

THE ROLE OF CODE SWITCHING AS A COMMUNICATIVE STRATEGY

BETWEEN OUTAPI RESIDENTS AND PUBLIC OFFICIALS

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DECLARATION

I, Iina-Maria Aukongo hereby declare that this study is my original work, and it has not been presented at any other university for any qualification. Where I have used other people's ideas, I have referenced them to such effect.

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IINA-MARIA AUKONGO

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DATE

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First and foremost, I would like to thank my Creator for his guided protection throughout my studies.

My profound gratitude goes to my lovely husband, Martin Nambala Simson for his unconditional love, care and support he rendered to the entire family during the time of my studies. My supervisor Dr. T.C. Smit, you are a wonderful woman. Your encouraging words have inspired me to fulfil a great dream.

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I do not want to forget my daughters Peneyambeko Twapewa Omagano and Elinase Iyaloo Megameno. I know it was not easy for you to have your mom away for such long periods. Your tears always reminded me of how lonely my absences made you feel. But today you are rejoicing the success of your lovely mother. Special thanks go to all of you who were on my side during my studies. Without mentioning names, I want to express my appreciation for contribution that in more ways than one, has helped me to produce this thesis with minimal difficulties.

DEDICATION

This work is dedicated to my lovely late father, KRISTIAN SHIKALEPO AUKONGO. His blood waters the freedom of this country. To my mother, you are my inspiration and pillar of strength.

ABSTRACT

This study focused on the role of code switching between English and Oshiwambo in Outapi. Outapi is a rural town in the northern part of Namibia. Its residents are exposed to a variety of languages such as Portuguese, Otjiherero, Silozi, English and Oshiwambo. Oshiwambo is spoken and used by the majority of people in Outapi the language of the majority. Residents whose English proficiency is limited, but are able to communicate in Oshiwambo, used Oshiwambo to communicate. The problem arose when communication was done in English, in which the majority are unable to express themselves very well. The study sought to understand the role of code switching between English and Oshiwambo by Outapi residents and public officials when conducting public affairs in like the bank, clinic and post office. Qualitative research approach based on case study research design was applied to determine incidence of code switching in a multilingual community of Outapi. Discourse analysis was used to analyse data. Data were interpreted following the Markedness Model and the Matrix Language Frame Model.

Findings from observations, interviews and questionnaires revealed that code switching facilitated communication in Outapi for speakers to attain their communication goals. The study further indicated how various strategies of code switching (code mixing and borrowing) were employed to make communication possible and successful. The study found that code switching maintained cultural norms of some communities because it is believed that some of the cultural expressions are untranslatable. Although the study indicated how code switching enriches the Oshiwambo language in terms of vocabulary, it also indicated that code switching contributed to language death of the indigenous languages, Oshiwambo in particular. The study further found out that code switching and code mixing are interchangeable terms which are used when communication barrier arisen. It appears that there would be no Oshiwambo language expertise to keep the language alive. Subsequently,

the study found that code switching is a use gateway to residents of Outapi in attaining their communication goals. It is essential for law makers to recognise code switching as a communicative strategy which helps speakers in multilingual communities to express their identities and their culture freely.

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LIST OF ACRONYMS

CS:	Code Switching
EL:	Embedded Language
FTIDP:	Fast Track Infrastructure Delivery Programme
LOLT:	Language of Learning and Teaching
L1/L2:	First Language /Second Language
MBESC:	Ministry of Basic Education Science and Culture
MoE:	Ministry of Education
MoC:	Ministry of Education and Culture
MLF:	Matrix Language Frame model
MM:	Markedness Model
ML:	Matrix Language
MoI:	Medium of Instruction
NDP:	National Development Planning
NIED:	National Institute for Educational Development
OTC:	Outapi Town Council
RO:	Right of obligation
SVO:	Subject Verb Object
UNAM:	University of Namibia
PGSC:	Post Graduate School Committe

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Chapter 1: Introduction

1.1 Background to the study

Language is seen as a vehicle of communication. Speakers transmit their news and messages to reach the targeted individuals through any language they are comfortable with. In a multilingual and multicultural society, speakers are at liberty to use more than one language to accomplish their communicative goals. According to Crystal (2008, p. 119), multilingualism is an “ability of an individual speaker or a speech community to utilise multiple languages when they interact with one another. In some cases, speakers may manipulate languages by switching from one language to another in the same utterance in the conversation. Finnegan (2014, p. 117) states that speakers in a multilingual society employ several languages by switching over to language(s) of their preference for communication purposes. As a result, speakers may switch from one language into another to make their conversation effective.

Hudson (1993, p. 56) regards code switching as “the automatic consequence of the existence of ‘registers’, since the same speaker necessarily uses different registers on different occasions”. Hudson continues that a speaker may switch codes (language varieties) within a single sentence and may even do so many times. Therefore, in this study code switching will

be applied to the complete switching of codes, as well as the mixing of codes in a single utterance.

Namibia is one of the richest countries in the African continent in terms of multilingual structure (Mouton, 2007, p.1). In the same vein, Frydman (2011) indicates that despite many ethnic groups Namibia is blessed with, it becomes a bit difficult to distinguish a language from a dialect (2011, p. 181). As Maho (1998) reveals, the total number of languages spoken in Namibia are estimated, and range from 10-30. Languages spoken in Namibia; among others are Oshiwambo, Otjiherero, Rigciricu, Rukwangali, Thimbukushu, Afrikaans, Khoekhoegowab, German, English, Silozi, Setswana, and Portuguese to mention a few. Being in a multilingual country, speakers are exposed to many languages which are spoken in the country. This creates an opportunity for the speakers to switch between languages they are exposed to, to make their communication a success. This results into speaking of more than one language by the residents. Consequently, an opportunity is created for speakers in multilingual societies to switch between languages they are exposed to in order to make their communication easier and possible. By interacting with people from different language backgrounds, some of the speakers learn as many languages as possible. As indicated in the previous study, (Finnegan, 2014, p. 117) speakers in a multilingual society employ several languages by switching over to other languages of their preferences to attain their communication goals. This leads to the practice of code switching (CS) among speakers, which is the focus of this study.

Code switching is a communicative strategy which is defined by various scholars. Nguyeni (2009) for example, defines code switching as an alternative use of two languages within the same conversation. Wei (2007, p. 337) sees code switching as “an ability to select the language of preference according to the interlocutor, the situational context, the topic of conversation, alternations of linguistic varieties within the same conversation, and to change languages within an interactional sequence in accordance with sociolinguistic rules and without violating specific grammatical constraints”. Gluth (2008, p. 6) defines code witching as the mixing of elements of two linguistic varieties within a single utterance or text. In a simple word, code switching is the way of using two or more languages at the same time without changing the topic of discussion and maintaining the rules of the languages being used.

All the above scholars who define code switching built their definitions to the one which was provided by Myers-Scotton (1993) who is a founder of code switching. Myers-Scotton (1993a, 1993b) defines code switching as a process in which a bilingual or multilingual selects forms from an embedded variety (varieties) in utterance of a matrix variety during the same conversation. The matrix language and embedded language will be discussed in detail in chapter two of the present study.

The present study sees it imperative to provide a definition of code switching as it is suitable to the community of Outapi where the study was conducted. Code switching is a process where an individual uses more than one language in the same utterance without violating the rules of the languages under utilisation, but still maintains the topic of discussion.

Historically, Outapi, where the study was conducted, has been a rural centre led by the informal trade activities. Today, Outapi is an administrative centre of the Omusati region. It has been selected through the Fast Track Infrastructure Delivery Programme (FTIDP). This is a programme of the Ministry of Regional and Local Government and Housing to spearhead the implementation of Namibia's decentralization policies and service delivery (Report of the Auditor General, 2011).

Being an administrative centre of the Omusati region, many opportunities such as job, commercial and housing, amongst others, are opened in Outapi. These opportunities invite many people to migrate to Outapi from all corners of the country and beyond to look for better living standards, green pastures and for business opportunities, amongst others (National Planning Commission, 2003). Based on this, Outapi town is estimated to have a population of 6600 (Outapi Town Council, 2012).

Although the majority of the Outapi residents are Oshiwambo speakers, there are also people from different language backgrounds. They converse often in more than one language to make communication possible. Some of the spoken languages in Outapi are English, Khokhoeghoewab, Otjiherero, Portuguese and Silozi, amongst others.

Among the spoken languages in Outapi, English functions as a lingua franca, while Oshiwambo functions as mutual intelligible among its speakers. Roos (2010) refers to lingua franca as a common language between speakers whose native languages are different which is used in the community to enable the routine communication to take place between groups of people who speak different native languages. According to McGregor (2009) mutual intelligibility can be exercised when speakers of one form of speech can understand the speaker of another form without having to learn about it.

Owing to the historical circumstances, not all of the Outapi residents have the same level of competence in English. Despite the fact that Outapi became an administrative centre for the Omusati region as per decentralisation policy, it is a rural town. Its people, however, are expected to use and understand English, which serves as an official language and the medium of instruction in Namibian schools. They are also expected to express themselves very well when they have to attend to their civil duties. On the contrary, English functions as an official

language in independent Namibia, but still, English is a hindrance to the majority in terms of communication. Ipinge (2013) confirms that low English proficiency creates communication barriers due to the fact that English is used as language of learning and teaching (LOLT) in Namibian schools.

Outapi, in which the study was conducted, is a rural town and its people have little contact with English in their daily communication. They are expected to use and understand English very well when they have to attend to their public affairs. It appears that, in order to facilitate communication in the public spheres, code switching between English and Oshiwambo by both residents and public officials in Outapi is necessary. Due to the hegemonic position English occupies globally and its status of being an official language in Namibia, English is used as means of business communication; therefore, code switching from Oshiwambo to English and vice versa, seems to dominate interaction among the Oshiwambo speakers in Outapi because they find it difficult to communicate only in English, due to their limited proficiency (Guo & Becket, 2007).

Previous studies, (Das, 2012; Rose & Dulm, 2006) refer to code switching as a communicative strategy in a multilingual society. Das (2012) regards code switching as a “tricky strategy” in communication discourse. He further reveals eight various purposes

which are behind the application of code switching among speakers as follow: (1) “signalling relationships and language preferences, (2) obviating difficulties, (3) framing discourse, (4) contrasting personalisation and objection, (5) conveying cultural-expressive message, (6) giving special effect to some key words of the utterance, (7) lowering language barriers, and (8) maintaining appropriateness of context reiterating messages” (Das, 2012).

Based on above mentioned purposes, Das (2012, p. 16) argues that the application of code switching is not always “a sign of linguistic deficiency or inadequacy” but rather a compromise between the languages under utilization and the interlocutors. Therefore, he regards code switching as “an effective tool” which facilitates interlocutors to express their messages freely, and helps them to convey their messages so that they could reach the targeted individuals.

On the contrary, Mouton (2007, p. 71) believes that code switching does not only serve as a strategic device for communication, but can also contribute to language interference in a multilingual society. With these discussions, it is evident that the prevalence of code switching serves as a benefit to many speakers in a multilingual societies and a detriment to other people as well. Therefore, code switching and its application among the multilingual communities benefit some and at the same time detriment others in their communication.

1.2 Statement of the problem

In a multilingual society, every language is expected to play its significant role depending on the demand of a specific society. Besides, all languages within the society are expected to harmonise communication so that they provide “the complex communicative demands of a pluralistic society” (Chung, 2012, p. 293). Although English serves as an official language in an independent Namibia and LOLT medium of instruction (MoI) in Namibian schools, indigenous languages are allowed to be used for “legislative, administration and judicial purposes” (*The Namibian Constitution*). As a dominant global language of communication, business, aviation, entertainment, diplomacy and internet connections, Guo and Beckett (2007, p. 293) argue that the hegemonic position of the English language worldwide is dominating. As a result, English

[f]orces an unfamiliar pedagogical and social culture on its users, along the way socio-psychologically, linguistically and politically putting them in danger of losing their first language, their culture and identities, and contributing to the devaluation of local knowledge and cultures.

In a bilingual and multilingual speech community, speakers switch between two or more languages to fulfil their social needs which they encounter in a day-to-day interaction. Finnegan (2014, p. 117) states that “speakers in a multilingual society utilize several

languages by switching over to other languages of their preferences for communication purposes”.

For the residents of Outapi, where the present study was conducted, residents were reported to have an exposure of the variety of languages which are spoken in the community. Among them, Oshiwambo was reported to be a language which was spoken to the majority in Outapi (NDP2, 2004). Speakers whose English proficiency are limited, but can communicate in Oshiwambo are using Oshiwambo to communicate. The problem arises when communication is done through the medium of English, and the majority cannot express themselves in English. It is against this background that the study seeks to investigate if there is any communicative device applied to facilitate communication among the Outapi residents during their daily conversations. The study also aims to establish whether such communicative device (if any), could assist the speech community of Outapi to attain their social needs, or whether it acts as a constraint among the speakers.

1.3 Research Questions

The main question of the study is:

Why do Outapi residents code switch between Oshiwambo and English when they conduct their day-to-day public affairs?

Subsequent questions are:

1. Which factors influence English-Oshiwambo code switching to occur between the public officials and the public when conducting their daily activities?
2. Which code switching strategies are employed in the sociolinguistic practices of Outapi?
3. How do the strategies of English-Oshiwambo code-switching influence communication between the public officials and the residents when conducting their day-to-day business?

1.4 Significance of the study

Code switching is an interesting phenomenon which positively maintains bilingualism. Das (2012) regards CS as an effective tool of communication because, only through the use of it, interlocutors of different language abilities attain their communication goals. Factors led to the practice of code switching were vital and might change the perceptions of other people towards the practice of code switching, both in public as well as in the government arena. By realizing these factors, interlocutors may employ code switching more freely to fulfil their communication goals.

The previous studies (Kamati, 2011; Mouton, 2007) contribute to the field of code switching in Namibia. These studies concentrated on the involvement of English-Oshiwambo code

switching in the teaching and learning environment. The present study contributes to the field of code switching, because it considers how code switching plays a significant role in the communication and how it facilitates communication among interlocutors in a multilingual community. Therefore, findings of this study might encourage people with limited language proficiency in the second language to see code switching as a “gateway” towards a successful communication among them.

Moreover, it is also believed that findings of this study could assist future researchers on the same or related concept to make use of the findings of this study to investigate aspects which have not yet been studied in Namibia.

1.5 Limitation of the study

The study was restricted to the entire community of Outapi in the Omusati Region. Another limitation of the present study was that only English and Oshiwambo were the targeted languages for the present study. Since Outapi is an administrative town of Omusati Region, and many people are flocking into the town for various services, the researchers experienced difficulty in identifying who were the residents, and who the non-residents of Outapi were.

Furthermore, inadequate studies on code switching as a communicative device between Oshiwambo and English in sociolinguistic research in Namibia impeded the researcher to obtain much information in the literature review section. Finally, lack of openness among participants was observed as a limitation to the study because it impeded the researcher to obtain the necessary information the present study was aiming at.

1.6 Definition of terms

The following terms were used throughout the study. They are defined and/ or explained below:

1.6.1 Bilinguals: According to Baker (2011), bilinguals are people who use two languages or dialects in their everyday lives. In this study, it considers a person who is able to use two languages for daily communication purposes.

1.6.2 Bilingualism: According to McGregor (2009, p.331) bilingualism is an ability of a person to speak two or more languages.

1.6.3 Multilingual: Crystal (2008) refers multilingual as a speaker or a speech community which makes use of two or more languages in their daily communication.

1.6.4 Multilingualism: This refers to a speech community which makes use of two or more languages (Crystal, 2008, p. 318).

1.6.5 Official language: This refers to a language which is used in government and for official business in the country. Article 3 of *The Namibian Constitution* stipulates that English shall be an official language (MEC, 1993). In this study, English is referred to as an official language.

1.6.6 First language/ mother tongue: This refers to the mother tongue a person has acquired first or has learnt within the critical period, for example from 0-10 years of age. Many a times, first language is also called mother tongue. In this study, first language or mother language refers to the language speakers are associated with as their first language or their mother tongue, which helps other people to identify them with their sociolinguistic identity.

1.6.7 Second language: According to Crystal (2008, p. 266) this is a language other than one's mother tongue used for a special purpose e.g. for education, for official services, etc. In this study, English is referred to as second language.

1.6.8 Medium of Instruction: The MBESC (2003, p. 7) refers Medium of Instruction (MoI) as a language through which a subject is taught in Namibian schools.

1.7 Thesis outline

The preceding chapter (Chapter 1) presents the background of the study, statement of the study, significance of the study and the research questions, of which the entire study will be based on. Definition of terms closes the chapter.

Chapter 2 deals with literature review which covers the background of code switching. Reasons for code switching, factors influencing code switching, strategies of code switching, benefits and detriments of code switching in a multilingual society will be discussed.

Chapter 3 provides a sketch of the research methodology which entails the research design including the selection of participants, instruments used to collect data, the collection of data procedures and data analysis.

Chapter 4 presents the findings and analysis of the data. Lastly, chapter 5 will give a brief discussion of the research findings. Challenges, recommendations and conclusion will close the chapter.

1.8 Summary

This chapter discussed the background to the study, statement of the problem, research questions, and significance of the study. Limitation of the study was also briefed in this

chapter. The next chapter will look at literature review of code switching and other related topics. Definition of terms used in the entire study is the last section which closes the chapter.

Chapter 2: Literature Review

2.1 Introduction

This chapter briefly reviews how other scholars presented their opinions on the same or related research topic. The review is presented following the sequence of research questions above (see section 1.3). First the researcher presents seminal theories on which the present study was based, followed by the historical background of code switching and its definition as provided by various authors. Then, reasons for code switching and factors influencing code switching in bilingual and multilingual speech communities will be looked at. Finally, the benefits and detrimental effects of code switching (among the residents) will close the chapter.

2.2 Theoretical Framework

This study was based on two seminal theories of Myers-Scotton: the Markedness Model and Matrix Language Frame (MLF) model. These theories will be used to explain how CS is employed among bilinguals and also to strengthen or emphasise the speakers' intentions and goals of communication.

2.2.1 A Markedness Model of Code Switching (MM)

This is a theory proposed by Myers-Scotton (1993b). It intends to explain how code switching is a social motivation phenomenon among bilinguals and multilingual communities. The model proposes that speakers are expected to select a suitable code based on the person interacted with or on the situation in which speakers find themselves.

The Markedness Model of code switching, which is acronymised MM (as it appears in the present study), is based on the two important assumptions. According to Wei (2007), the first assumption is ‘negotiation principle’ of Grice (1975). Myers-Scotton (1993a, 1993b), states that the “negotiation principle” guides interlocutors to select the suitable form for the speakers which correlates with the Right of Obligation (RO) set that they intend to engage during their conversations. Rose (2006) defines RO set as a theoretical construct of the so called “right and obligation” which guides speakers to put their expectations in a provided interactional setting in their communities. This principle is considered to be the fundamental principle of all code choices (Myers-Scotton, 1993a, 1993b).

The second assumption is the explanation of all code choices (Myers-Scotton, 1993a). For the explanation to be meaningful, four maxims were developed. They are (1) code switching as a sequence of 'unmarked choices', (2) code switching as the 'unmarked-choice maxim', (3) code switching as the 'marked-choice maxim, (4) and code switching as the 'exploratory-choice maxim (Myers-Scotton, 1993a, p. 113). Every maxim determines a speaker's linguistic behaviour towards the RO set.

(1) Code switching as a sequence of unmarked choice

The application of this maxim directs that each language must be used depending on the altering of social environment or the requirement of context in which interlocutors found themselves (Myers-Scotton, 1993a).

(2) Code switching as an unmarked code choice

Myers-Scotton (1993a) explains that this maxim can only be applied among speakers of the same status, for example, peers or people who work or stay at the same place. To maintain this maxim, Wei (2007) states that speakers should select any code of choice depending on the situation and the topic of discussion. Whilst doing this, they should bear in mind to sustain the existing the RO set.

(3) Code switching as marked-code choice

This maxim directs interlocutors to switch between codes in order not to comply with the social or contextual norms which are expected. Speakers are being directed to select varieties of marked languages for interaction, and which enable them to change the current RO set (Myers-Scotton, 1993a; 1993b). According to Rose (2006, p. 25), this maxim is suitable for people who would like to establish a new RO set for a continuum discussion.

(4) Code switching as an exploratory choice

The application of this maxim or choice determines that speakers are being directed to use code switching when the unmarked choice is not clear. When using this code choice, speakers are being provided with an alternative exploratory code choice for an unmarked choice as an indication of their favourable RO set (Myers-Scotton, 1993a, p. 142). Furthermore, Myers-Scotton (1993a, p. 142) indicates that this kind of code switching occurs very often because speakers might not be sure of the communicative purpose to affirm the RO set. Generally, situational factors and the community norms for the given speakers and other participants are taken into consideration with an unmarked RO set (Myers-Scotton, 1993a, p. 142). This basically means that if the exchange is less conventionalized, the unmarked choice is unclear, but if the exchange is highly conventionalized, the unmarked choice is clear. In this case, the exploratory choice might be selected to provide the suitable norm to be applied based on the

situation. Therefore, this may just occur if there is a clash of norms (Myers-Scotton, 1993a, p. 142).

