

LANGUAGE CHOICE AND PREFERENCE IN MULTILINGUAL FAMILIES: AN
ANALYSIS OF CODE-SWITCHING BETWEEN THE FIRST LANGUAGE AND
ENGLISH BY SELECTED UNAM MAIN CAMPUS LECTURERS AND THEIR
FAMILIES

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DEDICATION

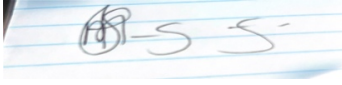
This work is dedicated to my husband Roger, my son Ofentse and my siblings.

DECLARATION

I, Mphonyana Violet Ikalafeng-Verbeeck, hereby declare that this study is my own work and is a true reflection of my research, and that this work, or any part thereof has not been submitted for a degree at any other institution.

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ABSTRACT

Namibia is a country that is rich in languages and even though English is the official language, there are officially ten other local/indigenous languages that are spoken in the country. Studies have indicated that the use of English has been observed to be common in many homes in Windhoek, Namibia. The study sought to examine language choices and preferences within selected households of UNAM Main Campus lecturers, as well as explore the reasons behind the practice of the linguistic behaviours of code-switching and code-mixing (if such do exist within the families). Furthermore, the enquiry also examines the factors influencing the lecturers' families' language practices in relation to language choice and preference. Adopting the mixed method research design, data was collected through face to face interviews and an online questionnaire. The main participants were lecturers who have children and speak more than one language – are at least bilingual. Discourse Analysis (DA) was used to analyse the data collected from 17 questionnaires and 6 interviews. The data was then interpreted through the lenses of the Communication Accommodation Theory (CAT) (Giles, 2011). The findings revealed that code-switching is practiced in all the participants' households and it was mostly related to the influence from watching cartoons for toddlers and school for school going children. Parents found it easy to communicate in both their first languages (L1) and English or Afrikaans with their children. Language preference differed from one person to the next as some preferred their mother tongue more than English since mother tongue represented their identity, while some did not value which language was spoken at home as long as the family members (especially the children), are able to express themselves and communicative goals were met. Language choice on the other hand was observed to be determined by the person/people that the person is speaking to. Parents found it easy to choose English when talking to their toddlers, because the cartoons they watch which are in English, while conversations with grown children depended on the children's proficiency in the mother tongue

or a third language they learnt at school. The study recommends sending young members of the family to rural homes to fully acquire mother tongue where there are more opportunities for them to meet and interact with native speakers of the preferred indigenous languages.

Keywords: Namibia, Code-switching, multilingualism, language choice, indigenous languages.

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Background of the study

Language is one of the key components in human communication. The concept of “language attitudes” refers to the different reactions that can be evinced towards different languages in contexts where more than one language is in use, and they can either be positive or negative. Language attitudes are different reactions that can be exhibited towards different languages in a bi/multilingual society and which can be either positive or negative (Riagáin, 2008). Wati and Zulaikha (2019) explain that language attitude can only occur in a multilingual society. They further define language attitudes as different reactions that can be exhibited towards different languages in a bi/multilingual society, and which can be either positive or negative. Cargille (1994) as cited in Chambrin (2015) submits “Attitudes related to language are not restricted to multilingual situations, since hearer’s attitudes are affected not just by the code but also by other variables such as accent, voice quality or lexical diversity” (p. 5). Namibia has thirteen national languages. They comprise of 3 European languages and 10 indigenous languages (Sabao & Nauyoma, 2020; Simataa & Simataa, 2017). In Namibia, a multilingual country, a significant number of people speak more than one language and often code-switch and code-mix during conversations (Frydman, 2011). Many households in Namibia are bilingual or multilingual, and there are different language strategies that are practiced in different families that include code-switching and code-mixing (Sabao & Nauyoma, 2020; Simataa & Simataa, 2017). Maluleke (2019) believes that code-switching is the communicative practice where the speaker skilfully switches from one language to another without disturbing the flow of ideas.

Code-mixing, on the other hand, occurs when one uses two or more languages in a phrase, with one language typically dominating (Limacher-Riebold, 2020). Finnegan (2014), on the other hand, posits that code-mixing takes place in bilingual or multilingual societies, such as Namibia, where a variety of words from different languages are used, and code-switching occurs during a conversation to fulfil established communication purposes.

There have been several previous studies on code-switching within the Namibian context (Ipinge, 2019; Simasiku, 2014; Aukongo, 2015; Kamati, 2011). However, these studies tended to focus largely on code-switching in a diverse range of contexts, including the healthcare setting, the parliament, the classroom, and the media, but not within the home setting. The researcher finds the current study interesting because it aims to investigate language choice and preferences within selected families, as well as the various language practices that Namibian families employ in their day-to-day communicative events. The study, therefore, sought to examine the linguistic patterns of potential code-switching between first languages and English among families of selected lecturers from the University of Namibia's (UNAM) main campus, as well as the factors contributing to such practices and patterns of language usage.

1.2 Statement of the problem

Code-switching is a widely used pattern of communication amongst many of the world's ethnolinguistic groupings. It however is observed to have effects, both positive and negative, on the development and continued existence of languages. In other instances, it has also influenced language expansion through the addition of new lexicon in the "switching" languages (Sabao & Nauyoma, 2020). The current study thus explores the factors contributing to code-switching practices and patterns occurring within selected samples of the UNAM lecturers' homes. It hopes to investigate the language choices and preference within these families. While existing scholarship (Aukongo, 2015; Ipinge, 2019; Kamati, 2011; Simasiku,

2014) also focuses on code-switching in Namibia, there is a paucity of research conducted on language choice, preference and code-switching within families. Whilst the current study hopes to explore the occurrence of code-switching in these contexts, it also endeavoured to investigate the reasons for code-switching viz á viz communicative goals within the households of the selected UNAM main campus lecturers. It further sought to explore language choice and preference within these families in relation to the patterns of code-switching they use. It is expected in this study can prove that code-switching can be used for purposes such as to help clarify a point or to emphasise meaning, to express emotions, expression of identity, as an ethnic identity marker, for quoting someone or to interject someone in a conversation between the speaker's mother tongue and one common language such as English. A common language may be considered as a baseline for code-switching that can be used to successfully complete the communication process between two or more people (Barman et al., 2014).

1.3 Research objectives

The study, guided by the following objectives, sought to:

- 1.3.1 investigate the language choice and preferences within selected households of UNAM Main Campus lecturers
- 1.3.2 examine the reasons behind the selected UNAM lecturers' families use of code-switching
- 1.3.3 examine the factors influencing the lecturers' language practices in relation to language choice and preference

1.4 Significance of the study

Studies on patterns of language usages within communities are very critical to our understanding of the dynamics of linguistic change as well as language development (Gijimah & Sabao, 2016). Researchers are able to understand a community's culture and development through the examination of such patterns. It is envisaged in this regard that the current study

may contribute to the existing corpus of research on language choice, preference and code-switching, especially in Namibian. In addition to this, languages constantly evolve in the process called language change. This is a process where the same languages transition from older to newer forms (Hock & Joseph, 2019). It is also hoped that the study may enhance the understanding of such changes within the Namibian society and language usage and their implications of language change. The study may be a reference source for potential future studies on language change, choice, preference and code-switching and related concepts. The study is also significant in its contribution to studies on language choice and preference as there exists a paucity of research conducted on language choice and preference within Namibia focusing specifically on multilingual families.

1.5 Limitations of the study

The research utilised Google Forms in the collection of questionnaires data, and there is a potential that some of the respondents did not receive the questionnaires. Questionnaires were distributed via email and it was observed that some email domains automatically send messages from unknown emails straight to trash/junk box. This ultimately delayed and, in some instances, hindered the data collection process. The research also proposed to conduct telephonic and/or face-to-face interviews with respondents. The research observed the potential challenges of accessing lecturers who were not willing to have physical contact with the researcher, and this might have affected the quality of data collected. This is because humans communicate with more than just words; they also use body language. This affected the researcher's easy access to participants because they feared the risk of contracting the virus during the interview process.

1.6 Delimitation of the study

The current study delimits itself to the examination of linguistic patterns, specifically language choice, preferences and code-switching patterns and code-mixing patterns within the Namibian families of selected UNAM lecturers from the main campus.

