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A SOCIOLINGUISTICS ANALYSIS OF CODE SWITCHING AND CODE MIXING IN THE MOVIE "A TRIBE CALLED JUDAH"

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ABSTRACT

The sociolinguistic phenomena of code-switching and code-mixing as they appear in the Nigerian film "A Tribe Called Judah" are examined in this research. The use of language in Nigerian film often mirrors the country's multilingual reality, where Pidgin English, English, and native tongues coexist in conversational settings. In order to find instances of code-switching and code-mixing, the research employs a qualitative descriptive approach to analyze a selection of linguistic utterances from the film. These instances are then categorized based on sociolinguistic functions like identity expression, solidarity, social stratification, and contextual appropriateness. The research employs theories that are suitable for the task, such as the Markedness Model and the Matrix Language Frame Model. In this study, the researcher serves as the main analytical tool for gathering data, with a transcription sheet serving as a supplemental tool. Data was gathered by carefully viewing the film and recording pertinent sequences. The results show that the film uses a variety of native languages, including Yoruba, Igbo, and Hausa, in addition to English and Nigerian Pidgin. It also shows how a character's bilingual conduct affects their personalities and societal responsibilities. Because it shows authenticity and improves viewer engagement, the research advises Nollywood filmmakers, producers, and screenwriters to keep embracing Nigeria's multilingual reality in their language. In order to provide students real-world examples of code flipping and code mixing, it also suggests that Nollywood movies like "A Tribe Called Judah" be included in sociolinguistics and communication studies courses.

Introduction

The sociolinguistic ideas of code-switching and code-mixing explain how speakers utilize language in multicultural and multilingual contexts. They represent how people use their linguistic resources to communicate successfully in various social circumstances, making them significant phenomena in the study of language in society (Holmes, 2013). These ideas essentially highlight how language usage in bilingual and multilingual cultures is dynamic and adaptable. The employment of several languages, dialects, or styles by a speaker within a discourse or utterance, or between various interlocutors or contexts, is known as code-switching (Romaine, 1992:110). According to Richard (2005), it happens when a speaker switches between two or more languages or dialects within a single discussion.

Conversely, code-mixing occurs when speakers combine two languages in such a manner that they switch between the two languages within a single sentence, without necessarily altering the subject of conversation (Wardhaugh, 2012:103). It may happen at

several levels, including morphology, syntax, and lexis, and often entails introducing words, phrases, or expressions from one language into another.

In multilingual cultures, where people are continuously negotiating identities, social positions, and cultural affinities via language, these phenomena are more prevalent. In order to comprehend the social motivations behind these language choices and what they reveal about the identities, relationships, and communicative intentions of the characters, this study explores the sociolinguistic aspects of code-switching and code-mixing as they are depicted in the film. By concentrating on this movie, the study advances our knowledge of how language works in multilingual societies and how these intricate relationships are portrayed in Nigerian popular culture. Due to their use and social standing, code-mixing and code-switching are significant sociolinguistic concepts. Since a person's speech is an expression of their personal, social, cultural, and other identities, it is not an exaggeration to say that code-switching affects the majority of people on the planet. Although code-switching has been stigmatized as a form of bilingual discourse, it is undeniable that understanding the fundamental principles of code-switching can only increase awareness among speakers of different poles (Adetuyi and Jegede, 2016).

Therefore, the ongoing investigation of its various aspects is not surprising. Many writers and academics have proposed a variety of explanations for why individuals code mix and code switch. It is clear that they influence language usage in both good and bad ways. Then, in order for these ideas about human society and our educational system to be understood and used successfully when required, they must be given enough attention. There is often one language that is organically impacted by others in a society where people speak many languages. Among the consequences of multilingualism are diglossia, bilingualism, code mixing and code change, and so on. When a speaker encounters two or more languages, he may begin to use them jointly, but not always with equal proficiency. Nonetheless, these languages have an impact on one another and often result in code switching and mixing (Kuntze, 2000). The film A Tribe Called Judah is a typical example of how speakers mix or switch codes.