2.2.2 Matrix Language Frame (MLF) Model

Matrix Language Frame (MLF) is a model proposed by Myers-Scotton and her associates (Myers-Scotton & Jake, 2001; Jake, Myers-Scotton & Gross, 2002) to analyse the inter-sentential code switching. Nguyen (2009) states that inter-sentential code switching is a switch that occurs between sentences. According to Myers-Scotton (1993a), the model intends to investigate a contact phenomenon among the variety of languages. The model was hypothesised on the utterance of code switching that the “morph syntactic frame” is set by a “matrix language” (ML) together with “embedded language” (EL) of the inserted morphemes from another language. “Matrix Language” is considered to be a dominant language in a discourse which contributes a greater amount of morphemes. Another feature of matrix language is that ML may also be changing within and outside the conversation (Myers-Scotton, 1993a, p. 68). An “embedded language carries an opposite feature of a matrix language. It is also called a “guest language” in a discourse because it contributes the least morphemes which are inserted into the matrix language. Simasiku (2014) states that an ML is a language which sets the grammar of language in conversation.

For the MLF model, Myers-Scotton (1993a, p. 77) designed the MLF frame which comprises the syntactic structures of languages involved. Myers-Scotton (1993a) explains that the frame is composed of ML + EL constituents, which follow the fundamental linguistic procedures and specify the selection of ML (Myers-Scotton, 1993a, p. 77). To simplify this, the frame provides the morpheme order of the syntactic relevant. Although the insertion of the EL content morpheme into the ML frame is observed, “only an EL content morpheme congruent with the morph syntactic specification of the ML lemma is allowed” (Myers-Scotton, 1993, p. 77). For example, “**The school holiday starts soon opo uunona u ye kotour**”. (*The school holiday starts soon so that kids will go for their educational tour*). The above sentence illustrates how the syntactic structure of the matrix language (English-Oshiwambo) functions. Concurrently, the illustration also indicates the syntactic structure of the matrix language, which is the subject verb object (SVO). Therefore, by inserting an EL, a language does not violate the syntactic structure of the ML.

To conclude this part, it is very important to point out that the MLF Model is helpful to the present study because it indicates how the variety of languages which are not mutually intelligibilities work together to eliminate the communication barrier, without violating the ML syntactic structure.

2.3 Background of code switching and its definitions

Code switching (CS), as abbreviated by Myers- Scotton (1993), is regarded as an interesting communication strategy in bilingualism. She believes that code switching is a common method of communication in any bilingual or multilingual community (Myers-Scotton, 1993). The following are definitions as provided by different authors.

- Myers-Scotton (1993a, p.1), defines code switching as an alternation of linguistic varieties within the same conversation.
- Gluth (2008, p. 6) sees code switching as a mixing process of two or more languages in discourse without any changing of an interlocutor or a topic.
- Nguyen (2009) describes code switching as an alternate mixing of two languages within the same conversation.

All definitions are derived from the original definition of Myers-Scotton (1993a), who focused on the utility of two languages in the same conversation. However, this does not impede other scholars to define code switching as it suits their areas of focus.

It is believed that this phenomenon has been analyzed from various perspectives such as linguistic, sociolinguistic, and psycholinguistic, amongst others. Similarly, code switching

and bilingualism are two related terminologies. They are related in such a way that both of them deal with the usage of two languages in communication in the same discourse. With this in mind, it is imperative to provide an initial distinction of the two terminologies in order to avoid an overlapping understanding which can lead to confusion between the two (terminologies). Bilingualism is defined broadly by several scholars.

Crystal (2008), for example indicates that bilingualism has to do with the degree of proficiency which speakers must obtain in two or more languages. Another definition is provided by Baker (2007) who sees bilingualism as the way of using two or more languages in everyday interaction. Moreover, Baker (2006) considers bilingualism as “native-like control of two or more languages”.

Although a number of scholars concentrated on ability, Baker (2007, p. viii) argues that bilingualism is not just about proficiency in two languages, but the language usage can also contribute to bilingualism. As a multilingual community, many Namibians are exposed to various languages as a result of contact with different languages. Based on the above definitions, the present study sees bilingualism as a possession of knowledge of two languages, and the ability to use them either fluently or not, for communication purposes.

Attached to bilingualism, multilingualism is another interesting phenomenon which plays a significant role in communication. Intertwined as they are, Malmakjaer (2010, p. 51) states that bilingualism and multilingualism are “frequent phenomena” which are applied in almost every country of the world, and Namibia is included. Both refer to social and individual situations, in which two or more languages are used and spoken in that specific speech community. This situation is very typical to the Namibian situation because in a multilingual and multicultural nation, many Namibians are exposed to different languages. Exposure of this nature becomes a bonus to their interaction as they come into contact with people from different language backgrounds.

In conclusion, Margana (2012, p. v) states that the study of bilingualism embodies some closely related phenomena, of which code switching is included. Therefore, the present study considers code mixing and (linguistic) borrowing to be strategies of code switching which facilitated proper interaction and prevent communication barriers among bilingual and multilingual communities.

2.4 Reasons for code switching

There are various reasons which motivate speakers in a multilingual society to employ code switching when interacting with each other. Bilinguals and multilinguals use code switching for the following reasons:

2.4.1 To emphasise a specific point.

Code switching can take place if speakers would like to emphasize a discussed point, or to make a central issue in a discussed point (Baker, 2007; Sert, 2005). This is similar in Namibia. When speakers are aiming to strengthen a point on a discussed topic, code switching is applied eventually.

2.4.2 To substitute a word or a phrase.

Code switching can take place when a word or a phrase from a matrix language or an embedded language is substituted for accomplishing communication goals (Baker, 2007; Dumanig, 2010). In the Namibian context, speakers usually substitute a word or phrase which they are not sure of or of which they do not have any knowledge in the language of communication. Baker (2007) indicates that a substituted element or a constituent is determined by two factors, of which the first factor is language incompetence. This factor indicates that a speaker can be observed to be incompetent in both of his or her languages (the first language or second language). The second factor is the occurrence of code switching due to the cultural norms. There are cultural expressions which are untranslatable.

By translating them, the original meaning will no longer be conveyed. Therefore, if a speaker is struggling with one of the languages (either the first or the second), and would like to comply with the RO set, code switching as an unmarked code choice is used to provide a continuum in discussion (Baker, 2007, p.108). For the cultural expressions, speakers are expected to employ the ‘unmarked-code of choice or maxim’ to affirm the RO set (Myers-Scotton, 1993a).

2.4.3 Code switching can take place for clarity.

Previous studies (Rose, 2006; Baker, 2007; 2011; Mouton, 2007; Kamati, 2011; Simasiku 2014) reveal how teachers in classroom situations code switch too often between ML and EL respectively. Teachers were observed code switching between languages to make the lesson content clear and well understood by the learners. On the contrary, Mouton (2007) indicates that switching from the ML to the EL cannot be done in all the subjects because some the scientific expressions are untranslatable. For example, some of the scientific terms such “*gravity*” and “*hydrogen*” cannot be translated. On the same note, Kamati’s study (2011) reveals there were some of learners who were reported using code switching during the national examinations. She is of the opinion that code switching should not be used anymore because it contributes to learners’ high failure during their national examinations.

2.4.4 Code switching can also take place for repetitive reasons.

Sert (2005) identifies that in multicultural and multilingual societies, interlocutors switch from one language to another to clarify a point. This switch aims to transfer the necessary knowledge to reach the targeted individuals. It is however, imperative to point out that the speech community of Outapi in which the present study was conducted; it appears that interlocutors usually code switch from one language to another by translating a point which was made in the target language, and repeating it in the native language. This kind of repetition is done to confirm that interlocutors receive a clear message.

2.4.5 Another reason for code switching is to exclude others from a discussion.

When people of the same language want to discuss their private matters, they opt to switch to a language which other group members cannot comprehend (Baker, 2007). This practice is very common in Namibia. For example, students in an institution of higher learning switch over deliberately into their home language to gossip about their lecturer(s). However, this practice irritates the group which is excluded from the discussion (Baker, 2007, p. 110) because they do not know for what reasons the other group is switching from the ML into the EL just abruptly.

2.4.6 Code switching can also take place for respect index.

In some cultures, when people are gathering at a certain occasion, speakers code switch between the first and the second languages. Some code switching deliberately, but others are

code switching unknowingly (Obiamalu & Mbwagu, (n.d.); Nevalainen & Traugott, 2012). In Oshiwambo culture, people with a high profile are addressed respectfully, both at formal and informal meetings. Words such as honourable *tatekulu* [grandfather] president, *omunyekadhi gwetu* [our queen] *elengenene* [chief], and so forth, are some of the words used to index the identities of elders.

2.4.7 Code switching can also be used to convey culturally expressive messages

Societies differ from one another depending on the cultural norms and values of a certain community. Das (2012) explains that there are some cultural expressions which are unique to a particular language group. Those cultural expressions cannot be translated into another language. By doing so, the meaning of the expression is diluted.

Baker (2007) supports the idea that cultural expressions should be presented as they are, in order to convey and to maintain the original meaning. For example, “*ombandu yekaya*” is an Oshiwambo cultural expression, which is usually used in a monetary form for the payment of a land. This expression is untranslatable because it would lose its original meaning if translated. Therefore, cultural expressions should remain the same to convey what meant by them.

2.4.8 Code switching takes place when a point is being reinforced

Code switching is taking place mostly when a speaker wants to reinforce a discussed point. In a classroom situation, teachers may repeat a discussed point by switching from the language of communication to a native language. This is done because the teacher wants to make sure that learners grasped the lesson content correct (Sert, 2005; Baker, 2007; Kamati, 2011). In a study conducted in the Khomas Education Region, Kamati (2013) reveals that teachers are code switching too often to meet their lesson objectives.

In a separate scenario, bilingual parents code switch from their home language to the second language for short commands. Some of English phrases or words are heard such as “no!”, “stop now”!, “don’t do that”! (Baker, 2007, p.111). These situations are similar to the speakers in Namibian when giving commands, or when asking for help or praising others for a good job well done. Words or phrases such as “congratulations” for a good job done; “please man” for asking help; and “don’t do that” for command, amongst others, are often heard during formal and informal interactions.

2.4.9. Code switching can also be used to create a comfortable situation

Some people prefer to talk about a particular topic in one language rather than in another. This is done simply to allow speakers to feel free and more comfortable to express their feelings very well and clearly in a language they are comfortable with. The majority of

Namibians express themselves in the languages they feel more comfortable with. People with low proficiency in the official language (English) in Namibia can express themselves very well in their first languages, because they are comfortable with them.

2.4.10 Code switching can also be used to fill up a linguistic deficiency

According to Dumanig (2010), deficiency driven code switching and proficiency driven code switching are two types of code switching which are employed due to linguistic incompetence. Deficiency driven proficiency refers to a strategy used by a speaker who is not competent enough using his or her second language. For effective communication, he or she switches back and forth to his or her L1. Regarding proficiency driven code switching, the level of language proficiency in two languages are both equal. When using proficiency driven code switching, a speaker may choose any code which is better in expressing an idea (Dumainig, 2010, pp. 66-67). In the Namibian context, proficiency driven code switching can be used by speakers who do not have any problem with both the first and the second languages.

2.4.11 Code switching can also take place for equivalence purpose.

When speakers find it difficult to integrate the lexical item in a target language, code switching is a solution. For a continuum in the conversation, a speaker may switch into his or her native language to reach the communication goals. Sert (2005, p. 4) considers equivalence as a “defensive mechanism”. Therefore, when a lexical item from a foreign

language is inserted for the purpose of filling the lexical gap, it indicates clearly that such an individual is incompetent in the second language.

To round up, code switching is a ‘gateway’ for communication in multicultural communities. Speakers in bilingual and multilingual societies use two or more languages in the same utterance to make their communication possible and smooth.

2. 5 Factors influencing code switching

There are factors which influence code switching to occur among speakers in multilingual communities. The present study focuses on linguistic and social factors as they are applied in a society in which two or more languages are spoken.

2.5.1 Linguistic factors

From a linguistic perspective, code switching is determined by various factors. The present study will consider lexical gap, linguistic constraints, language interference, and language attitudes, amongst others, to be the most influential factors of code switching.

a) Lexical gap

According to Crystal (2008), lexical gap is the absence of a lexeme at a specific structural place that does not exist in some languages, but would be expected to exist in another language, following the grammatical rules of languages in use. Previous studies (Bassiouney,

2006, 2009; Marak-Hanak, 2009) have indicated that the lexical gap is often a defensive strategy of speakers in multilingual societies. Speakers may fill the lexical gap by switching into an embedded language from a matrix language. This is done to make their interactions possible and smooth. On the contrary, Bassiouney (2006, 2009) believes that code switching of this nature is just used due to sociolinguistic motivations, but not as the absence of an equivalent lexeme, as it is claimed by many. Despite this, lexical gap is vital to the present study because there are some of the expressions which are not available or equivalent in the targeted languages under study. To fill up such expressions, speakers are compromising their interaction by modernising some of the morphemes, phrases, and clauses, among others, to reach their communication goals. Subsequently, the interaction will be either inter-sentential code switching or intra-sentential code switching. According to Nguyen (2009), inter-sentential code switching is a switch that occurs between sentences, while intra-sentential code switching is a switch which occurs within sentences.

b) Linguistic constraints

Linguistic constraints can determine the occurrence of code switching among bilinguals. Free-morpheme constraints and equivalence of structure constraints are the two general constraints of code switching proposed by Poplack (1980) as cited in Ammon (2005). Jalil, (2009, p.5) describes the free morpheme constraints stating that it cannot occur between a lexical form and a bound morpheme unless that lexical form is phonologically integrated in the language of a bound morpheme. This basically means that once code switching is taking

place between the lexical form and the bound morpheme of a word of languages under utilisation, the RO set is not sustained. This results into the bleaching of the rule which governs the practice of code switching. However, this constraint is believed to be universal (Jalil, 2009, p.5). For the equivalence of structure constraints, code switching is expected to occur at points where juxtaposition of elements for both languages under utilization does not break a syntactic rule as such. Thus, at the point where elements of L1 and L2 meet, the equivalent of structure constraints is expected to take place.

c) Language interference

Skiba (1997) views (language) interference as the transference of linguistic elements at various levels from one language to another. Such transference occurs at the phonological level, the grammatical level, the lexical level, as well as the orthographical level.

Although various reasons for the prevalence of code switching were discussed earlier in the present study, Skiba (1997) furthermore, argues that code switching is not language interference, but rather a supplementary speech strategy which allows continuity in an interaction. The present study agrees with Skiba (1997) that language interference functions as a supplementary speech because it helps out speakers to attain their communication objectives. The speech community of Outapi was observed practising code switching at all linguistic levels. By doing that, the RO set was affirmed (Myers-Scotton, 1993a).

Language attitude

Crystal (2008) views language attitude as feelings people have about a certain language. Language attitudes may be positive or negative, depending on the perception of an individual. An individual perception is determined by the value towards a specific language, be it the first language or the second language. A study conducted by Romaine (2000, p. 36) indicates that the first language is the language learnt first and still spoken very well by the speakers. It is also called an act of identity because speakers have chosen the language with whom they wish to be identified and associated with. On the contrary, Romaine (2000) indicates that either the first or the second languages can be mastered equally provided that speakers are exposed to the variety of factors which facilitate learning environment for speakers to master both languages. In contrast, many Namibians, especially youths, have positive attitudes towards English as a Second Language (ESL) because of its prestige in the country. Most young people do not want to be associated with their mother tongues because of their low status in the country. It appears that the majority do not master both languages, be it their first or their second language.

Previous studies (Coronel-Molina, 2009; McKenzy, 2010) propose two theoretical approaches on which language attitudes are based, the behaviourist view and the mentalist view. Coronel-Molina (2009) believes that the behaviourist view considers that attitudes must

be studied by observing the responses to a certain language. For the mentalist view, attitudes are viewed as “an internal and mental state” which may give response to certain form of behaviours (Coronel-Molina, 2009). On the contrary, McKenzy (2010, p. 21) indicates that these theories (behaviourist views and mentalist view) consider that these language attitudes (positive and negative) are not innate within an individual, but are acquired through socialisation.

To relate the two theories to the present study, some of the Namibian people have both negative and positive attitudes towards the English language. Moreover, Brock-Utne’s study (2000) on languages of instructions in Namibia and Tanzania reveals comments which view the position of English as an official language in Namibia. The present study weighs them as negative attitudes towards the English language:

- Speakers of Namibian languages, English included, believe that English (as an official language) undermines indigenous languages because all of the indigenous languages are hardly receiving aid from USAID (U.S Agency for International Development) or ODA (Official Development Assistance), compared to the English language (Brock-Utne, 2000, p. 185).
- Some of the Namibian languages are being marginalised in such a way that there is little support in terms of development as far as indigenous languages are concerned. Brock-

Utne (2000, p. 185) indicates that people at the managerial positions are not supporting the development of the indigenous languages. As a result, many students at the tertiary institutions are not motivated to take languages as their major subjects.

- People who can speak English are considered to be educated and rich but those who cannot speak English are considered to be illiterate and undeveloped (Brock-Utne, 2000, p. 185).

Numerous authors (Bhatia & Ritchie, 2004; Shin, 2005; Baker, 2011; Helot & O Laoire, 2011; Nevalainen & Traugott, 2012), amongst others, expressed their negative feelings towards the implementation of code switching.

Montes-Alcala (2000) expresses her negative attitudes towards code switching in Spanish-English by bilinguals youth in California. Her study reveals that the reasons why code switching is taking place so often is because some speakers are illiterate, while others lack proficiency in their second languages.

On the contrary, Ellis and McCartney (2011) support the occurrence of code switching suggesting that it is a “teachable pedagogic strategy”. They believe that it is through the use

of code switching that many people learn new words from different languages. Skiba (1997 as cited in Mouton 2007) argues that although code switching is taking place for various reasons, it can still play a significant role in the language development. Skiba (1997) regards code switching as a supplementary speech strategy which facilitates speakers who are unable to express themselves to attain their communication goals. Moreover, Skiba (1997) believes that code switching provides a continuum in a conversation rather than being language interference.

Code switching is regarded as a “sign of laziness”, a “bad practice”, a “careless language habit”, a “sloppy language”, the list goes on. Shin (2005) does not favour code switching to be employed, especially in educational settings. She believes code switching creates an embarrassment among its users. Shin (2005) is supported by numerous scholars (Mouton, 2007; Kamati, 2011; Ipinge, 2013; Simasiku, 2014) who are also not favouring code switching to be used in educational settings. However, Kamati’s (2011) study reveals that code switching was reported to be employed during the national examinations. Kamati (2011) indicates that learners’ habit of employing code switching could contribute to the failure of the national examination. She therefore, cautions learners to cease the habit of using code switching during national examinations because it might affect their performance and contributes to the low evaluation of their work.

Other studies (Iiping, 2013; and Simasiku, 2014) found out that both learners and teachers switch between the matrix language and the embedded language during the classroom environment. They all indicate the consequence both teachers and learners face as a result of mixing languages in the educational settings. It appears that learners were not well informed about the consequence of mixing languages, especially in learning and teaching environments.

Although the practice of code switching is not supported by the majority, there are other scholars (Baker, 2007; Chin & Wigglesworth, 2007), whose attitudes towards this phenomenon (CS) are positive. Chin and Wigglesworth (2007, p. 120) promote the practice of CS because they believe that mixing languages may result in the marking of cultural or social identity.

To conclude, the discussion above reveals the different attitudes by different people towards CS. Although some people support the employment of CS in the society, others feel that CS devaluates language structures of languages under utilization. Therefore, the present study

supports CS to be employed at any time anywhere because it is a strategy which facilitates communication among bilinguals.

2.5.2 Social factors

The prevalence of code switching among the speakers in a multilingual society was determined by a number of factors such as extra linguistics, gender, age, occupations, social networks, the status of L2, and many more. Among the societal factors above, the present study focused on how the social networks and the status of L2 arouse the prevalence of code switching in multilingual communities.

a) Social network

Social network is defined as a relationship created by individuals through some kind of social interaction such as friendship, kinship, status, sexual, political as well as trading activities (Miritello, 2013, p. 12). In the world of technology, other channels of communication such as the internet, cell phones or telephones and face-book are channels of networking through people around the world can be connected socially. Through this interaction, languages are coming into contact as people are communicating with other people from the other side of the world. Social networking relates to the practice of code switching because speakers from

different parts of the world are communicating in any form mentioned above. Speakers switch back and forth between languages they know to make their communication easier.

Kim (2006) observes code switching among Canadian officials when they make telephone calls or receive incoming calls. According to Morris (2010), the language policy of Canada indicates that English and French are the country's official languages. Therefore, Canadians are at liberty to make use of many languages freely and equally. This situation creates an opportunity for Canadians to employ CS in their daily communication. Kim's study (2006) reveals that CS is a customary practice in Canada. It is observed more often when incoming calls are being received. This is done to create an opportunity for callers and receivers to go for languages they are comfortable with. That is why, words such as "*bonjour, hello*" are used concurrently when incoming calls are being received.

As in Canada, some of the Namibians do the same when receiving calls. "*Goeie môre, good morning*" are Afrikaans and English greeting phrases which are often heard when bilinguals are receiving incoming calls. Code switching of this nature is mostly done by bilinguals who can speak both English and Afrikaans (Frydman, 2011). This creates an opportunity for a receiver to opt for the language he or she is comfortable with, so that the communications goals could be attained.

b) The status of English in the country

A study conducted by Rajadural (2011) reveals the status of English in Malaysia before and after its independence. Before independence, English was regarded as a language of oppression in the country. Soon after independence, English became a second language and a medium of communication in Malaysia. As a medium of communication in Malaysia, English also became a requirement to “better jobs, higher education, and the living standard as well as a gateway to social success” (Rajadural, 2011, p. 11).

