà, ààyè láti ra onírúúrú ohun ìṣaralóge, nńkan èèlò inú ilé, àwọn pẹ̀fúùmù olódórùn dídùn, ọ̀ṣẹ̀ ifọ̀ṣọ, ìpara lóríṣíríṣi àti àwọn ọ̀ṣẹ̀ iwẹ̀, àtásíméńtì, wáinì àti provision tó je gidi.

Pinnacle supermarket is a store where you can get a wide variety of good quality products like perfumes, body cream, soap, provision, cosmetics, weave on and attachments, bathing and laundry products at affordable prices.

(The environment is beautiful and there is the avenue of buying different beauty products, household items, scenting perfumes, laundry soaps, creams of various kinds and

bathing soaps, attachments, wine and original provisions.)

On the other hand, the code-switch in excerpt 2 is unmarked i.e., expected because the advertiser switches from the Yorùbá, the embedded language back to English, the matrix language used by the advertiser at the beginning of the jingle. This code-switch is unmarked since the listeners are already aware that English is not a new language introduced in the jingle. Though it is an unmarked and normal language choice, the advertiser uses this code-switching to mention the products available at the supermarket which were earlier listed in Yorùbá also in English language.

Excerpt 3:

Yes o, Pinnacle Supermarket don waka from Felele, Ibadan, Challenge go Dugbe Ibadan now o with new shopping experience in a bigger and a better location.

(Pinnacle Supermarket has relocated from Felele Challenge, Ibadan to Dugbe, Ibadan now.)

However, the code-switch in excerpt 3 is marked. This is because the advertiser switches from Naija, another embedded language in the jingle to English within the code-switch sentence which is likely unexpected and unforeseen by the listeners. As the advertiser switches to Naija, it is likely that the listeners were expecting that the language will be used for some time, however, the advertiser switches to English within the same sentence which makes the language switch marked in nature. This is to done convey the information about the relocation of the supermarket to Naija listeners.

Excerpt 4:

Ó yá, ẹ jẹ ká lọ sí Pinnacle tuntun ni Dùgbẹ nílúú Ìbàdàn for excellent shopping experience.

(Now, let us go to the new Pinnacle Supermarket at Dugbe, Ibadan for an excellent shopping experience)

Also, the code-switch in excerpt 4 is marked. At the last line of the jingle, the advertiser switches from Yorùbá, the embedded language to English, the matrix language within the same sentence. Although the listeners are already aware that the advertiser is switching amongst English, Yoruba and Naija in the jingle, the language switch from Yorùbá to English within the last sentence of the jingle is likely to be unexpected because the listeners would have thought the advertiser would finish the sentence in Yorùbá and not switch to English at the tail end of the sentence. This language switch is used to lay emphasis on the sweet and memorable experience the listeners would get at the new location of the supermarket. These marked and unmarked code-switching helps the advertiser to effectively convey the information about the advertised supermarket to English, Yorùbá and Naija listeners.

Brother George Honey (Adaba FM, Ondo State)

Are you worried about the quality of honey you buy and consume? Worry no more.

We present to you Brother George Honey.

Brother George Honey **ni mo** like **o**, Brother George Honey **ni mo fẹ**. Honey

A 100% pure organic natural bee honey, it contains no preservatives or additives of any kind.

Brother George Honey is processed and packaged in a hygienic environment approved by NAFDAC.

This unadulterated honey contains essential vitamins and minerals that come to be to strengthen the immune system and your overall wellbeing.

For your purchases, visit our main supply depot, Family Bible Centre, Ondo Road, Akure.

Distributors are needed throughout the country.

À ní fẹ àwọn alágbàtà káàkiri orílẹ̀dè Nàìjíríà.

For more information, please contact 08033066006.

Brother George Honey, **gbogbo èniyàn, ẹ máa ràà o**.

Two languages are contained in the jingle above in which English is the matrix language of the jingle since it is predominantly used while Yorùbá is the embedded language.