However, Funke Akindele's Nigerian film A Tribe Called Judah was released in December 2023. Jedidah Judah, a widow, and her five sons—all of whom were fathered by men from various ethnic backgrounds—are the subjects of the movie. The family, who are struggling financially in Lagos, comes up with a scheme to loot a retail center, but it goes horribly wrong. The film's humorous but emotionally complex plot captures the reality of many metropolitan Nigerian families, particularly with regard to cultural variety, financial hardship, and language usage in day-to-day interactions. It builds on the distinct identities of its protagonists by combining English, Nigerian Pidgin, and other local languages in addition to their personal histories. The sociolinguistic environment of Nigeria is powerfully shown in the film. Viewers may see how code-switching and code-mixing are employed in real life for humor, camaraderie, persuasion, and emotional expression via the linguistic choices made by the characters. Fewer studies have examined Nigerian film as a medium for sociolinguistic expression, despite the fact that earlier research has examined similar phenomena in social media and YouTube interactions, particularly in different cultural settings. A Tribe Called Judah thus provides a useful case study for examining the ways in which language functions in fictional but culturally grounded stories, offering insight into how multilingual practices influence and mirror regular communication in Nigeria. Language serves as a sign of identity, social standing, and cultural affinities in multilingual societies such as Nigeria, in addition to being a tool for communication. The frequent use of code-switching and code-mixing in casual conversations is one of the most obvious effects of this linguistic diversity.

Nigerian films, such as A Tribe Called Judah, graphically depict these activities, with characters switching between English, Nigerian Pidgin, and indigenous languages like

Yoruba and Igbo based on the social environment, emotional meaning, or cultural reference. Even though these multilingual techniques are often used in Nigerian cinema, there is still a clear lack of academic studies examining how code-switching and code-mixing work in these productions to represent larger sociolinguistic realities.

Instead of being acknowledged for their deeper sociological relevance, the language dynamics in Nollywood films are often written off as simply amusement due to this lack of scholarly attention. It is crucial to look at how language is used to express identity, negotiate power dynamics, and form social bonds since Nigerian films increasingly reflect real-life communication patterns and cultural norms. The study does not include the technical or cinematic elements of the film; rather, it is restricted to the language behavior shown in the conversation. The various forms of code-switching and code-mixing, including intra- and inter-sentential forms, will be examined. The study will also examine how these language alternations serve communicative purposes such as humor, social alignment, identity construction, and emotional expression. It offers a thorough analysis unique to this movie rather than attempting to extrapolate results to all Nollywood productions or to all sociolinguistic interactions in Nigeria.

Additionally, minor or background dialogues that might not substantially advance the study's goals are not included in the analysis, which is limited to the linguistic exchanges between the main characters. The study intends to add to the expanding body of literature on multilingualism in African media by drawing on the works of Afryanti (2021), Salsabil (2022), and Trioktaviani & Degaf (2023). It also seeks to shed light on how language practices in movies reflect actual sociolinguistic trends in Nigeria.

Geographically, the study is located in Nigeria, specifically in Lagos, the setting and production location of the movie A Tribe Called Judah. Lagos, the most multicultural and multilingual metropolis in Nigeria, offers a diverse linguistic environment where many indigenous languages, English, and Nigerian Pidgin coexist and communicate on a daily basis. The film depicts this reality by depicting people that symbolize Nigeria's ethnolinguistic variety and participate in regular code-switching and code-mixing. Consequently, this research focuses on the language environment of Lagos as shown in the film, mirroring real-life multilingual interactions often encountered in metropolitan Nigerian settings. The results are thus meant to add to an understanding of language usage within Lagos and, by extension, Nigeria's larger Sociolinguistics environment, without trying to generalize to other African or worldwide settings.

Review of Literature

With an emphasis on how language is used in social situations and how it reflects and changes social identities, relationships, and cultural norms, sociolinguistics is the study of the link between language and society. It looks at linguistic variance based on context, gender, race, class, and geography. Mahootian (2006) asserts that sociolinguistics explains why people don't always talk in the same manner and how these differences convey social meaning. Sociolinguistics is crucial to comprehending phenomena like code-switching and code-mixing, which happen when speakers switch or blend languages in conversation, in multilingual countries like Nigeria. Muysken (2000) underlined that Sociolinguistics offers the foundation for evaluating how diverse linguistic systems live and interact within a speech community. This is especially pertinent to media, such as films, because language choice replicates actual society language habits. Afryanti (2021) and Rasyidah (2015) stated that language usage in social contexts is frequently impacted by the speaker's aim, audience, and environment, which is why characters in films may swap codes to show solidarity, authority, comedy, or identity. Wulandari (2016) and Salsabil (2022) pointed out that Sociolinguistics also deals with the effect of language on attitudes and perceptions, such as how various dialects or codes are valued or stigmatized. Furthermore, Yanuardi (2023) noted that

Sociolinguistics is crucial to understanding the relationship between language, politics, and identity, particularly in post-colonial cultures.