However, in Namibia, Afrikaans was the language of administration during the colonial regime, while English served as a lingua franca in Namibia before independence (Frydman, 2011). Basically, the status of English before independence was very low. After independence, English became the country’s official language and the medium of instruction in government schools (Harries, 2011). Currently, the status of English in Namibia is very high as the majority would like to be associated with the country’s official language.

2.6 Strategies of Code Switching

2.6.1 Code switching and code mixing in practice

Although sometimes seen as two different concepts, in this study code switching and code mixing are seen as interchangeable phenomena which play a significant role in communication among bilinguals and multilingual communities. Just like code switching, code mixing is regarded as “a language-contact communication strategy” among bilinguals (Harmers, & Blanc, 2003, p. 270).

Since code switching has been defined enough earlier in the study, the following are definitions of code mixing and attempts to clarify how it relates to code switching. Code switching is referred to the involvement of the use of elements from both languages (embedded and matrix languages) in the same utterance (Cook, 2002, p. 181).

In some countries, when English is mixed with other languages, the process is labelled with the fusion name such Spanglish (the combination of English and Spanish), Singlish (Singaporean and English), and many more (Crystal, 2008, p. 83).

Based on the definitions above, the present study defines code mixing as it fits the speech community of Outapi. It is a mixture of linguistic elements from two different languages within a single utterance. Moreover, code switching and code mixing are both intended to fulfil an effective interaction by filling up linguistic elements in communication (Liu, 2006). Therefore, there must be a correlation between languages participating in the CS, because both of them aim at compensating for linguistic deficiency.

According to Myers-Scotton (1993a, 1993b), code switching is an umbrella under which code mixing is covered as an embedded language. In other words, it is treated as a Matrix Language (ML) dependent on the medium of communication, in comparison with the embedded language which is a subordinate of the matrix language. According to Marak-Hanak (2009, p. 163), neither the matrix language nor the embedded language is necessary for a speaker's first language, as long as a speaker has chosen the language he or she is comfortable with to be the matrix language (Myers-Scotton, 1993a; Macswana, 2005).

Code mixing has three main types (Boztepe, 2005; Gardenasa-Claros & Isharyanti, 2009). They are insertion code switching, (Myers-Scotton, 1993b; Mysken, 2000), alternation code switching (Poplack, 1980), and congruent lexicalization (Mysken, 2000).

Insertion code mixing

Insertion code mixing is described as a process to insert a constituent from EL into a structure of ML, or vice versa (Myer-Scotton, 1993b; Mysken, 2000). Every inserted unit, being at syntactic, lexical or at phrase level (in an insertion code mixing) is called a constituent (Mysken, 2000, p. 61). For a constituent to be inserted, there are four features a speaker should consider before an action is taken.

The first feature as suggested by Mysken (2000, p. 61) is a constituent structure. A constituent structure is regarded as a central concept when a sentence is analysed. Therefore, there must be an adjacent principle which serves as a guiding tool to establish a constituent. Mysken (2000, p. 61) further indicates how an adjacent principle works conditionally. An analysis is likely to happen in a code-mixing sentence if two adjacent elements are drawn from the same language. As a result, these elements will form a unit. To simplify this, an inserted element or unit can be done at any linguistic level. Myers-Scotton (1993) demonstrates code mixing with insertion examples on how an adjacent principle functions in English/Swahili. However, the present study adapted the demonstration and provides English/Oshiwambo examples to indicate the validity of an adjacent principle towards languages under study. Verbatim transcription is provided.

“Otandi travel to Swakopmund today”.

1sg-pr.t travel to Swakopmund today.

I travel to Swakopmund today.

Looking at the above illustration, it can be clearly seen that the entire verb phrase ‘*travel to Swakopmund today*’ is a single switch and also is indicated how it is inserted.

The second feature of inserted code mixing is a nested ‘aba’ structure (Mysken 2000, p. 63).

This feature is identified by the two segments, a segment preceding the inserted unit and the segment come after an inserted unit. Mysken (2000, p. 4) stressed that these segments must be grammatically related.

Content words are the third feature of an inserted code mixing. According to Mysken (2000, p. 63) content words are referred to as nouns, adjectives and verbs. Relating to the present study, content words are vital because the speech community of Outapi code mix by employing content words at a syntactic structure to make their communication possible. Insertion code-mixing is relevant to the present study because the speech community of Outapi was observed inserting segments from other languages to simplify their communication. At this juncture, it is imperative to indicate that insertion code mixing is associated with Myers-Scotton’s MLF model (Myers-Scotton, 1993a; 1993b). This

association occurs because each language participating in code mixing performs its duty. This is because the MLF model proposed that there must be a ML and EL when a constituent is inserted (Myers-Scotton, 1993) (see Section 2.2.1).

Alternation code mixing

Another type of code mixing is alternation code mixing which is proposed by Poplack, (1980). According to Baker and Woll (2008, p.144), alternation code mixing is a mix which takes place at structural level. ABA nesting is a feature which helps in identifying and differentiating alternation from insertion and congruent lexicalization code mixing respectively. Alternation code mixing is suitable to the present study speakers in Outapi who tend to switch back and forth between sentences and within sentences. This type of code switching is called intra-sentential and inter-sentential code switching respectively (Myers-Scotton, 1993).

Congruent lexicalisation

Congruent lexicalization is a third type of code mixing. It refers to a situation when languages participating in CS share grammatical structures either fully or partially. These grammatical structures can be filled lexically with either elements from the ML or the EL (Gardenasa-Claros & Isharyanti, 2009, p. 69). The syntactic structure of languages should follow the grammatical structure. Simply put, the syntactic structure should be SVO and OVS, but not SOV.

2.6.2 Borrowing

Linguistic borrowing is a process where some of the linguistic elements are being imported from the donor language into a recipient language (Fasold, & Connor-Linton 2006). In general, linguistic borrowing enriches recipient languages in terms of vocabulary. For instance, English is one of the languages whose vocabulary is enriched when new words were borrowed from other languages during the times of change. According to Baugh and Cable (2002), languages such as French, Italian, Greek, Portuguese, Latin and Spanish, to mention a few, are considered to be the most resourceful of English vocabulary.

Borrowed words covering different categories such as medicine, law, Christianity, science, communication, and technology, among others, are adopted by English and become part of the English language. However, borrowing can just take place if a recipient language is accommodative and ready to incorporate borrowed elements (Myers-Scotton, 2002). Moreover, borrowing is classified into three classes such as loan-words, loan blend and loan shift (Field, 2011, p. 58). Each class plays an important role in language change.

A loan-word is defined as a word from a foreign language with little or no modification (Crystal, 2008, p. 286). In language, a loan-word is adopted from foreign languages when there is no exact the linguistic equivalent of such a word. As a result of language contact, many languages become rich when more words are adopted and integrated into the recipient languages to make communication possible (Haspelmath & Tadmor, 2009).

Loan blend is another classification of borrowing. This is a combination of parts of two words to form a single word (McGregor, 2009, p. 88). Normally, the first part of one word is combined with the second part of other word to form a word. To clarify this, the current study provides some of the examples of loan blend as proposed by other researchers (McGregor, 2009; Field, 2011). The word *motel* is blending of *motor* and *hotel*. The word *television* is blending of a Greek syllable *tele-* and a Latin syllable *-vision*. Therefore, loan blend is significant to the present study because in the sampled institutions (the bank, the clinic and the post office), many loan blend words were observed during the interactions.

Lastly, the third class of linguistic borrowing is loan shift. Loan shift is defined as a process in which a word or an element is transferred from a donor language into a recipient language (Crystal, 2008). The meaning of many words was copied from other languages. Loan-translation and the semantic loan are two types of loan shift. Words such as *restaurant*,

Monday, *almighty* and *superman* are loan shift of Latin, Spanish and German languages. The original sounds of these words are replaced by English phonetic (Fasold & Cannor-Linton, 2006, p. 294).

In conclusion, loan-words, loan shift and loan blend are significant to the present study because there are a number of words loaned, some are shifted and others are blended from other languages. All these were employed in the sampled institutions when the public officials and the public conversed. Therefore, code switching, code mixing and linguistic borrowings are the crucial elements, and are practised in the multicultural and multilingual societies, Namibia included.

2.7 The influence of code-switching strategies in communication among bilinguals

As a communication strategy among bilinguals, code switching affects communication in different ways. First of all, an exposure to the English language by some bilinguals affects communication in such a way that it (English) becomes a barrier of communication among speakers. A group of speakers who are not competent enough in the second language find it difficult to communicate with other groups who are competent enough in the second language.

Then, code switching maintains cultural values and norms in society. According to Baker (2006), there are some cultural expressions which cannot be translated from one language into another. Baker (2011, p. 71) provides many English expressions, but the present study will select two of them, which inform people on cultural specific formulae. “*Merry Christmas*”. The other formula as suggested by Baker (2011) is “[t]o carry coals to Newcastle...”. This situation also applies to Oshiwambo language, whereby some of the cultural expressions are untranslatable when maintaining the originality of the meaning. For example, “*Kahuhwena hadhela nyoko, nyoko onale e ku hadhele*” (Mbenzi, 2006, p. 45). In verbatim translation, this expression is translated as follows:

Kahuhwena hadhela nyoko, nyoko onale e ku hadhele.

[A chick/single/ hunt+ed past rel.pr.second person mother, rel.pr.second person mother earlier [tm word] concord sec hunted pp].

This is an educative expression which informs youths to take care of their parents as they (parents) had taken care of them (children) during their childhood. Another example the present study would like to present is “*olufuko*”. Olufuko is a term given to a cultural festival of Aawambo tribe and it takes place annually. During the festival, the ritual activities are carried out. Young girls are well educated and prepared to enter the womanhood. Examples

given lend significance to the present study because a term cannot be translated. Therefore, cultural expressions of this nature could add value to code switching.

To sum up this section, the contribution of borrowing into the field of code switching is significant because borrowing words from different languages has enriched the vocabulary of recipient languages. In this case, the discussion has revealed that many words from other languages such as Greek, Spanish and French, amongst others, become part of the English language, and have enriched the English vocabulary.

2.8 Code switching in the multicultural society

2.8.1 Code switching as a benefit

As discussed earlier in this study (see Section 2), code switching is seen as the linguistic accommodation of different languages. Recipient languages are benefiting from code switching in many different ways. Below are the linguistic stages in which the occurrence of CS was observed.

1. Language development

Skiba (1997) reveals that code switching is a source of language development. This happens when speakers from different language backgrounds come into contact, and are exposed to

the new knowledge of other languages. As a result, the recipient language is developed as speakers are copying and pasting knowledge from other languages into their languages.

2. Code switching enriches the recipient languages

Linguistic borrowing is considered to be a resourceful strategy towards the enrichment of the recipient language. This occurs when linguistic elements from the donor languages are borrowed, inserted and incorporated into the recipient language. As discussed earlier in the study (see Section 2.2), borrowings have enriched the English vocabulary and are commonly used. Furthermore, Marak-Hanak (2009, p. 163) indicates that apart from enriching vocabulary, speakers are also expanding their learning abilities through learning new words.

3. Code switching can maintain cultural norms and values

Culture is the personal identification of every individual in a society. According to MBESC (as cited in Kamati, 2011, p.111), a person is identified by his or her culture and by his or her language. Many Namibian schools pollicised the English language to be spoken more often on the school premises. This situation deprives the right of learners to use their home languages, and may lead to the development of negative attitudes towards the learning of their home languages. In this study, the researcher investigate code switching as a strategy to be used when speakers encounter communication barriers, or to maintain cultural values and norms. Therefore, when code switching (Oshiwambo-English) is employed through cultural expressions, it is done with the purpose of keeping indigenous languages in the country alive.

2.8.2 Code switching as a detrimental strategy

Code switching can be a detrimental strategy in cultural behaviour. This is due to the fact that cultural expressions are untranslatable. According to Sert (2005), code switching hampers communication due to some of the cultural expressions which cannot be translated into other languages. Cultural expressions cannot be translated from the original language into the other language. If they are translated, their original meanings are diluted. Therefore, cultural expression should remain as they are to maintain their cultural identity.

Apart from the cultural expressions as mentioned above, Kamati (2011) indicates that there are scientific terminologies which are untranslatable due to lack of equivalency. For example, terminologies such as “*hydrogen*”, and “*gravity*”, cannot be translated. Kamati (2011, p. 96) also found out that there are some learners who employ code switching during (their) national examinations. This practice might lead to poor performance of such learners. However, the present does not support Kamati’s idea (2011). Instead, speakers are encouraged to employ CS freely to make their communication successful and smooth. By employing CS their communication gaps are filled and their cultural identities are maintained.

2.9 Summary

This chapter presented an overview of code switching globally. The first part of this chapter related the seminal theories on which the study was based. Myers-Scotton’s Markedness

Model (1993a; 1993b) and Matrix Language Frame (MLF) Model of Myers-Scotton (1993b) were used to explain how code switching facilitates communication in a multicultural society. Reasons for code switching were also highlighted. The chapter reviewed the linguistic and social factors to be the most influential factors of code switching. Exposure of English among bilinguals, cultural behaviour towards cultural expressions and language interference were considered to be the most influential strategies to code switching, and were discussed. Finally, the study looked at how code switching benefited speakers with and without language difficulties. The last part which concluded the discussion dealt with the benefits and finally the detriments of code switching.

In the next chapter, the methodology applied in the study will be discussed in depth. The researcher will discuss all the procedures involved in the collection, analysing and interpretation of data.

Chapter 3: Research Methodology

3.1 Introduction

Kumar (2008, p. 5) describes research methodology as a systematic way of bringing what is sought for to an end. Simply put, it is the way of solving the research problems. Methodology entails all the technicalities and strategies applied in carrying out the research (Ipinge, 2013).

This chapter provides a description of an applied research design for the present study. It also sheds more light on participants who took part in the study. In addition, the chapter gives a detailed explanation of the sampling procedures as well as the specific method which was applied by the researcher during data collection. Lastly, the researcher provides a full description of how the data were collected. The method of how the data were recorded and analysed was also discussed. Finally, ethical considerations conclude the last part of this chapter.

3.2 Research design

This study follows a qualitative research approach. Previous authors (Kumar, 2008; Litchman, 2010) describe qualitative research design as a way of obtaining an extensive knowledge in which the researcher gathers, organizes, and interprets information obtained from humans by using his or her eyes and ears as filters. Litchman (2010, p. 21) further

explains that the qualitative research design normally involves in-depth interviewing and observations of humans which are conducted in a natural and social settings. To obtain the necessary information, the researcher is expected to collect data directly from participants by using any instruments such as observations, interviews and questionnaires amongst others. These instruments are used depending on the needs and the setting of the research topic. In addition, Pushkin (1993 as cited in Iiping (2013, p. 45) states that a qualitative research design helps the researcher to identify any new issue which is coming up in a study such as a new outlook, new concepts and new theories.

The above mentioned reasons prompted the researcher of this present study had to opt for a qualitative research design in order to get reasons why code switching is taking place among the bilingual people of Outapi. Furthermore, factors which enhance code switching among the speech community of Outapi were also addressed by using a qualitative research design. The researcher sought to identify whether code switching was a detrimental device in communication between Outapi residents and the public officials when conducting a day-to-day business. The researcher was also interested in the benefits which code switching carries as a communicative device among the speech community of Outapi when conducting their day-to-day public affairs.

This research project was a case study. It is defined differently according to different disciplines, such as psychology, political science, sociology, linguistics and education and management (Duff, 2008, pp. 22 & 23). A case study is seen as an in-depth exploration of a particular case (Litchman 2010, p. 81). It can be done on an individual person or a group, an organization, a phenomenon, and many more. In this study, the researcher was investigating the role of code switching between the Outapi residents and public officials while conducting public affairs. Therefore, case study is an appropriate approach for the present study because it aims to investigate a specific phenomenon, namely, code switching, which is used by a specific speech community.

The case study has strengths as well as weaknesses in a qualitative research. According to Duff (2008), strengths of a case study if done properly are that it gives a high amount of completeness, depth analysis and readability to both a researcher and a reader. However, its weaknesses only appear because its results are generalised and unorganised (Mustafa, 2008, p. 39).

3.3 Population

In a research study, the population is a group of individuals or organizations that share the same features that interest our study (Hartas, 2010, p. 67). Previous studies for example (Hartas, 2010; Leedy & Ormrod, 2010) indicate that when a population is selected,

researchers should not look at the size of a population, but the general characteristics of a researched phenomenon should inform the selection of a population. To simplify this, Hartas (2010, p. 66) explains that such an individual unit or organization must possess similar characteristics which interest the intended study. For the current study, the adult bilinguals in Outapi form the population. This is because the selected group shares the characteristics that the study was interested in.

The recent census of Outapi Town Council (OTC) (2012) reveals that Outapi town has an estimated population of 6600 inhabitants. An acronym OTC will be used throughout the study to refer to Outapi Town Council. Furthermore, the targeted population for this research covered the employees in various institutions such as banks, clinics and the post offices, who work directly with the public, as well as the public who conduct their day-to-day business in these institutions.

3.4 Sampling and sampling procedure

Hartas (2010, p. 67) believes that, once the issue of a population is sorted out, the next step is to identify a suitable sample for a specific study. With this in mind, Hartas (2010, p. 67) defines a sample “as a section or subgroup of a population” a researcher intends to study. In other words, a sample is representative of the population from which it was drawn.

Furthermore, Hartas (2010) referred sample representativeness as the characteristics and attributes which the individuals or the units are showing, typically of that population. Therefore, Ipinge (2013) cautions qualitative researchers to make sure that the selected sampling design must be the suitable one, which can cater for the needs of the population from which the samples are drawn. Subsequently, if samples are not drawn correctly, research findings will be affected and as a result, the generalization of results will suffer the consequences (Ipinge, 2013).

For this study, a sample of 45 participants was drawn from the population. Participants were approached at the three venues and they were invited to participate in the study. According to Litchman (2010, p. 142), the size of a sample in qualitative research is determined by the number of participants a researcher intends to work with. Therefore, the sample of this study was determined by the judgement of the researcher and the common behaviour of code switching among the speech community of Outapi. Code switching happens between the Outapi residents and the public officials when conducting their day-to-day business public affairs.

There are two basic types of sampling techniques, namely probability and non probability sampling techniques (Hall, 2008; Merriam, 2009; Dane, 2011; Babbie, 2013). According to Dane (2010, p. 116), probability sampling is a technique which gives an equal opportunity for every member of the population to be included in the sample. For example, the researcher allocates different numbers to every member in a population which he or she picks randomly. Moreover, probability sampling is classified into sub types such as simple random sampling, systematic random sampling, stratified random sampling and clustering sampling (Babbie, 2013). Probability sampling is usually associated with a qualitative research design. For non-probability, Hall (2008) indicates that it is a sampling technique which is the opposite of the probability because it does not include every member of the population in the sample. Non-probability is classified into sub-types such as convenience sampling, purposive sampling, quota sampling and snowball sampling. Looking at the features of the two sampling techniques, one can conclude that one of the two techniques may include some elements which are the sources of bias, and of course, that is non-probability (Hall, 2008, p.189). For the current study, the judgemental purposive sampling method was employed. Barbie (2013, p. 200) explains that in the judgemental purposive sampling method, the researcher chooses particular elements from the wider population to be a sample. Therefore, for this study, the researcher had chosen a particular group of employees in three institutions (banks, clinics, and post offices) purposely to represent the wider population. That particular group of employees share the same characteristic, which is bilingualism and resulting from that, code

switching. According to Klenke (2008, p. 11), the selected group could contribute richly information towards the phenomenon under investigation. In addition, the public which conducts its daily business public affairs in Outapi forms part of the sample for the current study.

To conclude this part, it is very important to validate the use of judgemental purposive sampling as it was used in the study. The researcher observed the linguistic situation at each of the three venues. The information obtained guided the researcher to make a judgmental decision regarding the participants to be selected. According to Merriam (2009), the significance of the judgemental purposive sampling is the case study method. Therefore, the purpose of judgemental purposive sampling in the case study is not to make conclusions over the findings, but rather to bring improvement in the case being observed. The study targeted 45 people to participate in the study, of which nine participants from all the sampled institutions were interviewed. Among the interviewees, the researcher selected one from each institution to represent the rest of the interviewees.

3.5 Research instruments

3.5.1 The researcher

According to Litchman (2010), a researcher is the most important instrument in the research. He or she has a significant role to play in the entire study. For the study to attain its

objectives, or the research questions to be answered successfully, the researcher is expected to carry out the basic responsibilities as proposed by Litchman (2010, p. 16), which are “collecting of data, gathering the necessary information for the study, viewing the settings and sorting out realities with his or her eyes and ears”. In this light, the researcher was a central data collection instrument in this study. She was the one to decide which data were relevant and required to be collected during the observation sessions, and while she was on field trips.

For this specific study, the researcher played the role of being an observer, an interviewer, a recorder, the list goes on. She then conducted as many observation sessions as deemed necessary, with the purpose of collecting sufficient data for the study. The researcher kept a personal journal, in which observation cases concerning code switching as were observed in three institutions were recorded. The researcher also recorded her own feelings and experiences during the data collection process. According to Janesick (2011, p. 140), a personal journal is very helpful because it may be used as a “data set to complement other techniques”.