Excerpt 5:

Distributors are needed throughout the country. À ní fẹ àwọn alágbàtà káàkiri orílẹ̀dè Nàìjíríà. (We want distributors everywhere in Nigeria)

The jingle is mainly presented in English, the matrix language with few Yorùbá words interspersed within the domain of the English language. However, at the end of the jingle, the advertiser for the first-time switches from English, the matrix language to Yorùbá, the embedded language. This language alternation is marked because it is likely to be unexpected and surprising to the listeners and take them unawares. This code-switching is to repeat the same information that has earlier been conveyed to English listeners also to the Yorùbá listeners about the need for distributors of the advertised product.

Meat Embassy (Bond FM, Lagos State)

Tí o bá ti fẹ rẹran, wá sí Meat Embassy o.

Tí o bá ti fẹ rẹran, máa bọ ní Embassy o.

Oríṣiríṣi ẹran ló wà ní Meat Embassy.

Tí o bá ti fẹ rẹran, wá sí Embassy o, beef, gizzard, sàkì, liver, cow leg, chicken, cow head, cow tongue, turkey, beef and sausage.

*Tí o bá ti fẹ rẹran tó sara lóore, wá sí **Meat Embassy** o.*
Gbogbo èyin ilé itura, iyàwó ilé àti èyin aláṣe tẹ ẹ fẹ ra ẹran tútù,
fresh meat; Meat Embassy ní kí ẹ máa bọ, nọmbà 1, Lewo street, Santos Layout, Bariga, Lagos.

Pè wọn lójú ẹṣẹ kí wọn kàn ẹ lára lórí 08033339005 tàbí 07080158477.

Meat Embassy, meeting all your quality food needs.

The Yorùbá and English languages are used in this jingle of which Yorùbá is the matrix language in the jingle.

Excerpt 6:

Pè wọn lójú ẹṣẹ kí wọn kàn ẹ lára lórí 08033339005 tàbí 07080158477.

Meat Embassy, meeting all your quality food needs.

(Call them now and they will come immediately on 08033339005 or 07080158477)

There is an alternation from Yorùbá to English which is a marked one. The jingle is mainly presented in Yorùbá language and interspersed with some English words. However, at the end of the jingle, the advertiser for the first-time switches from Yorùbá, the matrix language to English, the embedded language which is unanticipated and likely to catch the listeners unawares. The motivation for this language switch is to convey the mission statement of the advertised company so that the English listeners can be fully aware of the products sold at the advertised company.

Openifuja Advanced Technology (New Cruse FM, Ekiti State)

Before, during and after university education, there are a whole lot of knowledge to acquire.

One of it is Information Communication and Technology ICT. Congratulations, you need not ask too far.

Openifuja Advanced Technology is certified to certify on ICT. Openifuja is also specialised in black and coloured photocopy, plastic ID card, wait and get passport, online registration and computer accessories, graphics design, cloth customisation, wedding cards, banners and flex and many more.

Locate us at our new office opposite Oke-Ikere transformer, beside Publish Pharmacy junction, Ikere-Ekiti.

Our billboard is clearly displayed, Openifuja Advanced Technology.

Ọgbón kún ọgbón, ọye kún ọye nínú ìmọ ICT fún àwọn akẹ́kọ̀ọ́ tí yóò mú wọn dúró láàyè ara wọn, Ọpẹ́nífújà ní kí ẹ máa bọ o.

*Ẹ fẹ ya **passport**, ẹ fẹ **photocopy** tàbí **ID card**, tẹ bá tún fẹ tún **computer** ẹ, **wedding cards**, **banners** tàbí ká tẹ nńkan sórí aṣo, pé Ọpẹ́nífújà sórí nọmbà yìí 08066592142.*

Openifuja Advanced Technology.

This jingle uses English and Yorùbá with English the matrix

and dominant language and Yorùbá the embedded language.

Excerpt 7:

Our billboard is clearly displayed, Openifuja Advanced Technology.

Ọgbón kún ọgbón, ọye kún ọye nínú ìmọ ICT fún àwọn akẹ́kọ̀ọ́ tí yóò mú wọn dúró láàyè ara wọn, Ọpẹ́nífújà ní kí ẹ máa bọ o.

(For added wisdom and more understanding in ICT for students that will make them to be independent, come to Openifuja.)