1.7 Outline of the chapters

This present chapter explained the orientation of the study, significance of the study, the problem statement as well as the research objectives. The chapter further explicated the limitations and the delimitations of the current study. The next chapter, Chapter 2, undertakes a review of existing and relevant literature that shares affinities with the concerns of the present study. The chapter also explains the major tenets of the selected theories that framed the study and provides a rationale for their selection. Chapter 3 provides a discussion of the research methodology adopted in the current study and deliberates on the procedures followed in conducting the research. Furthermore, the ethical issues relevant to the present enquiry were considered and explained in the chapter. Chapter 4 is the presentation and analysis of the collected data with the goal of answering the research objectives as set out in this Chapter 1. Lastly, Chapter 5 constitutes the study's summary, conclusions, and recommendations.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter reviews previous studies conducted on code-switching, language choice and language preference in Namibia and other countries across the world, which share close affinities with the present study. This chapter further discusses the major theoretical explications of the theories adopted for this study and in which the study is couched. The literature review section in the chapter is guided by the following subsections; defining multilingualism and bilingualism, defining language preference, preference and code-switching, a discussion on the use and reasons for code-switching. Furthermore, the chapter focuses on previous studies and conclude with a discussion of the major tenets of the linguistic theories couching this study.

2.2 Comparing and contrasting multilingualism and bilingualism

Monolingualism is the ability of one to speak only one language. According to Blanco-Elorrieta and Caramazza, (2021), monolingualism can occur when a person has an active or passive knowledge of another language but only speaks one language. This concept is believed to rarely occur. Blanco-Elorrieta and Caramazza (2021) contends that there is no adult in this world who does not know few words from another language other than their mother tongue. Bilingualism on the other hand, is the ability of one to speak two languages. Richards (2015) notes that monolinguals are very uncommon as people may have a second language ready for them to learn and acquire whenever they want or need to. Lastly, multilingualism, refers to one's ability to speak more than two languages. This phenomenon occurs with multiple ethnic groups in one community or when in a multilingual workplace or school. For example, a person speaking one language, gets to acquire the second one due to the school curriculum and acquires a third through playing with friends. Multilingualism and bilingualism play a major role in code-

switching and code-mixing since only those with the ability to speak two or languages can engage in code-switching and code-mixing (Campbell & Grondona, 2010). A multilingual person can choose to speak any of the languages that they are fluent in to accommodate listeners or to fit in a conversation, sometimes to speak to their boss (Gijimah & Sabao, 2016) for example a babysitter talking to the parents of the child they are minding.

The evaluation of the article above can be applied to the present study in that families of the participants in this study may be both monolinguals and bilinguals or either of the two. This then fulfils the purpose of examining code-switching in response to the study's research questions.

2.3 Language choice in communicative contexts

Language choice is believed to occur in multilingual and bilingual communities (Ansah, 2014; Dweik & Qawar, 2015; Wodak & Krzyzanowski, 2012). Even though, some authors seem to agree on how it occurs, their definitions of what this phenomenon is differ from one scholar to the next. Furthermore, language choice is sometimes influenced by standardisation and monolingualism. According to Wardhaugh (2006) standardisation of a language is a process in which a language is coded and the process may involve developments in grammar, spelling, and maybe literature. Standardisation may occur as a natural development of a language in a speech community or as an effort by members of a community to impose one dialect or variety as a standard (Nordquist, 2019). For example, Namibian may choose to standardize the Oshikwanyama and Oshindonga versions of the Oshiwambo language even though the language has ten dialects. In many cases language choice is a personal choice rather than a group or social choice. Many individuals' language choices are shaped by the need to fit in certain social settings while some just choose not to use a particular language because it's a coloniser's language or because it is viewed as language from an inferior ethnolinguistic

group. Some people choose to speak more than one language equally, and this is mostly influenced by the availability of languages in a community or the people they communicate with. This is also largely influenced by language attitudes. Language attitudes are people's sentiments regarding their own language variation or the languages or language variants of others (Spolsky, 2014).

In view of the above discussion, language choice is a concept that is related to this study when a family that speak more than one language, such as Otjiherero and French, choose which language to speak in. The family can have the choice to speak either of the two languages as their choice of language. Language choice is a practice that the present study's first objective seeks to address. Therefore, the purpose of this section is to evaluate literature related to language choice and its relevance to the present study.

Ansah (2014) examines language choice in multilingual societies with a specific focus on a case of Larteh in Ghana. Even though Ansah (2014) explores language choice within multilingual societies, the study does not address language choice within a family setting, which is the focus of this study. The objective of the study aimed to explore factors that determine language choice. Interviews and observations were used to collect data for the study. The study notes that code-switching in this area was influenced by three factors that determine language choices and these factors are education, tradition and religion. Ansah (2014) observes that the two types of religions followed in the area are Presbyterianism and Orthodox which are both Christian denominations and both use a bible that has been translated into local languages, and therefore promotes local languages. The religion in this manner promotes local language choices. On the other hand, it has been observed that English is introduced at schools, and those who continue with their studies or end up working in cities, may choose English as it becomes part of their everyday communication medium, while those who do not attend

school do not choose English as they would not have learnt it. Tradition also plays a major role in language choice in this region as it promotes local languages, and in traditional ceremonies, people sing and recite poems in native languages and not in English. I tend to agree with the findings of this study as observed by the researcher.

With relation to this study in answering to the objectives of code-switching, the understanding of Ansah (2014), suggest that language choice in a family setting can be compared to that in the church and traditional gatherings. Similarly, the latter two social institutions afore stated, may choose the language they prefer to deliver sermons to their congregation in the language of their choice. On the other hand, people attending a traditional singing gathering can also make their own language choice. Multilingual families, who are the participants of this study, can decide their choice of language for the purpose of teaching their children cultural values and practices embedded in the language.

Soler-Adillon and Freixa (2017) conducted a study titled "Wikipedia Access and Contribution: Language Choice in Multilingual Communities," which delved into language selection in multilingual communities, using Wikipedia as a case study. This study's focus is similar to Ansah (2014) who focused on language choice in multilingual communities, but difference to the current study that focuses on language choice within families. Having compared with the other study that focused on a multilingual society, this particular article focused on Wikipedia users, and aimed to study the language choices of Wikipedia users when accessing or adding information, specifically in the case where the users can read or write in three languages namely, Catalan, Spanish and English. A questionnaire was used to collect data for this study, and students were the subjects of the study since they are the ones who are believed to mainly add or edit the information on Wikipedia. The findings noted that students prefer English as their search language on Wikipedia, irrespective of the fact that English is a language they are

less proficient in. Furthermore, the results show that multilingual users of Wikipedia move back and forth from one language translation to the next, which refutes the cliché that relates to minority languages with exclusively local and self-referential topics.

Consistent with the aims of the present study, children in some of the multilingual and bilingual families may tend to regularly code-switch to English. English is a language that remained in countries that were colonized by the British. As such, English has remained actively and widely used because it is associated with prestige, scholarship and modernity (Knowles, 2014). Families too may have the feeling of associating their language choice with prestige or education. The present study assumes that language choice can make a family to stand out as the best in a given family institution.

The last study to be reviewed under language choice is by Dweik and Qawar (2015) who conducted a sociolinguistic study in Canada that focused on language choice and language attitudes in a multilingual Arab-Canadian. This study differs from the first two as it focuses on language choice and attitudes from an Arab-Canadian community, while the first one was on language choice in a multilingual community in Ghana, and the second study on Wikipedia user's language choice. It is further different the present study being conducted as this one focuses on language choice within family a setting. Dweik and Qawar (2015) study's major objective was to investigate language choice among Arabs of Quebec–Canada. It also explored Arabs' attitudes towards Arabic, French and English in particular and factors affecting the usage of these languages. A questionnaire was used to collect the data for the study. The findings of the study revealed that Arabs of Quebec–Canada have positive attitudes towards Arabic, English and French. They freely use their Arabic language in the domain of home and with family members, in worship places and when listening to the radio. Furthermore, they still use English and French in government offices and formal applications and in educational

institutions when necessary. The findings also reveal that Arabs of Quebec mix these languages in the processes of socialising within neighbourhoods, with friends, and on social media.

The literature on language choice presented above may guide the current study as the language choice and preferences within a given family context and environment (Fishman, 2020). While the present study agrees with the above studies, for example, in which diaspora families code-switch depending on whom they are conversing with, the same families are not shy of their native Arabic tongue when they are in Canada. Arab-Canadians use their mother tongue to communicate in public. This observation can be evaluated in the current study by a close understanding that families of the current study's participants can potentially prevent the loss of their native language if they do not feel ashamed to choose to communicate in their language of choice, in this case their native language. This study seeks to explore the literature gap in the study of multilingual and bilingual language choice when they are asked about their language choice when code-switching.

