Chapter V

☞ Code-Switching and Bilingual Intensity
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The field of linguistics is displaying a growing awareness of the role of emotional processes in bilingualism. Extending recent literature on the emotions of bilinguals, this chapter investigates the perceived emotionality of marketing messages in consumers' official language (LI) versus second language (L2). This part experiments and provides support for a language specific episodic trace theory of language intensity.

The centrality and primacy of language in the matrix of human social organization is one of the major themes in linguistic studies. Human beings are essentially social products, and patterns of individual behaviour is said to be determined, to a greater extent, by languages and language use. Without the ability to communicate through language, the success of human collective functioning would not have been what it is today.

The Saphir-Whorf theory of linguistic determinism considers language as a socio-cultural construct. Saphir considered language as a “… purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols” (182). This line of thought combines the two concepts of linguistic determinism and relativity. The first concept proposes that language determines thought and the second one implies that there is no limit to the structural diversity of languages. In its stronger form, the theory of linguistic determinism puts us at the mercy of language which is generally the medium of expression of the society in which we live. It makes us the prisoners of the linguistic system in which we are made to operate. But on a different scale the Saphir–Whorf hypothesis also gives us the acceptable interpretation that we understand reality only in the ways that language makes available for us. This led
to the next phase in our understanding of the dynamics of language and the ‘constructionists’ believed that there cannot be any fixed structuralism definitions about language. Language is inevitably dynamic. Halliday (1977) points out: “Language actively creates reality… The categories and concepts of our material existence are not ‘given’ to us prior to their expression in language. Rather they are constructed by language at the intersection of the material with the symbolic” (53). There is another view that considers language as a product of evolutionary growth. Charles Darwin believed that language is a natural ability that man came to acquire in the process of his evolutionary cultural development.

**Marxist’s Interpretation of Language**

Language emphasis is on the social and economic principles that operate in the language of dichotomy society. This position holds the view that language is basically a product of the society and is predominantly dependent on the economic factors which are responsible for social structure and social change. Language is definitely the most vital functional instrument in a society and this aspect is very important in the field of language policy. Wright points out: “Language may be partly a biological phenomenon and not simply a social construct or a cultural artifact” (16).

**Languages of the world**

It is well known that the world has many languages and dialects. "Over 27,000 names of languages, dialects and tribes are part of linguistic identification and classification" (Crystal 6).

The matrix of world languages is amazing; the trend in today’s globalized world is towards increased bilingualism consisting of the mother tongue and the global
language English. If we consider the language of domicile of a person with a different mother tongue the necessary subscription to multilingualism emerges where people use their mother tongue, as the language of domicile and a link language. The vastness and diversity of world language ecology has no fixity and a lot of changes are taking place. Wright points out:

With the rise of global regulation systems and regimes, the world operates as a unit in an increasing number of domains and communication among the part needs to be achieved. Learning the language of others is no longer the affair of a small cosmopolitan elite or bilingual clerical class, traders or travellers. A far longer proportion of the world now wants or needs to communicate across language borders (21).

Predominant monolinguals of earlier times are giving way for increased multilingualism. Trask sums up by saying:

Living in the world and using only one language is somewhat equivalent to living in an enormous mansion and staying in only one room. Those who acquire more than one language find fascinating new different vistas opening before them, not only of poetical opportunity but for the fulfillment of intellectual curiosity and the fascination of looking at the world from a background and viewpoint of another culture” (21).

In such a vast and changing scenario of global language use, the study of discourse analysis has become relevant, particularly so in the bilingual/ multilingual context relating to India.
People in general tend to look at languages from the view point of needs and preferences. They use languages that provide them with the options of naturalness, spontaneity, social mobility and economic advancement. English today has emerged strongly not only in education but in almost all domains worldwide. English, it is generally agreed, is today in a stronger position in the world not just more than any contemporary language but also than any other historical language. Even as recently as thirty years ago, the movement of English towards global domination was scarcely perceived.

The socio-economic scenario of India has undergone momentous transformation over the past two decades. From a structured Soviet model of economic planning, the country has slowly moved onto the path of liberalization and economic reforms. The paradigm shift in economic growth has had a corresponding impact on the language scenario as well. The language dynamics of India appears to have moved into the comfort zone of accommodation, adjustment and acceptance of linguistic plurality.

Emergence of the ‘Sociology of Language’

Studying language in relation to society emerged with the expansion of sociolinguistics as an important branch of linguistics and more particularly the emergence of the ‘sociology of language’ as special sub-strata within the general ambit of that. Sociology of language emerged as a defined, labelled and specialized field of study. This was owing to growing interest in the study of issues like language planning, multilingualism, standardization and nationalism. Discourse research used language related variables, language structures as part of socio-cultural structures. They accepted
the instrumental value of language in social relationship, human communication and cultural transmission.