There is a switch from English to Yorùbá between the sentences in the excerpt above. The code-switching is marked because the language switch is unexpected and unpredicted since the advertiser started the jingle in English before changing to Yorùbá which is done to make the Yorùbá listeners understand that Information Communication Technology (ICT) training is one of the services rendered by the advertised company.

Best Results School (Crown FM, Osun State)

Akóládé àkóbí mi ti bèrẹ ilé`wé, mo sì fẹ kẹẹ tómi sọ̀nà pẹ̀lú ìmọ̀ àtòye tí ẹ fí tọ̀ àwọn ọmọ tìyín dé ipò gígá.

*Kara Lodogbe, ẹ́ kí n má tàn ọ, lóde tóní, ilé-ìwé tó n gbégbá orókè lówólówó ní **Best Results International School**.*

Ehen ehen?

*Bẹ̀ni, **Best Results International School** ní àwọn ọ̀nà àrà ọ̀tẹ̀ tí wọn fí n kọ̀ àwọn akẹ́kọ̀ọ́ tiwọn.*

*Ìwọ̀ nì idánwò **WAEC** nì o, **NECO** nì o, **UTME** nì o àti gbogbo àwọn idánwò*

*jà̀nkanjà̀nkan, bíbọ̀jẹ nì àwọn akẹ́kọ̀ọ́ **Best Results***

***International School** nì bó àwọn idánwò wònyí jẹ bí ẹni nì bó ẹyin jẹ.*

That is right, we employ the best teachers to teach our students and pupils, for our unique methods of teaching always bring out the best out of our students and pupils always perform excellently in all external examinations and in all academic competitions.

Best Results International School, we offer from crèche, kindergarten, nursery and primary, Jss 1 to 3, SS 1 to 3.

Best Results International School is located at Seminary area, off Ilesha Road, Opa, Ile-Ife, Osun State.

For more enquiries, 08103394421, 07038771394.

Admission is presently ongoing.

The jingle above contains words from the Yorùbá and English languages. Yorùbá is used to start the jingle which makes it the matrix language before switching to English, the embedded language.

Excerpt 8:

Ìwọ ni idánwò WAEC ni o, NECO ni o, UTME ni o àti gbogbo àwọn idánwò jànkànjànkàn, bíbójẹ ni àwọn akẹ́kọ́ Best Results International School n bó àwọn idánwò wọnyí jẹ bí ẹni n bo Ẹyin jẹ.

That is right, we employ the best teachers to teach our students and pupils for our unique methods of teaching always bring out the best out of our students and pupils always perform excellently in all external examinations and in all academic competitions.

(Be it exams like WAEC, NECO, UTME and other tough external examinations, Best Results International School students pass these exams easily without difficulty.)

In this jingle, the advertiser starts the jingle in Yoruba for some minutes which makes it the matrix language before switching to English to convey some other information. This makes the code-switching a marked one because the language choice is unexpected and unpredicted by the listeners in the presentation of the jingle since the advertiser started with Yorùbá language and then suddenly switches to English. This code-switching occurs so that the advertiser can inform the English listeners about the standard of the advertised school which has been earlier conveyed to the Yorùbá listeners. This bridges the communication gap between Yorùbá and English listeners so that they can all be aware of the standard of the advertised school which might influence their choice in one way or the other.

Dangote Salt (YouTube)

When your food is cooking, you should add a little salt.
You can never go wrong with Dangote Salt because it's refined, iodized, and so white, pack so nice.
You can never go wrong with Dangote Salt.
Ó yá put am, stir am, shake am, cook am.
You can never go wrong with Dangote Salt.
Not just salt, it's Dangote Salt.

This jingle above is presented in both English and Naija in which English is the matrix language while Naija is the embedded language.

Excerpt 9:

You can never go wrong with Dangote Salt.
Ó yá, put am, stir am, shake am, cook am.
(Come on! put it, stir it, shake it, cook it.)
You can never go wrong with Dangote Salt.