2.4 Mother tongue versus home language?

A mother tongue is the first language a child is exposed to, when they learn to speak it is, also the language that is spoken in the home; this can be the language of the parents or the local language spoken in the area the child is born in (Chan, 2015). In some countries, mother tongue refers to the ethnic group of the parents (Hasa, 2009). Even though this is a global belief in linguistic culture, some linguists believe that there is a difference between mother tongue and first language. This is mostly because a child can acquire any first language/languages that are not necessarily their mother's indigenous language. Salaba and Chan (2023) report that many parents take their children to prestigious schools or even prestigious neighbourhoods in the hope that they would speak only English, which is a global language (Hasa, 2009). This results in the child acquiring English as their first language, but this does not necessarily mean that

English is their mother tongue. This practice is common in many countries including Namibia, where people have for one reason or another, such as employment or marriage, live in other cities where the language of the majority is not their mother tongue and the children acquire the local language as their first but not necessarily their mother tongue. In some instances, a child is born in one region and adopted in another and ends up speaking the language of the adopted parents as their first language (Campbell & Grondona, 2010). This can be the focus of a debate on whether the child's use of adoptive parents' language means s/he is using their mother tongue, which could later lead to the adopted learning their mother tongue in future and using both the adopted parents' language and their mother tongue interchangeably. This is important to the study as it may help understanding the need for code-switching

It can be assumed in the present study that the debate between the choice of mother tongue and first language is a continuing discussion, especially in some African cultures that dictate its community's language choice (Altinyelken, H. K., Moorcroft, S., & Van Der Draai, H. , 2014). Furthermore, it can be envisaged in this study that mother tongue and first language can be acquired simultaneously and speakers in a family set up can use either of the two if the parents (sources of language) stick to the use of a specific language in the home. However, languages learnt outside the home environment and the learning environment by children can assume the role of first language given either of these languages are spoken for the greater part of a child's day (wa Thiong'o, 2015). On the other hand, mother tongue can be acquired in the early life of a person. Most of the time, mother tongue has an advantage when it comes to dominance. For example, children who live in bilingual or multilingual families with parents who speak separate languages may find it difficult to focus on either of the languages as their mother tongue, worse still, the language from the school environment.

2.5 Language preference in communicative contexts

Language preference can be defined as one's choice/preference to speak a certain language/s over others. Geerling et al. (2014) state that language proficiency plays a role in language preference, since people feel comfortable speaking a language they are more proficient in. Language preference occurs when a multilingual or bilingual person or a community prefers to speak one language over other language/s. this could also be due urbanisation/relocation, language imperialism among other reasons (Gee et al., 2008). This preference maybe due to factors such as workplace policies, one trying to sound prestigious, language proficiency or relocation (unavailability of native language in the new area). Many people in Namibia prefer speaking English as it is the lingua franca in big cities, and sometimes the office language in many working environments (Simataa & Simataa, 2017).

2.5.1 Studies on language preference

The first study to be reviewed under this section is by Geerlings et al. (2014), which is different from this study, as it focused on language preference of migrant children in the US, while this study's focus is on language choice, preference and codeswitching, within families. This study was conducted in the US, and it studies children of migrants. It analyses the data on children of migrants in the US and was a longitudinal study focusing on relations and changes in ethnic self-identification and preferred language use from early to late-adolescence. The results show that Pan-ethnic self-identification increased over time, while the preference to use the heritage languages decreased from early to late-adolescent years. Further observations indicate that in the long run, self-identification and language preference tend to predict each other. It also demonstrates difference results in adolescents from Spanish speaking families and non-Spanish speaking families (Asians), whereby the self-identification and heritage language preference, is found to be stronger on Asian adolescents, than on Spanish speaking ones. The study also

notes that ethnic self-identifications was found to influence language preference for the Spanish adolescents.

The second study on language preference under review was conducted in Detroit, Michigan by Cashman (2003). Unlike the previous study discussed above, this study focuses on adults instead of adolescents, and it studies bilinguals instead of multilinguals. The study is different from the present study because it does not focus on the family setting or language choice and code-switching. The focus of the study was examining the relationship between the social structure and conversational structure using data from conversations between bilinguals. The data was collected from senior citizens from the Latino, Anglo and African American communities. The data was collected through interviews and recorded observation and analysed through Conversational Analysis (CA). The findings indicate that with regards to language preference as a membership categorisation game, members felt that English was superior while Spanish lacked prestige. The results also demonstrate that social identities facilitate linguistic identities, especially for a competent bilingual.

2.6 Code-switching

Code-switching is an area of research that is growing rapidly and many scholars have given different definitions of the concept (Gijimah & Sabao, 2016). This study is based on Namibian university lecturers, specifically from the university of Namibia' Main campus Namibia is reported to have thirteen national languages spoken by 87.7% of the population, of which ten are indigenous languages and three are Indo-European languages spoken by 11.2% of the population. Even though English has a small percentage of only 0.8 speakers, it has been chosen as the official language, and it is thus used in official documents (Brock- Utne, 2011 as cited in Frydman, 2011).

Myers- Scotton (1993) define code-switching as a choice by bilinguals or multi-linguals to form an embedded variety (or varieties) of languages during the same conversation. Auer (1998) and Muysken (2000) on the other hand, define code-switching as a form of discourse that occurs when a single speaker utilises more than one language within an utterance. The phenomenon of moving between distinct varieties of languages is known as code-switching or code-mixing (Meyerhoff, 2018). Hidayaturrohman et al. (2021) opines that code-switching does not only occur with one speaker but could be seen with two different speakers interacting in two or more languages within their speech. Roni (2008) claims that code-switching occurs when bilingual speakers associate the linguistic knowledge of their mother tongue with their second language.

The Namibian society is notably multilingual, with more than 30 indigenous languages spoken across its 14 regions (Smith, 2017). Given that intermarriage across linguistic regions is prevalent in Namibia, bilingualism and multilingualism are likely widespread practices (Jones & Mhlanga, 2019). This sociolinguistic backdrop underscores the importance and relevance of the current study. The subsequent section of the study will delve into an evaluation of scholarly literature on code-switching, drawing from local, regional, and international studies (Williams, 2020; Moyo, 2021).

2.6.1 Types of code-switching

There are different types of code-switching that are used for different types of communicative contexts. Mabule (2015) reports that Code switching can occur as intra-sentential, inter-sentential or tag switching. These types of code-switching are imperative for this study and will help to identify the different patterns of code-switching within the selected homes of the UNAM main campus lecturers. Inter-sentential code-switching occurs between a clause/sentence boundary. Intra-sentential code-switching occurs when two or more languages

are used within a clause. Extra-sentential/Tag code-switching, is type is known to occur when speakers use tags, exclamations are inserted within a statement without hesitations, interruptions, or pauses that would indicate a shift in language.

Inter-Sentential< this type of code-switching occurs between a clause/sentence boundary. The speaker uses two or more phrases from different languages. According to Al Heetia and Al Abdely (2016) describe Inter-Sentential code-switching as involving switching at sentential boundaries whereby one clause or sentence is in one language and the next clause or sentence is in the other language. For example when an Oshiwambo speaker would say “Omunhu ou okuhole okupopya iipupulu yee meme waye omulodi, I’m telling you”. In that sentence the speaker starts off a sentence in an Oshiwambo phrase and ends it off in an English phrase. The speaker uses Inter-sentential code-switching in that sentence. This type of code-switching may also occur between the speakers turns, or within one utterance by a single speaker. Some speakers do this unconsciously and very often.

Intra-Sentential code-switching< this type of code-switching occurs when two or more languages are used within a clause. Kasperczyk et al. (2015) states that the shift in this type occurs when within a clause without any hesitation, interruptions or pausing to indicate that a switch is about to happen within an utterance. Iipinga (2019) states that this type of code-switching is the most complex syntactic risk and therefore mostly avoided by bilinguals who are not fluent in both the languages. For example, “I told Tannie that ek het nie geld vier haar this week”. In this sentence the speaker is using both English and Afrikaans within a single clause and represents a typical Intra-sentential example of code-switching. This is also common amongst children who are learning a new language or teaching a language to their peers.

Extra-Sentential/ Tag code-switching< this type is known to occur when speakers use tags, exclamations are inserted within a statement without hesitations, interruptions, or pauses that would indicate a shift in language. Almost always, speakers are unaware of the shift in language. For example, an Afrikaans speaker may say, “ek weet nie waar die rok is ma, really!”. In the example the speaker starts his sentence in Afrikaans and ends it with an English tag. The tag here was used to emphasise his point within the speech.

2.6.2 Studies on code-switching in Namibia

Studies on code-switching have been conducted to try and examine and establish the social motivation and the functions of code-switching, which is also the phenomenon that this study partly aims to examine. This study follows a number of studies conducted on a similar topic undertaken in Namibia and other countries in the world.

Kamati (2011) examines the prevalence of code-switching in the junior secondary Physical Science classroom in the Oshana Education Region, Namibia. Kamati (2011) study focuses on learners at school, while the present study focuses on code-switching in a family setting. The study sought to establish the reasons for the occurrence of code-switching in Physical Science classrooms and the impact it had on the teaching and learning of the subject. Furthermore, the study examines how teachers perceived the use of code-switching. The study observed that code-switching was very prevalent in the teaching of the Physical Science subject despite English being the medium of instruction in the Oshana Region’s junior secondary schools. It further notes that code-switching improved the pass rate of this subject as learners understood better when teachers explained concepts in their vernacular.