In the words of Fishman

The discourse of language focuses upon the entire gamut of topics related to the social organization of language behaviour, including not only language usage but also language attitudes and our behaviour towards language and towards language users (1).

He describes discourse of language as a broader field of interest and says: “The discourse of language is concerned with language varieties as targets, obstacles and facilitators and with the users and uses of language varieties as aspects of more compassing social patters or processes” (Fishman 5). This process of change in approach itself is an indication of gradually changing perception about language and society.

Planning of language

Language planning could share the paradigmatic proportions of economic planning. The consumers who emerged were in favour of recognizing language as a resource. Rubim agrees that “the logic of language planning is dictated by recognition of language as a resource due to the communicational and identity values attached by the community to one or more languages” (196). Language planning was seen as a process which could identify areas which needed planned action to put language resources to the best possible use. Language is seen as an immensely rich and vitally significant social resource and has great sentimental and functional values everywhere. Its functional value in various spheres of social life is all the more significant in multilingual societies, whereas different languages serve as resources in different domains according to the
requirements of a given situation. Countries like India have a vast repertoire of rich languages with great linguistic and literary traditions behind them. India has the strong presence of English, the international language of wider communication. The potential richness of this wide repertoire was seen both as a source of strength as well as problems. But in India, where bilingualism and multilingualism are strongly entrenched, the ordinary users select the required language according to their need and easily resort to code-switching. This establishes two facts. One is that the availability of different languages leads to rich linguistic resources. The second is that such a variety itself is a source of problems and makes language planning a more complex exercise.

Language manifests itself as a valuable resource, because the learning of a language or languages involves economic factors like investment, infrastructure, manpower and cost-effectiveness. At a wider level, language is seen as a resource for ethnic and national identities. Ethnicity does not always imply monolingualism, but in a majority of cases, language serves as a resource of identity in terms of the individual’s participation in a national system. At the sentimental level, language serves as a major tool and symbol of attachment by bridging immediate loyalties with transcendent ones. Starting with the primacy of the mother tongue, languages serve to link the individual with wider groups and provide continuity and scope. Both primary and wider relationships are made possible only by languages. Thus, language as a resource has a very powerful identity value attached to it besides possessing significantly tangible economic and motivational values. The value of language as a social resource and that of English as a universal resource have come to be accepted. Economic expansion, increased opportunities of social mobility and globalization appear to be turning this resource into a commodity.
English is the new *lingua franca*. From international business to the Internet and from science to music, English is the language of important aspects of the social life of consumers around the world. It has become commonplace for commentators to identify the rise of English as a world language as one of the most visible aspects of the process of globalization. No area of media production exemplifies the growing importance of the language better than advertising. Regardless of their cultural heritage and native language, consumers are routinely addressed by large numbers of marketing messages in English.

Calls for an increased focus on the consequences of globalization for consumers emphasize the need to improve the current understanding how the globalization of advertising language influences consumer response to advertising messages. Generating emotional experiences around a brand is an important goal of brand communication. The globalization of advertising implies that marketing messages are increasingly delivered in a language that is different from the consumers' native tongue.

Code-switching is a common phenomenon in communities of high heterogeneity and India shows no exception to this. Multilingualism and bilingualism permeated and mixed which is virtually experienced in every sector of the economy. Commercial print advertising which draws on visual and linguistic resources to attract consumers provides an ideal microcosm model of the code-mixing phenomenon in India. Code-mixed print advertisements had been analyzed. Mixing another language is the norm in advertising industry. The code-mixing practice in advertisement reflects the relative importance of the mixed languages in Indian society. The use of these codes is complementary to the dominant language to get across the message.
Members of the same society always share common linguistic habits. The mixing of two language codes seems like a common practice among local population in India, especially those who have acquired two or more languages. The code-mixing phenomenon cannot be separated from the fact that many people these days are bilingual, trilingual or even multilingual. The advancement of transportation and communication increases local diversity and global connectedness. People of different languages and cultures come into contact constantly. Managing linguistic and cultural variations has now become vital to our lives. Apparently, code-mixing has become socially and communicatively unavoidable and it helps us to develop and improve relationship and enables us to adjust and adapt to the environment we are in.