Micro vs Macro Sociolinguistics

Micro-sociolinguistics and macro-sociolinguistics are two divisions of sociolinguistics according to one popular taxonomy (SHS5006 Course Materials, 2023). The study of micro-sociolinguistics focuses on how people manage their identities and social positions via language usage in small-scale, daily encounters, such discussions and code-switching in a school or neighborhood. In contrast, macro-sociolinguistics looks at broader patterns of language variation and change throughout societies, including the ways that institutions, socioeconomic class, and ethnicity affect language policy, diglossia, and language dissemination (SHS5006, 2023). The contrast between variationist and interactional sociolinguistics is another significant one. People's use of language in face-to-face interactions, meaning negotiation, and the construction of social identity and meaning via conversation are the main concerns of interactional sociolinguistics (Heller, 2009). The focus of variationist sociolinguistics is on language development and variation, including how social factors influence linguistic variables, how language change may be statistically modeled, and how social distributions of language varieties convey social structure (Heller, 2009; Vaia, n.d.).

Language Change and Varieties

These typologies are closely related to the ideas of linguistic variation and diversity. Varieties like dialects, sociolects, ethnolects, registers, and idiolects are all studied by sociolinguistics (Word-Gate, n.d.). For instance, idiolect describes a person's particular usage of a language, while dialect describes a geographic or social variant of a language with different phonology, lexicon, or syntax. Likewise, register indicates a range influenced by the use-situation (e.g., casual conversation vs legal English) (Word-Gate, n.d.; Sociolinguistics ENG510, n.d.). Understanding how social groups and individuals use language differently, as well as how diversity conveys identity, power, or allegiance, depends on these variations. One of the main concerns of sociolinguistics is language evolution and variation.

According to research, social characteristics like age, gender, ethnicity, and socioeconomic level are consistently connected with language variables including grammar, vocabulary, and pronunciation (Britannica, 2025). These relationships, in turn, aid in modeling the ways that language evolves throughout time both within and across generations and groups.

Policy, Attitudes, Prestige, and Identity

Numerous important concerns transcend the categories of sociolinguistics that were just discussed. Language identity is one of these problems. The study of sociolinguistics looks at how people express their national, social, or personal identities via language. For example, speakers could utilize a certain variation to indicate that they belong to a certain social group or to set themselves apart from another (Fiveable, n.d.). Language attitudes and status are another problem. Sociolinguists study the social evaluation of certain language variations. Non-standard varieties may exhibit covert prestige, indicating in-group solidarity even when they are deemed inferior in official assessments, while standard varieties often convey overt prestige (Word-Gate, n.d.). Both individual language use and institutional practices are influenced by language ideologies, which are views about language, its function, and its worth in society (Britannica, 2025). Planning, rights, and language policy are additional topics covered by sociolinguistics. Issues of linguistic discrimination, minority language rights, and education policy become crucial as language choice and variety usage are linked to social power. Social inequality may be perpetuated, for instance, by uneven access to resources or reputation for certain variations

(Britannica, 2025).

Finally, linguistic interaction, diglossia, bilingualism, and code-switching are significant occurrences. According to Fiveable (n.d.), sociolinguistics examines the social role and significance of the frequent language switching that occurs in multilingual communities. When two dialects of a language are used for distinct purposes within a society, such as one "high" variety for formal settings and another "low" variety for casual speech, this is known as diglossia (Fiveable, n.d.).