On the other hand, Simasiku (2014) also makes a significant contribution to studies on code-switching in the Namibian context. This study focuses on a different situational context as compared to Kamati (2011), which focused on the Physical Science classrooms Simasiku

(2014) study focuses on code-switching to examine instances in which, whereas English is the subject being taught, teachers tend to use vernacular languages to supplement their teaching in English for the students' better understanding. The study is also different from the one being conducted as it does not focus on code-switching within a family setting. Simasiku (2014), focuses on the perceptions of Grade 10 English as a Second Language teachers on the effects of code-switching in their classrooms in the then Caprivi Education Region, Namibia. The study submits that there is no guiding framework or policies that monitors the use of code-switching in schools. The lack of the guideline and policies is considered to be a cause of uncertainty for the teachers on whether they should code-switch or not in classrooms Simasiku (2014). Although the teachers avoid code-switching in the presence of the officials, the findings note that when the officials had left the classrooms, the teachers reverted to code-switching using their mother tongues.

Simasiku (2016) conducted a similar study on code-switching, this time focusing on the impact of code switching on learners' participation during classroom practice. Even though this study is on code-switching, it does not investigate code-switching within families. The aim of the study was to investigate whether the use of code-switching in English language medium classrooms enhanced classroom participation. These findings establish that the use of code-switching in the English classrooms did not hinder the learner's understanding of the subject content, but instead enhanced their performance and classroom participation.

Aukongo (2015) conducted a study on code-switching in Namibia. A gap left by this study is that it does not focus on code-switching within a family. This study focused on the role that code-switching from English to Oshiwambo by the residents of Outapi played in their communication with public officials when conducting public affairs in the bank, clinic, and post office. Similar to Simasiku (2014, 2016) and Kamati (2011), Aukongo (2015) notes that

code-switching was observed to be of much assistance in facilitating communication between the Outapi residents and the post office officials, bankers, and clinic staffers. The study notes that various strategies of code-switching were employed to make communication goals possible. These strategies include code-mixing and borrowing. Aukongo (2015) concludes that people often code-switched to retain the cultural norms as they believed that some cultural expressions cannot be translated.

The last study to be reviewed under studies of code-switching in the Namibian context, is by Ipinge (2019) which is different from the previous studies reviewed and to the study being conducted as this study focuses on code-switching in the Namibian Parliament. This study leaves a gap for the study being conducted as it does not address code-switching within a family setting. The study sought to investigate and analyse the different patterns of code-switching in the Namibian Parliament. The study established that parliamentarians did code-switch and some did so knowing that some members would not understand them, while some took it upon themselves to translate into English to accommodate members who do not understand them. The study concluded that even though code-switching is a good communicative tool in the parliament, it is more effective when translated for everyone involved in parliament to understand the speeches uttered in different languages rather than English alone.

2.6.3 Studies conducted on code-switching globally

Gijimah and Sabao's (2016) study focuses on identifying the types of code-switching and nature of code-switching in a drama series. The study observes that the drama displays all types of code-switching that range from single word switches to tag switches. The study further submits that the dominating language in the drama series is Shona but that the English grammar determines the overall structure of utterances in the drama series using code-switching throughout the show. Although the study's focus is on code-switching, it does not focus on

code-switching within a family setting, leaving a gap for this study. Further findings note that Shona was chosen as the main language, since it is the most widely spoken language in Harare and the rest of Zimbabwe, and English subtitles and switches are chosen because English is a lingua franca for other African viewers who do not speak Shona since they are the target audience for this drama.

Surenthiraraj and Tissera (2015) analyse the ideological implications of code-switching as a discursive strategy in parliamentary discourse by probing the Sri Lankan Hansards. The researchers report that language policy has always been an ethno-national issue of dispute. Due to the linguistic history of Sri Lanka, the parliament, which is a location of where all the national policies are debated and formulated, is also a place where language choices are evinced. The study investigates code-switching as a local practice that guides the wide range of ideas in parliamentary Hansards recording the happenings in Sri Lanka's parliament. The findings of the study observe that in addition to functioning as a rhetorical device, language choice also reinforces linguistic beliefs in Sri Lanka. The study further notes that code-switching can function as a commentary on wider social beliefs. The research also submits that there were mixed emotions with the students on the language preference when speaking to their lecturers. Most students believed that they did not really have a choice as the use of English was considered a must when communicating with their lecturers.

2.7 Functions of code-switching

Despite code-switching being a wide-spread linguistic concept, a lot of people tend to believe that the bi/multilinguals who code-switch display signs of incompetence in both the languages, and therefore shift into a language they are more proficient in, which is mostly untrue (Phillipson, 2012). Therefore, to understand and appreciate code-switching as a language practice and part of multilingual and bilingual communications, it is imperative to explore and understand the

functions of code-switching. Thus, as observed by Rudra, et al. (2016) speakers have a preference for a particular language for certain conversational and discourse settings and would often switch to their preferred language during a particular setting. In addition, Caparas and Gustilo (2017) believe that one of the reasons people use code-switching is because they find that certain topics are easier to talk about in a different language than the other.

The main frame of code-switching practices is built around social, linguistic and psychological motivation of speakers (Vennemann, 1983). According to Ipinge (2019) code-switching is usually used by bilingual speakers to accomplish communicative goals during a conversation. Therefore, social motivation is viewed as the main reason for code-switching since the communicators try to close the communication gap between themselves and other parties involved in a conversation (Gijimah & Sabao, 2016). Myers-Scotton (1993) reports that social conditions are what determine the use of other languages in certain communities. The ability to code-switch is seen as a skill that makes communication easier for both the bilingual speaker and listener (Ipinge, 2019; Gijimah & Sabao, 2016.) The speakers do not necessarily code-switch for the sake of speaking or showing their proficiency in different languages, but mostly do so to ensure that the message they want to send during an utterance is understood as it should (Ipinge, 2019). In light of these observations, it may be concluded that communicative efficiency plays a major role in code-switching, and code-switching will always differ depending on the person addressed, the context and situation or function when the communication takes place.

Appel and Muysken (1987) identify six functions of code-switching as proposed by Jakobson (1962) as cited in Yankova and Vassileva (2013).

1. The referential function is a function used when the speaker does not know the target language to use, and it is also used based on its appropriateness and when the speaker

does not have the exact word in the language they are using in an utterance (Shaari, et al., 2018).

2. The directive and integrative function is employed to demonstrate and maintain solidarity. This function occurs when the speaker wants to exclude or include someone from a conversation. It is also believed that this function helps listeners to be more engaged in songs (Sean De Goede, 2015).

3. The expressive function occurs when the speaker makes their feelings known and in the process, they present themselves to others as a unique individual. This function helps the speakers identify and express their feeling or emotions in different languages through switching languages, as they get to avoid native language taboos by using foreign language/s (Shaari et al., 2018). For example, a speaker can talk about sex in his native language, by switching to English when referring to sexual parts, to minimize the discomfort of the topic in mother tongue.

4. The phatic function involve changes intonation which emphasises and highlights the important parts of the conversation (Shaari et al., 2018).

5. The metalinguistic function involves the speaker's use of figurative language and makes explicit references to one of the languages involved (Shaari et al., 2018). For example, the speaker may use figurative language in a conversation to express the point they want to make to his audience.

6. The poetic function denotes cases where speakers change the language when they tell jokes or use wordplay in another language, mainly for entertainment. According to Tsur (2010), code-switching provides poetic devices especially when words rhyme with each other.

Hoffman (1991) also proposes ten (10) functions of code switching and these are:

1. To talk about a particular topic
2. To quote somebody else
3. To provide emphasis about something
4. To make an interjection
5. To repeat in order to clarify
6. To express group identity
7. To show intention of clarifying speech content for interlocutor
8. To soften or strengthen a request or command
9. To meet a real lexical need or to compensate for lack of an equal translation
10. To exclude others when a comment is intended for an exclusive audience.

Both Appel and Muysken (1987); Hoffman (1991) functions of code-switching were used to guide and identify the functions of code-switching in the homes of the UNAM Main Campus lecturers.

1. Lack of register
2. Lack of facility
3. Mood of the speaker
4. To emphasise a point
5. Habitual experience
6. Semantic significance
7. To show identity with a group
8. To address a different audience
9. Pragmatic reasons
10. To attract attention

2.8 Reasons for code-switching

Holmes (2001); Smit (2011) identified some of the reasons for code-switching as follows:

1. *Expression of identity*

This can occur when a new person joins the conversation to accommodate them, the speaker greets them in a different language, or one can express their solidarity in this manner. This switch thus acknowledges the new member to the conversation and further changes the social situation of the conversation.

