

Patterns of Code-Alternation in Nigerian Advertisement Jingles on Radio and Youtube

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ABSTRACT

The alternation of codes in advertisements in the multilingual Nigerian society is a linguistic practice used by advertisers to effectively disseminate the information about the advertised products and services to diverse categories of listeners. The objectives of the study are to examine the types of code-switching used in the advertisement jingles; the various patterns of code-switching and code-mixing and their frequency of occurrence in the advertisement jingles; and the implications of these patterns of code-switching and code-mixing used by the advertisers on advertisements. The primary source of data was drawn from 60 code-switched advertisement jingles collected from 30 radio commercials and 30 online advertisements on *YouTube*. 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. The result showed that from the three types of code-switching used in the selected advertisement jingles, there were nineteen (19) different patterns of code-switching, code-mixing and tag switching used by the advertisers. There are twelve (12) patterns of inter-sentential code-switching in which the dominant pattern is the “Naija-English Code-switching, four (4) patterns of intra-sentential code-switching in which the dominant pattern is the “Yorùbá-English Code-mixing” and three (3) patterns of tag switching in which the “English-Yorùbá Tag switching” is the dominant pattern. These patterns of code-switching, code-mixing and tag switching are functional motivated language strategies used by the advertisers for various reasons which is aimed at performing some specific functions. The study concluded that the linguistic proficiency of the advertisers in unifying the Yorùbá, Naija and English languages together in the advertisement jingles has helped to enhance a successful dissemination of information about the advertised products and services to the Nigerian people which has proffered a solution to the challenge of multilingualism. The study recommends that code-alternation should be used by advertisers, marketers, manufacturers and service providers when engaging in advertising discourses especially in multilingual societies.

Key Words: Code-switching, Code-mixing, Advertisement Jingles, Bi/Multilingualism, Patterns.

INTRODUCTION

The picture of a world without language will be unimaginable and weird. This is because it is the tool used in human communication and without it, there will be no way to communicate and convey messages to one another. Language is a vital instrument in human communication (Dike, 2013). Ogunsiji (2003) further states that without language as a form of communication in human society, the human society, if it existed at all, would be devoid of order and meaning. The role of language in human communication cannot be overemphasized. The study of language in relation to society is known as Sociolinguistics. To gain a better knowledge of the structure of language and how languages work in communication, Sociolinguistics looks into the connections between how languages are used in the community (Wardhaugh, 2006). Wardhaugh (2006) goes on to say that sociolinguistics studies how social structure affects how people communicate and how

language variations and usage patterns link to social characteristics like class, sex, and age. The social roles of language, how language is used to convey meaning in society, and the reasons why people speak differently in various social circumstances are all topics of interest to sociolinguists (Holmes 2013). Therefore, a sociolinguistic study investigates how varieties of languages and dialects are used by people in the society. In this study, this sociolinguistic study is concerned with examining how languages are alternated by advertisers in radio and online advertisement jingles.

LITERATURE REVIEW

The Concept of Code-switching

According to Asiyanbola (2013), Nigeria can be described as a bilingual/bicultural, multilingual/multicultural country because there are many indigenous/ethnic languages which can be added to the English language and its culture. As a result of the language diversity in Nigeria, it makes it very rare for us to find purely monolingual speakers because many Nigerians are bilingual or multilingual speakers who have various languages and dialects in their linguistic repertoire. A bilingual speaker refers to an individual whose repertoire is dominated by two distinct codes of communication while a multilingual speaker refers to an individual whose repertoire is dominated by more than two distinct codes of communication (Akindele & Adegbite, 1999).

One of the consequences of bi/multilingualism in Nigeria is code-alternation. Code-alternation can also be called code-switching and code-mixing. Code-switching is the alternation of two languages within a single discourse, sentence or constituent. Code-mixing is using two languages such that a third, new code emerges, in which elements from the two languages are incorporated into a structurally definable pattern (Maschler, 1998).

Code-switching is divided into three types which are inter-sentential switching, intra-sentential code-switching and tag switching (Poplack, 1980). Inter-sentential switching is described as the switch between sentence boundaries, where one sentence is one language and the other in another language. It involves a significant amount of syntactic complexity and conformity to the rules of both languages; therefore speakers performing this kind of switching are usually fairly proficient in the participating languages. Some examples are seen below.

The boy is so stubborn.

E no sàbí hear wetin him mama dey tell am.

(He doesn't listen to what his mother tells him.)

He receives punishment almost every day.

It does not need milk or sugar.

E no matter whether na hot water or cold water.

(It doesn't matter whether it is hot or cold water.)

It will dissolve quickly.

These examples above are inter-sentential code-switching whereby English and Nigerian Pidgin English now called Naija are used interchangeably.

Intra-sentential switching refers to the switching that occurs inside the same clause or sentence which then contains elements of both languages. This type of switching appears to involve special principles governing how the syntax and morphology of both languages may interact and is consequently adopted only by bilinguals with high levels of fluency. Examples are seen below.

Àwọn ọmọ *school* yẹn o mo *importance sports* rara.

(Those students do not know the importance of sports at all.)

Mi o *like the way* bi àwọn *students* yẹn se maa n *behave*.

(I don't like the way those students do behave.)

These examples are intra-sentential code-switching whereby elements of Yorùbá and English are embedded in the sentences.