3.5.2 Observations

Marshall and Rossman (2011, p. 138) describe observation as the fundamental and highly important method which addresses all the initial stages of inquiries. It is the way of collecting data and gathering all the necessary information pertaining to what the study is investigating by using common sense as the filter, because what others found might differ from what the present researcher might find (Yin, 2011, p. 143). Therefore, observation is regarded as a primary stage which informs the findings of the study.

For this study, the use of observation was helpful in “discovering complex interaction in natural settings” as suggested by Marshall & Rossman (2011, p. 139). Furthermore, the role the researcher played in the present study was that of a non-participant observer. According to Trauth (2001, p. 73) the role of a non-participant observer has two folds. First of all, a non-participant observer has to be acquainted with the information of what an observed group or individuals are doing. This can be done strategically by joining the observed group or the individuals. Secondly, a non-participant observer probes the observed group or the individuals with questions about the tasks they are required to do and the problems they experience (Trauth, 2001, p. 73).

Moreover, Yin (2011, p. 145) suggests that research observation can be done in different ways. One of the ways is to give careful attention to what is being observed. Among these ways, Yin (2011) suggests that the best way is to record observational times and settings. This will help the researcher during the time of discussions and findings. Then it is very important if the researcher increases the observation sites. By doing this, the researcher is reducing bias and lack of representativeness (Yin, 2011, p. 145).

Another way is to have a personal journal, and to record choices and their possible consequences. Therefore, a qualitative researcher is expected to have speculations regarding the decision to be taken in case the research findings and conclusions might be affected (Yin, 2011, p. 145).

For this specific study, an observation was carried out concurrently while answering the research question, which says: “*How do the strategies of English-Oshiwambo code switching influence communication between the public officials and the residents when conducting their day-to-day business?*” The researcher was then guided by an observation check list, in which any incidence of code switching was recorded. The observation check list consisted of strategies of code switching, which language dominates conversation in all the three sampled institutions, time slot for each case per institution, occurrence of code switching at syntactic

structure. To carry out the task, the researcher observed the verbal interaction among the employees of the three institutions; the verbal interaction between the employees and the clientele as it was conducted and vice versa and the verbal interactions among the clientele themselves as members of the public. The researcher conducted five observation sessions for each institution, to bring the total number of observation sessions to fifteen. The duration of the time set was thirty minutes which were broken down into the time slot of five minutes sessions. The researcher used one minute between each time slot as a break to prepare for the next session.

3.5.3 Interviews

Seidman (2013) describes interviews as the basic mode of inquiry through which a researcher gains more about what the interviewees think about a specific topic under study. Interviews can be classified into four categories, namely structured interviews, unstructured interviews, focus group interviews and standardized interviews (Klenke, 2008). For this study, structured interviews were applied. In structured interviews, which are also called formal interviews, the researcher is in charge of the whole process. However, both interviewers and interviewees have a role to play during the process, which is to provide and generate the data (Klenke, 2008). Ten interviewed questions were designed. The study intended to interview three interviewees from each sampled institution of which only one was selected randomly to represent the group.

Furthermore, other studies (Mushaandja, 2007; Ipinge, 2013) reveal that structured interviews give profit to both interviewers as well as interviewees. In the first instance, questions were designed and alternative answers were predetermined. This basically means that the interviewees were expected to choose from the given answers or opinions. For this specific study, interviews guiding tools were designed structurally.

Despite the benefit the structured interviews carry, interviews have some shortcomings. According to Ipinge (2013, p. 46), all interviewees have to be asked the same questions for consistency sake. Lack of flexibility in answering questions impedes the interviewees to provide as the relevant information the study requires (Mushaandja, 2007, p. 58).

Another constraint of a structured interview is uncomfortability. Interviewees might feel uncomfortable during the process and this might affect results (Ipinge, 2013, p. 46). Ipinge's study (2013) further reveals that the presence of a researcher (as an interviewer) might influence the results because interviewees might not be at ease in answering questions.

Apart from the presence of the researcher, Iipingé's study (2013) further indicates that uneasiness among the interviewees is usually observed when the interviews are to be conducted in the other languages of which some people are unable to express themselves very well and freely. As a result, some of the interviewees might withdraw from the exercise as they might be afraid of making language mistakes. However, this was not observed during the interview sessions of the present study because participants were well informed about the purpose of the study. Participation in the study was done voluntarily, as suggested in Klenke (2008, p. 50), and followed participants' consents.

At the initial stage of the interview session, interviewees were informed about the purpose of the study and why their contributions toward the study would be essential. As the overall purpose of the study was to investigate the role of code switching as a communicative strategy between the public officials and the public at Outapi, interviewees were informed not to mind about proficiency as far as the English language is concerned. The interview sessions were conducted to provide answers for the following research question: "*What are the factors influencing English and Oshiwambo code switching in Outapi?*"

3.5.4 Questionnaires

Johnson and Christensen (2012, p.162) describe the questionnaire as a self-report data collection technique that each research respondent fills out as part of a research study. To simplify this, a researcher puts questions on paper and distributes 45 questionnaires to respondents to answer them in writing (Mushaandja, 2007, p. 58). The respondents were briefed on what the questionnaires were aiming at. The use of questionnaires is to enable a researcher to find out about the “thoughts, feelings, attitudes, beliefs, values, perceptions, personalities and behavioural intentions” of respondents (Johnson & Christensen, 2010, p.163). The major strengths of questionnaires are that they cover a large amount of participants at a minimum period of time. Despite to the strengths which questionnaires carry, a non-return questionnaires is identified as one of the major weakness in the qualitative research (Johnson & Christensen, 2010, p. 169) Non-returns of questionnaires have negative impact on the sample because it decreases the size of the sample. Johnson & Christensen, (2010) further urge researchers that there must always be a correlation between the questionnaires and the research questions or objectives when questionnaires are constructed.

Open-ended and closed-ended questions were designed for this study. For closed questions, respondents selected responses from a predetermined grid. Closed-ended questions were seeking demographic data of the respondents. Section B sought information on the reasons

for code switching. The Likert-type scale was used to seek the participants' opinion on the role code switching plays between the residents and the public when conducting day-to-day public affairs. According to Kothari (2004, p. 255), Likert-type scale is a format which requests participants to opt answers by indicating whether they “strongly agree, agree, strongly disagree and disagree”, or “strongly approve, approve, strongly disapprove or disapprove” on a certain opinion provided to them. The following research question was used to search the respondents' opinions on reasons as to why Outapi residents code switch between English and Oshiwambo when conducting their day-to-day public affairs.

Section C in this study was for closed-ended questions. According to Johnson et al., (2012, p. 163), closed-ended questions allow participants to answer questions in their own words. It was, noted that these types of questions were very helpful because the researcher found out more about the use of code switching as a communicative strategy among the bilingual speech community of the sampled institutions (the bank, clinic and post office) as provided in the returned questionnaire. Questions on Section C were sought answers on the following research question: *“How does the strategy of code-switching between English and Oshiwambo influence communication between Outapi residents and members of the business community in conducting day-to-day business?”*

3.5 Data collection procedures

Ipinge (2013) describes data collection methods as the procedures which a researcher uses to gather or to collect data within the set framework of the study that is defined by its methodology. According to Yin (2003 as cited in Klenke, 2008, p. 66) there are six types of data collection. They are interviews, direct observations, participant observations, documentation, archival records and physical arte-facts. Not all of the types mentioned above were suitable for the present study. Therefore, the researcher had chosen questionnaires, interviews, direct observations and participant observations to be used for this specific study.

It is against this background that the researcher of this particular study designed the data collection tools (questionnaires, interviews guides and the observations checklist) with the guidance of her supervisor. This was done after the research proposal was approved by the Post Graduate Studies Committee (PGSC) of the University of Namibia (UNAM).

The researcher sought permission from the three institutions under study (the banks, clinics and the post offices) for an appointment. After permission was granted, the researcher explained the purpose of the study to the personnel officers in charge of the three institutions. Thereafter the appointments for observations with the research participants were set. During observation, the researcher used an observation checklist to record any occurrence of code

switching. The researcher observed as many times as possible with the purpose of obtaining enough information. Confidentiality and privacy of participants towards the activity were also respected.

Questionnaires were also administered to participants during the first visit. Upon arrival, participants were informed about the purpose of the study and requested to complete the questionnaires. The researcher was available when the participants were completing questionnaires with the purpose of guiding and assisting the participants. Participants handed over completed questionnaires to the researcher.

Interview sessions were conducted. Klenke (2008, p. 66) argues that most of the case study researchers regard interviews as their most important data sources. The current study also considers interviews as the most important data sources for data collection, because interviewees tried to the best of their ability to provide answers during the interview sessions.

For this particular study, interviews took place on a one-on-one basis between the researcher and three participants from the three sampled institutions as mentioned above. The researcher randomly picked three interviewees from the public while visiting the three institutions (the clinic, the bank and the post office). Iipinge (2013, p. 45) cautions qualitative researchers to

select appropriate tools which address their research questions or objectives. The researcher thinks that tools selected to collect data for the current study were helpful to provide the data required. In conclusion, observations, field notes, interviews (face-to-face) and questionnaires were the most appropriate tools for the present study employed. They were used in such a way that guided participants in answering the questions prepared for this study.

3.6 Data recording

Data for this study were audio recorded. First of all, interviewees were identified. The purpose of the interviews was then briefly explained to them. Participants were also informed that the present study was not set to consider participants' English proficiency as such, but rather to investigate the communication techniques bilinguals employ for their daily communication.

Secondly, a digital recorder was used to record the interviews. The recording was done in an environment where enough ventilation was observed. Lastly, after the interviews were done, the researcher thanked the participants for their contributions and indicated to them that their views and opinions would be used only for the purpose of the study.

3.7 Data analysis

Data analysis is defined as the process used by qualitative researchers to shrink data collected and its interpretation into a story (Kawurich, n.d). In short, data analysis is the process of reducing large amount of collected data into smaller units to make sense of them. According to Patton (1987 as cited in Kawurich (n.d, para. 3), there are three things to take place in the process of data analysis. First of all, qualitative researchers organize data. Thereafter, data are decreased, summarised and categorised. Finally, qualitative researchers identify and link patterns and themes in the data.

Data analysis of this study was first informed by the field notes. Lecompte and Schensul (1999) in Kawurich (n.d.) suggest that data analysis can begin the moment data are being collected in the field, and also when field work is completed. Therefore, data analysis of this study began with field notes, continued when the researcher was no longer in the field, and ended with discussion and transcription of data. Data analysis of the present study was done, following a discourse analysis and a descriptive analysis. For open-ended questions, the emerging themes were extracted through discourse analysis.

Kawurich (n.d.) reveals that discourse analysis is to look closely at interactions people make during their conversation. Therefore it is imperative to say that discourse analysis adds value to the present study, because the study investigates the role of code switching as a

communicative strategy when people in Outapi are conducting their public affairs. For closed-ended questions, data were interpreted descriptively and later presented in tables and graphs. For this specific study, the researcher followed the following steps. Firstly, the recordings from the public officials who are working in three institutions (the bank, the clinic and the post office) and the public when conducting their day-to-day business affairs were done. Then, field notes on these interactions were analysed to find out whether code switching between English and Oshiwambo were used, and if used which code switching patterns were used to fill linguistic gaps for communication purposes.

Secondly, interview data were descriptively transcribed with the purpose of permitting to enable a comprehensive analysis of these contributions. According to Klenke (2008), qualitative interviews and their transcriptions must produce a large number of materials to convey a meaningful explanation. Data transcriptions add value to the current study because by using data analysis, the researcher obtained a complete picture of what transpired when data was collected. Lastly, after all of the data from each question were collected, the researcher summarised all evidence from each question. The main ideas of these summaries are to give an overview of how each question was answered by an individual. The rationale of these summaries will lay the foundation for the interpretation and discussion of the current study.

3.8 Ethical consideration

The Cambridge Advanced Learner's Dictionary (2005) defines "ethic" as a system of accepted beliefs which controls someone's behaviour. There are ethical principles suggested by Klenke (2008). These ethical principles guide qualitative researchers in their endeavours. They are: (1) informed consent, (2) voluntary participation, (3) confidentiality and privacy, and (4) the maintenance of well being of the participants. For this study, participants were informed about the purpose of the study and its procedures to be followed. According to Klenke (2008), the participation of the participants in the study is not compulsory. This means that, they have the full right to withdraw from participation at any time during the research if they do not feel comfortable with the situation. However, in this study, the researcher did not experience withdrawal by any participant after the overall purpose of the study was briefly explained to them.

Confidentiality and privacy were the central issues the researcher of this study took into consideration. Klenke (2008) indicates that if researchers and the participants would like to be assured of confidentiality, the two parties should agree on the coding system, for example, selection of numbers or letters randomly. By using the coding system, researchers are able to link individuals to their corresponding data set (Klenke, 2008). Therefore in this study, the researcher applied the coding system to avoid personal bias. Every participant was given an alphabetical letter which was linked to individual participants to reflect on the responses.

3.9. Summary

This chapter presented the methodological techniques and instruments used for this study. Techniques and instruments were discussed in detail. Their importance in the present study was highlighted. Ethical consideration closed the chapter. The next chapter will present and discuss the findings of the study. These findings were collected in various ways, such as interviews, observations as well as field work.

Chapter 4: Research Findings

4.1 Introduction

This chapter presents the data which were gathered from the observation session, questionnaires and interviews. For the purpose of analysis, the term code switching will be used interchangeably for 'code mixing' and 'code switching'. Findings will be presented in the sequence of the method applied to collect data. Firstly, I will give the data which was

emerged from the questionnaires. Then, results from the observation sessions at all three sampled institutions (the bank, the clinic and the post office) will also be presented. Finally, video-recorded interviews will be presented. Data will be presented in figures and tables.

4.2 Demographical data

This section sought demographical information of the respondents. The section intended to determine the gender and the age group of the respondents. Findings of this section are presented in the graph below:

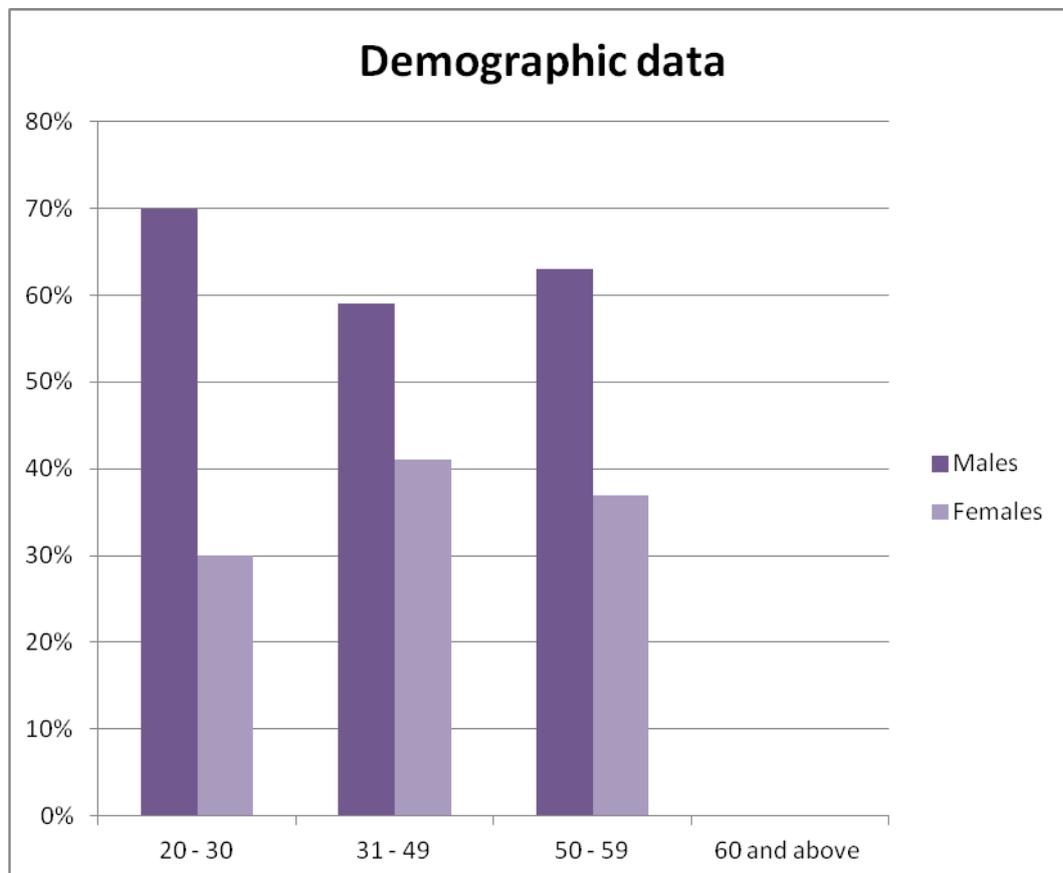


Figure 1: Demographic data of the respondents and their age groups.

Figure 1 illustrates the age group and gender of the respondents. Age groups were arranged between 20 – 60 years and above. When data were analysed, the findings revealed that the majority of the respondents (70%) were of the males whose age ranged between 20 – 30 years of age, while females of the same age group were totalling 30%. The findings further revealed that the male respondents whose age were ranged between 31 – 49 obtained 59%, compared to 41% of females respondents. The figure also indicated that the male respondents whose ages were ranged between 50 – 59 years obtained 63%, while female respondents of the same age obtained 37%. Furthermore, the figure indicated that 0% was obtained for the respondents whose ages were ranged from 60 years and above.

4.3 Language used

This question aimed to know languages the respondents learnt to speak first during their childhood. The respondents were asked to indicate in the questionnaire the following: *“Which one of the following languages did you learn to speak first when you were a child? Which one of the following languages was used as the MoI during your school time? Which one of the language/s are you most comfortable with”?*

4.3.1 The language respondents learnt to speak first

Findings to this question indicated that the majority of the respondents 77% learnt to speak Oshiwambo as their first language. The findings further revealed that 11% of respondents indicated that they learnt to speak Afrikaans. The rest of the respondents indicated that they learnt to speak languages such as Nyanga, Otjiherero, and Silozi, which made up 2% of each.

4.3.2 A language which was used as Medium of Instruction during school time

This question was asked to find out about a language or languages which were used as a Medium of Instruction (MoI) during school time. Findings revealed that the media of instruction were not the same. Respondents indicated that during their school time, two media of instruction were used of which one was their indigenous languages or the local language of the specific area, which were used in the lower primary phase as indicated in the Namibian Language policy (Ministry of Education and Culture, 1993). At the primary phase, the data revealed that every respondent indicated that English was used as a MoI during their school time. The results show how language group was rated. Out of the respondents, the majority (80%) indicated that the English and Oshiwambo languages were used as a MoI during their school time, while 4% indicated that they were taught in English and Otjiherero. The other language groups such as English and Shona, English and Silozi and Afrikaans and Oshiwambo were indicated by the minority who represented 2% each.

4.3.3 A language which the respondents feel most comfortable to express themselves clearly on a daily basis

This question was posed to determine the language or languages of which both the public officials and the public in the sampled institutions (the bank, the clinic and the post office) felt most comfortable to express very well when doing public affairs on a daily basis. In addition to the languages, they were also asked to provide reasons as to why such a language was comfortable to use. Languages were put in five different language categories for them to indicate a language or languages of their preferences. Languages were categorised as follow:

Category 1: English

Category 2: Oshiwambo

Category 3: English and Oshiwambo

Category 4: English and two or more languages

Category 5: Others.

The following figure presents findings as the respondents indicated.

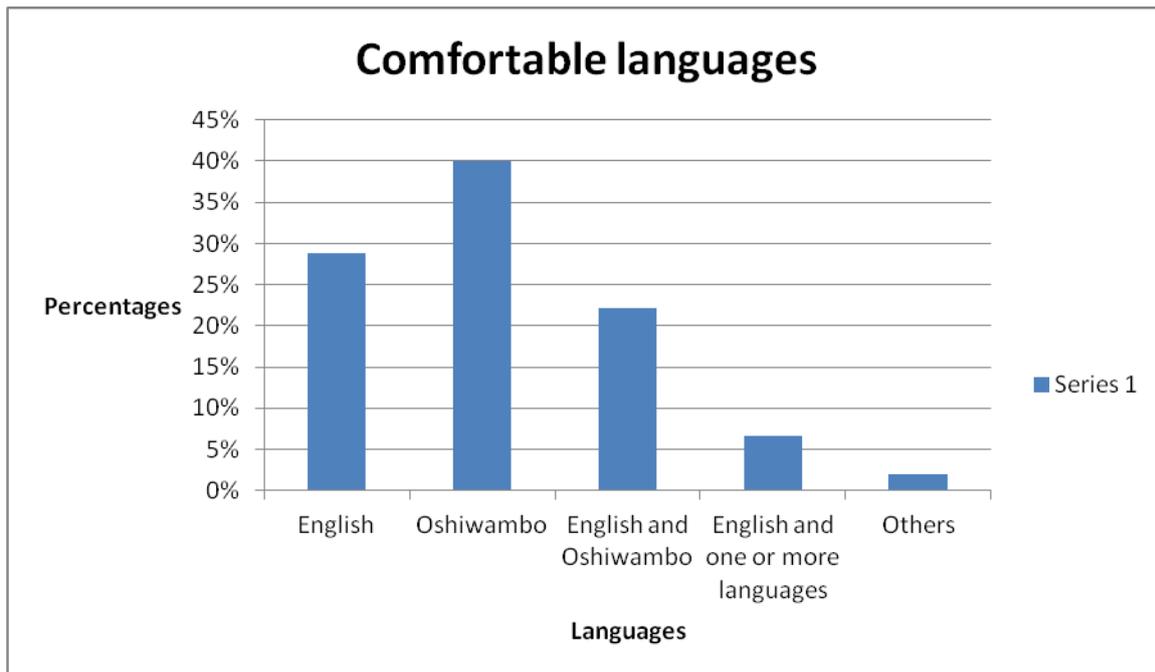


Figure2: Languages categories

The graph indicates that most of the respondents were the Oshiwambo speaking people which scored the highest percentage (40%). The figure also indicates that the English language group category obtained 29%. English and Oshiwambo language group obtained 23%, while English and one or more language category obtained 7%. Other language category obtained less than 5%. Reasons for every language category are presented below.