Identity and Language

Language is a vital instrument that people and groups use to communicate who they are, where they're from, and how they want to be seen. It is essential to the formation and expression of identity. Mahootian (2006) asserts that language is a social symbol that represents a person's cultural and social background in addition to being a tool for communication. Language choice becomes even more important in identity negotiation in multilingual cultures. Bilingual or multilingual persons often transition between languages to fit in with certain social groupings, demonstrate unity, or set themselves apart from others, according to Muysken (2000). This approach makes a clear connection between language usage and both individual and collective identity. According to Afryanti (2021), language aids people in creating and enacting various identities based on the situation. For instance, speakers may choose to use a national or official language in public settings to convey formality or education, while using a local dialect at home to confirm ethnic identity. In a similar vein, Rasyidah (2015) pointed out that code-switching and code-mixing are intentional or inadvertent acts of identity performance rather than just linguistic conveniences. Wulandari (2016) and Salsabil (2022) spoke about how language reinforces social affiliation and group membership. Characters' language choices in media and movies often reflect identity dynamics in the real world, where language serves as a sign of emotion, class, and race. Language is also a location of empowerment and resistance, where speakers question prevailing cultural conventions or proclaim their history, according to Yanuardi (2023).

Being bilingual

Due to globalization, migration, and intercultural integration, the capacity to use two or more languages effectively—known as bilingualism—has grown in importance in the fields of linguistics, psychology, education, and sociolinguistics (Baker, 2011). It displays cultural, social, and cognitive flexibility in addition to language proficiency. The phenomena is complex and multidimensional, including many language usage kinds, levels, and circumstances. Because of its impact on identity, communication, and educational results, scholars have examined bilingualism from structural, cognitive, and sociocultural perspectives (Wei, 2013).

There are two types of bilingualism: sequential bilingualism, in which a second language (L2) is taught after the first (L1), and simultaneous bilingualism, in which two languages are learned from birth (Genesee, 2009). According to Cummins (2001), bilingualism may also be categorized as additive (where both languages are valued) or subtractive (where one language weakens the other), balanced (equal skill in both languages), or dominating (more proficiency in one). Understanding the language and psychological effects of bilingual people and societies requires an awareness of these variances. The effects of bilingualism on cognitive development and academic achievement have long been discussed. According to early studies, bilingualism may impede intellectual growth since it divides attention across languages (Saer, 1923). Later research, however, has shown that multilingual improves problem-solving abilities, metalinguistic awareness, and cognitive flexibility (Bialystok, 2009; Adesope et al., 2010). Bilingual students often do better than their monolingual counterparts in educational settings when it comes to activities that call for executive control and viewpoint shift (Bialystok, 2017).

Furthermore, it has been shown that bilingual education, in which teaching is given in two languages, enhances academic performance and literacy when both languages are supported (Cummins, 2001; Baker, 2011). However, successful bilingual education has been hampered in multilingual cultures like Nigeria by a lack of resources, inadequate policy implementation, and public preference for English (Ogunmodimu, 2020). From a sociolinguistic perspective, language ideology, power dynamics, and social identity are all reflected in bilingualism. Code-switching is the practice of bilingual people alternating between language conventions to fit in with various social groups or situations (Myers-Scotton, 1993). By expressing authority, civility, or solidarity depending on the circumstance, code-switching has both symbolic and communicative purposes (Gumperz, 1982). Issues with language change and maintenance are also brought up by bilingualism. The vitality of indigenous languages is threatened by dominant languages like English or French in many postcolonial nations, which causes linguistic shift and ultimately extinction (Fishman, 1991). Despite governmental recognition, indigenous languages are marginalized in Nigeria, where English is the dominant language (Bamgbose, 1991; Igboanusi & Peter, 2005). The conflict between cultural preservation and global integration is emphasized by this dynamic. The coexistence and interaction of two language systems in the brain are investigated in psycholinguistic research on bilingualism. According to research using neuroimaging methods, bilingual people often exhibit increased prefrontal brain activity, which supports improved executive control and attentional regulation (Luk et al., 2011). Compared to monolinguals, bilinguals also show a delayed onset of dementia and age-related cognitive decline (Bialystok et al., 2007).

Nonetheless, there are difficulties, particularly for imbalanced bilinguals, such as lexical retrieval delays or interlanguage interference (Kroll & Bialystok, 2013). These results show that, depending on variables including age of acquisition, competency, and context of usage,bilingualism is both cognitively advantageous and dynamically complicated. Bilingualism is the rule rather than the exception in Africa. According to Bamgbose (1991), the majority of Africans speak at least two languages: their native tongue and a lingua franca, also known as an ex-colonial language. As people in Nigeria negotiate native languages (such as Yoruba, Igbo, and Hausa) alongside English for education, governance, and business, this linguistic variety has led to widespread bilingualism and multilingualism (Igboanusi, 2008). English continues to dominate early schooling despite the National Policy on schooling's formal acknowledgment of indigenous languages, which often results in subtractive bilingualism where regional languages are undervalued (Ogunmodimu, 2020). According to research, multilingual competency benefits Nigerian children, but because of uneven policy implementation and insufficient teacher training, their knowledge of both languages is often lacking (Oyetade, 2003).