Tag-switching is simply the incorporation a tag from one language into an entirely different language statement. Due to the syntactic nature of tags, they can be inserted in many different places in an utterance without disturbing the syntactic order e.g. you know, actually, basically, wow, hello, well, really, I mean, by the way, hi, right etc. tag switches are primarily made for social purposes to express the speaker's ethnic background and empathy with the addressee (Holmes, 2001). It is also used to ask questions, to express or convey emotions or surprise or to gain the listeners' attention. Examples in tag-switching include the following:

Really, mi ò fẹràn ọmọ yẹn.

(Really, I don't like that child.)

You haven't visited him, *àbí*?

(You haven't visited him, have you?)

These examples are tag-switching in which an English tag is inserted into the Yorùbá sentence in the first example and a Yorùbá tag is inserted into the English sentence in the second example.

Code-switching is almost an inevitable phenomenon for a bilingual speaker depending on the context of language use (Surakat, 2013). Language switching can be used in different domains of language use like home, office, church, mosque, market etc. However, in a formal setting like in the court room or academic lectures or in, it might not occur. Language switching can occur in utterances, songs, texts and discourse. When two or more languages are in a speaker's linguistic repertoire, there arises a situation when the speaker alternates or switches from one code to the other or to mix codes. According to Akindele and Adegbite (1999), Olaoye (1991), Wardhaugh (2008) and Sukarat (2013), these linguistic phenomena can occur because of the following reasons. First, it may occur when there is lack of facility in a language or by a speaker in discussing some ideas in a language. Second, it may be to specify their involvement in communication or mark group identity. Third, it may be to express solidarity, accommodation to listeners, choice of topic, perceived social and cultural distance and the motivation of the speaker. Fourth, it can be used as a compensatory strategy when a bilingual faces the problem of lexical selection as in memory lapse or inability to retrieve the appropriate word(s) in a language. Lastly, it can be to exclude someone or people from conversation.

Code-alternation in Domains of Human Interaction

The linguistic practices of code-switching and code-mixing are seen virtually in various domains of human interaction. This is not a new phenomenon and it has interested researchers to study this practice in some domains of human interaction like naturally occurring conversations, education, songs, social media, literary language, politics, church etc. It is seen in spoken form (Babalola & Taiwo, 2009, Chimene-Wali, 2019, Adesina & Jegede, 2020 and Wadata et al., 2022) and in written form (Ibhawagbele & Edokpayi, 2012 and Osoba & Osoba, 2014) though its occurrence in spoken form is likely to be more prominent than the written form.

In the aspect of education, code-switching has been seen as a veritable linguistic strategy that helps the teachers to adequately convey knowledge to the students in a more comprehensive manner. Adesina and

Jegede (2020) claim that the use of code-switching English and Yorùbá as a teaching method enhances students' academic performance in Osun and Oyo states which ultimately promotes national development. This is in line with Jegede's (2012) previous submission that code-switching is a beneficial tactic and an effective technique to impart knowledge to students in classroom interaction without leading to inadequacy in learning. Though code-switching might not be used when teaching English language, the submission of these researchers are actually true because complementing the indigenous languages and English is beneficial for both the students and learners so as to enhance adequate understanding of what is been taught.

Wadata et al (2022) also conducted a survey of Hausa-English Learners at Umaru Ali Shinkafi Polytechnic, Sokoto to investigate this linguistic trend among another type of bilingual in Nigeria. They discovered that the majority of Hausa-English speakers code-switched to Hausa in their English conversations at various locations and occasions and that the students hardly ever code-switched during academic activity such as lectures when they interact with a lecturer. These conclusions are valid since a bilingual person's environment frequently dictates the language they switch to, as is the case for Hausa-English speakers.

In the aspect of daily conversation, language switching is a language strategy that occurs by bilingual or multilingual speakers. According to a 2017 study by Adetuyi et al. on Yorùbá-English language users in Southwestern Nigeria, code-switching happens when bilinguals try to maintain order, foster solidarity or empathy, hide a lack of experience or strategies, rephrase or modify their speech, among other things. They came to the conclusion that due to its importance in the communication process amongst bilinguals, code-switching should be viewed and handled as a rich and genuine communicative instrument. From the researcher's point of view, the reasons why bilinguals oscillate between languages as stated by Adetuyi (2017) are valid which are evident when bilinguals code-switch.

Code-switching also occurs in songs such as Hip-Hop, Gospel, Fuji, Juju, Apala etc. According to Davies and Bentahila (2006), code-switching in song lyrics is not at all a new phenomenon and has been made more common due to the development of mass media and its exceptional capacity to introduce individuals from all over the world to music from different cultures. It is skillfully employed to provide a rhetorical and aesthetic effect, in the opinion of Davies & Bentahila (2008). Before releasing a song, musicians that use code-switching deliberate a song's lyrics by practicing and thinking about them (Babalola & Taiwo, 2009). This view is corroborated by Chimene-Wali (2019) who states that code mixing/switching in a music is a deliberate act by artistes to project their own song so that it can be received by other people outside their immediate context of language use unlike the postulations in some quarters that code mixing and switching is a function of lack of competence in the two languages.

According to a study conducted by Babalola and Taiwo (2009) on code-switching in modern Nigerian hip-hop music, the most common languages used are English, Naija and Yorùbá, with the latter playing a significant role. Additionally, it was discovered that the two main types of code-switching used in the songs were intra-sentential and inter-sentential code-switching. They came to the conclusion that these hip-hop artists' use of code-switching helped them to gain more fans and increase the sales of their albums in geometric proportion, particularly among Yorùbá speakers; help to promote their music especially among Nigerians in the Diaspora and make the educated and even uneducated youths understand the message of the music and identify with the culture.