Category 1: English language category (verbatim quotes from respondents)

- *I am fluent in English.*
- *People I am working and staying with are from different ethnic groups, the only way we can communicate is only by speaking English.*
- *My message can only be clear if I can use English.*
- *I can express myself more clearly in English than in any other languages.*
- *English is an official language*

Category 2: Oshiwambo language category (**verbatim quotes from respondents**)

- *Oshiwambo is my mother tongue.*
- *Most people I am interacting with are Oshiwambo speaking people.*
- *My message can only be clear if I put it in the language I am comfortable with.*
- *I can express myself very clearly and freely in my first language.*
-

Category 3: English and Oshiwambo language category (**verbatim quotes from respondents**)

- *I am fluent in both of my first and second languages.*
- *These are two languages spoken by my family members and friends every day.*
- *I can express myself with ease in both of the languages.*

Category 4: English and two or more languages category (**verbatim quotes from respondents**)

- *These are languages which were used during my school time.*
- *These are languages spoken in my community.*

Category 5: Other languages category (**verbatim quotes**)

No verbatim quote was recorded for this category.

4.3.5 Mixing languages in conversation

To find out whether the respondents used to mix languages when conversing, they were asked to indicate the occurrence of language mixing by answering to *never*, *hardly never*, *sometimes*, *often* and *very often* on the questionnaire. The majority indicated that they sometimes mix up languages to make the communication possible and smooth, totalling 51%. Out of respondents, 30% indicated that they mix languages often, while the rest indicated “very often”, “*never*” and “*hardly never*” mix languages which range from 16%, 9% and 2% respectively. This is an indication that the prevalence of code switching is highly practised in Outapi.

4.3.6. Speaking English to officials in the bank, in the clinic and / or in the post office

This question was posed to find out challenges respondents experienced when visiting places such as the bank, the clinic and the post office when conducting their public affairs. They were asked to indicate *very difficult*, *difficult*, *sometimes difficult*, *easy* and *very easy*. The majority indicated that it was very difficult for them to speak English to officials in the bank, the clinic and the post office, totalling 37%. This was due to the limited English language proficiency of the respondents. Of the respondents, (32.5%) indicated that it was very easy because they can express themselves in English very well, while 30% indicated that it was easy for them to speak English to officials when doing their public affairs in the bank, the

clinic and the post office. Zero percentages were recorded as the lowest to both *difficult* and *sometimes difficult*.

4.3.7. Strategies used when not knowing the English word when speaking to officials in the bank, clinic and post office

The purpose of this question was to investigate strategies which respondents employed when they realised that they were unable to express themselves or did not know a specific word in English when speaking to officials in the bank, clinic and post office. The findings revealed that the highest percentage (60%) was scored by the majority who indicated that they use Oshiwambo to express themselves very clearly to officials in the sampled institutions. Out of the respondents, 16% indicated that they explain in simple terms if they realised English became a problem in the communication. The findings further revealed that 13.9% ask other people who can speak the same languages to help, while 9% showed that they ask for help from other people to convey their messages to the officials. Out of the respondents, only (1%) indicated that if the problem arose, the only solution was to mix languages, but did not specify which languages they mixed.

4.3.8. Strategies to be applied when officials realised there were communication barriers when helping their clients

This question was posed to hear what alternative to be applied to solve communication barriers between the public officials and the public when conducting their daily activities at

the sampled institutions. The findings revealed that if the need arose, 44% of the respondents called for translators to come to their rescue, while 32.5% indicated that they observed officials switching between the local language (which is spoken in Outapi) and the official language to succeed in their communication. The findings further revealed that 6.9% of the respondents indicated that they use a simplified language, while 4% of the respondents indicated that they do not have any problem with either English or Oshiwambo, so they can communicate very well with the officials. Only 2% who did not indicate anything to this question.

To conclude this, findings of this section are that only 1% indicated that if the problem arose, the only solution was to mix languages. It was however noted that the matrix language in Outapi is Oshiwambo, supplemented by the English which serves as an embedded language.

4.3 Reasons for code switching

The purpose of this section was to hear from the respondents about the reasons of code switching in general. Respondents were expected to match provided opinions or reasons by using a Likert-type scale as proposed by Kothari (2011). The following table presents

reasons the respondents had to tick according to the Likert-type scale, such as “*strongly agree*”, “*agree*”, “*strongly disagree*” or “*disagree*”.

Table: 1.Reasons for code switching

Reasons	Strongly agree <i>Number of participants</i>	Agree <i>Number of participants</i>	Strongly disagree <i>Number of participants</i>	Disagree <i>Number of participants</i>
1. I feel more comfortable with my second language than my first language.	12	15	6	11
2. Code switching helps to make across my message more clearly.	20	20	3	2
3. Some of the terms are not available in my first language, so I switch from one language to another in order to fill a gap in communication.	18	20	2	5
4. I can use code switching if I want to exclude others from the conversation.	8	16	9	12
5. Code switching leads to language development of my first language.	8	16	16	5
6. Code switching can be used to show that I can speak other languages.	8	13	15	9
7. In my culture, code switching is a platform of showing respect to elders.	16	10	10	9
8. In the world of technology, code switching is the best communication strategy which can enrich other languages.	15	16	8	6
9. Code switching can be used if one would like to emphasise a point	8	19	8	10
10. Code switching can be used as a way of showing off.	4	16	14	11

11. I use code switching to replace some words/terms from my first language which do not sound well when said in public.	12	24	5	4
12. Code switching helps speakers with little exposure of English to communicate effectively.	10	19	7	8
13. Code switching can be used to strengthen culture norms and values of my first language.	6	13	11	15
14. It is good to use code switching when you are afraid/happy/in trouble.	7	18	8	12

Agree

It appears that the majority of the respondents agreed to statements numbered 2, 3, 4, 8, 9, 11, 12 and 14. Scores to these numbers are ranging from the highest percentage of 44% and the lowest is 22% of the respondents. Statements are as follows:

2. *Code switching helps me to bring across my message more clearly.*
3. *Some of the terms are not available in my first language, so I use code switching to convey my message to my listeners.*
4. *I can use code switching if I want to exclude others from the conversation*
8. *In the world of technology, code switching is the best communication strategy in a which can enrich other languages.*
9. *Code switching can be used if one would like to emphasize a point.*
11. *I use code switching to replace some words/terms from my first language which do not sound well when said in public.*
12. *It helps me when I talk to elders with little exposure of English*
14. *It is good to use code switching when you are afraid/happy/in trouble.*

Strongly agree

Out of the respondents, some indicated strongly agree with reasons numbered 2, 3, 7 and 8.

These numbers scored between the highest percentage of 44% and the lowest percentage of 8% of the respondents. Some of the statements are as follows:

- 2. Code switching helps me to bring across my message more clearly to my listeners.*
- 3. Some of the terms are not available in my first language, so I use code switching to convey my message to my listeners.*
- 7. In my culture, code switching can be used to show respect to elders.*
- 8. In the world of technology, code switching is the best communication strategy which can enrich other languages.*

Strongly disagree

Respondents who indicated strongly disagree were ranged between the highest percentage of 35% and the lowest percentage of 6%. These were indicated to some of the following statements as numbered 5, 6 and 10.

- 5. Code switching helps in developing my own language*
- 6. Code switching can be used to show that I can speak other languages.*
- 10. Code switching is used as a way of showing off.*

Disagree

Disagree statements were shown by respondents who were ranged from the highest percentage of (33%) to the lowest percentage of (4%) correspondingly to the statements numbered 4, 9, 10, 13 and 14. These statements are as follow:

4. I can use code switching if I want to exclude others from the conversation.

9. Code switching can be used if one would like to emphasize a point.

10. Code switching is used as a way of showing off.

13. Code can be used to strengthen culture norms and values of my first language.

14. It is good to use code switching when you are afraid/happy/in trouble.

4.5 Effects of code switching in conducting day-to-day business

This section sought opinions from the respondents on the usage of code switching and their reasons as to why they thought code switching was employed to the following groups:

a) Friends and family members

b) Nurses and doctors at the clinic,

c) Officials at the bank

d) Officials at the Post Office.

Tables numbered 2, 3, 4 and 5 below present effects of code switching in Outapi as respondents at the sampled institutions (the bank, the clinic and the post office) clearly

indicated on the questionnaire. Next to each effect in the table, verbatim quotes from respondents were presented.

4.5.1 Friends and family members

Table 2: Frequency of code switching among friends and family members

Frequency	Verbatim quotes
a) When making conversations more lively and interesting	<p><i>This depends on the mood I am in</i></p> <p><i>When I want to have fun or when I want to make jokes and proverbs use</i></p> <p><i>To spice up the conversation, shorten it</i></p> <p><i>The majority of people I am staying with are Oshiwambo speakers</i></p> <p><i>They feel more comfortable in the language they we switch to</i></p> <p><i>To showing off</i></p>
b) In understanding one another	<p><i>To be able to express oneself better</i></p> <p><i>To feel more comfortable when using languages I am fluent in</i></p>
c) When the correct and the meaningful message is conveyed.	<p><i>To make the conversation more interesting and to make the message across</i></p> <p><i>It is the register language and the formality of the 2nd language</i></p>
d) When there is a communication barrier	<p><i>People might not speak the same language</i></p> <p><i>Simply because some terms are only available in certain languages</i></p>

The table shows that the majority of the respondents indicated that code switching can take place when they are with their friends and family members. This happened when respondents wanted to make their conversations more lively and interesting. Some of the respondents

indicated that they switched between English and Oshiwambo when they needed to be well understood by the people around them. Others said that they code switched when they realised a communication barrier in their communication. Only few indicated that code switching can only take place if they needed to clarify concepts. Here follows some of the verbatim quotes.

My code switching depends on the mood I am in.

When I want to have fun or when I want to make jokes and proverbs use then I can code switch.

Only if I want to spice up the conversation, shorten it.

Majority of the respondents are Oshiwambo speakers, so there are no needs to do so.

We feel more comfortable in the languages we are interacting with my friends or my family members.

When I want to show off, or boost is where I can mixing languages.

4.5.2 Nurses and doctors at the clinic

Table 3: Frequency of code switching in the clinic.

Frequency	Verbatim quotes
a) To communicate effectively	<i>Most of the medical practitioners are foreigners and try to learn local languages</i> <i>To attract attention from nurses</i> <i>If I am stuck with some words</i>
b) To get better treatment	<i>If I need a quick service</i>
c) Lack of knowledge of medical terms	<i>Some of the medical terms are not available in my first language</i> <i>Most of the medical terms are borrowed from other languages</i>

Under this group, respondents indicated that code switching is always a solution when they want to communicate effectively. They further indicated that code switching can always be employed when they want to prevent communication barriers. Other groups revealed that code switching can be used due to lack of knowledge of medical terms. Some of their quotes were recorded as follows:

Most of the medical practitioners are foreigners and try to learn local languages.

If I need a quick service, is when I can mix languages.

Some of the medical terms are not available in my first language.

4.5.3 Officials at the bank

Table 4: Frequency of code switching in the bank

Frequency	Verbatim quotes
a) Lack of knowledge of some of the words	<i>Due to some commercial terminologies which are not available in some languages.</i>
b) To communicate effectively	<i>To pass my message across.</i> <i>It becomes a trend.</i> <i>To avoid misunderstanding in the communication.</i> <i>Some of the words are known in other languages rather than in another.</i>
c) To save time	<i>For a speed service.</i>

The findings from the table revealed that that code switching can only take place when the respondents wanted to use some of the words which are not available in the target language. The findings further revealed that when the respondents would like to have a smooth conversation, then they were forced to borrow words from other languages and use them. The respondents also indicated that borrowed words from other languages make their communication possible because Oshiwambo, for example, lack of vocabulary/ terms in some languages, especially in medical and commercial terms. That was why they were confident enough to borrow words from other languages to make their communication possible. Out of the respondents, others indicated that they switched or mixed languages if they want to save time because it took time to explain specific terms, for example, from local language with the purpose of conveying the correct meaning. Here below, follows some of the quotes which were recorded from the respondents:

To avoid misunderstanding in the communication

Some of the words are known in other languages rather than in another.

For quick service.

4.5.4 Officials at the post office

Table 5: Frequency of code switching in the Post Office

Frequency	Verbatim quotes
a) To create a good communication approach	<p><i>English is a technical language</i></p> <p><i>I am more comfortable in speaking my first language than other languages</i></p> <p><i>Officials are speaking both languages, then I imitate too</i></p> <p><i>Some words are understood better when you switch to other languages.</i></p>
b) Poor vocabulary/ terms	<p><i>Some of the words such as fax, telegram, Nampost courier, and many more, which are not available in my first language. They were borrowed from other languages and adapted to my first language.</i></p> <p><i>To make yourself clear</i></p>

Table 5 indicates that the respondents responded differently on the effects of code switching as provided to them. Findings such as “*English is a technical language*”, “*I am more comfortable in speaking my first language than other languages*”, “*Officials are speaking both languages, then I imitate too*”, “*Some words are understood better when you switch to another language*”, were scenarios given on the effect of code switching; which is to create a good communication approach.

For poor vocabulary, the respondents were recorded saying the following: *Some of the words such as fax, telegram, and Nampost courier are not available in my first language.* The respondents indicated that if they need to use them, they definitely have to take from other languages and employ them. The situation forces speakers to borrow words from other languages and modify them to correlate with the syntactic structure of the first language to facilitate the communication.

4.6 Opinions on the approach to apply when talking to officials in the bank, clinic and post office

The purpose of this question was to seek opinions from respondents to view on the approaches they apply when talking to officials in the sampled institutions. Opinions provided to help the respondents to indicate whether approaches were helpful or became an obstacle in their communication. The following opinions were provided.

Opinion 1: To get assistance

Opinion 2: To make officials to understand what they wanted to be assisted with.

Opinion 3: To prevent communication barrier

Opinion 4: To avoid misunderstanding

Figure 3 below presents the data from all the sampled institutions relating to each opinion.

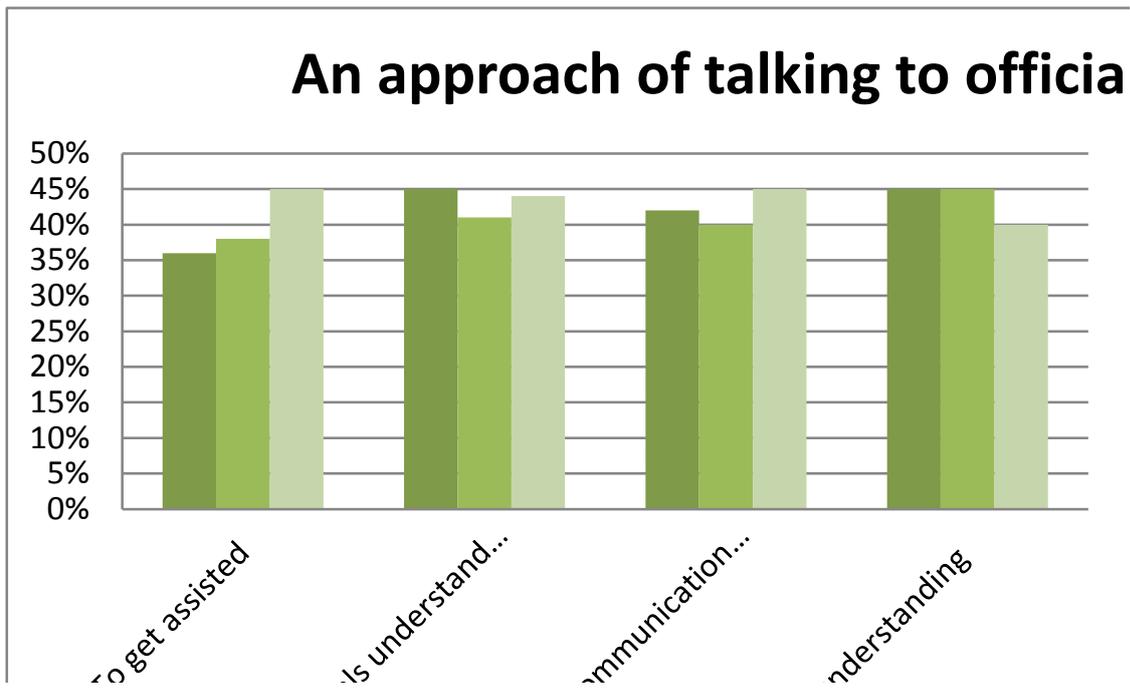


Figure: 3: Approaches of talking to officials in all sampled institutions

Opinion 1: To get assisted

The figure shows different opinions regarding code switching in the sampled institutions. Out of the respondents, the highest percentage (45%) was scored by respondents who indicated that they code switched when they want to be assisted by the officials in the post office.

When the need arise, 37% of the respondents indicated that they employed code switching in the clinic to get assistance from the officials. Other respondents 35% revealed that they employed code switching in the bank for officials to assist them.

Opinion 2: To make officials to understand what they wanted to be assisted with

It was also noted from the figure that 45% voiced their opinions that they code switching between languages when they wanted officials in the bank to understand what they wanted to be assisted with. The figure further indicates that 40% of the respondents employed code switching when they visited the clinic and wanted to make officials understand them so that they could be helped, while 43% indicated that they employed code switching when they want to be understood by bank officials. At the post office, the figure shows that code switching can be used to bring the effective communication between the public officials and the public when conducting their day-to-day business.

Opinion 3: To prevent communication barriers

The majority of the respondents (45%) indicated that when they visit the post office, they employed code switching too often to prevent communication barriers, and to convey their message clearly. The figure also indicates that out of the respondents, the majority (43%) employed code switching when they needed help in the bank. Other respondents (40%) revealed that they employed code switching when they talked to officials in the clinic.

Opinion 4: To avoid misunderstanding

Figure 3 shows that for the clinic and the bank, the respondents voiced their opinions regarding the usage of code switching. The data shows that 45% of the respondents at the

bank and the clinic indicated that they employed code switching to avoid misunderstanding between the public officials and the members of the public.

4.7 Current linguistic trends

Table 6: Current linguistic trends

	The extent of agreement, disagreement and not sure with the statements					
	Agree		Disagree		Not sure	
Statements	No. of participants	%	No. of participants	%	No. of participants	%
1. Code switching leads to language death of the indigenous languages in the country.	32	71	3	6.6	10	22
2. The next generation will not be able to use the correct form of Oshiwambo.	15	33	6	13.4	21	46
3. Oshiwambo will lose its value.	24	53	11	24	15	46
4. Code switching helps to enrich the Oshiwambo vocabulary.	31	68.8	10	22	4	8.8
5. Some of the Oshiwambo words will no longer be used due to code switching.	31	68.8	5	11.2	9	20
6. The Oshiwambo Orthography will not be used correctly any more.	44	97.7	1	2.3	0	0

7. The grammatical rules of Oshiwambo will not be adhered to.	42	93	2	4.5	1	2
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This question sought opinions from the respondents to view their ideas on the current trends:

Statement 1: The data showed that the majority of the respondents (71%) agreed that code switching contributes to language death, for instance Oshiwambo. Only (6.6%) were in the disagreement of the statement, that code switching does not contribute to language death, while other respondents (22%) were not sure of the statement.

Statement 2: The collected data indicate 33% of the respondents agreed that the next generation will not be able to use Oshiwambo correctly. Only 13.4% of the respondents disagreed with the statement. The data indicated that 46% of the respondents revealed that they were not sure about the statement.

Statement 3: The table further shows that (53%) of the respondents agreed with the statement, while 24% was in the disagreement with the statement. The data further indicated that out of the respondents (46%) indicated that they were not sure with the statement.

Statement 4: The data showed that (68.8%) of the respondents were in the agreement that code switching will enrich the Oshiwambo vocabulary. The other respondents 22% disagreed with the statement, while 8.8 % indicated that they were not sure whether code switching will enrich the Oshiwambo vocabulary.

Statement 5: The data revealed that 31% agreed with the statement. Out of the respondents, 88.8% were in disagreement of the statement, while (20%) of the respondents were not sure about the statement.

Statement 6: The findings provides evidence that (97.7%) agreed with the statement. The data further indicated that only (2.3%) of the respondents were in the disagreement of the statement. The data also indicated that 0% of the respondent who was not sure about the statement.

Statement 7: Out of the respondents, (93%) were in the agreement of the statement, while (9.5%) disagreed with the statement and (2%) indicated that they were not sure.