Bilingualism comes with a number of difficulties. These include diglossia, in which one language variety is used for formal communication while another is used for casual communication, and language interference, in which the structures of one language influence those of another (Odlin, 1989) (Ferguson, 1959). Furthermore, speakers' perceptions of one language as superior might impact their motivation and competence, which in turn affects multilingual growth (Garrett, 2010). Identity negotiation is another problem: bilinguals often juggle many cultural identities, which, depending on how society views their languages, may either empower or cause conflict (Norton, 2013). Children from minority linguistic origins may experience difficulties in schools where the dominant language is given priority, demonstrating the persistence of educational inequality (Baker, 2011). The phenomena of bilingualism has many facets, including linguistic, cognitive, societal, and political aspects. Although it has benefits for communication and cognition, it also presents issues with identity, fairness, and language policy, particularly in multilingual society. To

maximize the advantages of bilingualism while conserving linguistic history, Nigeria and other African countries must implement efficient bilingual education systems and provide social support for native languages. The effects of bilingualism on cultural identity, educational achievement, and cognitive development in varied language societies should all be further investigated.

Code definitions

In linguistics, "code" refers to any set of signs or symbols that are used to convey information. A language or a range of languages that individuals use to communicate meaning is sometimes referred to as a code in the area of language and sociolinguistics. Different spoken languages, dialects, registers, or styles within a language might all fall under this category. Understanding phenomena like code-switching and code-mixing, in which speakers switch between various linguistic systems, requires an understanding of the concept of a code. The scope of a code can range from a specific dialect or sociolect within a language community to as broad as an entire language, like English, Yoruba, or Spanish.

In addition to vocabulary, it also includes grammar, pronunciation, and communication-related social norms. In bilingual or multilingual communities, for example, speakers employ various languages as unique codes based on the situation, target audience, or communication goal.

According to sociolinguistic theory, the use of various codes frequently reflects situational factors, cultural affiliation, or social identity. The selection of a code can express subtle meanings that might be lost if only one code were used, indicate formality or informality, or indicate membership in a specific group. Consequently, knowing what a code is aids in explaining why people may mix or switch codes during a conversation as well as the ways in which these behaviors relate to identity formation and social interaction.

Changing Codes

A dynamic and intricate sociolinguistic phenomena that has been thoroughly examined by several linguistic groups is code-switching, which is the habit of shifting between two or more languages or language variants during a conversation. According to Afryanti (2021), code-switching is a communication technique that bilinguals and multilinguals use to express their identities, communicate meaning more effectively, or adapt to social situations. This perspective is in line with Mahootian (2006), who highlights that code-switching is regulated by rules and driven by pragmatic and social considerations rather than being random. Code-switching may be divided into categories like insertion, alternation, and congruent lexicalization, each of which reflects distinct structural and functional elements of bilingual speech, according to Muysken (2000). These kinds demonstrate how speakers smoothly combine aspects of other languages, often to indicate group membership, emphasize a point, or cover lexical gaps. The role of code-switching as a symbol of cultural identity and solidarity is further examined by Rasyidah (2015), particularly in multilingual cultures where language choice reflects social standing and in-group affiliation. According to Salsabil (2022), code-switching is often used by students in educational settings to negotiate meaning and resolve understanding gaps, which promotes social engagement and learning. According to Wulandari (2016), code-switching may also be used as a way to communicate humor and sarcasm or as a softening technique, which improves interpersonal interactions.

More recently, Yanuardi (2023) explored code-switching in digital communication, finding how social media users combine languages to establish a feeling of community and express identity in virtual settings.