As language not only conveys meanings but also represents cultures, code-mixing therefore manifests itself as a fascinating topic to scholars. Code-mixing, however widespread locally, is not limited. Learning more about the local trend of code-mixing is not caused by a single reason and it is always a blend of several motives. Many of the world's bilingual communities produce discourses that involve the alteration of two or more languages. This type of discourse have been variously termed "code-switching", "code-mixing", "code alternation", "language mixing" or bilingualism. The term "code-mixing" refers to mixing of two or more languages within a sentence while the term "code-switching" refers to mixing of two or more languages at the clause level in a discourse in a fully grammatical way. Brown defines code-mixing as the mixing of various linguistic units like morphemes, words, modifiers, phrases, clauses and sentences, primarily from two participating grammatical systems within a sentence” (1978:26) . Although studies of code-mixing have generally focused on oral language, cross-lingual
mixing can also be seen in written languages. Markedness model points out that those different codes are associated with different contexts. Code switching can maintain or negotiate certain types of social identities. Therefore, there are different reasons for code-switching. First, code speakers may simultaneously access to rights and obligations connected with several social identities. Second, code-switching may cause a change to relationships. Third, code-switching negotiates identities with regard to others when it is uncertain about relationships. Fourth, switching may fulfill specific functions in a context.

**Characteristics of Advertising Language and Code-mixing in Advertising**

Writing in general is more thoroughly thought out than verbal communication. This is especially true in the case of advertising because it usually involves a huge sum of money and resources to create and produce an advertisement. A good advertisement is thought to increase consumers' appetite for a particular product. As resources, space and time are limited, advertising has become a very creative and innovative medium in terms of both the usage of language and images. From a linguistic perspective, a text including advertising text carries explicit and implicit textual meaning. However, hardly any text can complete with advertising language in terms of density and stylistic presentation.

Advertising language is perceived to be creative, complex and attention grabbing. Advertisement is usually packed with various distinguished elements like repetition, strategic word order, neologisms, superlatives, hyperbole and other creative use of language. Advertising language is highly stylized. Yet it has to work within a fixed set of restrictions such as legal matters and other what is deemed as more trivial issues such as space. With such limitations in mind, advertising language has to be so carefully crafted.
with the intention to manipulate and persuade consumers on lexical level with the combination of visual image. The language of advertising is therefore quite a restricted genre.

As code-mixing becomes a distinctive trend to be acknowledged in India, it would be interesting to see the implications of code-mixing in information-loaded and outcome-driven commercial print advertisement. For the language of advertising, it is context-specific. Languages used in advertising are never arbitrary. Words appearing in advertisement are decided very consciously. Mixing codes into domestic language thus serves a very specific purpose-selling.

**Code-Switching**

Code-Switching is a term in linguistics referring to using more than one language or variety in spoken or written.

Dipietro defines it as “the use of more than one language by communicants in the execution of a speech act” (3). Scotten and Ury proposed that “Code-Switching is the use of two or more linguistic varieties in the same conversation or interaction” (3).

Fallis refers to it simply as “the alternating use of two languages at the word, phrase, and clause or sentence level” (3). Trudgill preferred to use code-switching as “switching from one language variety to another when the situation demands” (4). Grosjean defines code-switching as “the alternate use of two or more languages in the same utterance of conversation” (4). Hudson calls code-switching as “use of different varieties at different times by a single speaker” (4). Preston opines that “Language shift to meet social demands is code-switching” (29).
Although code-switching may refer to different styles of speech within the same language, as in the case of monolinguals using formal and informal speech, it is most often used within the field of bilingualism or multilingualism to refer to alternate use of two or more languages in discourse. A myriad of terms exist in the literature which describe specific occurrences with different linguistic configurations of this type of linguistic behaviour—code-mixing, code-alternation, language switching, language mixing, language alternation and code-changing. Given that these terms have not been standardized in literature, and that our intention is to holistically describe the use of two languages in the advertisements, the languages dealt with are English (LI) and Tamil (L2).

**Purposes of Code-Switching**

Code-switching seems to serve important communicative function. People resort to code-switching for a number of reasons. Some of the reasons identified by scholars are presented as follows: code-switching a word or phrase from L2 into L1 is done, for, it is more convenient than waiting for one’s mind to think of an appropriate L2 word. Code-switching by an ethnic minority community helps to retain a sense of cultural identity and to differentiate themselves from society at large. Code-switching functions are to achieve two things: the first one is to fill a linguistic/ conceptual gap, and the second one is for other multiple communicative purposes.

**Theoretical aspects on Code-Switching**

There are different perspectives on code-switching. A major approach in sociolinguistics focuses on the social motivations for switching, a line of inquiry concentrating both on immediate discourse factors such as the lexical need and the topic and setting of the discussion, and on more distant factors such as speaker or group
identity and relationship building. Code-switching may also be reflective of the frequency with which an individual uses particular expressions from one or the other language in his/her daily communications. Thus, it is stated that an expression from one language may more readily come to mind than the equivalent expression in the other language.

A second perspective primarily concerns constraints on switching. This is said to be a line of inquiry that has postulated grammatical rules and specific syntactic boundaries for where a switch may occur. Previously, code-switching had been investigated as a matter of peripheral importance within the more narrow tradition of research on bilingualism. Now it has moved into a more general focus of interest for sociolinguists, psycholinguists and general linguists.