4.8 Results from the observation sessions

4.8.1 The role of code switching in the sampled institutions

The main objective of the present study was to discover the role which code switching plays in the communication between the Outapi residents and the public officials. It was for this reason that an observation checklist was designed to help the researcher to gather data in all the sampled institutions (the bank, the clinic and the post office). Out of the sampled institutions, the researcher observed five sessions per institution, to bring a total of observation sessions to fifteen. The length of the time set was thirty minutes which was

broken down into the session of five minutes each. There were five themes which emanated from observation sessions and were put into categories. Categories were as follow:

Category 1: Strategies of code switching

Category 2: Markedness Model (MM)

Category 3: Matrix Language Frame model (MLF)

Category 4: Average time per observation time frame

Category 5: Syntactic structure

Category 1: Strategies of code switching

The purpose of this section was to determine how strategies of code switching were employed in all the sampled institutions (the bank, the clinic and the post office). Strategies considered were code mixing and (linguistic) borrowing. Borrowing comprises of loan words, and loan blend which were also covered during the observation sessions. The following table presents strategies of code switching and their frequencies.

Table 7: Strategies of code switching

Strategies of code switching	Bank	Clinic	Post office	Frequency
a) Code mixing	21	8	9	38
b) Borrowing	25	9	4	41
(i) Loan blend	5	4	1	10
(ii) Loan words	6	4	1	11

Table 7 illustrates strategies of code switching and their frequencies in all the sampled institutions. The results revealed that in all the sampled institutions, code mixing was the recorded 38 times, in comparison with borrowing of words which was observed at the maximum (41 times), while loan blend was recorded 10 and loan words 11 times.

The researcher also found out that in all the sampled institutions, many terms which were used mostly were medical and commercial terms, of which the majority were borrowed from different languages such as French, Greek, and many more. It is evident that some of terms picked from the clinic were “*thermometer*”, “*malaria*”, “*testing room*”, “*counselling*”, “*laboratory*”, “*gynaecology*”, “*ante-natal care*”, “*doctor*”, “*sister*”, to mention a few.

The researcher also found out that in most cases, both the officials and the patients at the clinic were observed mentioning any numerical information such as age, date of birth or amount to be paid in an embedded language, for example, “*twenty seven*”, “*ninety eight*”, “*nineteen*”, “*ten dollar*”, “*hundred dollar*”, and many more, instead of saying them in the matrix language, a language which sets the grammar of communication.

The researcher further observed the occurrence of code switching and its strategies at both of the post office and the bank. Most of the terms picked up were more of commercial terms, for example, “*account*”, “*investment*”, “*deposit*”, “*withdrawal*”, “*manager*”, “*e-wallet*”, “*e-banking*”, “*electronic*”, “*bob*”, “*teller*”, “*PIN*”, “*fax*”, “*telefax*” “*Nampost courier*”, and many more.

As in the clinic, both of the officials and the public said numerical information in an embedded language, although the entire conversation was done in the matrix language. For example, “*thousand*”, “*hundred*”, “*twenty five thousands*”, “*dollars*”, “*thirty two days notice*”, and many more. Figure 4 presents strategies of code switching at all the sampled institutions.

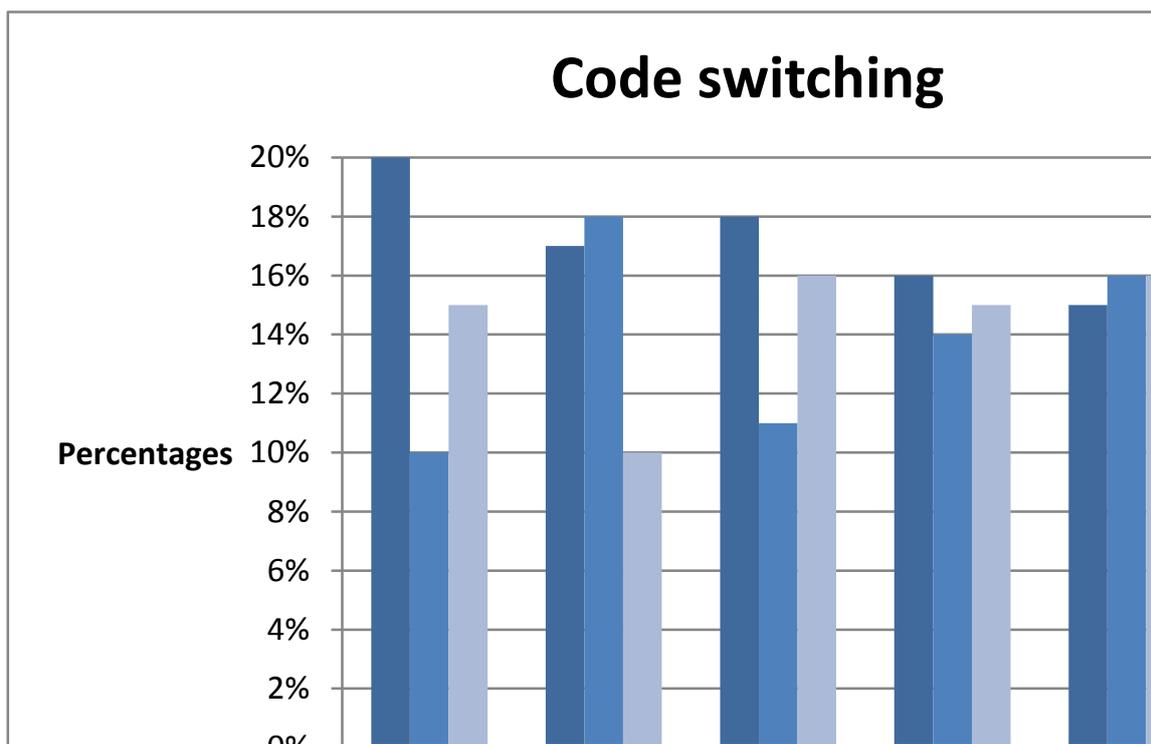


Figure 4: Strategies of code switching

Category 2: Markedness Model (MM)

It was noted that both the public officials and the public at all the three sampled institutions, (bank, clinic and post office) were observed switching between languages more often, following four types of code switching under Myers-Scotton Markedness model (1993 a).

1) Code switching itself as a sequential of unmarked choice

Moclinika muka omu na oopoosa odhindji dheenrolled nurse dha pumbwa okufillingwa *but there are no suitable candidates to fill them up.*

2) Code switching as the “unmarked choice”.

Speaker A: *Inda u ka kwathelwe poinquiry mpeya oshoka oaccount(a) yoye oya deactivetwa*

Speaker B: *Opo nda li nale, okwa ti nandi ye huka*

3) Code switching as a marked choice

Speaker C: *Take this thermometer, put it under you armpit. Ou uvite ko?*

Speaker D: *Ok.*

Category 3: Matrix Language Frame (MLF) Model

This section was designed to look for the host and the guest languages in communication from all three sampled institutions. The findings revealed that although English is an official language in Namibia, it is still a challenge to many people. In the sampled institutions (bank, clinic and post office), both the public officials and the public make use of the Oshiwambo as the matrix language and English as the embedded language to make their communication easier. The following figure illustrates how the Matrix Language Frame model worked in all the sampled institutions.

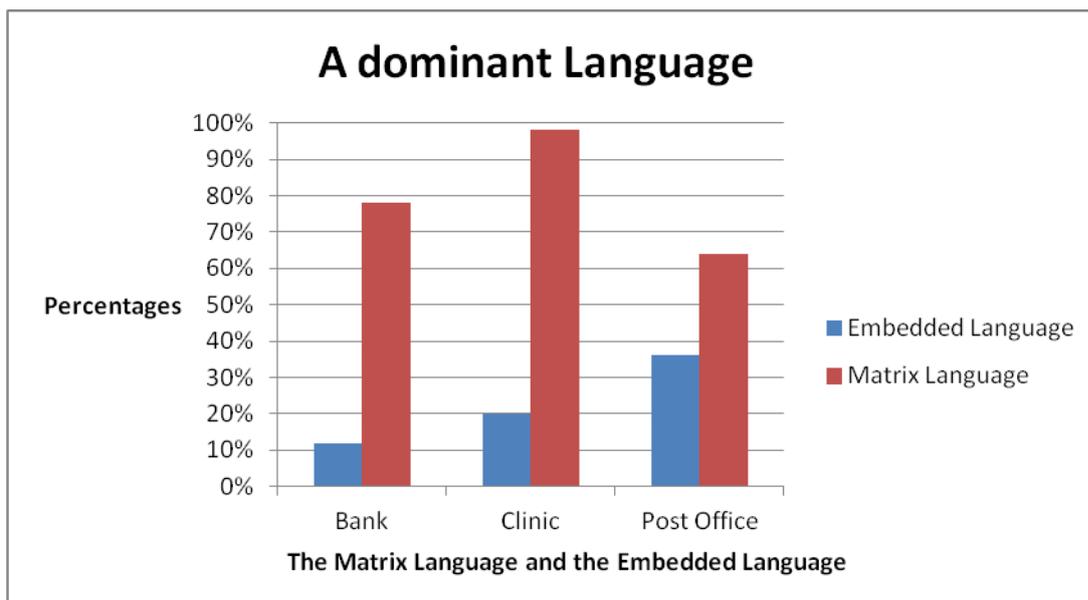


Figure 5: Matrix Language Frame model

The figure demonstrates the matrix language and an embedded language in the sampled institutions under study. Out of the respondents, 95% were observed speaking Oshiwambo in the clinic, compared to English which obtained less than 20%. The figure also indicates that in the bank, 78% was observed speaking Oshiwambo, in comparison with the respondents 11% who were observed speaking English. At the post office, 65% of the respondents was observed speaking Oshiwambo, compare to (35%) who was observed speaking English. The figure provides evidence that the language which serves as a matrix language in all the sampled institutions was Oshiwambo, while English served as an embedded language.

Category 4: Average time per observation time frame

The purpose of this section was to record the time each strategy occurred at every sampled institution. The length of the time set was thirty minutes which was broken down into sessions of five minutes. Every occurrence of code switching was recorded in an appropriate time. The figure below presents an overall of the recorded time per session of ten minutes at all the sampled institutions.

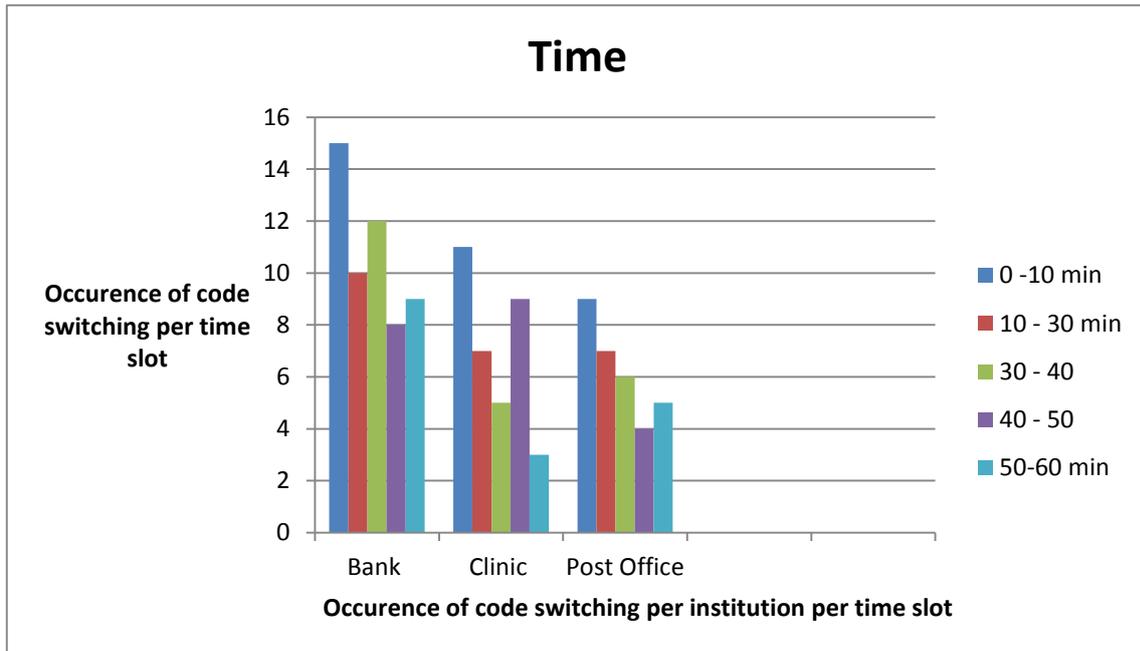


Figure 6: The occurrence of code switching per institution for a period of 30 minutes

From the observation sessions, I found out that the highest recorded was scored by the bank, where the frequency of code switching was recorded for 15 times (25%) for the first session of 0 – 5 minutes. This was followed by the frequency of code switching in the same institution in which 12 (20%) occurrences of code switching were recorded during the 22 – 26 minutes session. At the clinic, code switching was used 11 times, which was equal to 18% in the first session of 0 – 5 minutes. The figure also revealed that, a 9 times (15%) frequency of code switching was recorded at the post office during the time of 0 – 5 minutes session. The lowest recording time was observed at the clinic and the post office during the last two sessions. In these sessions each institution was recorded between 3 to 4 times. When the respondents were probed to indicate as to why they switched between languages, they were quoted saying the following.

Verbatim quotes:

- *I don't know whether I am switching between languages*
- *It become a tendency*
- *Some of the words are hardly to say in some of the languages*
- *Code switching takes place unknowingly*
- *Oshiwambo is a boring language*
- *If I am sick, my mind also sick, so I cannot realise how I speak*

Category 5: Syntactic structure

This category aimed to identify the level of syntactic structure at which code switching occurred. The researcher was guided by the five parts of speech of language as follow:

1. *Noun phrase*
2. *Verb phrase*
3. *Adverbial phrase*
4. *Adjective*
5. *Prepositional phrase*

The following table presents the findings from parts of speech in all three sampled institutions.

Table 8: Parts of speech

Part of speech	Verbatim quotes
1. Noun phrase	<i>Okaboba kandje, menendja</i>
2. Verb phrase	<i>Okuopena oaccount; nda hala okue-walleta</i>

3. Adverbial phrase	<i>Onda li nda ka deposita but mombaanga omu udha noonkondo.</i>
4. Adjective	<i>Oshiwambo osha booringa and I don't like it.</i>
5. Prepositional phrase	<i>Poenquiry, koteller, moclinika</i>

The findings revealed that in all the sampled institutions, the occurrence of code switching was observed at all five parts of speech. The table further shows that in case of the noun phrase, the phrase was modified either at its suffix or prefix to agree with the recipient language. The findings also revealed that verbal extensions to some verbs took place. The tone from one language to another was also observed in many cases. Furthermore, the data indicated that lexical tone, grammatical tone and expressive tone were observed, while other verbs were put in active voice. In most cases, words or phrases were modified to agree with the recipient language. It was further observed that in all the cases, the tone, the stress, the spelling and the pronunciation were modified to compromise with the language which set the grammar of conversation.

4.9 Results from the interview sessions

Data collected from the interviews emerged from 10 interview questions. From each sampled institution, three interviewees were probed on the role of code switching, of which one was selected randomly from the three sampled institutions and was analyzed for the study. This section reveals the findings from the interview sessions at all the sampled institutions.

Participant: A (From the bank)

1. Which language/s do you use when speaking to your clients?

Ok. Being based in Outapi, be ... aaa...the language that we mostly use or the language that [I] mostly use to my clients is Oshiwambo. Because prefer to speak in in the indigenous language.

2. Why do you use such language/s?

Well, being in the office, we...we... prefer to speak the official language which is English, but aaa... for for Oshiwambo. But aaa for we prefer to use Oshiwambo.

3. Do you have an idea of what code switching is all about?

Aaa...going through the the interview sheet that [I] just completed, aaa...it gave me aaa a clarity and mostly about when when when someone communicate in one language and then switch to another to bring the message across.

4. To what extent, in your daily conversation with your clients are you able to switch between English and Oshiwambo, and why?

Very much very much very much. Because ere r... there are some words in English that aaa....customers find it difficult to express in English and there are words that you cannot translate from English to Oshiwambo or Oshiwambo to English. And that is basically where we see

5. In your view, what are the factors that influence people to code switch between English and Oshiwambo when conversing?

Again. The language. Er er er like what I said that aaa...aaa...aaa... find it difficult to to translate aaa... words from English to Oshiwambo and from Oshiwambo to English at the same time because we are dealing with financial terms and a... a... a... these terms sometimes you don't find them in the indigenous language and ...and that is basically the reason why.

6. What effects do code switching have in the communication?

The benefits[sic] is that we are understanding each other. Because you have to look at myself the moment

7. What do you think are the benefits of code switching in communication?

Basically just to add my my personal opinion on... on code switching. That [I] just come to realise with you interviews, and they will start communicating in English which is the official language, but in the middle of conversation they will find it is difficult to actually aaa... mmh bring their points across and then that is where now code switching is coming in and and so much for us to... to... to... do business.

8. Generally, what are your comments about the usage of code switching in communication?

Aarr...I dont' really have any comment about the usage of code switching but what [I] can say is that it helps a lot in communication. For instance, mhh... if a person stuck with a word in one language, the...the...that person can replace it with the other from the language he can remember. Yah...

9. Is there anything else that you would like to say about code switching which was not covered in this interview session?

No...not really. [I] think we covered everything.

Participant: B (From the clinic)

1. Which language/s do you use when speaking to your clients?

We are using Oshiwambo and those non Oshiwambo we use other err... English. English is the only language that I ...

2. Why in your opinion do you use such language/s?

Only when somebody does not understand Oshiwambo then [I] can ...or if that person understands English then I can use English.

3. Do you have an idea of what code switching is all about?

The...? Code switching? [I]... no... [I] don't have idea.

4. To what extent, in your daily conversation with your clients are you able to switch between English and Oshiwambo, and why?

Ooo...with my patient? Only when they are not Oshiwambo speaking. If they are not Oshiwambo speaking [I] have to switch. If they know English, then [I] switch to English. If it is another language then that one can become a dilemma.....a communication dilemma.

5. In your view, what are the factors that influence people to code switch between English and Oshiwambo when conversing?

Development. Under rating our culture, under reading our language. And yah...yah... media influence also.

6. What do you think are the benefits of code switching in the communication?

Ya... ya... the... the advantage is that sometimes there are words that directly transferred from English to Oshiwambo. So there are ways that cannot be changed. Just like in certain language like English. yah ...but the...the...the...that that could be a...an advantage then we... you only ... if it is Oshiwambo word which can ... does not have a word in English, then you just use that one if the person understand, you know what you are saying.

7. What are the detriments/ disadvantages of code switching in communication?

It has also the disadvantage because people will not really understand what you are trying to say.

8. Generally, what are your comments about the usage of code switching in communication?

Eerr...Mmh ...yaa...but but in nursing are told that it is always good to use the language in full. But we can borrow a word if that word is not applicable in the language that you are speaking. But furthermore, there is no recommended or comment on switching to mother language when you are talking to one language from another. It is always good to speak one language at a time but not to use language from another language.

9. Is there anything else that you would like to say about code switching which was not covered in this interview session? May be educating especially young people and also to respecting the vernacular languages. And also to have Oshiwambo language as an option. Or maybeThat is all I can say.

Participant: C (From the post office)

1. Which language/s do you use when speaking to your clients?

Well, the language which we use we use mostly Oshiwambo because it is just like the mother tongue to most of the people

2. Why in your opinion do you use such language/s?

As i said most of our clients are old peoples (sic) age. They only know Oshiwambo as their mother tongue. And secondly is that yah... most of the people a. Secondly, they did not do illiterate. They are hardly hearing English.

3. Do you have an idea of what code switching is all about?

Oh yah. Code switching is as I know it is actually is just like switching between languages.

4. To what extent, in your conversation with your clients are you able to switch between English and Oshiwambo, and why?

Well, it is not really that it is really rare, only if you find people coming there, our young people have peer pressure, they most studying in English.

5. In your view, what are the factors that influence people to code switch between English and Oshiwambo when conversing?

Well, in the first point [I] can say, like in Outapi [I] can it is developing. People areand another thing is that some people have difficulties to say words in Oshiwambo.

6. What do you think are the benefits of code switching in the communication?

Well it is not really that is a bad idea.[I] can say code switching is helping. It is time consuming. For you to struggling looking for a word, a person can just code switching.

7. What are the detriments/disadvantages of code switching?

Well let me start with the advantage, it the second one is that time consuming.

8. What are your general comments about the usage of code switching in communication?

Well [I] cannot say much, yah... but [I] can say code switching does not have bad effect. It is not you can get any job anywhere,

9. Is there anything else that you would like to say about code switching which was not covered in this interview session?

No, [I] think [I] said almost everything, yah!

4.10 Summary

This chapter sheds more lights on the collected data regarding the research questions and literature review. Data were gathered in the form of questionnaires, observations and interviews. Emerged themes from the research instruments were presented in the form of tables and figures. The next chapter discusses the findings.

Chapter 5: Discussions of the Research Findings

5.1 Introduction

This specific study was conducted with the purpose of analysing the role of code switching as a communicative strategy between the Outapi residents and public officials. The research questions guiding this study are as follow:

The main question of the study was:

Why do Outapi residents code switch between Oshiwambo and English when they conduct their day-to-day public affairs?

Subsequent questions were:

1. What are the factors influencing English and Oshiwambo code switching among the Outapi residents?
2. Which strategies of code switching are being employed in the sociolinguistic practices of Outapi residents in conducting their public affairs?
3. How does the strategy of code-switching between English and Oshiwambo influence communication between Outapi residents and public officials in conducting day-to-day business?

The findings of the present study were categorised into five themes. Data were collected in the form of a questionnaire to be completed by members of the public. Observations sessions

were conducted at all three sampled institutions and interviews were conducted at each sampled institution, of which one from three interviewees at each institution was selected.