In the same vein, specifically in the gospel music genre, Chimene-Wali (2019) studied code switching and mixing in Nigerian gospel music of five selected Nigerian gospel songs within Rivers State. She found out that inter-sentential and intra-sentential code-switching were used in the songs and that Igbo, English and Naija are the main languages switched in these songs. Her conclusion is also in accordance with Babalola & Taiwo (2009)'s conclusion. She concluded that use of code-switching serves the dual purpose of globalization and localization of the music because it increases the artistes' fan base as more people listen to their songs; opens potential doors for the artiste and brings more sales of albums, makes the song acceptable to both the high and the low in the society because they can largely understand the message and identify with the culture and also provides aesthetic effects in songs. All these conclusions by Babalola & Taiwo (2009) and Chimene-Wali (2019) are almost the same and considered satisfactory from the researcher's view because code-alternation in songs helps the artistes to achieve all these stated functions.

Still on code-switching in songs, Surakat (2013) studied Yorùbá-English Code-switching in Ayinla Omowura's Apala Music. It was found out that the Apala musician borrowed English words and phrases which are either assimilated and unassimilated loan-words in his songs. The unassimilated loan-words are few in number while many of the English borrowed words are assimilated loan-words which are adapted into Yorùbá phonology such as nouns, verbs and adjectives. It was discovered that majority of the English assimilated loan-words in Omowura's Apala songs have their Yorùbá equivalents which the researcher considers as an intentional and functionally motivated behaviour used by the musician to perform some functions. The study concluded that the use of English expressions in the context of Yorùbá music by the musician is a matter of deliberate paradigmatic choice and stylistic convenience which the musician used to identify and communicate with his fans who are educated in order to appeal to them; to show off himself as a civilized person who is familiar with the prestigious English Language and to achieve stylistic or aesthetic purposes. From the researcher's point of view, though the insertion of assimilated English words in Yorùbá sentences cannot be called code-mixing, the fact that the Apala musician inserted some assimilated English words into the Yorùbá sentences shows code-interlarding so as to make the song acceptable to various categories of listeners.

Code-switching and Code-mixing in Advertisements

In the aspect of advertisements, language alternation has been examined in various facets of advertisement like in print adverts on newspapers or magazines, billboard, posters, advertisement taglines, slogans and commercials. In reality, code-switched messaging is a marketing tactic intended to sway bilingual customers (Luna & Peracchio, 2005). According to Saputra (2018), linguists have been paying close attention to the usage of code switching in commercial advertisements over the years. Everyday exposure to commercial advertising influences our conduct. Spoken or written words along with visuals are used to tell the public a message or to sell a product or service (Osisanwo, 2013). Advertisement can be on billboards, jingles, newspaper, magazines, posters, brochures, handbills, flyers etc. The main aim of advertisements is to persuade the public to patronize a product or service. When advertisements are done with one language, the number of people that will understand the information being passed across in the advert will be limited to only those who understand the language.

Code-switching on Olusegun Mimiko's political billboards is studied by Olumuyiwa (2013), who finds that it is done purposefully, thoughtfully, and deliberately to convey a political message to the voters. In order to draw attention to his campaign, sell the public on his candidacy, enliven the sentences, demonstrate ethnic unity, and instruct and counsel voters on how to cast and safeguard their ballots, code-switching is employed on the billboards. Additionally, inter-sentential and intra-sentential code-switching was used in the political billboards in an apparent effort to communicate with everyone in their own tongue. English, Igbo, and Yorùbá are among the languages that were code-switched.

In addition, Mensah (2017) conducted a study on language-mixing in print telecommunication advertisements in Ghana and discovered that the telecommunication companies use Akan, Ga, and Pidgin languages in their print and billboard advertisements alongside English because these languages are relatable and identify with their target audience. Additionally, they employ language-mixing for three major purposes: to build the companies' reputation with their clients; to demonstrate warmth and affection to their customers; and to connect with the listeners, particularly during their celebrations. Furthermore, in order to analyze the various code-mixing techniques utilized on the billboards, Andriadi et al. (2021) conducted research on language-mixing in billboard advertisements in Pekanbaru, Indonesia. They found that there are two types of language-mixing: word insertion and idioms, where the billboard's statements predominately use English vocabulary. On the billboards, English terms such as nouns, adjectives, verbs, pronouns, and prepositions are mixed into Indonesian sentences, with nouns serving as the main word.

Looking at code-alternation in advertisement posters, studies have also been carried out. In an effort to determine the sociocultural reasons behind code-switching in Bangladeshi advertisement posters, Sajib (2020) conducted a study on the phenomenon. It was found that among other things, code-switching is used to facilitate consumer-to-consumer communication, conduct business with a large number of people, draw attention to products and services, follow established business promotion strategies, account for the lack of suitable Bangla equivalents, globalize the value of the products, and many other purposes.

Looking at language alternation in newspaper and magazine advertisements, some studies also exist. Leung (2006) researched on code-switching in print advertisements on newspapers specifically in Hong Kong and Sweden. The most common type was found to be intra-sentential code-switching, and the most code-switched item was a noun phrase. Additionally, the international nature of English is evident in print advertisements, and it is the most popular foreign language utilized in print media because they code-mix with Cantonese and Swedish, enriching their linguistic diversity. Therefore, this present study is different from the above studies and considered significant and unique because it examines the linguistic practices of code-switching and code-mixing in advertisement jingles particularly in the Nigerian context with a view to examining how Yorùbá, Naija and English languages are employed by using radio and YouTube advertisement jingles as a point of reference.