From the excerpt above, the advertiser makes use of English as the matrix language which the first language used to start

the jingle. After some time, there is an unpredicted switch by the advertiser to Naija. When the listeners would have thought that the jingle will continue in Naija, the advertiser switches back to English again. The code-switching is marked because the mode of oscillation between English and Naija cannot be regarded as normal or expected by the listeners but seen as an unpredicted language switch. This code-switching occurs to give the listeners assurance that they would not regret or consider buying the advertised product a mistake when they follow the laid-down procedures of using the advertised salt.

First Bank (*894#) (YouTube)

Brother Johnbull, why you dey fumble?
You no need to dey suffer to send money oh.
Carry phone make you dial the number 894.
8, make you no dey wait; 9, no need to dey stand for line;
4, it is safe and secure.
*894# for me, *894# for you, *894# for Naija.
There is a number that can change your whole world.
E no matter if you no get data.
Just pick your phone and dial the number.
*894# for me, *894# for you, *894# for Naija.
Dial *894# to get started.
You first, First Bank.

English and Naija are used in this jingle in which Naija is the matrix language used to start the jingle while English is the embedded language.

Excerpt 10:

8, make you no dey wait; 9, no need to dey stand for line.
(8, you do not need to wait; 9, there is no need to stand on the line.)
4, it is safe and secure.

In the excerpt above, the advertiser switches from Naija, the matrix language to English the embedded language which is an unexpected and marked code-switching to inform the Naija and English listeners about the different benefits of the advertised code.

Excerpt 11:

There is a number that can change your whole world.
E no matter if you no get data.
(It doesn't matter if you don't have data.)
Just pick your phone and dial the number, *894# for me, *894# for you, *894# for Naija.

Also, in the excerpt above, the advertiser after switching from English, the embedded language to Naija, the matrix

language switches again to English, the embedded language. This mode of switch cannot be regarded as normal or expected but unpredictable which makes the listeners' attention drawn to the information the advertiser is trying to convey. The code-switches occur to inform the listeners how the advertised code works. This is to make English and Naija listeners have an idea about the information being conveyed by the advertiser.

Zenith Bank (YouTube)

There's a place where eagles meet, where eagles feed right at the top.

There's a place where dreams are born, desires nourished till it comes true.

Zenith Bank coming there to bring in out the very best in you.

Zenith Bank coming there to bring in out the very best in you.

Lókèlókè o, ká máa lẹ, lókèlókè o, ká máa lẹ, lókèlókè o, ká máa lẹ.

We are going higher, *ká máa lẹ.*

We are going higher, *ká máa lẹ.*

Lókèlókè o, ká máa lẹ

To the Zenith now, to the Zenith now *ká máa lẹ.*

Lókèlókè o, ká máa lẹ.

Zenith Bank, *ká máa lẹ.*

Lókèlókè o, ká máa lẹ.

Zenith Bank, in your best interest we serve.

There are two languages present in the jingle which are English and Yorùbá. English is the matrix language while Yorùbá is the embedded language.

Excerpt 12:

Zenith Bank coming there to bring out the very best in you.

Lókèlókè o, ká máa lẹ, lókèlókè o, ká máa lẹ, lókèlókè o, ká máa lẹ (We should go higher and higher.)

In the jingle, the advertiser starts presenting in English which is the matrix language and after some minutes, there was a switch to Yorùbá, the embedded language. This code-switching is marked in nature since it is likely for the listeners to assume that the advertiser would continue in English but unexpectedly, the advertiser switches to Yorùbá. This occurs to express the bank's desire and wish for their customers to move up higher in their life's endeavour as they bank with them.

Excerpt 13:

We are going higher. *Ká máa lẹ.* (We should go)

Excerpt 14:

To the Zenith now *ká máa lẹ.* (We should go to the Zenith now.)

Excerpt 15:

Zenith Bank, *ká máa lẹ.* (We should go to Zenith Bank.)

Excerpt 16:

Lókèlókè o, ká máa lẹ (Higher and higher, we should go.) Zenith Bank, in your best interest we serve.

In the excerpts above, there is a switch from English, the matrix language to Yorùbá, the embedded language within and between sentences. Since the listeners are already aware that the advertiser is switching between English and Yorùbá languages, the language switch is regarded as unmarked because it is seen as a normal and expected code-switch since it has happened before which is not likely to take the listeners by surprise anymore. The code-switching occurs to express the wishes of the bank to the listeners and also to convey the slogan of the advertised bank whose mission is to serve their customers effectively.