Themes were:

1. The use of languages
2. Reasons for code switching
3. Factors influencing code switching
4. Code switching strategies
5. Myers-Scotton's theories
 - 5.1 Markedness model (ML)
 - 5.2 Matrix Language Frame Mode (MLF)

The findings of this chapter were aligned with the literature review and theoretical frameworks as mentioned above (see Chapter 2).

5.2. Themes emerging from questionnaire responses

5.2.1 The language used

The findings of this study revealed that the majority of the respondents learnt to speak Oshiwambo as their first or home language. It was evident that the majority (77%) of the respondents were Oshiwambo speaking people.

Although the findings indicated that the majority of the respondents were fluent in their first or home language, the respondents also indicated that they mixed languages many times to communicate with other people. Romaine (2000) indicated that the language learnt first might not be the same as the language to be mastered (refer to 2.5.1). It is evident that the minority (11%) of the respondents in my study whose first language was Oshiwambo, indicated that English was the language which they mastered best, compared to their home languages.

5.2.2 Medium of Instruction which was used during school time

The results of the research showed that the media of instruction which were used during the participants' school time were not the same. When the data were analyzed, it was found that mainly two languages were used as media of instruction, of which one was the indigenous language of the specific area and the other one was English.

The findings in this study further revealed that two languages (English and Oshiwambo) were the languages used as medium of instruction (MoI) for most of the respondents, as it made up 80% out of the responses. Although the majority indicated that they were taught in English as second language and Oshiwambo as their first language, the research of the present study doubts about the English proficiency of the respondents as many indicated that, they could not express themselves clearly in English. The findings of the present study supports

Iipinge's study (2013) (see 1.1) which reports that although the Namibian language policy indicates that only English should be used a LOLT in Namibian schools, there appears to be many Oshiwambo speaking people in Outapi who could not express themselves very well in English. When coming into the society to do their day-today business, these people faced challenges. The researcher of the present study concurs with other studies (Iipinge, 2013; Simasiku, 2014) (see 2.5.1) who argue that to overcome the communication barrier among speakers, code switching seems to be the only solution to solve communication problems as it was clear from the linguistic behaviour of my respondents that they employed this strategy.

5.2.3 The most comfortable language which was used on a daily basis

The findings of this study provided some evidence of the language or languages which respondents felt most comfortable to use when doing their daily activities. Figure 2 (see 4.3.3) provided various examples of the languages the respondents indicated that they were comfortable with. As the majority (88%) indicated that they were comfortable with Oshiwambo as their home language, the data further revealed that English was the other language the other respondents (25%) were comfortable with; while others indicated that they were comfortable using both English and Oshiwambo. The present data support the findings revealed by Skiba (1997) who embraced the idea of expressing oneself in more than one language or switching between languages to make communication possible.

5.2.4 The strategies applied when speaking to officials in the bank, clinic and post office

The findings of this study indicated that code switching was used if the speaker did not know a certain word in the target language (see 2.4.2). When the data were analyzed, it was found that the majority of respondents (60%) used Oshiwambo to express themselves clearly; others indicated that they were switching between languages to make their communication possible.

The findings in the present study support that of a previous study (Bassiouney, 2009), (see 2.5.1) that bilinguals switch between languages when they do not know a specific word from one of the languages. They take a word from another language which they have mastered to convey their message more correctly.

5.3 Reasons for code switching between Outapi residents and public officials.

There appears to be various reasons why speakers in bilingual and multilingual communities switch between languages (see 2.4). Fourteen reasons were proposed for this study for the respondents to match with the Likert-rating scale (see 3.5.4). Findings in this study presented evidence what each of the respondent regarded as reasons why code switching was taking place in their communication.

The majority of the respondents agreed and strongly agreed with the usage of code switching in their day-to-day communication. Speakers in Outapi had no problem with code switching

and its strategies. In the light of this, one can suggest that code switching could be used at any time to help people to reach their communication targets because not all the people in Outapi specifically and in Namibia, in general, seem to have acquired the basic skills in English as a second language in Namibia. Speakers are switching between languages to make their communication easier. The present study supports Baker's study (2011) which reports that code switching may take place due to a variety of reasons which aim to help speakers reach their communication goals (see 2.3).

With regard to the strongly disagree and disagree rating scales, 35% and 6% of respondents were not in favour of code switching. These findings support the findings of the previous study (Helot & O Laoire, 2004; Nevalaine & Traugott, 2012; Ritchie & Bhatia, 2004; Shin, 2005) who expressed some of negative feelings towards the implementation of code switching (see 2.5.1).

The findings revealed that code switching occurred more frequently when the public encountered communication barriers. Most of the respondents indicated that when communication to officials in the bank, clinic and post office is being conducted, there appears to be some of the terms which they did not use them either in Oshiwambo or in English. The data of the present study support the findings reported by other scholars such as Dumanig (2010) believes that code switching takes place when a single word or a phrase

from a matrix language or an embedded language is substituted with one from other languages for accomplishing communication goals. In many cases, the prevalence of code switching was observed as a “gateway” to communication barriers.

When the data were analysed, the findings indicated that the majority of the respondents (40%) were Oshiwambo speaking people, and could express themselves very well in their first languages. The study supports the study conducted by Harries (2011) about the language in Namibian schools (see 2.3) when he reports that code switching can be used to allow people to talk about a particular topic in one language rather than in another. This was done simply to allow speakers to feel free and more comfortable to express their feelings very well and clearly.

5.4 Factors which influence code switching

The study intended to investigate the factors which influenced code switching on a daily basis in Outapi. Findings that emanated from the triangulated interviews, observations and questionnaires revealed that the most influential factors to switching between languages were driven by linguistic and social factors. The findings indicated that the majority of the respondents switched between languages they knew, to make their communication easier.

Reasons given by all respondents revealed that it was always a challenge when speakers lacked some words in the language of communication and they were forced to speak another language. The respondents indicated that switching between languages saved time and could speed up conversation. Others indicated that some of the words were not available in other languages, while others indicated that some of the words cannot be translated from one language to another. Instead, speakers used other languages to convey their intended messages. The present study thus supports previous findings (see 2.7). In accordance to other scholars' views on code switching, such as (Baker, 2006, 2011; Das, 2012), the present study has found code switching a benefit to many people in a multilingual society.

5.4.1 Linguistic factors

In all of the sampled institutions, a high prevalence of code switching was observed. Speakers were observed switching between languages they know to make their communication easier. Findings revealed that code switching took place at all levels of syntactic structure (inter-sentential and intra-sentential) to facilitate communication. Figure 5 (see 4.8.1) indicated how languages (matrix language and embedded language) participated in the role code switching played to help speakers reach their communication targets. Most of the terms used in the bank and in the post office were commercial terms, and were not available in the local language (Oshiwambo) which was spoken by the majority. Based on the findings, one can conclude

that although the majority of the respondents are fluent in their local language, which is Oshiwambo, they do not hesitate to switch between languages when they are in the bank, clinic and post office. This was done because there were no equivalent terms in their language. They had to find a commercial term or a medical term to make the communication easier and effective. By doing that, speakers increase the vocabularies of the recipient language by modifying borrowed words (see 2.6.2).

Figure 6 (see 4.7) also indicates the average number of incidents of code switching that occurred in all the sampled institutions. This is a clear indication that the residents of Outapi applied code switching knowingly or unknowingly because they intended to reach their communication targets. In this light, the present study supports the practice of code switching because it helps speakers whose proficiency of English is very low and are not able to express themselves very well in English as an official language. As indicated in the previous studies (Bassiouney: 2006, 2009; Marak-Hanak, 2009), (see 2.5.1) code switching of this nature helps speakers to fill the lexical gap by switching into an embedded language from a matrix language.

The findings further revealed that linguistic constraints were further factors influencing the prevalence of code switching in the speech community of Outapi. The data that arose from

the questionnaires, observations and interviews were triangulated. This revealed that respondents were switching between languages when they encountered linguistic constraints. The findings also indicated that when there was a lack of knowledge of some terms in the various fields, for example, medical and commercial fields, the respondents switched between languages to prevent communication barriers and for their message to be conveyed in a meaningful manner. Tables 2, 3, 4 and 5 (see 4.4) indicate the effect of code switching in all the sampled institutions. They switched because they lacked the required terminologies when talking to officials in the bank, the clinic and the post office (see 2.5.1).

Furthermore, the present study established that language attitude played a significant role in the practice of code switching in Outapi. The findings revealed that both the public officials and the public when conversing switched often between languages they knew. Table 6 (see 4.6) illustrates various opinions as the respondents view the current linguistic trends. Table 6 also makes it clear that Oshiwambo is undermined by English as a second language. Of the respondents, 6.6% were not in favour of using Oshiwambo (see 4.6). The present study lends support to the findings as reported in Romaine (2000) that code switching is one of the factors cited as contributing to language death in bilingualism. The findings also indicated that the younger generation were not supporting Oshiwambo as an indigenous language. One can imagine how the Oshiwambo language will be dying in the near future if the young generation do not want to uphold Oshiwambo as their first language. It is also an indication

that some of speakers, especially the young generation, do not want to be associated with Oshiwambo. They have negative attitudes towards the language. Brock-Utne (2000, p. 185) (see 2.5.1) indicates that many young people do not want to be associated with Oshiwambo as their first language because they believe that people who can speak English are considered to be educated and rich, while those who cannot speak English are considered to be illiterate and underdeveloped. In this regard, young people do not want to be seen as illiterate neither to be undeveloped. The study conducted by Kamati (2011) (see 2.8.1) indicated that a person is indentified by his or her culture and by the language he or she speaks. In the light of this, the present study supports Romaine (2000) who reports that the first language serves as “acts of identity”; therefore speakers might be identified with their first languages.

5.4.2 Social factors

The findings of the present study provided evidence that social network contributes a lot to the prevalence of code switching. When data was analyzed from the questionnaire, observation and interviews, the findings indicated that social network devices, such as cell phones, internet and media make life easier for the respondents to do their banking and being updated with the new changes in the society. Findings also indicated that some of the terms such as “*e-wallet*”, “*e-mail*”, “*internet*”, and “*e-banking*” are some of the new terms which were brought in the English language by the technology (see 2.5.2). The present study lends support to the previous study (Miritello, 2013) when it reports that social network contributes to language development. In relation to code switching, the respondents indicated that these

terms and others are adapted to Oshiwambo and are mostly used in the communication. One can easily pick up that code switching enriches other languages. In this case, Oshiwambo embraces language development as some of the words are adapted and become part of the language.

Although the extension of a prefix or suffix was observed in the borrowed words, previous studies (Myer-Scotton, 1993a, 1993b; Mysken, 2004) (see 2.6) indicate that each unit which is to be inserted, whether at syntactic, lexical or at phrase level, must agree with the recipient language. The present data supports the findings as reported above because all inserted units at all levels agree with the recipient language. For example, “*oe-walleta*”, “*oe-bankinga*”, “*oselefona*”, “*ointerneta*” and many more.

5.5 Discussions from the observations

5.5.1 The role of code switching in the sampled institutions.

The purpose of this question was to see how code switching played its role in all the sampled institutions. Five themes emerged from the findings as observed from all the sampled institutions (the bank, clinic and post office). These five themes were grouped into the following categories and are discussed below:

Category 1: Strategies of code switching

Category 2: Markedness Model (MM) (Myers-Scotton, 1993b)

Category 3: Matrix Language Frame model (MLF) (Myers-Scotton, 1993b)

Category 4: Average time per observation time frame

Category 5: Syntactic structure

Category 1: Discussions on the results towards the strategies of code switching

Findings of these data were obtained by means of observations at all three sampled institutions. The data were collected by means of observation check-lists, where strategies of code switching were recorded. Only code mixing and borrowed words were considered to be strategies of code switching, of which loan words and loan blend were considered to be types of borrowing. From the observation, it was found that borrowed words occurred more frequently in comparison to the other strategies. When the data were analyzed, it was found that borrowed words were recorded as many times as possible and obtained 41 recording (see 4.7). This occurs due to the fact that most of the terminologies used in the sampled institutions are medical and commercial terms.

Category 2: Markedness Model (ML)

Findings from observations revealed that the prevalence of code switching and its strategies were recorded in all three sampled institutions (the bank, clinic and post office) between the public officials and the public. The findings further indicated that all four types of code switching under Myers-Scotton's Markedness model were applied at all syntactic levels of

sentences. The present study supports the findings as recorded in Myers-Scotton (1993a, 1993b) (see 2.2.1) which indicated that the implementation of the Markedness model determined the Right of Obligation (RO) set.

Category 3: Matrix Language Frame Mode (MLF)

The findings revealed that Oshiwambo is the dominant language spoken in Outapi. The principle of the MLF model (Myers-Scotton, 1993a) suggested that all the languages participating in code switching should be determined by the social motivation of the speakers. Figure 5 indicated the matrix language and the embedded language in all three sampled institutions. When data was analyzed, the findings indicated that the embedded language scored the highest (97%) in the clinic, compared to other sampled institutions. This is a clear indication that Oshiwambo dominates communication in the clinic; despite the prevalence of code switching that was also observed in few cases. Looking at the status of clients at the clinic, one can conclude that their mindset cannot allow them to communicate in an official language, as required. On the contrary, code switching can be accommodated when the need arises.

As reported in Simasiku (2014), the matrix language set the grammar of communication. The present study also found out that Oshiwambo was used as language of communication and it was also the language which set the grammar and syntax of the medium of communication. It is evident that although English serves as an official language in Namibia, it is still a challenge to many people when it comes to communication. The present study supports the findings reported by other researchers (Frydman, 2011; Harries, 2011; Iiping, 2013) with

regard to the views of challenges faced by speakers in Namibia (see 2.5). The study further found that the status of English in the country also contributes to the challenge of low English language proficiency (ELP) among speakers in Outapi. In contrast, Harries' study (2011) revealed that the 1993 language policy was meant to drive the strategic decision for English in education. It appears that the nation was not ready for the decision; as a result, the performance in English in Namibia is low.

Category 4: The average time per observation

In the observation, the researcher noticed the frequency of code switching during the interactions. This was quite interesting because the observed respondents were not aware whether the researcher was looking at the occurrence per time slot. The results indicated that code switching was observed many times as indicated on every minute session. It also appears that some of the observed participants were not aware that they were code switching or not. That means code switching happened knowingly and unknowingly in the bilingual communities.

Category 5: The syntactic structure

Table 6 presents the syntactic structure and the verbatim quotes as per observation. Five parts of speech were emanated from syntactic structure. It was observed that code switching took place at all level of syntax in a sentence. Noun extensions were also observed during the conversation. The data showed that extensions were observed occurring at either the prefix or the suffix of the affected word. Words such as “*okaboba*”, “*okarooma kokutestingilwa*”, and “*oaccounta*” were some of the words recorded, extended both at prefix and suffix level (see 2.2.2). The English words (the nouns or noun phrase) the words were taken from are “*bob card*”, “*testing room*” and “*account*”. To accomplish communication goals, participants

have to modify them in order to have a correlation between the two languages under utilisation.

For the verbal extensions, the data provide evidence that code switching was observed many times. The present data supports the findings as reported in Maho (1998) regarding the extension of verbs by mean of Namibian Bantu language verbal extensions. The data shows that extension of such kind was observed following the phonological form of the verbal roots. Another interesting case was observed when code switching occurred at the infinitive verb form, for example, “*oku-open-a*”. The present study supports previous studies (Myer-Scotton, 1993a, 1993b; Maho, 1998) when reporting that the verb root must be in an embedded language.

The result also indicated that code switching took place at the adverbial phrase. Words such as “*mombaanga*”, “*moklinika*” and “*potela*” are adverbial phrases which were picked up during the observations. The findings indicated that the English phrases (“*in the bank*”, “*in the clinic*”; “*at the teller*”) were modified to fit the pronunciation of the language set belonging to the grammar of the language leads the conversation. This is an indication that words (“*bank*”, “*clinic*” and *teller*) are loan words which were adapted to agree with the orthography of the recipient language.

With regard to the adjective, the results indicated cases of code switching at adjective level. The word “*boring*” which was modified and became “*booringa*” was picked up from the

conversation between the public officials and the public during their interactions. The data further indicates the tone of the word “*booringa*” affects both the English vowels and consonants. The real vowel from the original language becomes long vowel in the recipient language; and the consonant at the end of the word is affected when the suffix is extended. At some point, the bilabial voiced plosive was nasalised, influenced by the first language of speaker and the word was pronounced “*mbooringa*”. This is done with the purpose of compromising the tone and the language of communication. The present study supports the data of the previous researcher (Maho, 1998) regarding the features of Bantu languages. According to Haacke (2003, p. 17), the pronunciations of “*booringa*” and “*mbooringa*” are done following the Meinhof’s rule. The data further revealed that an expressive tone as was observed determining the attitude of the speaker towards what was referred to. When data were analysed, the results showed that the prepositional phrase becomes part of the noun phrase, for example “*poeinquiry*”, “*kumanager*”, “*moclinic*”. It is evidence that code switching took place at all levels of syntactic structure.

5. 6 Results from the interview sessions.

The discussion of the interviews’ results of this study will be done in accordance with the order of the questions which were asked to the respondents. In each institution, three interviews were conducted, of which only one was selected randomly to represent each institution.

5.6.1 Languages spoken by the respondents when assisting clients in their institutions

All the respondents from the three sampled institutions (the bank, clinic and post office) indicated that they speak the language which is spoken by the majority in the town. The findings of this study indicated that Oshiwambo is the indigenous language most people in Outapi are speaking. The majority of the respondents (77%) indicated that the language they learnt to speak first while they were children was Oshiwambo. This study supports what was reported in another study (OTC, 2012) that Oshiwambo is one of the languages in Outapi which is spoken by the majority.

5.6.2 Reasons of using a language or languages mentioned above (see 5.6.1)

The respondents were asked to provide reasons as to why they speak a language or languages as indicated above (see 5.6.1). Findings revealed that although English is an official language, and should be used in offices, this as a challenge. The majority of the clients who normally visits the sampled institutions are old people and some of them were reported to be illiterate. Due to these factors, the officials were forced to use the local language to make the communication possible, and to make sure that their clients were satisfied with the services rendered to them.

5.6.3 An idea of what code switching is all about

The study found out that the respondents did not have an idea of what code switching is about until such a time the researcher explained it to them. When the term was explained to respondents, they started noticing its occurrence timeously. Some of them also indicated that

they did not realise that they switched from one language to another. Others indicated that switching between languages is helpful so that they prevent communication barriers among speakers of different language backgrounds. As noted in Myers-Scotton (1993b) to affirm the RO set, the unmarked choice maxim can be applied during a talk exchange (see 2.2.1).

5.6.4 An extent of switching between English and Oshiwambo

The data revealed that code switching can be utilized when both the public and the public officials realised a need in communication. However, respondents interviewed indicated that there are cases where code switching could come to their rescue. The study found out that in some cases, some of the medical and commercial terminologies cannot be explained in most of the indigenous languages. When these were found, all the respondents indicated that they code switch to make their communication possible. The study lends supports to other studies (Mouton, 2007; Kamati, 2011) that reported about scientific terms which cannot be translated. Apart from the scientific terms, the study found out that in all the sampled institutions, most of the medical and the commercial terms cannot be translated. Instead, speakers employ code switching to attain communication goals.

5.6.5 Factors influencing code switching

The respondents interviewed agreed that there are factors which influence code switching in communication. The data indicated that development and culture were the main two factors that respondents thought that they contributed to code switching. The findings of this study

supports previous studies (Frydman, 2011; Harries, 2011) when reporting that most of the young people do not want to be associated with their first languages.

5.6.6 Benefits of code switching in communication.

The findings revealed that code switching leads to successful communication because it prevented communication barriers among speakers. The present study supports the previous study (Skiba, 1997) when reporting that code switching helps in developing other languages. In this case, Oshiwambo is a language to be developed when words from other languages are imported through borrowing and loan word processes, which subsequently become part of the Oshiwambo language. The present study concurs with Maral-Hanak's study (2009) when reporting that code switching can also help speakers to develop their speaking abilities.

5.6.7 Detriments/ disadvantages of code switching in communication

When the respondents were interviewed, they indicated that code switching destroys indigenous languages in the society. The study agrees with the respondents because the young generation devalue their local languages. As a result, the local languages become less important and they will die in the near future because it appears that there are experts in local languages in Namibia

5.6.8 General comments about the role of CS in the communication

The findings to this indicate that much needs to be done in terms of educating other people about the importance of code switching in communication. The data further revealed that the young generation needs to be educated so that they uphold their indigenous languages.

5.7 Challenges

The findings of this study raised many concerns towards the collection of data for the role of code switching as a communicative strategy between the Outapi residents and the public officials.

- The most concern emerging from the findings was low proficiency of English of most of the respondents.
- Another issue which was emanated from the findings was lack of knowledge of medical and commercial terms in a language which set the grammar of communication.
- Although code switching is embraced as the communicative strategy to many, it is evident that code switching is a threat to others. The respondents who indicated that they never switch between languages; feel it is a waste of time for them to struggle with explaining of other terms to convey their messages.
- The observation sessions indicated that code switching took place knowingly or unknowingly. It is evident that due to lack of knowledge of some words in other languages, some of the speakers switch between the languages they know to reach their communication goals.
- Another challenge which was encountered prior to the data collection was a non-return rate of the questionnaires. Some of the respondents did not return the questionnaires on

time, while others did not return them at all. As a result, this brought a delay on the analysis of data. Data were not analyzed as planned.