2. *Ethnic identity marker*

This happens when a group of people decides to use different languages to communicate as a way of expressing their identity or establishing a bond during and through conversations. Some of the speakers may not be fluent in the second language but choose to code-switch as a way to identify with the speakers of that particular language. They may do that in a manner of short phrases or even greetings.

3. *Changing of topic*

In most cases code-switching is used to change a topic, this could happen in a formal or informal manner whereby the speaker moves from one language to the other to introduce a new topic.

4. *Quoting someone*

The speaker may choose to use the exact words used by someone else to quote them verbatim; this often happens when the speaker does not want to lose meaning in translation or when if the point being quoted has a deeper meaning when said in a different language than of the conversation being held. This also shows originality of the quote and acknowledgement of the quoted person.

5. *Sign of respect shown by the speaker*

Some speakers use code-switching as a form of showing respect to the other person, especially in Africa when talking to an elder, one might find oneself switching languages, when greeting or addressing them. Here the speaker may say “Good morning, *Tate (sir)*”, to greet an elderly male listener.

6. *Code switching is used as a way to ease tension and bring humour into conversation*

In some languages some topics during communication are taboo, like sex topics in African languages, and the use of code-switching becomes a tool to ease that tension. It is also believed that code-switching helps in bringing a sense of humour in a conversation, as the listener can sense through the tone of the speaker whether they are aggressive, happy, silly or grumpy, then respond accordingly.

7. *To help clarify a point or to emphasise meaning*

In this case the speaker may use the same phrase in two different languages to assure that the listener gets the point they are trying to make. Code-switching is therefore a tool to ensure that if the listener missed the point when said in the initial language of the conversation, they will understand it when repeated in the other language.

8. *To reinforce a request*

When trying to ask for something and the speaker can sense that the listener does not understand, they may switch to another language to emphasise so that his request is concisely understood.

9. *When a word or phrase in another language is not known*

This occurs mainly when a speaker does not want to break their utterance, but finds that they do not know a particular word in the language that they are using, they may then switch

to another language to borrow that particular word they need to use in that expression. One would say in this instance, “In the village we sometimes drink *ombike* (traditional gin)”.

10. When meaning is lost through translation

The speaker may switch languages in order to retain the original meaning of their words to avoid losing their intended meaning through translation. This happens because some words lose their meanings when translated to other languages.

11. Interjection (inserting sentence filler or sentence connectors)

A speaker may use code-switching to mark an interjection in a sentence, and in many cases this happens unconsciously. A good example one will say “I am telling you; she left the kids alone for the whole weekend, *oshili!* (it’s true)”.

12. To exclude other people when a comment is intended for only a limited audience

This reason is very common, especially in group conversations. When a speaker tries to exclude a certain person/people from their speech, they use a language that they know that a particular listener does not understand. For example, a teacher may speak mother tongue or Afrikaans to their colleague to exclude the learners from their conversation.

2.9 Research Gap/s

After conducting the above literature review, several gaps have been identified. Namibian studies reviewed shows that code-switching was examined from the perspective of the classroom by Simasiku, (2014), for multilingual societies by Simataa & Simataa, (2017) and in parliament by Ipinge, (2019), none of these studies were conducted in a family environment. Another gap was identified in the reasons that speakers use to code-switch, Ipinge (2019), states that code-switching is usually used by bilingual speakers to accomplish communicative goals during a conversation. Similar goals can be identified for the present study. These can be to exclude another person from a discussion, translation and communicative purposes. The

present study assumes that code-switching can help to unite families. Children can be reprimanded using a language that their parents understand. There is a greater meaning in code-switching meant to train a child.

2.10 Theoretical framework

This study was guided the Communication Accommodation Theory (CAT) theory coined by Giles (1973). This theory was originally known as Speech Accommodation Theory but was later renamed as it was found that the term “speech” was too narrow and did not accommodate all aspects of communication (Gijimah & Sabao 2016). This theory caters for interpersonal and intergroup communications, and further tries to understand the dynamics of languages in communication. CAT was created as a method to understand the reasons why people change their patterns of communication and if this depended on the environment they find themselves in. Giles (2016) bases this theory on four assumptions, namely the socio-historical context, the communicators' accommodative orientation, the immediate situation and evaluation and future intentions. The theory aims to investigate how people adjust their verbal and non-verbal behaviours, and furthermore in what ways do they do that. Additionally, it tries to uncover the reasons for adjusting one's speech, the functions of the mechanisms used to adjust and the social consequences for making those adjustments (Gasiorek, 2016). According to Dragojevic et al. (2020), when people are confronted with communicative encounters, they immediately start to adjust their verbal and non-verbal behaviour.

2.10.1 Adjustment strategies and types of adjustment in CAT

This section provides explanations on the adjustment strategies as well as the types of strategies that are used within the CAT in relation to the concerns of the current study.

2.10.1.1 Convergence

This strategy refers to adjusting the communicative behaviour to match the other speakers. The adjustment can occur in different ways such as change of tone, language use, vocal intensities,

and pronunciation among others (Giles & Smith 1976). On the other hand, Giles et al. (1991) states that people do not necessarily have to converge at the same level, meaning that they can converge and diverge at the same time. They further report that people converge based on their perceptions of the people they communicate with, and the inferences they are able to make based on the background of others. Similarly, they also submit that when people adjust their speech in a verbal or non-verbal manner in an attempt to accommodate others it also turns in a favourable point to them and they earn a positive enhancement to the communication. Turner and West (2010) believe that convergence between two people is determined by their attraction towards each other, and this also relates to the Similarity Attraction Theory which highlights, that when people have the same beliefs, personality and behaviours they usually become attracted to each other.

2.10.1.2 Divergence

Divergence is a linguistic phenomenon that occurs when members of the speech community highlights the differences between themselves and the other person (Giles, et al., 1991). Giles and Ogay (2007) posit that communication features are the core elements of the meaning of being a member of a group, and that divergence can be viewed as a valued measure of displaying uniqueness from others. On the other hand, Dragojevic et al. (2015) opine that divergence occurs when one alters their speech to be completely different from those they are communicating with. They believe that this strengthens social identity and maintains one's social views in a social setting. This strategy is used mostly to establish dominance or power in a conversation.

2.10.1.3 Upward and downward shifts adjustments

These are adjustments that occur when the adjustments bring social value (Giles & Powesland, 1975). The upward shift occurs when the speaker chooses to enhance their speech to be more sophisticated in an attempt to impress or embarrass/show superiority to their listener (Street,

1982). For example, when a student wants to talk to their lecturer about schoolwork, they may upgrade their speech to try and impress the lecturer or to show that they are learning something in class. Another example is when a principal wants to show superiority during a parents meeting, they may enhance their speech so that they look and sound educated to the parents. The downward shift occurs when a speaker downgrades their speech to accommodate or look down on their listener. An example of accommodation is when a doctor is trying to find out what could be the problem with the patient. They may downgrade his English to accommodate the patient and make them feel comfortable to express themselves.

2.10.1.4 Partial or full adjustments

According to Bradac et al. (1988), adjustments can be full or partial. They postulate that full adjustment is also referred to as full-convergence, and in this case, the speaker would completely adjust their speaking tone/speed to match that of the listener. For example, when the listener has a speech impairment, the speaker may adjust their speech in a way that the listener does not feel like they need to speak faster when it is their turn to speak (Giles & Powesland, 1975). Partial adjustment on the other hand occurs when the speaker partially adjusts their tone/speech to get closer to that of the listener (Street, 1982), and such interactions may diverge from one another and in various degrees.

2.10.1.5 Symmetrical or asymmetrical adjustments

When one person's speech is given a negative response by the other, their (the speaker) adjustment becomes symmetrical (Nelson et al., 2003). A good example is when a mother is trying to teach a child words in a certain language, and the child responds that they do not understand them and the mother still responds in a language she is trying to teach. The mother feels like the child may be lazy to learn or doesn't want to learn the new language, and therefore she reinforces her goal to teach. In a manner of speaking, this is when "At other times, one

person's communicative moves are not reciprocated by the other. Indeed, convergence is often directed toward those with greater power" (Dragojevic et al., 2015, p. 4), these shifts are known to be asymmetric. Giles (2002) believes that the asymmetrical shifts are often viewed to be complementary by both parties to the conversation. These adjustments relate to the study as they explain the reasons to code-switch.

2.10.1.6 Unimodal and Multimodal adjustments

When a speaker adjusts their communicative features, it does not mean they will do so by using all available dimensions and variables (Bourhis & Giles, 1977). Bourhis and Giles (1977) believe that the CAT distinguishes unimodal adjustment by it referring to a single shift adjustment. For example, a speaker may only shift a single word, or change their accent during their conversation. On the contrary, multimodal adjustment is when the speaker uses more than one shift in their speech. In their study, Bourhis and Giles (1977) observe that Welsh people turned to a unimodal shift when their language was under threat from the English language, and this unimodal divergence reintroduced the Welsh accents and strengthened its vocabulary.