Objective of the Study

The objective of this study is to describe the patterns of code-switching and code-mixing used by advertisers in the selected Southwestern Nigerian Radio advertisement jingles and Online advertisement jingles.

Research Questions

The paper intends to answer these research questions.

- i. What are the types of code-switching used in the advertisement jingles?
- ii. What are the specific patterns of code-switching and code-mixing used in the advertisement jingles?
- iii. What are the frequency of occurrence of these patterns of code-switching and code-mixing in the advertisement jingles?
- iv. What are the implications of these patterns of code-switching and code-mixing used by the advertisers on advertisements?

METHODOLOGY

The design of the study is both quantitative and qualitative. It is quantitative because it shows the frequency of occurrence of the patterns of code-switching and code-mixing which is determined through simple percentile. On the other hand, it is qualitative because it describes the patterns of code-switching and code-mixing used by the advertisers in the selected 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

The three types of code-switching are used in the selected jingles and the various patterns of Inter-sentential code-switching (henceforth ICS), Intra-sentential code-switching or code-mixing (ICM) and Tag switching

(TGS) from the advertisement jingles are discussed below.

Inter-sentential Code-switching: From the analysis of ICS, there are twelve (12) patterns of code-switching used by the advertisers in the advertisement jingles which are as follows:

English-Yorùbá Code-switching (EYCs): This is the pattern of language switch in which the advertisers switch from English to Yorùbá between clauses, sentence boundaries and sentences which occurs nine (9) times. Some code-switched expressions that contain this pattern can be found below. The English expressions are italicised while the Yorùbá expressions are italicised and boldened and the translations of the Yoruba expressions are in brackets.

Excerpt 1 *I can't just wait to have a better shopping experience there.*

Bẹ̀ni o, ilé itajà Pinnacle ti sí ilé itajà wọn tuntun sí Dùgbè nílúú Ìbàdàn láti tẹ 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)

Excerpt 2 *Distributors are needed throughout the country.*

À n fẹ́ àwọn alágbàtà káàkiri orílẹ̀dè Nàìjíríà.

(We want distributors everywhere in Nigeria)

(Brother George Honey, Adaba FM, Ondo State)

Excerpt 3 *Forward ever, backward never, ó yá ẹ bámi ẹ àmín ẹ.*

(Forward ever, backward never, please help me say amen.)

(LaFunky Beauty Skincare, YouTube)

Excerpt 4 *If you see my swagger, wàá mọ p'ógara gan o.*

(If you see my swagger, you will know it is too much)

(Smoov Chapman, YouTube)

Yorùbá-English Code-switching (YECs): This pattern of language switch whereby the advertisers switch from Yorùbá to English between sentences or within sentences occurs fifteen (15) times. Some code-switched expressions that contain this pattern can be found below. The Yorùbá expressions are italicised while the English expressions are italicised and boldened and the translations of the Yoruba expressions are in brackets.

Excerpt 1 *Pè wọn lójú ẹ̀sẹ́ kí wọn kàn ẹ́ lára lóríi 08033339005 tàbí 07080158477.*

Meat Embassy, meeting all your quality food needs.

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

(Meat Embassy, Bond FM, Lagos State)

Excerpt 2 *Prógráàmù yìi wa cheaper, faster and authentic.*

(This programme is cheaper, faster and authentic.)

(Gregory University, Uturu, Orange FM, Ondo State)

Excerpt 3 Ètò òhún ná pè ní **just call us, just call us.**

(The programme is called “just call us, just call us.)

(Topsilas Ozonized Water, Orisun FM, Osun State)

Excerpt 4 Lókèlókè o, ká maa lọ (Higher and higher, we should go.)

Zenith Bank, in your best interest we serve.

(Zenith Bank, YouTube)

Excerpt 5 Gèlè mi ga ju ti ẹ lọ. (My headgear is higher than your own)

3G is great, 4G is better.

(Airtel 4G, YouTube)

English-Naija Code-switching (ENCs): This is the pattern of language oscillation in which the advertisers switch from English to Naija between clauses, sentence boundaries and sentences which happens thirty-five (35) times. Some examples of code-switched sentences where this pattern can be seen below in which the English expressions are italicised while the Naija expressions are italicised and boldened followed by the translations of the Naija expressions in brackets.

Excerpt 1 With 2sure cool oh, **we just dey fresh, we just dey chill.**

(With 2sure cool, we are just fresh, we are just chilling.)

(2Sure antibacterial soap, YouTube)

Excerpt 2 All I ask in return is that you treat me a little better with Hypo Toilet Cleaner.

My hygiene na your own o.

(My Hygiene is your own hygiene.)

(Hypo Toilet Cleaner, YouTube)

Excerpt 3 Are you a business owner and you want to sell?

Customer no dey, business no dey move.

(There are no customers and business is not moving.)

(Qwik,ng, YouTube)

Excerpt 4 with zero naira, **you go open account for Zenith Bank.**

(With zero naira, you will open your Zenith Bank account.)

(Zenith Bank, YouTube)

Naija-English Code-switching (NECs): In this pattern of code-switching, the advertisers switch from Naija to English between and within sentences and it appears forty-four (44) times. Below are some excerpts of code-switched expressions where this pattern is found in which the Naija expressions are italicised while the English

expressions are italicised and boldened followed by the translations of the Naija expressions in brackets.

Excerpt 1 *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.)