Code-Mixing

Code-mixing is a significant linguistic occurrence when speakers integrate parts from two or more languages inside a single speech or phrase. Unlike code-switching, which

commonly includes switching between sentences or clauses, code-mixing often happens inside a phrase or sentence, showing a greater integration of languages in ordinary communication. Afryanti (2021) characterizes code-mixing as a natural consequence of bilingual or multilingual language users who combine languages to communicate complicated concepts or emotions more accurately. This approach is backed by Mahootian (2006), who considers code-mixing as a representation of multilingual skill where speakers smoothly merge vocabulary and grammatical structures from multiple languages. Muysken (2000) categorizes code-mixing into insertion, alternation, and congruent lexicalization, underlining the structural intricacy involved when languages join at several linguistic levels. These kinds demonstrate how speakers imaginatively traverse linguistic boundaries, often guided by communication objectives and social circumstances. According to Rasyidah (2015), code-mixing has social value since it is an indication of group membership and identity in heterogeneous cultures. Specifically, code-mixing enables speakers to negotiate social settings where different languages are spoken and to demonstrate cultural hybridity.

According to Salsabil (2022), code-mixing in educational contexts enables pupils to use their whole language repertoire, which promotes understanding and learning. Wulandari (2016) goes on to say that code-mixing may be used stylistically to enhance interpersonal communication by adding comedy or emphasis, for example. Yanuardi (2023) examines code-mixing in digital communication and demonstrates how combining formal and informal language variations creates a feeling of community among social media users.

The distinction between code mixing and code switching

Although bilingual or multilingual people use both code-switching and code-mixing, the ways in which languages are blended during conversation are different. The practice of switching between two or more languages or dialects inside a conversation's sentences or clauses is known as "code-switching." Usually, it occurs at distinct points, such when a speaker completes a statement in one language and begins a new one in another. This changeover often has pragmatic or social functions, such as indicating a shift in subject, speaking to various audiences, or expressing one's identity (Afryanti, 2021).

On the other hand, code-mixing is the practice of combining parts from two or more languages into a single statement or phrase. This implies that speakers create a hybrid form of communication by introducing words, phrases, or morphemes from one language into the grammatical framework of another. Higher levels of linguistic integration are reflected in code-mixing, which is more impromptu and often occurs in informal or casual discourse (Mahootian, 2006; Muysken, 2000).

Code-mixing blurs language borders by combining languages at a more fine level than code-switching, which preserves more distinct boundaries. While code-mixing is considered a normal consequence of bilingual competency and is prevalent in daily interactions, code-switching is often more strategic and context-dependent (Rasyidah, 2015). Both have significant social roles, such promoting communication or indicating group identification, but their structural variations show different ways bilingual people deal with speaking more than one language.

An examination of A Tribe Called Judah using sociolinguistics.

The multilingual and multicultural reality of Nigeria is reflected in the film A Tribe Called Judah, which depicts a rich language environment. As a Nollywood production, it reflects the linguistic variety of the culture it depicts by combining English, Nigerian Pidgin, and indigenous languages including Hausa, Igbo, and Yoruba. Sociolinguistic study benefits greatly from the interaction of various languages, especially when it comes to the phenomena of code-switching and code-mixing. From a sociolinguistic standpoint, the movie's use of English reflects its status as Nigeria's official language and as a symbol of social status,

education, and modernity. When communicating authority, negotiating across ethnic boundaries, or addressing formal issues, characters use English.

However, in order to establish relatability and to convey informality, humor, or unity, English is often used with Nigerian Pidgin. In many encounters, particularly in family discussions, street scenes, and tense situations, Pidgin is the "unmarked choice," signifying inclusivity and accessibility. Indigenous languages are deliberately used to emphasize closeness in particular relationships, convey feelings, or strengthen ethnic identity. For instance, people are placed inside identifiable Nigerian socioeconomic groupings and cultural authenticity is provided by the sporadic use of Yoruba, Igbo, or Hausa expressions. Myers-Scotton's Markedness Model, which holds that language choice reflects identity, power dynamics, or in-group membership, is reflected in these socially driven rather than random shifts.

Additionally, the film shows how code-switching and code-mixing serve as characterisation tools. The language used by characters reveals their personality qualities, educational background, and social status. While a strong reliance on indigenous idioms may highlight a character's rootedness in tradition or cultural pride, a character's fluid switching between English and Pidgin, for example, may identify them as urban and flexible. In the end, A Tribe Called Judah is a perfect example of how Nollywood mimics Nigeria's sociolinguistic reality via multilingual discourse. In addition to providing entertainment, the movie explores the linguistic hybridity of modern-day Nigeria, demonstrating how language functions as a tool for communication as well as a symbol of cultural affiliation, identity, and power.