- When the sampled institutions were approached, not all of them granted permission for the study to be carried out. That brought a delay in the commencement of data collection.

5.8 Recommendations

The study aimed at analysing the role of code switching as a communicative strategy between the Outapi residents and the public officials. Recommendations were emanated from the findings and their discussions as reported earlier. This study recommends the following:

- Code switching is seen as a problem solving technique in communication. The majority in rural towns cannot express themselves in ESL when visiting official institutions. Therefore speakers should make use of code switching when a need arises to make their communication easier and possible.
- A language develops as the nation grows. When a language is developing, many changes are detected in. In a developed country, new words from various fields (technology, medical, accounting, to mention just a few) become used on a daily basis. This study recommends that a room for new words should be created and be available in the indigenous languages. This helps indigenous languages to increase their vocabularies.
- This study also suggests that the language experts of indigenous languages in the country in collaboration with National Institute of Education Development (NIED) should come

together to design the linguistic dictionaries in which they translate and explain terms which are commonly used on a daily basis from other fields.

- The future generation should be made to understand the value of their first languages and respect them. In this light, awareness should be raised among the young generation about the value, importance, the functions and the roles of first languages.
- Code switching should be treated as an independent language. This will help monolinguals to learn new words from other languages when they come into contact with speakers from other language societies. Speakers who are not able to express themselves very well in English should be free to do it by mixing words from other languages to make their communication possible, and to reach their communication targets.
- In educational settings, learners should be allowed to exercise code switching when the need arises, without any punishment towards their performances.

On the contrary, code switching should be maintained in a way which keeps the indigenous languages alive. If people do not respect the rules of the indigenous languages, code switching will contribute to language death (of the indigenous languages) in the country.

5.8 Conclusion

Other scholars (Romaine, 2000; Shin, 2005; Kamati, 2011) are not in favour of the use of code switching as it impedes learners in schools to learn through the medium of instruction; however, it seems to contribute to the passing rate of learners in their national examinations. The present study supports the prevalence of code switching because it prevents communication barriers in the bilingual and multilingual communities.

In real life, not all people in different communities had acquired proper education. As a result, many people cannot express themselves very well in languages other than their first languages. Code switching plays a major role between the Outapi residents and the public officials when doing their day-to-day business affairs. This practice is influenced by factors such as low English proficiency, lack of knowledge of some terms, language and social influence, technological influence, and disrespect of indigenous languages by the young people.

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Appendix 1: A permission letter to Nampost: Outapi



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

11th June 2014

The Area Manager

Nampost

Outapi

Dear Sir/ Madam

**SUBJECT: FORMAL REQUEST FOR PERMISSION TO CONDUCT A RESEARCH
IN YOUR FINANCIAL INSTITUTION**

I am Iina-Maria Aukongo, an enrolled student in the University of Namibia for a Master of Arts in English Studies (MAES). The research I wish to conduct in the fulfilment of my Master of Art (MA) dissertation is entitled: THE ROLE OF CODE SWITCHING AS A COMMUNICATIVE STRATEGY BETWEEN OUTAPI RESIDENTS AND PUBLIC OFFICIALS.

In Outapi, the administrative centre of the Omusati Region, many languages are being spoken by residents and non-residents of Outapi. Therefore, this study is interested to find out the role code switching plays as communicative strategy to compensate for language barriers among the residents of Outapi when visiting public places such as banks, clinics and post office.

The proposal for this study was approved at the Post Graduate School Committee/11/13. It needs to be conducted in public institutions such as banks, post offices and clinics within the Outapi town. I am granted a permission to conduct this research study by the University of Namibia, under the supervision of Dr. Talita C. Smit from the University of Namibia, English Language Section. Please see attached copy of the research permission letter from the University of Namibia.

I am therefore humbly seeking your office's consent to enable me to approach Nampost Outapi to collect data suitable for this noble task. I plan to assume with the Observation sessions immediately after your esteemed office has approved my request. The interview sessions will be conducted in a one week period depends to the time agreed upon with the interviewees.

Kindly find the following attachments:

- A research permission letter from the UNAM School of Post Graduate Studies
- Letter of ethical clearance from the UNAM School of Post Graduate Studies
- Research instruments for this study (interviews guide for officials in the three sampled institutions, observation sheet and questionnaire for the member of the public).

I am declaring that all interactions, responses and observation in this regard will be treated with the utmost anonymity and confidentiality. Upon completion of this study, the copy of

the full research report will be made available in various libraries country wide for other scholars to make use of it. Should your institution wish I could also make an electronic copy available to you after the examination of my thesis.

I, therefore, would greatly appreciate it if your esteemed office could provide me with an opportunity to make use of this time to collect data for this specific research study in your institution.

Should you need further information regarding this study, please do not hesitate to contact me at +264 0812445426 or at kaukongo@yahoo.com. You can also contact my supervisor at: +264 0811296339 or tcsmit@unam.na

Thank you for putting aside your work to attend to this humble request.

Sincerely yours,

.....

I. M. Aukongo (Ms)

Student Number: 9708022

Signed: Date:

Appendix 2: Permission letter from the Nampost



nampost®

I hereby confirm that Ms Inna-Maria Aukongo was given a permission to conduct her research with our employees due to her term and condition that our employee's feedback will be confidential.

Regards

Ottilie N kamusheetha

Ombalantu NamPost Outapi

065-251026/ 0813454902



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Appendix 3: A permission letter to First National Bank: Outapi Branch



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

11th June 2014

The Area Manager

First National Bank

Outapi

Dear Sir/ Madam

**SUBJECT: FORMAL REQUEST FOR PERMISSION TO CONDUCT A RESEARCH
IN YOUR FINANCIAL INSTITUTION**

I am Iina-Maria Aukongo, an enrolled student in the University of Namibia for a Master of Arts in English Studies (MAES). The research I wish to conduct in the fulfilment of my Master of Art (MA) dissertation is entitled: THE ROLE OF CODE SWITCHING AS A COMMUNICATIVE STRATEGY BETWEEN OUTAPI RESIDENTS AND PUBLIC OFFICIALS.

In Outapi, the administrative centre of the Omusati Region, many languages are being spoken by residents and non-residents of Outapi. Therefore, this study is interested to find out the role code switching plays as communicative strategy to compensate for language barriers among the residents of Outapi when visiting public places such as banks, clinics and post office.

The proposal for this study was approved at the Post Graduate School Committee/11/13. It needs to be conducted in public institutions such as banks, post offices and clinics within the Outapi town. I am granted a permission to conduct this research study by the University of Namibia, under the supervision of Dr. Talita C. Smit from the University of Namibia, English Language Section. Please see attached copy of the research permission letter from the University of Namibia.

I am therefore humbly seeking your office's consent to enable me to approach First National Bank in Outapi to collect data suitable for this noble task. I plan to assume with the Observation sessions immediately after your esteemed office has approved my request. The interview sessions will be conducted in a one week period depends to the time agreed upon with the interviewees.

Kindly find the following attachments:

- A research permission letter from the UNAM School of Post Graduate Studies
- Letter of ethical clearance from the UNAM School of Post Graduate Studies
- Research instruments for this study (interviews guide for officials in the three sampled institutions, observation sheet and questionnaire for the member of the public).

I am declaring that all interactions, responses and observation in this regard will be treated with the utmost anonymity and confidentiality. Upon completion of this study, the copy of

the full research report will be made available in various libraries country wide for other scholars to make use of it. Should your institution wish I could also make an electronic copy available to you after the examination of my thesis.

I, therefore, would greatly appreciate it if your esteemed office could provide me with an opportunity to make use of this time to collect data for this specific research study in your institution.

Should you need further information regarding this study, please do not hesitate to contact me at +264 0812445426 or at kaukongo@yahoo.com. You can also contact my supervisor at: +264 0811296339 or tcsmit@unam.na

Thank you for putting aside your work to attend to this humble request.

Sincerely yours,

.....

I. M. Aukongo (Ms)

Student Number: 9708022

Signed: Date:

Appendix 4: A permission letter from First National Bank: Outapi Branch



how can we help you?

OUTAPI BRANCH
lipumbu Complex
Tsandi Main Road, Outapi
P O Box 35
Outapi, Namibia

E-mail: cmuashekele@fnbnamibia.com.na

Web: www.fnbnamibia.com.na

Tel: 065 250 309

Fax: 065 251 140

5 September 2014

The University of Namibia
Post Graduate Committee
Windhoek, Namibia

Dear Sir/Madam

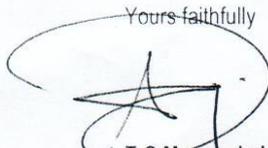
RE: Permission to allow Mrs. Iina Maria Aukongo to conduct research.

The correspondence serves to advise that Mrs. Aukongo approached and was given permission to conduct her research on the Role of Code Switching as a Communication Strategy in public institutions i.e. banks.

Amongst the commercial banks in the town of Outapi in the Omusati Region she choose FNB Outapi for her research.

For more information please don't hesitate to contact the undersigned on 065 - 250309

Yours faithfully


T.C. Muashekele
Branch Manager



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Directors: C J Hinrichsen#, (Chairperson), I J M Leyenaar *(CEO), C L R Haikali, J R Khethe, L J Haynes*, S H Moir*, I I Zaamwani-Kamwi (Ms), M N Ndilula, P T Nevonga, J J Comalie (Ms), C J Giddy*
* South African #German, Company Secretary: Y Katjirua (Ms)

First National Bank of Namibia Limited, Reg. No. 2002/0180

Appendix 5: A permission letter to Outapi District Health Centre



Private Bag 13301,
Windhoek, Republic of Namibia
Tel. +2642063111. www.unam.na

11th June 2014

The Principal Medical Officer
Outapi District Health Centre
Outapi

Dear Sir/ Madam

SUBJECT: FORMAL REQUEST FOR PERMISSION TO CONDUCT A RESEARCH

IN YOUR INSTITUTION

I am Iina-Maria Aukongo, an enrolled student in the University of Namibia for a Master of Arts in English Studies (MAES). The research I wish to conduct in the fulfilment of my Master of Art (MA) dissertation is entitled: THE ROLE OF CODE SWITCHING AS A COMMUNICATIVE STRATEGY BETWEEN OUTAPI RESIDENTS AND PUBLIC OFFICIALS.

In Outapi, the administrative centre of the Omusati Region, many languages are being spoken by residents and non-residents of Outapi. Therefore, this study is interested to find out the role code switching plays as communicative strategy to compensate for language barriers among the residents of Outapi when visiting public places such as banks, clinics and post office.

The proposal for this study was approved at the Post Graduate School Committee/11/13. It needs to be conducted in public institutions such as banks, post offices and clinics within the Outapi town. I am granted a permission to conduct this research study by the University of Namibia, under the supervision of Dr. Talita C. Smit from the University of Namibia, English Language Section. Please see attached copy of the research permission letter from the University of Namibia.

I am therefore humbly seeking your office's consent to enable me to approach Outapi District Health Centre to collect data suitable for this noble task. I plan to assume with the Observation sessions immediately after your esteemed office has approved my request. The interview sessions will be conducted in a one week period depends to the time agreed upon with the interviewees.

Kindly find the following attachments:

- A research permission letter from the UNAM School of Post Graduate Studies
- Letter of ethical clearance from the UNAM School of Post Graduate Studies
- Research instruments for this study (interviews guide for officials in the three sampled institutions, observation sheet and questionnaire for the member of the public).

I am declaring that all interactions, responses and observation in this regard will be treated with the utmost anonymity and confidentiality. Upon completion of this study, the copy of

the full research report will be made available in various libraries country wide for other scholars to make use of it. Should your institution wish I could also make an electronic copy available to you after the examination of my thesis.

I, therefore, would greatly appreciate it if your esteemed office could provide me with an opportunity to make use of this time to collect data for this specific research study in your institution.

Should you need further information regarding this study, please do not hesitate to contact me at +264 0812445426 or at kaukongo@yahoo.com. You can also contact my supervisor at: +264 0811296339 or tcsmit@unam.na

Thank you for putting aside your work to attend to this humble request.

Sincerely yours,

.....

I. M. Aukongo (Ms)

Student Number: 9708022

Signed: Date:

Appendix 6: A permission letter from Outapi District Health Centre



REPUBLIC OF NAMIBIA
Ministry of Health and Social Services
Directorate – Omusati Region

Outapi D. Hospital
Private Bag 504
Outapi

Enquiries: Dr W Njuguna

Tel: 065 - 251022

Fax: 065 - 251020

Date: 18 July 2014

To:

Ms Ina-Maria Aukongo

University of Namibia

RE: PERMISSION TO CONDUCT RESEARCH AT THE HEALTH FACILITIES IN OUTAPI

The Outapi District Coordinating Committee (DCC), Outapi Health District, has received your request to conduct a research in the health facilities in Outapi district.

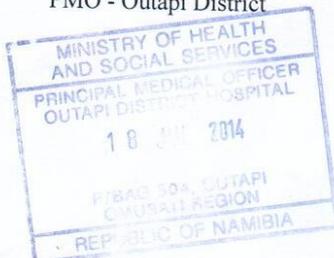
This letter serves to inform you that the Outapi DCC gives permission for you to conduct research in the health facilities in outapi district

Thank you.

Yours in health,

Dr W Njuguna

PMO - Outapi District



Appendix 7: A consent letter for the residents of Outapi



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

I, a resident of Outapi, hereby agreed to support Ms. I.M Aukongo a Master of Arts in English Studies' student at UNAM by being a participant in her study. Her study investigates the role of code switching as a communicative strategy between Outapi residents and the public officials.

.....

Signature

.....

Date

Appendix 8: A consent letter for the Public officials in Outapi



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

I, an official in the in Outapi, hereby agreed to support Ms I.M Aukongo a Master of Arts in English Studies' student at UNAM by being her participant in her study. Her study investigates the role of code switching as a communicative strategy between Outapi residents and the public officials.

.....

Signature

.....

Date

Appendix 9: Questionnaire for the residents of Outapi



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

Questionnaire for Outapi residents used in all the three sampled institutions in Outapi

The purpose of this questionnaire is to look at the role of code switching as a communicative strategy between Outapi residents and the public officials. The information to be gathered in this study is vital for the partial fulfilment of the requirements for the award a degree of Master of Arts in English Studies. It is believed that the findings of this study might assist speakers whose English proficiency is low, but able to speak Namibian languages to reach their communication targets when entering official institutions.

Confidentiality and privacy will be the central issues the researcher takes into consideration. Please be assured that data to be collected from this questionnaire will only be used for this purpose of this study. The researcher will use alphabetical letter to represent your identity.

Your contribution in this regard will enable the researcher to obtain accurate data for the present study.

SECTION A: Demographical Data

Please tick the appropriate box for your answers.

1. In which gender you are belonging?

Female	Male
--------	------

2. Which one is your age group?

20 – 30 years	31 – 49 years	50 – 59 years	60 and above

3. Language used

Which one of the following languages you learnt to speak first when you were a child? Please tick in the box next to your answer.

English	
Afrikaans	
Otjiherero	
Portuguese	
Other (Please specify)	

4. Which language/s was/were used as Medium of Instruction during your school time?

English	
Afrikaans	
Otjiherero	
Oshiwambo	
Portuguese	
Other? Please specify	

5. In which language/s you are most comfortable with to express yourself clearly? (Please tick one)

English	
Oshiwambo	
English and Oshiwambo	
English and two or more languages	
Other? Please specify	

6. Have you ever mixed languages when you converse with other people? Please tick in the box for your answer.

Hardly never	Sometimes	Often	Very often

7. How is your communication with your officials in the bank, clinic and post office? Please tick appropriate.

Very difficult	Difficult	Sometimes difficult	Easy	Very easy

8. What do you do when you do not know a specific word/s or term/s when you talk to officials in the bank, clinic and post office?

.....

9. What do you do when you realize there is a communication barrier between you and officials in the bank, clinic and post office?

.....

SECTION B: REASONS FOR CODE SWITCHING

What do you think influences/makes you to switch over to other languages during your conversations?

A reason	Strongly agree	Agree	Strongly disagree	Disagree
1. I feel more comfortable with my second language than my first language.				
2. Code switching helps me to make my message more clearly.				
3. Some of the terms are not available in my first language, so I can switch between languages in order to fill a gap in communication.				
4. I can use code if I want to exclude others from the conversation.				
5. Code switching leads to language development of my first language.				
6. Code switching can be used to show that I can speak other languages.				
7. In my cultures, code switching is a platform of showing respect to elders.				
8. In the world of technology, code switching is the best communication strategy which can enrich other languages.				
9. Code switching can be used if one would like to emphasize a point.				
10. Code switching can be used as a way of showing off.				
11. I use code switching to replace some words/terms from my first language which do not sound well when said in public.				
12. Code switching helps speakers with little knowledge of English to communicate				

effectively.				
13. Code switching can be used to strengthen culture norms and value of my first language.				
14. It is good to use code switching when you are afraid/happy/in trouble.				

SECTION D: Frequencies of code switching in conducting day-to-day business.

1. Why do you switch between the languages you know when you are talking to:

a. Friends and family members?

.....
.....

b. Nurses and doctors at the clinic?

.....
.....

c. Officials at the bank?

.....
.....

d. Officials at the post office?

.....
.....

2. How helpful is code switching when you talk to officials in the bank, clinic and post office?.....
.....
.....

3. Current linguistic trends

The statements below seek your position about the current situation of Oshiwambo towards the prevalence of code switching. Please indicate your position by indicating whether you agree, disagree or not sure with the following statements:

	The extent of agreement, disagreement and not sure with the statements					
	Agree		Disagree		Not sure	
Statements	No. of participants	%	No. of participants	%	No. of participants	%
1. Code switching leads to language death of the indigenous languages in the country.						
2. The next generation will not be able to use the correct form of Oshiwambo.						
3. Oshiwambo will lose its value.						
4. Code switching helps to enrich the Oshiwambo vocabulary.						
5. Some of the Oshiwambo words will no longer be used due to code switching.						
6. The Oshiwambo Orthography will not be used correctly any more.						
7. The grammatical rules of Oshiwambo will not be adhered to.						

It is the end of this exercise. Thank you for your time.

I hereby give my consent that the information in this questionnaire can be used only for the purposes of the research study:

Signature:.....Date:

Appendix 10: Observation Sheet



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

Observation sheet in all three sampled institutions (the bank, clinic and post office)

The purpose of the observation sessions is to look at the role of code switching as a communicative strategy between Outapi residents and the public officials. The information to be gathered in this study is vital for the partial fulfilment of the requirements for the award a degree of Master of Arts in English Studies. It is believed that the findings of this study might assist speakers whose English proficiency is low, but able to speak Namibian languages to reach their communication targets when entering official institutions.

1. Strategies of code switching

1.1 How many times does each of the following strategies occur at the sampled institutions?

Strategies of code switching	Bank	Clinic	Post office	Frequency	Total
a) Code mixing					
b) Borrowing					
(i) Loan blend					
(ii) Loan words					

1.2 Which one of the following language sets the grammar of the conversation in each of the sampled institution?

Institution	Matrix Language Frame (MLF) model	Markedness Model (MM)
Bank		
Clinic		
Post office		

1.3 Observe the occurrence of code switching per institution for the period of 30 minutes.

Please note: There is one minute between each plot for the preparation of the next session.

Time slot	Bank	Clinic	Post office
1- 5 minutes			
6 – 11 minutes			
12 – 16 minutes			

17 – 21 minutes			
22 – 26 minutes			

1. 4. At which part of speech does code switching takes place? Give an example.

Part of speech	Example
Noun/ noun phrase	
Verb / verb phrase	
Adverb / adverbial phrase	
Adjective	
Preposition/ prepositional phrase	

Appendix 11: Interview Guide



Private Bag 13301,

Windhoek, Republic of Namibia

Tel. +2642063111. www.unam.na

Interview guide for the officials in all the sampled institutions in Outapi

Institution:

Letter:.....

The interview seeks to investigate the role of code switching as a communicative strategy between Outapi residents and the public officials. The information to be gathered in this study is vital for the partial fulfilment of the requirements for the award a degree of Master of Arts in English Studies. It is believed that the findings of this study might assist speakers whose English proficiency is low, but able to speak Namibian languages to reach their communication targets when entering official institutions.

Confidentiality and privacy will be the central issues the researcher takes into consideration.

Please be assured that data to be collected from this interview will only be used for this purpose of this study. The researcher will use alphabetical letter to represent your identity.

Your contribution in this regard will enable the researcher to obtain accurate data for the present study.

Thank you.

1. Which language/s do you use when speaking to your clients?

Answer:

.....
.....
.....

2. Why do you use such language/ s?

Answer:

.....
.....
.....

3. Do you have an idea of what code switching is all about?

Answer:

.....
.....
.....

4. To what extent, in your daily conversation with your clients are you able to switch between English and Oshiwambo, and why?

Answer:

.....
.....
.....

5. In your view, what are the factors that influence people to code switch between English and Oshiwambo when conversing?

Answer:

.....
.....
.....

6. What effects do code switching have in the communication?

Answer:

.....
.....
.....

7. What do you think are the benefits of code switching in communication?

Answer:

.....
.....
.....

8. Generally, what are your comments about the usage of code switching in communication?

Answer:

.....
.....
.....

9. Is there anything else that you would like to say about code switching which was not covered in this interview session?

Answer:

.....

.....

.....

Appendix 12: Map of Outapi town