Access Bank (YouTube)

I see a light inside of you, so let it shine.

It's time to spread your wings and fly, reach for the sky.

Get up, get up, don't let nothing hold you. Get up, get up right now, right now. Get up, get up, don't let nobody tell you that you can't.

There is greatness inside of you.

You are the one that the world is waiting for.

Every step you take, ***we go dey there cos*** we believe in you ***say one day you go make am.***

Oh oh oh oh oh oh oh, one day, one day, one day,

Oh oh oh oh oh oh oh, ***one day you go make am.*** (2ce)

Don't let nothing push you down, ***stan gidigbà o.***

Yes, we believe in you.

Don't you give up on yourself till the world knows who you are.

Keep on shinning. Get up, get up, don't let nothing hold you. Get up, get up right now, right now. Get up, get up don't let nobody tell you that you can't.

There is greatness inside of you, you are the one that the world is waiting for.

Every step you take, ***we go dey there cos*** we believe in you ***say one day you go make am.***

One day, you'll be like the sun.

One day you go shine.

Access, more than banking.

In the jingle above, the English and Naija languages are used in which English is the matrix language and Naija the embedded language.

Excerpt 17:

Every step you take, ***we go dey there cos*** we believe in you ***say one day you go make am.***

(Every step you take, we will be there because we believe in you that one you will make it.)

The advertiser starts the jingle in English and then after some minutes, there is a switch from English to Naija back to English and then to Naija in the above code-switched sentence. This code-switching is marked because this repeated switch from English to Naija is not normal or expected by the listeners which is likely to draw their attention to what the advertiser is saying. This language switch is done by the advertiser to express the feelings of consistent commitment, enduring support and faith of a bright future the advertised bank has towards their customers. This will make both English and Naija listeners become aware that the advertised bank has good wishes for them.

Excerpt 18:

Don't let nothing push you down, ***stan gidigbà o.***

(Don't let anything push you down, stand firm and strong.)

In the excerpt above, the advertiser switches from English to Naija in the code-switched sentence. This language alternation is unmarked because it cannot be strange or surprising to the listeners since there has been a switch from English to Naija previously in the jingle. The advertiser switches from English to Naija to repeat almost the same message to both English and Naija listeners that they should stand when some challenges want to push them down on their way to success. This is to enable the English and Naija listeners understand the information being passed across.

Excerpt 19:

One day, you'll be like the sun.

One day, you go shine. *(One day, you will shine)*

Access, more than banking.

In the excerpt above, there is as a language switch from English to Naija and back to English. These two languages have been known to be alternated in the jingle, hence when alternated in the code-switched sentence above, it is seen as a normal and expected language switch which is not strange or surprising to the listeners. However, they are used for some reasons. The first code-switching occurs to restate the same message to both English and Naija listeners in order to express the good wishes and desires of the advertised bank for her customers to shine and be successful in life. Also, the second code-switching occurs to convey the slogan of the advertised bank to the English listeners so that they can know what the advertised bank stands for.

Etisalat (YouTube)

Before before, na so so network wàhàlà.

Until I con switch o, etisalat con de easy.

Everything dey click, with easy click.

So much better with easy starter.

See as we dey flex with easy flex.

We con dey live the easy life.

Make you na con, make you na see, na you know wetin you dey wait for.

Na who get ear make he hear because you don know wetin you dey miss until you switch, switch.

You are welcome to the family

Person wey no go no know wetin he dey miss until you switch, switch.

You are welcome to the family ***Wetin you dey miss for there, you no go know*** until you switch.

Welcome to the network where you are more than just a number.

Switch to the Etisalat family today and keep your number.

Etisalat, now you are talking.

The languages used in the jingle are Naija and English in which Naija is the matrix language while English is the embedded language.

Excerpt 20:

Everything dey click, with easy click. *(Everything is clicking with easy click.)*

The advertiser started rendering the jingle in Naija and after, there was a switch to English which can be seen in the excerpt above. This language switch is a marked code-switching because it is unpredicted that such a language switch would occur in the code-switched sentence which occurs to introduce one of the tariffs called "Easy Click" Etisalat has for the listeners.