Language use analysis based on scenarios.

A Tribe Called Judah is a film that illustrates how Nollywood uses a variety of languages to depict the sociolinguistic reality of Nigeria. Deliberate language choices that serve social, cultural, and communicative purposes are evident in every scenario.

1. Family Talk (Indigenous, Pidgin, and English)

Jedidah: "Have you eaten, Ejiro? You cannot just go about your life feeling hungry.
Ejiro: "Mum, I'm going to chop later, so make sure I get some sleep." This Lagos wahala isn't wearing me out.
(Changes to Yoruba) Jedidah: "Ṣé o fẹ́ kí n bẹ̀rù fún ẹ? (Are you okay with me worrying about you?)
"Mama, leave am," said Pere. You worry too.
Jedidah: "You believe I'm kidding? When hunger strikes, someone knocks on my door!"

Conversations in scenes with Jedidah (the mother) and her kids often switch between native languages, Nigerian Pidgin, and English. Pidgin is utilized in informal conversations, comedy, and times of solidarity, but English is used for orders and serious conversations, denoting authority and formality. Indigenous idioms, which show closeness and cultural roots, infiltrate emotionally sensitive situations.

2. Street and Market Scenes (Dominance of Nigerian Pidgin)

Market Woman: "Come purchase nicer tomatoes, fine lad! From Mile 12, a new one!
"Aunty, how much is this basket?" Emeka asked.
Market Woman: "The previous one was ₦2,000. Comot joor if you don't want to purchase!
"Ah-ah, Aunty no vex," said the passerby. E will still return.
Market Woman: "They chat so much every day! No one wants to purchase!

Public interactions in street and market settings are dominated by Nigerian Pidgin. Pidgin serves as a lingua franca in this context, overcoming ethnic barriers and promoting genuineness. In order to bargain, laugh, or quarrel, buyers, sellers, and bystanders exchange codes. The majority of Nigerians' daily urban experience is reflected in this language choice.

3. Criminal Interactions and Conflict (Pidgin with Indigenous Inserts)

"Time doesn't come." Before the police wahala begin again, make sure we move.
"Abeg, I don't fear anyone," said Ejiro. We have this street, don't we?
Khalil: "Go ahead and do nothing! Do you hear me?
In Igbo, Ejiro exclaims: "Ị gaghị eme m ihe ọ bụla! (You can't harm me in any way!)
Khalil: "Are you insane? Want to ruin the plan?

Nigerian Pidgin, which is frequently combined with Igbo or Yoruba phrases, is used extensively in scenes involving gangsters or confrontations. In these situations, Pidgin is used to communicate toughness, peer solidarity, and a powerful yet unofficial code of communication. The dramatic effect is increased by the use of indigenous words, which frequently function as insults, exclamations, or emphatic markers.

4. Institutional or Formal Scenes (English Predominance)

Policeman: "You'll need to explain how your son became involved in this robbery, Madam Jedidah."
Jedidah: "My son is innocent, officer. He simply happened to be in the wrong place at the wrong moment.
"We have evidence that links him to the crime," said the police officer.
Jedidah: "Oga, abeg, he no be bad pikin," she says, pleadingly switching to Pidgin. Na condition push am.
"Madam, please maintain decorum," said the police officer.

English becomes the primary code when characters engage with authorities, authority figures, or in negotiations. Its sociolinguistic function as the language of formality, status, and interethnic communication in Nigeria is reflected in this. In these situations, code-switching into Pidgin or native languages often softens the tone or increases relatability.

5. Scenes of Intimacy or Emotion (Indigenous Languages)

Jedidah: (crying) "Chineke! Gịnị mere? (God! What happened?)"
Ejiro: "Mama, calm down. Everything go dey okay."
Jedidah: "Ị ma ihe m hụrụ n'anya? (Do you realize how much I adore you?)"
Ejiro: "I know, Mama… I go make you proud one day."
Jedidah: "Nna m, biko, e chekwala onwe gị. (My son, please take care of yourself.)"

When characters express strong emotions rage, love, or disappointment they typically resort to their original languages. These events showcase cultural authenticity and illustrate the essential importance of mother tongues in conveying identity and genuine emotion.

The characters' multilingual conduct.