(Pinnacle Supermarket, Splash FM, Oyo State)

Excerpt 2 *Just make sure say you use *161*recharge pin# take recharge **and enjoy your bonus for up to 30 days.***

(Just make sure that you use *161*recharge pin# to recharge and enjoy your bonus for up to 30 days.)

(MTN, Cool FM, Lagos State)

Excerpt 3 *2Sure, no be wash oh, no be wash oh. (2sure is not just an ordinary washing liquid.)*

Use 2Sure Dishwashing Liquid, available in 2Sure Original and 2Sure fresh lemon in 250ml, 500ml and 1000ml sizes.

(2Sure Dishwashing Liquid, YouTube)

Excerpt 4 *Friends go come and friends go go, we no go ever leave you lonely.*

(Friends will come and friends will go, we won't ever leave you lonely.)

9mobile is here for you o; as you can see, we are here for life.

(9mobile, YouTube)

Yorùbá-Naija Code-switching (YNCs): This pattern of language switch in which the advertisers switch from Yorùbá to Naija between sentences appears twice which are in the excerpts below. Yorùbá expressions are italicised while the English expressions are italicised and boldened followed by the translations of the Yorùbá expressions in brackets.

Excerpt 1 *Mo ní má fọ́, má lọ gòọ́. (I say don't be deceived, don't be foolish.)*

***Control code e dey your hand.** (Control code is in your hand.)*

(Airtel 444, YouTube)

Excerpt 2 *MTN lókèlókè, ẹ̀ ẹ̀ bóluwa ló ẹ̀yí o.*

See I don port to quick connection, I dey pulse chat my baby.

(See I have moved to quick connection; I am chatting with my girl on pulse.)

(MTN, YouTube)

Naija-Yorùbá Code-switching (NYCs): In the pattern of code-switching, there is an alternation from Naija to English within sentences which is found twice in the analysis. Naija expressions are italicised while the Yorùbá expressions are italicised and boldened followed by the translations of the Yorùbá expressions in brackets.

Excerpt 1 ***Yes o, na those people we dey call** ọ̀rẹ́ tó gbayì and wà á gbayì ọ̀rẹ́.*

(Yes o, it is those people we call friends with honour and you are honoured friend.)

(Trophy Premium Lager Beer, Cool FM, Lagos State)

Excerpt 2 ***I go waka the party o so my gèlè á yan fanda.***

(I will walk at the party so that my headgear can oppress others)

(Airtel 4G, YouTube)

English-Naija-English Code-switching (ENECs): This is the pattern of language switch in which the advertisers switch from English to Naija and back to English between and within sentences which occurs twelve (12) times. Some examples of code-switched sentences that contain this pattern can be found below whereby English expressions are italicised and Naija expressions italicised and emboldened.

Excerpt 1 *Number one in Africa, the maintenance is low.*

You be big man; you be big man. *(You are an influential man)*

Drive big motor.

(Innoson Motors, YouTube)

Excerpt 2 *It's a complete cooking mix, **for jollof wey flavour full**, for mouth-watering jollof o with correct taste, colour and aroma, Maggi Signature.*

(It's a complete cooking mix, for jollof that is full of flavour, for mouth-watering jollof with correct taste, colour and aroma, Maggi Signature.)

(Maggi Signature, YouTube)

Excerpt 3 *One day, you'll be like the sun.*

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

Access, more than banking.

(Access Bank, YouTube)

Excerpt 4 *On that pulse, **mak we talk**, 10 megabytes can connect us.*

(On that pulse, let us talk, 10 megabytes can connect us.)

(MTN ipulse, YouTube)

English-Yorùbá-English Code-switching (EYECs): In this pattern of code alternation, the advertisers oscillate from English to Yorùbá and back to English between sentences which appears twice as seen in the excerpts below. The English expressions are italicised and Yorùbá expressions italicised and emboldened.

Excerpt 1 *We present to you Brother George Honey.*

Brother George Honey ni mo like o, Brother George Honey ni mo fẹ́.

(Brother George Honey is what I like, Brother George Honey is what I want.)

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

(Brother George Honey, Adaba FM, Ondo State)

Excerpt 2 ***Gèlè mi ga ju ti ẹ lọ.*** *(My headgear is higher than your own)*

My gele big pass your own by far. (My headgear is bigger than your own by far)

Gèlè mi ga ju tì ẹ lọ. (My headgear is higher than your own)

(Airtel 4G, YouTube)

Naija-English-Naija Code-switching (NENCs): In this pattern of language switch, there are switches from Naija to English and back to Naija within sentences and between sentences which appears four (4) times. Some code-switched expressions containing this pattern of language switch are found below in which the Naija expressions are italicised and the English expressions are italicised and emboldened.

Excerpt 1 *Anything wey you chop o, **whatever you drink**, I tanda gidiḡbà for you o.*

(Anything that you eat, whatever you drink, I stand firmly for you.)

(Hypo Toilet Cleaner, YouTube)

Excerpt 2 *Adron dey do wonders. (Adron is doing wonders)*

Yes, this season, Adron Homes is giving 10 to 40% discount on all landed properties, subscribers will also get promo giveaways like cow, goat, 50kg bag of rice, vegetable oil and seasoning packs when they pay.

Na true o, because as I dey con now, dey don even bring 4 cows.

(It's true because as I was coming now, they have brought 4 cows.)

(Adron Homes, YouTube)

English-Yorùbá-Naija Code-switching (EYNCs): This is the pattern of code-switching in which the advertiser switches from English to Yorùbá and then to Naija within the sentence and it occurs once. The English expression is in normal interface, Yorùbá word is italicised and Naija is italicised and emboldened.