2.10.1.7 Long-term/short-term adjustments

CAT adjustments can also vary in duration, some adjustments only occur for a limited period, whereas some adjustment styles tend to occur for longer periods. For example, in at the University of Namibia (UNAM), students used to call each other "Kao", which was then, a trendy way of calling each other friend. That trend though did not last long and this exemplifies short-term adjustment. An example of a long-time adjustment is the use of words such as "LOL, Bestie or Grams". These words have been in use for at least ten years and have become part of the English vocabulary, as the young and old continue to make use of them in their everyday conversations. These adjustments are very common in code-switching conversation and they help the conversation to go smoothly. Many studies conducted in code-switching and used this

theory, have managed to analyse their data, following these strategies. These strategies will also be used in this study to guide the researcher on how to collect and analyse the data.

2.11 Chapter summary

This chapter presents an overview of the major concepts pertinent to the study of code-switching. It reviewed literature on the meanings of code-switching, language preference and language choice as defined by different scholars. The chapter further highlights the different functions of codeswitching in communicative contexts. The chapter also discussed the theoretical explications of the Communicative Accommodation Theory in which the current study is couched. The next chapter explains the research methodology adopted in the study. The procedure, population, sampling used in data collection as well as the data analysis and interpretation procedures are also discussed.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In this chapter, an outline of the research design that included the population, research instruments, and sample used in this study is provided. This chapter further gives a clear step-by-step methodology employed in the collection and data analysis of this study. Therefore, this chapter laid out how the data was collected, analysed, and also gave the findings. Moreover, the chapter also sheds light on the ethical aspects followed during this study's data collection process.

3.2 Research design

This research followed a mixed method design which incorporates qualitative and quantitative approaches, which aimed at providing the in-depth study of how UNAM lecturers from the main campus viewed the use of language choice, preference and code-switching within their families at home. According to Kothari (2014), qualitative approach collects data that assesses the behaviour, attitudes and opinions of the participants and is analysed in words. This approach also allows the data to be collected in the natural setting without it being manipulated; hence, Ritchie and Lewis (2013) describe it as a naturalistic approach. The mixed methods research design was applied because it allows for the exhaustive application of both concepts of qualitative and quantitative methods in the data collection and analysis process. The other reason is that the study gathered both qualitative data and quantitative data, the former uses textual data while the later uses numerical descriptive statistics. Therefore, each of the two methods was applied to perform separate uses. On the other hand, the mixed methods research design accommodates the interpretation of results that can be better understood by a community of scholars from various disciplines.

3.3 Population

A population of a study refers to the number of individuals or objects that take the centre of the study conducted. In some studies, a sample from the entire population is chosen to represent, in order to cut costs (Majid, 2018). The population for this study was UNAM main campus lecturers who are also parents since the study focuses language choice, preference and code-switching within families. The rationale for choosing this population were the multilingual ability and the family's ability to code-switch because they spoke more than one language. The couples choose to speak at least two different languages. Subsequently, their children will be exposed to both their parents' languages. When they speak both, they become multilingual and are likely to have the ability to code-switch.

3.4 Sampling size

During a study, it is impossible to study the whole population of the study, and therefore a sample population is drawn by the researcher to represent the population of the study. For this study, 31 participants who fit the criteria for the study population were selected. Out of the people who received the questionnaires, fourteen of them responded and represented the whole population of the study. Furthermore, out of the fourteen respondents, six of them agreed to be interviewed to help gather more data for the study.

3.5 Sampling method

The study applied the purposive sampling method to select suitable participants. Purposive sampling that is also called judgemental sampling. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Despite some researchers associating purposive sampling with bias, this study chose purposive sampling because it provides for the maximum level of variation in the purposively selected sample (Vehovar et al., 2016). For this study, the participants were purposively selected

provided they are families of UNAM staff members who use more than one language to code-switch. The researcher of this study used her knowledge to purposively select those UNAM lecturers who are married to spouses who speak a different language. These are bilinguals and monolinguals.

3.5.1 Inclusion criteria

The participants selected from the study population must have been UNAM staff members only. They had to speak at least English and at least one other language. For example, lecturers who are married to spouses who speak French, German or the Oshiwambo language. Including multilingual participants provides for the much needed linguistics data in the form of code-switching. Speakers from such multilingual linguistic backgrounds satisfies this requirement to achieve the goals of the study because they speak more than one language.

3.5.2 Exclusion criteria

Lecturers who are not UNAM staff members were excluded. Those who are monolingual and only use one language. Monolinguals do not have any other language to code-switch, hence they were excluded.

3.6 Study setting

The study was conducted at the University of Namibia (UNAM) main campus. UNAM main campus is located in the outskirts of Windhoek in the Pioneerspark low density residential suburbs. The GPS coordinates of the University of Namibia are Latitude: -22.6067 Longitude: 17.0545.

3.7 Data collection procedure

The research followed a purposive sampling technique to collect data which enabled the researcher to reach the required number of participants. The research tools used for the study were questionnaires and interview guides. The questionnaires were uploaded on the Google Forms and sent to the participants via email, and interviews were done face-to-face. A link that

generates a digital form was then retrieved and was singularly administered to participants. Once a participant completed responding to a digital questionnaire, the responses were collected in the form of charts, graphs and histograms. A total of 41 questionnaires were sent out to potential participants, and only 14 were returned, and out of those who responded, only six agreed were interviewed. The reason for getting low response was due to examinations and marking the lecturers had to do, during the data collection period. It took the participants roughly 15 minutes to complete the questionnaire, and the interviews lasted between 20-30 minutes. All interviews were recorded and the interviewees also signed a consent form. The interviews were transcribed using the Tactiq transcription software. The audio interview data was played over the computer speakers while the software converted the audio text into written textual data. The data was then cleaned, familiarised and then coded. The collected data from both interviews and the surveys were then interpreted and analysed through the lenses of CAT to formulate the findings of the study.

3.7 Research instruments

3.7.1 The researcher

The key instrument in a research study is the researcher, since he/she does all the data collection via questionnaires, surveys, interviews, observing behaviours, or document examination (Creswell, 2009). According to Creswell (2009), researchers do not trust the data collected by other researchers, therefore they rely on the data that they collected themselves for their studies. For this study, the researcher's role was very significant in the data collection which occurred through sending out questionnaires and interviewing the participants of the study. Therefore, the researcher played a major role in this study as all data collection, the population, the intended audience and the desired outcome of the study.

3.7.2 Questionnaires

Kabir, 2018 reports that the questionnaire method is a primary data collection instrument which consists of a series of questions used to gather information from the participants.. Creswell (2009) on the other hand defines the survey methods “a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population. From sample results, the researcher generalises or makes claims about the population” (p,136). In this study an online questionnaire survey was used to gather basic data on the topic being researched. A total of thirty-four (34) questionnaires were sent out to the population that fit the criteria for the study and 17 of them responded.

The questionnaire comprised of open-ended and closed-ended questions. The role of closed-ended questions was for the respondents to select the answers from the pre-determined related answers to the study, while the open-ended questions allowed the respondents to use their own words to answer the questions. According to Aukongo (2015), it has been observed that open-ended questions are very helpful in accessing in-depth answers. The main reason to develop the questionnaire was that it offers a fast, efficient and inexpensive way of data collection.

3.7.3 Semi-structured interviews

According to MacNamara (2022) semi-structured interview guides are used to gather information about the experiences of the participants, and the interviewer can ask in-depth questions concerning the topic being researched. According to Klenke (2008) interviews can be divided into four categories namely, structured interviews, unstructured interviews, focus group interviews and standardized interviews. This study made use of semi-structured interviews also known as informal interviews. Semi-structured interviews promote a two-way communication. They allow the interviewers to learn the answers to questions as well as the reasoning behind the participants’ responses. They also allow participants to speak freely about difficult some of the sensitive issues. Furthermore, interviews can be utilised to follow-up on

questionnaires from the respondents since most questionnaire questions are closed ended, the interview can be used to ask in-depth questions. Twenty-two (22) questions were designed for this study. For this study, interviews were conducted as a follow-up on the questionnaires that were conducted on the respondents. Of the 17 respondents that took part in the study, the researcher interviewed six of them to get in-depth information about the topic of the thesis.

3.7.4 Recording device

Recording devices are used in research interviews to allow the researcher to concentrate on the participant and also not to waste time writing down the answers. In addition, audio recordings provide for the improvement in the transparency of the interview information (Sullivan, 2010). In this study an audio recorder was used to record all six interviews, and the interviews were later transcribed.