Excerpt 21:

See as we dey flex with easy flex.

(See as we are flexing with easy flex.)

Excerpt 22:

We con dey live the easy life.

(We are now living the easy life.)

The language alternation in excerpts 21 and 22 above is unmarked code-switching. This is because the switch from Naija to English has previously occurred in the jingle. So, the listeners are conversant with the fact that the advertiser is alternating between the two languages in the jingle presentation. However, in the first excerpt, the switch is used to introduce the listeners to another tariff called "Easy Flex" that Etisalat has for the listeners. In the second excerpt, the language switch is done to emphasise

on the benefit of using the advertised network which is a comfort and stress-free life.

Excerpt 23:

Na who get ear make he hear because you don know wetin you dey miss until you switch, switch.

(He who has ears should hear because you don't know what you are missing until you switch.)

Excerpt 24:

Person wey no go no know wetin he dey miss until you switch, switch.

(A person that is not there will not know what he is missing until you switch.)

Excerpt 25:

Wetin you dey miss for there, you no go know until you switch.

(You will not know what you are missing there until you switch.)

Furthermore, in the excerpts above, the advertiser switches from Naija to English which is an unmarked code-switching just like excerpts 21 and 22. This code-switching occurs to emphasise on the action to be performed by the listeners which is to “switch” to Etisalat network so that they will not miss out of the benefits the network offers the customers.

SUMMARY OF FINDINGS

It is discovered that the advertisers made use of both marked and unmarked code-switching. The marked code-switching made by advertisers have a way of diverting the listeners' attention towards the information of the advertised products and services because it is a language switch that is unanticipated, unexpected or unpredicted by the listeners. This makes the attention and consciousness of the listeners drawn towards what the advertisers are saying in the advertisement jingles.

Irrespective of whether the code-switching is marked or unmarked, there are some underlying reasons why the advertisers made the language switches which are discovered in the analysis. This is because code-switching as a linguistic strategy is a “functionally motivated behaviour” (Myers-Scotton, 1993 & Adendorff, 1996). They are found below.

It is used to restate or repeat the same message or information in different languages. Also, it is used to convey the slogans of the advertised products or services to the listeners. This reason corroborates Hoffman (1991)'s assertion that code-switching can occur to talk about a particular topic or for repetition to ensure clarification about an information. In addition, it is used to convey some information about the

advertised products or services to English, Yorùbá and Naija listeners so that they can have an idea of the information about advertised products and services. This reason corroborates with Holmes (1992) & Wardhaugh (2006) that code-switching is used to express solidarity and accommodation to listeners.

Furthermore, it is used to mention the brand name advertised products give to their service. Moreover, it is used to display and flaunt the heightened status and features of advertised products or services. Also, they are used to express the advertisers' wishes, feelings, prayers, advice, assurance or caution to the listeners as regards the advertised products or services.

Additionally, it is used to highlight and lay emphasis on some information so as to draw the listeners' attention to some important about advertised products and services they are to take note of. Moreover, it is used to elaborate and explain further on some information earlier stated about the advertised products or services. This validates the claim that code-switching can be used for the purposes of emphasis, clarification, elaboration, thematisation or focusing (Ogunremi, 1992 and Surakat, 2001 & 2004).

CONCLUSION AND RECOMMENDATIONS

The linguistic strategy of code-switching in advertisements jingles are either marked or unmarked in nature. This means that some of the language switches are normal or expected to occur in the advertisement jingles while some language switches occurred that are unpredicted and unanticipated which have a way of drawing the listeners' attention to what is being said by the advertiser while trying to pass across the intended messages about the products and services to the listeners. Also, these marked and unmarked code-switching are functionally motivated behaviour which advertisers use to achieve different specified purposes. This has a way of making the aims of advertising which is informing, reminding and persuading people to patronise the advertised goods and services to be achieved. It is therefore recommended that advertisers make use of code-switching as a rich and authentic communication tool rather than seeing it as a sign of linguistic ineptitude so as to prevent advertising from becoming fruitless and a waste of time.

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