Excerpt 1 *If you see my gèlè o, **e go wound everybody.***

(If you see my headgear, it will defeat everybody's own)

(Airtel 4G, YouTube)

Yorùbá-English-Naija Code-switching (YENCs): This is the pattern of code-switching in which the advertiser switches from Yorùbá to English and then to Naija within the sentence and it occurs once. The Yorùbá word is italicised, the English expression is in normal interface and Naija is italicised and emboldened.

Excerpt 1 *Ó yá, open your face now **cos that matter don erase now.***

(Come on! open your face now because that matter has been erased now.)

(Zenith Bank, YouTube)

English-Naija-English-Naija Code-switching (ENENCs): In this pattern of code alternation, the advertisers oscillate from English to Naija and back to English and then to Naija again within sentences which appears twice. The English expressions are italicised while the Naija expressions are italicised and emboldened.

Excerpt 1 *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.)

(Access Bank, YouTube)

Excerpt 2 Maggi Naija Pot, **delicious bottom pot** made from cray fish, stock fish, smoked fish **make enjoyment no finish.**

(Maggi Naija Pot, a delicious seasoning that gives an African aroma is made from cray fish, stock fish, smoked fish so that enjoyment would not finish.)

(Maggi Naija Pot, YouTube)

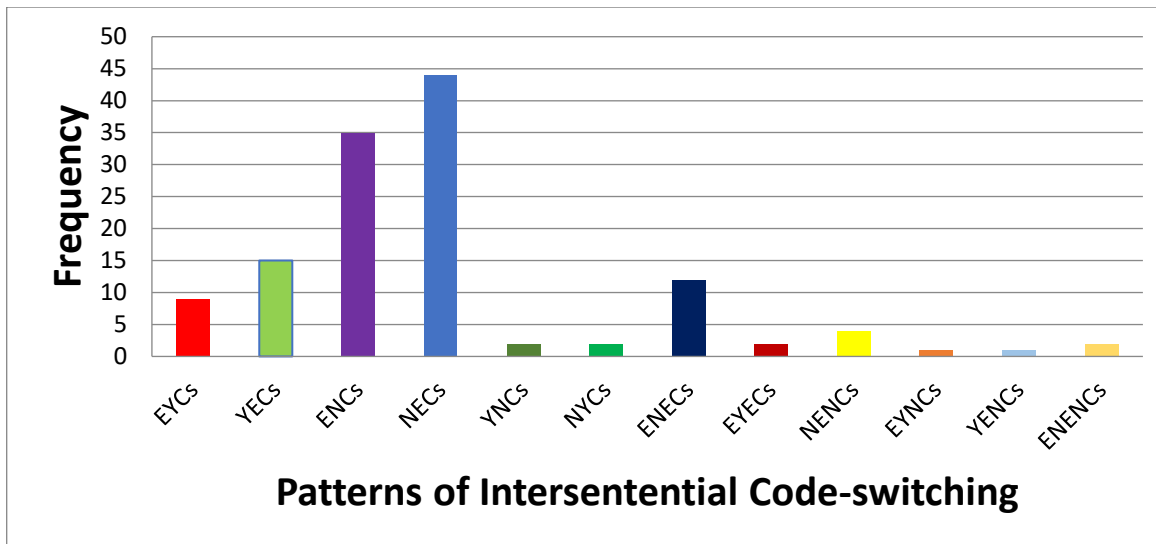


Figure 1: Patterns of Inter-sentential Code-switching

Intra-sentential Code-switching: From the analysis of ICM, there are four (4) patterns of code-mixing used by the advertisers in the advertisement jingles which are as follows:

Yorùbá-English Code-mixing (YECm): This pattern of code-mixing whereby the advertisers mix Yorùbá and English in the same sentence occurs one hundred and fifty-five (155) times. In this pattern of language mix, Yorùbá is the matrix language while English is the embedded language. The embedded English words are boldened in the excerpts. Some code-mixed sentences that contain this pattern are as follows:

Excerpt 19mobile maa sha o ni **data** ofe to to ogofa **gigabyte** sinu eyikeyi **smartphone** too ba ra.

(9mobile will give you free data up to 120 gigabytes in any kind of smartphone you have bought.)

(9mobile, Amuludun FM, Oyo State)

Excerpt 2 SLO Auto Solution n se orisirisi oko ayokelẹ bii **car, SUV jeep** tabi **buses.**

(SLO Auto Solution repairs different types of vehicles like car, SUV jeep and buses.)

(SLO Auto Solution, Splash FM, Ogun State)

Excerpt 3 Te ba ti ri Prestige, ke maa ni **standard**, tori pe o **standard** fun ile to **standard.**

(If you see Prestige, you should call it standard because it is standard for houses that are standard.)

(Prestige Paints, Bond FM, Lagos State)

Excerpt 4 Gbogbo eni to fe ra **Profit City** ti a n ta ni **300,000 naira** bayii ati **First Class City** ti a n ta ni **250,000 naira** bayii, **100,000 naira** pere le ra pilopot kan ba se ta niga edinwo.

(All those who want to buy Profit City that we are selling for 300,000 naira now and First-Class City that we are selling for 250,000 naira now, you would buy 1 plot for 100,000 naira only as it was sold during promo.)

(Napoleon Mesh Land Easy Buy, Splash FM, Ogun State)

Excerpt 5 *Tó bá jé ẹrọ iléwọ lórisirísi àti ẹyà ara fòonù, iye **phone and phone accessories** lẹjẹwónlẹjẹwón fún ẹyin alárántúntà, gbogbo ló yapa sódò wón.*

(If it is phone and phone accessories in large quantities for retailers, they are all available there.)