3.8 Data analysis

Data was collected using a mixed method through questionnaires and interviews and was analysed through lenses of CAT which focuses on social aspects of communication and the ways people use language to achieve specific effects (Luo, 2019). CAT was adopted for this study because it adequately exposes how the study participants adjust their communicative behaviour during conversations. A thematic data analysis method was used. The steps included data familiarisation, coding, generating themes, reviewing themes, defining themes and began the writing process. Data familiarisation involves reading through the text and taking initial notes, and generally looking through the data to get familiar with it. Coding is the process of highlighting important points in the data. This was followed by the generation of themes, this involves identifying patterns in the data and coming up with themes. The next step was to review the themes to ensure that the data is accurately represented. The themes were then named and then the writing process began.

3.9 Ethical considerations

According to Parveen and Showkat (2017) research ethics is “what is done morally and legally right in research. For this study, the researcher applied for ethical clearance to the University of Namibia, which was approved by the Faculty of Human Sciences Postgraduate Research Ethics Committee. Furthermore, the researcher drafted a consent form which was given to the study participants to complete and sign before being interviewed, and the same applied to the questionnaires. Even though the participants were lecturers and are believed to know and understand the ethical policy for a research project, the researcher explained the consent form to them. All the important information and rights of the respondents such as the right to withdraw, protection from physical and emotional harm and voluntary participation were explained and their anonymity was guaranteed, as well as how the recorded data will be destroyed upon the completion of the study. Pseudonyms were given to the respondents and their email addresses will not be shared with anyone but the supervising lecturer. Pseudonyms were used to protect the privacy of the participants.

3.10 Chapter summary

This chapter outlines the research methodology of this study, the research design used for this study, population, sample, procedure, data analysis methods used as well as the ethical principles followed by the researcher. The next chapter presents and discusses the data in line with the goals of the study as established in Chapter 1, as well as through the theoretical lenses of the Communication Accommodation Theory (CAT), as discussed above.

CHAPTER FOUR

QUANTITATIVE DATA PRESENTATION AND ANALYSIS

4.1 Introduction

The chapter presents the findings of the study logically following the research objectives. The presentation of the findings is presented following descriptive data analyses generated from the data collecting tools. The data from the questionnaire is presented diagrammatically/schematically with accompanying descriptions and discussions at the end of data presentation in section B. The data from the qualitative questions is analysed qualitatively and thematically. Resultantly, the analysis is thus a mixed methods approach. The analysis was conducted in response to the study objectives.

4.2 Responses from the electronic questionnaire

The first question on the questionnaire sought to determine the respondents' primary language of socialisation and usage in the home environment. Figure 4.1 below demonstrates that 28.4% (four of the respondents) spoke Khoekhoegowab as primary language, 21% (3 respondents) spoke Oshiwambo, 7% (1 respondent) spoke Otjiherero. 7% (1 respondent) spoke. Rumanyo while a further 28.5% (4 of the respondents) spoke Shona. This clearly illustrates the multilingual nature of the lecturer community at UNAM main campus – a condition that most favourably promotes the proliferation of codeswitching in daily conversations.

1. What is your mother tongue ?

14 responses

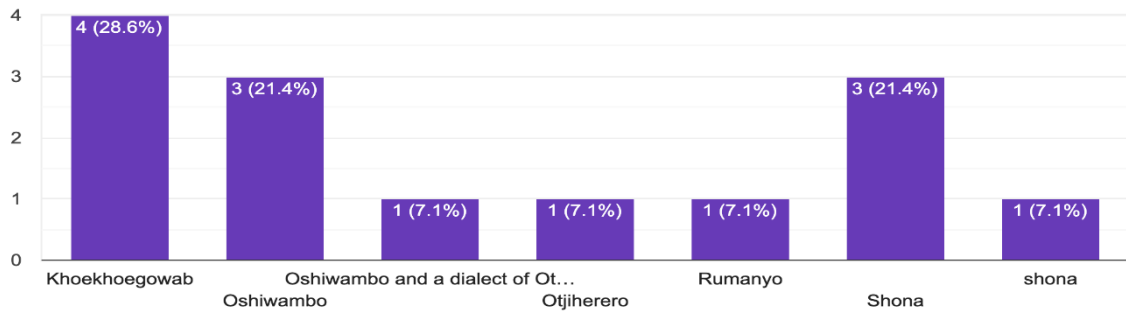


Fig 4.1: The languages spoken by UNAM lecturers.

The second question on the questionnaire asked respondents with regards to the number of languages that they are able to speak. The responses indicate that 57% of the respondents indicated that they use 3 languages with their children, 28.6% use more than 3 languages while 14.3% use two languages. As demonstrated from the data, there is no respondent who uses only a single language, further evinced by the bi/multilingual nature of Namibian society.

2. How many languages do you speak?

14 responses

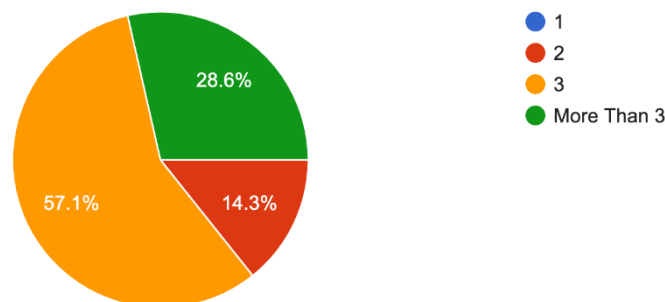


Fig 4.2: The number of languages spoken by respondents

Question 4 sought to find out the languages that the respondents spoke mostly in, in their day to day interactions. Evidence from the responses, as presented in Figure 4.3, indicates that 21.4% (3 respondents) used Afrikaans in most instances, 14.3% (2 respondents) uses English,

14.3% (2 respondents) use English and Oshiwambo, 7.1% (1 respondent) uses Khoekhoegowab, 14.3% (2 respondents) use Otjiherero, 7.1% (1 respondent) use English and Otjiherero while Rumanyo, Shona and a combination of English and Shona had 7.1% (1 respondent) who use them.

4. What language/s do you speak Mostly?

14 responses

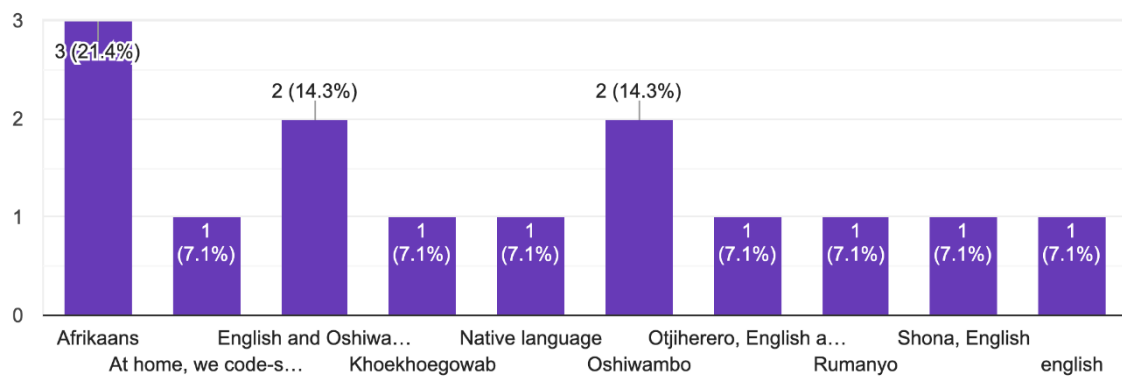


Fig 4.3: The languages mostly spoken by the respondents

The fifth question sought to establish the language preferences of the respondents by establishing the languages they preferred to use most in day to day conversations. As demonstrated by Figure 4.4 below, 21.4% (3 respondents) preferred to use Afrikaans in most instances, 7.1% (1 respondent) prefers English, 21.4% (3 respondents) prefer Oshiwambo, 7.1% (1 respondent) prefers Khoekhoegowab, 7.1% (1 respondent) prefers Otjiherero, 7.1% (1 respondent) prefer Oshiwambo and Otjiherero while 7.1% (1 respondent) prefers Rumanyo, Shona and English and 14.3% (2 respondents) prefer Shona.