The multilingual actions of the characters in A Tribe Called Judah reflect the common language use of Nigerians in multicultural and metropolitan environments. Their speech patterns mirror the sociolinguistic reality of Nigeria, where people alternate between English, Nigerian Pidgin, and native tongues often according on the situation, the person, and the communication objective. In the movie, this bilingual conduct serves both narrative and cultural purposes and is socially driven. When speaking to her children, Jedidah (the mother) often switches between Nigerian Pidgin and English. Pidgin facilitates the expression of love, annoyance, or solidarity, while English is utilized to convey authority or seriousness. She sometimes emphasizes her ethnic origin and mother role by using indigenous terms, particularly during sensitive occasions.The children's language usage is flexible; they often flip between Pidgin and English. This is a reflection of their urban upbringing, where Pidgin is the primary language of peer interaction in daily life and English is associated with education and ambition. The fact that some of the kids use their native tongues during private, secret, or focused times highlights how important language is in forming one's identity. Nigerian Pidgin serves as the unifying code for a number of secondary characters, including

neighbors, street gangs, and market ladies, notwithstanding their ethnic disparities. As stylistic techniques, their sporadic transitions into Hausa, Igbo, or Yoruba convey pride in their culture, unity, or caution. All things considered, the characters' multilingualism shows how Nollywood movies accurately depict Nigeria's linguistic diversity. The characters represent authentic Nigerian speech groups, where code-switching and code-mixing are strategies for negotiating identities, interacting with others, and expressing emotions, by fusing English, Pidgin, and indigenous languages.

In order to better understand how language choices in the Nollywood film A Tribe Called Judah represent Nigeria's multilingual and multicultural culture, this research examined the patterns and purposes of code-switching and code-mixing. The results show that the film uses a variety of native languages, including Yoruba, Igbo, and Hausa, in addition to English and Nigerian Pidgin. By purposefully using these languages in accordance with social ties, context, and communication demands, the film's characters and location are made more genuine.

According to the research, English is mostly used in formal or serious settings and is often used to convey status, authority, or knowledge. Conversely, Nigerian Pidgin is the language of daily communication, humor, and camaraderie, and it predominates in casual and street-level exchanges. In order to emphasize identification and ethnic affiliation, indigenous languages purposefully surface, often during intimate, intensely emotional, secretive, or culturally significant times.

Additionally, the research discovered that the multilingual conduct of the characters mirrors their personalities and social responsibilities. For example, Jedidah often alternates between Pidgin and English according on whether she wants to emotionally connect with her kids, scold them, or convince them. The younger characters symbolize an urban Nigerian youth identity by smoothly blending Pidgin and English. Pidgin is used extensively by secondary characters, who sometimes use native expressions for emphasis, caution, or ethnic pride.

Overall, the results show that A Tribe Called Judah's code-switching and code-mixing are socially driven rather than random. They carry out vital tasks including class differentiation, identity negotiation, solidarity building, and cultural expression, reflecting Nigeria's complex sociolinguistic milieu and adding to the film's realism and communicative depth. This research has shown how Nollywood films depict the multilingual reality of Nigerian culture by analyzing the sociolinguistic elements of code-switching and code-mixing in A Tribe Called Judah. The investigation showed that rather than happening at random, the intentional switching between English, Nigerian Pidgin, and indigenous languages serves significant social and communicative purposes. While Nigerian Pidgin was shown to predominate in casual encounters and serve as a uniting lingua franca across socioeconomic and ethnic divisions, English emerged as the language of status, education, and formality. Indigenous languages like Hausa, Igbo, and Yoruba were purposefully included to indicate closeness in relationships, communicate feelings, or support cultural identity. The characters' multilingualism served as more evidence of how language shapes social meaning and identity. The characters' linguistic choices negotiated power, solidarity, and belonging in addition to disclosing their socioeconomic status, educational background, and ethnic identification. This lends credence to sociolinguistic theories like Myers-Scotton's Markedness Model, which highlights how language choice is context-dependent and socially driven.

In the end, the film shows how Nollywood serves as a sociolinguistic mirror of Nigeria's linguistic hybridity as well as an artistic platform. A Tribe Called Judah emphasizes the value of multilingualism in daily communication, cultural expression, and narrative by realistically depicting code-switching and code-mixing. Therefore, the research comes to the conclusion that code-switching and code-mixing in Nollywood films not only improve

narrative realism but also provide insightful information on the intricate sociolinguistic terrain of Nigeria.

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