(Ade Crystal Concepts Limited, Crown FM, Osun State)

Excerpt 6 ***FM Cakes and Decorations** ló ní kí n lọ fíyín lókàn balẹ o.*

(FM Cakes and Decorations sent me to put your mind at rest)

(FM Cakes and Decorations, New Cruise FM, Ekiti State)

Excerpt 7 *Wón n ta **used American spec car**, iye ọkọ àlòkù òyìnbó tọwọ ò tì dùn **cargo Nigerian used car**, iye àlòkù ọkọ eléyìí tó sé gbókànlé.*

(They are selling used American spec cars, i.e. fairly used cars from abroad which are still intact; cargo Nigerian used cars i.e. Nigerian fairly used cars that are reliable.)

(Great Achievers Automobile Dealers Firm, YouTube)

Excerpt 8 *CoMalart la ẹ pẹlú àpapọ **artemether** àti **lumefantrine** láti dojúkọ ibà tó wà lára, yóò sì paná rẹ ní kíákíá.*

(CoMalart is made with the combination of artemether and lumefantrine to combat malaria that is in the body and it will subdue it.)

(CoMalart, YouTube)

English-Yorùbá Code-mixing (EYCM): In this pattern of language mix, the advertisers blend words from English and Yorùbá in the same sentence in which English is the matrix language while Yorùbá is the embedded language. This pattern of code-mixing occurs once which is seen below.

Excerpt 1444, *ó pọ, ó pọ, 4 **mẹta** is a metaphor.*

(444, it's plenty, it's plenty, triple 4 is a metaphor.)

(Airtel 444, YouTube)

Naija-Yorùbá Code-mixing (NYCM): This pattern of code-mixing in which the advertisers interlard words from Naija and Yorùbá in the same sentence occurs twice. In this pattern of language mix, Naija is the matrix language while Yorùbá is the embedded language. The embedded Yorùbá words are boldened in the excerpts as seen below.

Excerpt 1 *Customers dey, **ó pọ**; plenty goods dey, **ó pọ, ó pọ**.*

(There are customers, they are plenty; there are plenty goods, they are plenty.)

(Qwik.ng, YouTube)

Excerpt 2 *3000 naira, 3k **péré** for 10 gigabyte data.*

(3000 naira, 3k only for 10 gigabyte data.)

(Airtel, Cool FM, Lagos State)

English-Naija-Yorùbá Code-mixing (ENYCM): This pattern of language mix whereby the advertisers mix elements of English, Naija and Yorùbá in the same sentence appears four (4) times. In this pattern of code-interlarding, English is the matrix language while Naija and Yorùbá are the embedded languages. The embedded Yorùbá words are italicised and underlined while the embedded Naija words are italicised and boldened in the excerpts.

Excerpt 1 And if you ***no get*** cash, there's no *wàhálà*.

(And if you don't have cash, there's no problem.)

(UBA 919, YouTube)

Excerpt 2 When the money ***don*** come, *ó yá* do the 919 dance.

(When the money has come, let's do the 919 dance.)

(UBA 919, YouTube)

Excerpt 3 Because the money ***don*** come *ó yá* do the 919 dance.

(Because the money has come o, let's do the 919 dance.)

(UBA 919, YouTube)

Excerpt 4 ***Abegi*** *jòó jòó jòó*, dial the number 444.

(I am begging please, please, please; dial the number 444.)

(Airtel 444, YouTube)

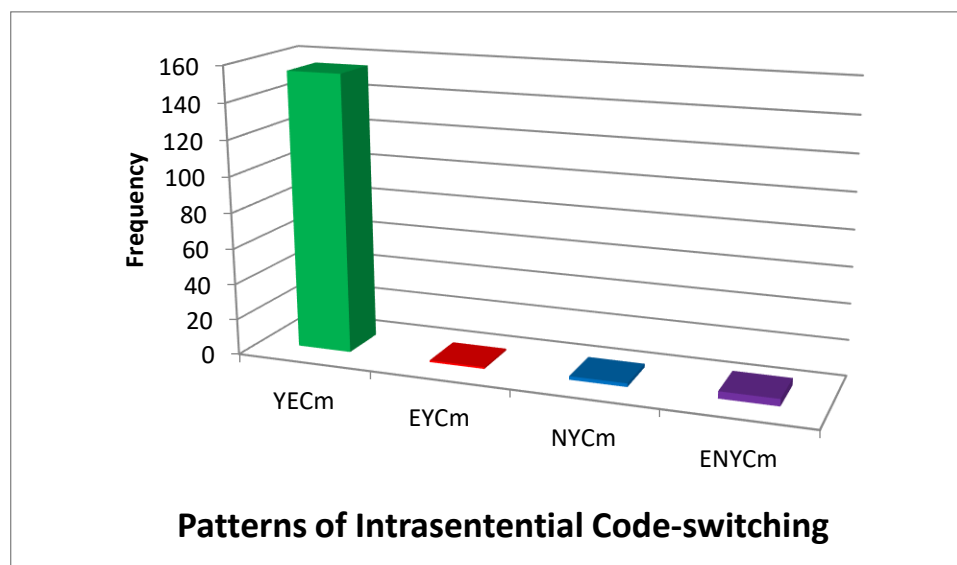


Figure 2: Patterns of Intra-sentential Code-switching (Code-mixing)

Tag switching: There are three (3) patterns of tag switching used by the advertisers in the advertisement jingles which are below.