Further studies in this area stress that code-switching can be related to and indicative of group membership in particular types of bilingual speech communities, such that the regularities of the alternating use of two or more languages within one situation may vary to a considerable degree between speech communities.

**The Discourse Domains of Tamil mixing in Advertising**

Example: 1

Kovai Shopping

Kalakal Mela

**Loan translation**

The borrowing of a compound word or phrase in which total grammatical pattern and semantic meaning are imported but the individual constitutes are replaced from the stock of native sounds and morphemes, can be called as loan translation.
Example: 1

Ad: Pothys

Text: Samudrika Pattu

Aalayam of Silks

In the above example, LI word 'silk' is available, but the L2 word 'pattu' is used by the advertiser to convey the same meaning which adds an emotional touch, appeals to the heart and lures the attention of the readers. ‘Aalayam’ is a domestic equivalent to ‘temple’. The word is rooted in Tamil culture and language. It actually refers to a place of worship. This is associated with the place where different kinds of silk materials in various textures are available and is targeted towards men and women, through the specification of the names and the pictorial images.

Transliteration

Transliteration is the process of transferring the phonemes of source text terms as such into target text and is considered as phonological or graphological translation. This process generally occurs while translating the proper nouns, technical terms and culturally sensitive vocabulary terms. Newmark states: "The syntactic structures of source language are transferred into their respective equivalent target language syntactic categories" (63).

Example: 1a

Ad: For food festival

Thattukadai. Street food festival is back.
The term ‘thattukadai’ is the transliteration of localized phonology in Tamil. The word itself is an interesting case of back borrowing which actually refers to ‘a street shop’ and further connotes that it is economically cheap.

Example: 1b

Ammu Medicals

In this category, Tamil (L2) word is freely added to the English (L1) noun. “Amma” is the loan word. This has been composed by a verbatim translation of Ammato Ammu. This is borrowed from the southern dialect of Tamil (L2) language. The text drawn from the advertising copy of a medical shop shows that the second language wording consists of a word translation from the meaning of its English structural counterpart of the word “mother”.

Example: 2

Ad: Kannan Jubilee Coffee.
Text: Entha Neramum Paruka Thondrum.

The slogan is used by the advertiser as an example of syntactical transliteration of the formal phonology in Tamil with an extended meaning to convey that the taste stimulates or inspires any one to drink the coffee whenever they aspire to drink.

Example: 3

Ad: Arrunnachala
Text: Andhra ruchulu

This advertisement is for a multi-cuisine restaurant. The place is an example of multi-lingual set up. Bearing this as a major concept, the Telugu word ‘ruchulu’ is used
by the advertiser to mean that all the food items specially adhered to by the natives of the Andhra State are made available in the restaurant. The message through the specific transliteration conveys to the readers that the items will be hot and spicy.

**The Socio-Psychological Effects of Tamil in Advertising**

The most conspicuous feature transmitted in Tamil mixed advertising is that the copy yields a greater extent of intimacy than involving simple English vocabulary does. It is rather a trendy fashion favoured by young people, accompanied by a sense of cuteness.

**Translation Strategies**

Translation strategies pave way for bilingualism and multi-lingualism. Translation means transferring the information available in one language into another language. Catford, J.C. defines translation as “the replacement of textual material in one language by equivalent in another language” (36).

Generally, the information from which the information, idea, message or signal is transferred is called the “Source Language” and into which that information has to be transferred is called as “Target Language”.

**Media**

Expression of one’s thought and feelings to others is an important aspect in the social set up of mankind. Human race uses various media. Mass media perform the following functions: i) Provide information, ii) Allow us to select what information we get and then to evaluate and interpret it, and iii) Transmit social heritage from generation to generation. Lazerfield and Marton suggest that media can narcotize, ethicize and confer status on the mass (1951). Narcotizing is making people non-sensitive to some
information. Ethicizing is creating awareness and a demand among the mass. Mass media can confer status on some people by exposing them and their achievement in a society. Every art has different manifestations. In translation one could find a variety of translations like literary, science, full, partial, phonological, graphological and so on.

Robert and David define: “Translation is an information gathering process that results in judgments about the quality or work of a performance, product, processor activity” (91).

Code-switching seems to serve an important communicative function. Writers resort to code-switching behaviour for a number of reasons. It is done for a word or phrase from L2 into L1, by an ethnic community which helps to retain a sense of cultural identity and to differentiate themselves from society at large. It pertains to fill a linguistic or conceptual gap and to draw the attention of the readers. The functional values may be that bilinguals switch languages to express a concept in the absence of an equivalent in the culture of other language, or to reveal intimacy, friendship and family binding. It may ease and inject psychological and sociological purposes to reflect a change of attitude or relationship.