English-Yorùbá Tag switching (EYTs): This pattern of tag switching in which the advertisers embed Yorùbá tags into English sentences occurs six (6) times. The embedded Yorùbá tags are boldened in the excerpts in which some examples are found below.

Excerpt 1 *Supa Komando Energy Drink o, **ó yá** get your own.*

(Supa Komando Energy Drink o, it's time to get your own.)

(Supa Komando Energy Drink, YouTube)

Excerpt 2 *When you see the alert, ó yá do the 919 dance.*

(When you see the alert, let's do the 919 dance.)

(UBA 919, YouTube)

Excerpt 3 *Kíákíá, carry your phone now.*

(Quickly, carry your phone now.)

(UBA Magic Banking, YouTube)

Yorùbá-English Tag switching (YETs): This pattern of tag switching in which the advertiser inserts an English tag into a Yorùbá sentence occurs once which can be seen below.

Excerpt 1 *Oh my God! bii odidi ojà ilú kan lókè òkun ni.*

(Oh my God! it's like a foreign big market hub.)

(Niyi Shoes, Orange FM, Ondo State)

Naija-Yorùbá Tag switching (NYTs): This pattern of tag switching whereby the advertiser embeds a Yorùbá tag into a Naija sentence occurs once as seen in the example below.

Excerpt 1 *Ó yá, Qwik.ng, Qwik.ng, download am*

(Come on! Qwik.ng, Qwik.ng, download it.)

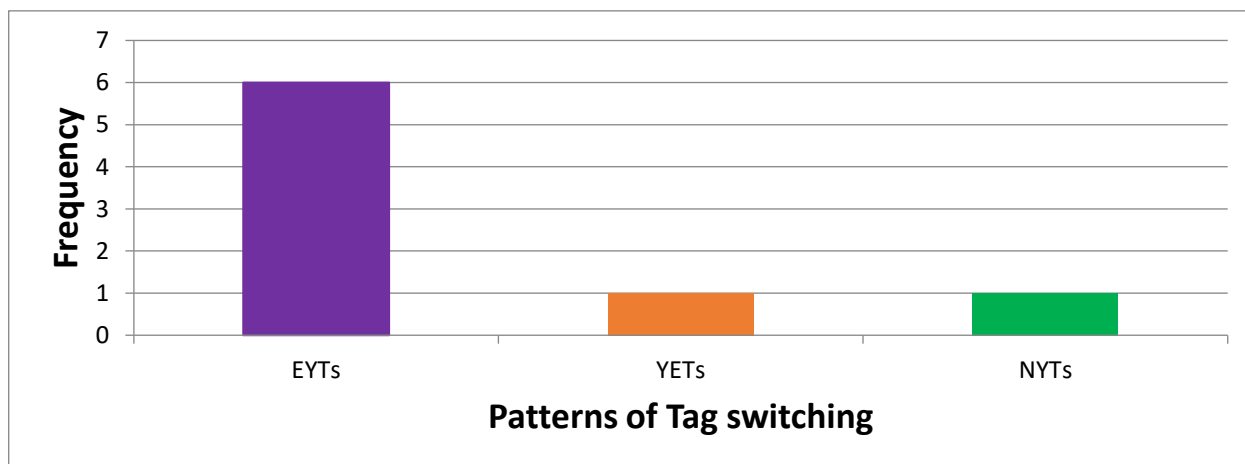


Figure 3: Patterns of Tag switching

FINDINGS

From the analysis of the advertisement jingles, the three types of code-switching are found in the advertisement jingles which are inter-sentential code-switching, intra-sentential code-switching and tag switching. In the process of analysing these three types of code-switching, there is a total of 19 different patterns of code-switching, code-mixing and tag switching used by the advertisers. For the patterns of Inter-sentential Code-switching, twelve (12) different patterns are discovered of which the dominant pattern is the “Naija-English Code-switching”. Also, for the patterns in Intra-sentential Code-switching, four (4) different patterns are discovered of which the dominant pattern is the “Yorùbá-English Code-mixing”. Three (3) patterns

of Tag switching are discovered of which the “English-Yorùbá Tag switching” is the dominant pattern. These patterns of code-switching, code-mixing and tag switching are functional motivated language strategies used by the advertisers for various reasons which is aimed at performing some specific functions. All these patterns show the linguistic creativity and ingenuity of advertisers in effectively unifying codes and using the Yorùbá, Naija and English languages together to achieve the objectives of advertising which is informing, reminding and persuading people to patronise the advertised goods and services.

CONCLUSIONS AND RECOMMENDATIONS

The Yorùbá, Naija and English languages which are standard, advanced and popular languages within the linguistic ecosystem of Nigeria are perfectly unified and blended in the advertisement jingles and contributed to an effective dissemination of information about the advertised products and services to different categories of listeners. The different patterns of code-alternation have showcased the utilitarian qualities of advertisement jingles in the service of language in the Nigerian context. Therefore, the linguistic tool of code-alternation in advertisements should be handled as a veritable means of communication especially in bi/multilingual societies so that the challenge of multilingualism can be solved when it comes to advertising.

This study therefore recommends that the linguistic practice of code-switching and code-mixing should be explored by advertisers, marketers, manufacturers and service providers when engaging in advertising discourses especially in multilingual societies. Also, multilingualism in Nigeria should be seen as a blessing by linguists, language experts, language policy planners and the government and the benefits should be harnessed by developing and standardizing the minority Nigerian languages so that they can be used in different sectors of the Nigerian society.

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