5. Which language do you prefer to speak?

14 responses

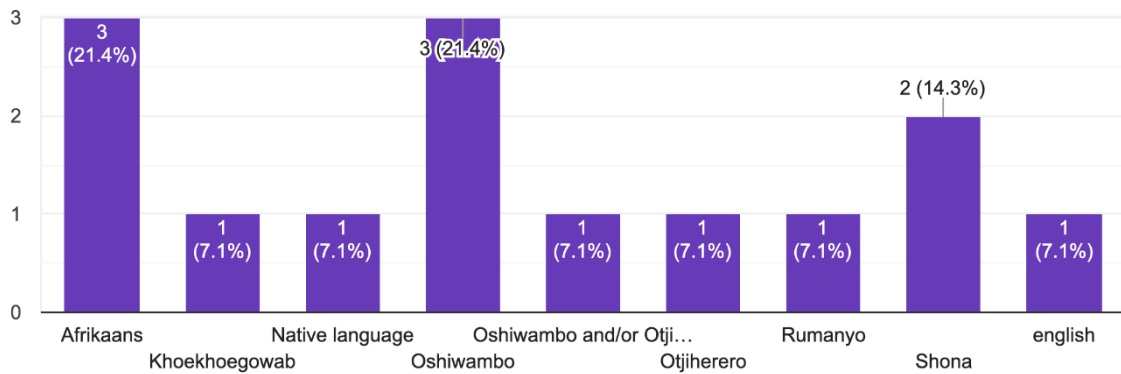


Fig. 4.4: The language preferences of the respondents

Question 6 sought to establish the number of languages that the respondents spoke with their children in their households. As demonstrated by Figure 4.5 below, 50% of the respondents indicated that they use 2 languages with their children, 7.1% use more than 3 languages while 42.9% use three languages. As demonstrated through the data collected, there is no respondent who uses only a single language, further evincing the bi/multilingual nature of Namibian society.

6. How many languages do you speak with your child/ren?

14 responses

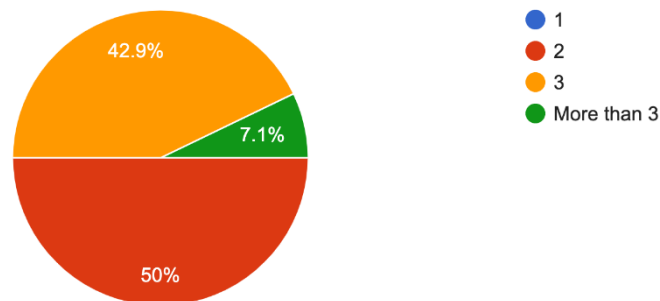


Fig 4.5: The number of languages that respondents speak with their children

Question 7 sought to establish the number of languages that the respondents prefer to speak in with their children. Figure 4.6 below demonstrates that 57% of the respondents indicated that they use 3 languages with their children, 28.6% use more than 3 languages while 14.3% use two languages. As demonstrated from the data, there is no respondent who uses only a single language, further evincing the bi/multilingual nature of Namibian society.

7. Which language do you mainly speak with your child/ren?

14 responses

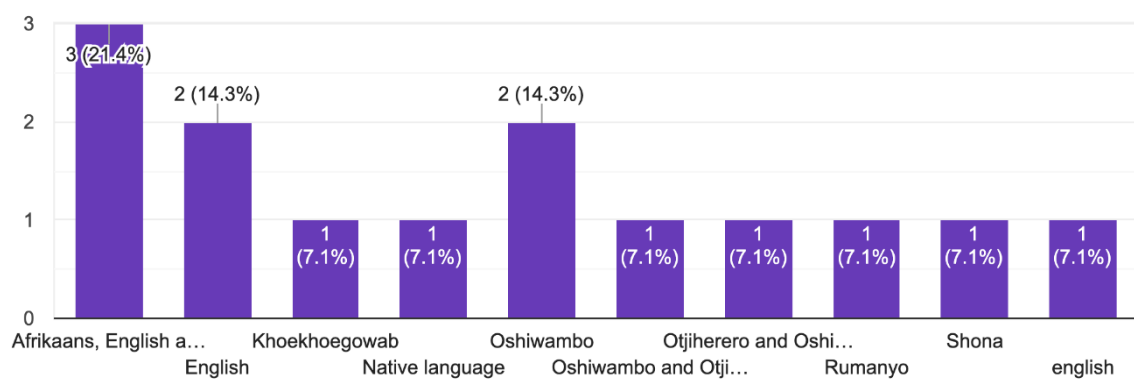


Fig 4.6: The languages that respondents mainly speak with their children

Question 8 sought to establish if the respondents spoke more than one language at home. Figure 4.7 below demonstrated that all (100%) of the respondents speak more than one language in their homes – evidence that at the least, all of the respondents are bilingual.

8. Do you use more than one languages at home?

14 responses

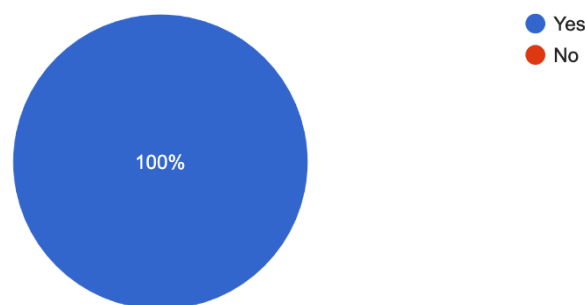


Fig 4.7: Evidence of respondents' bilingualism

Question 9, a follow up to question 8 sought to establish the number of languages that the respondents speak in their homes. Figure 4.8 below indicates that 50% of the respondents spoke at least three languages, 42.9% spoke 2 languages and 7.1% said they used one language.

9. How many Languages do you speak at home?

14 responses

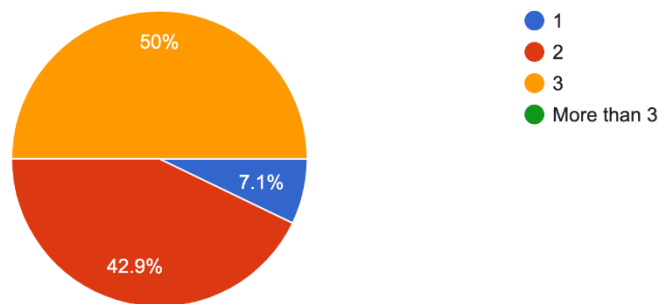


Fig 4.7: The number of languages that respondents use in their homes

Question 10 sought to establish if respondents used more than one language when talking about a particular topic. Figure 4.8 below demonstrates that 85.7% of the respondents codeswitch and use more than one language while 14.7% of the respondents said they use one language.

10. Do you use more than one language when you talk about a particular topic?

14 responses

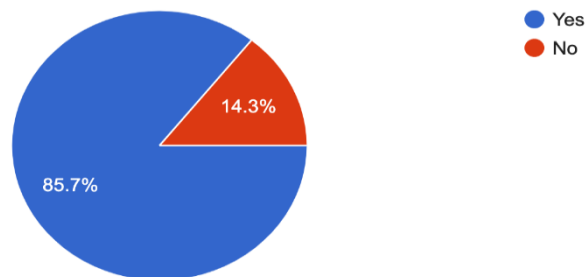


Fig 4.8: The number of languages spoken by respondents in their homes

Question 11 sought to establish if respondents used more than one language when quoting someone else. Figure 4.8 indicates that 85.7% of the respondents codeswitch and use more than one language while 14.7% of the respondents said they use one language when quoting other people.

11. Do you use more than one language when you quote someone else?
14 responses

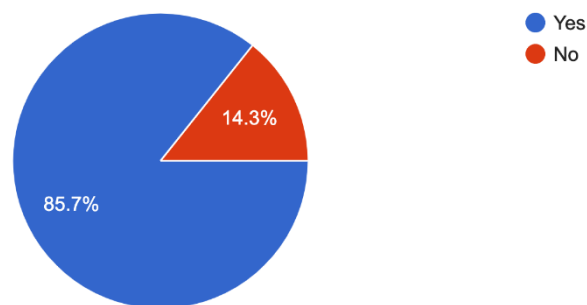


Figure 4.8: Languages respondents use when quoting some other people

Question 12 sought to establish if respondents used more than one language when emphasising something. Figure 4.9 indicates that 92.0% of the respondents codeswitch and use more than one language while 7.1% of the respondents said they use one language when emphasising something.

12. Do you use more than one language when you try to emphasise something?
14 responses

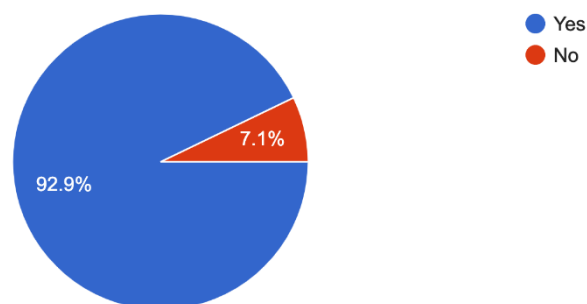


Figure 4.9: Languages respondents use when emphasising something

Question 13 sought to establish if respondents used more than one language when they make a remark. Figure 4.11 indicates that 92.9% of the respondents codeswitch and use more than one language while 7.1% of the respondents said they use one language when they make a remark.

13. Do you use more than one language when trying to make a remark?
14 responses

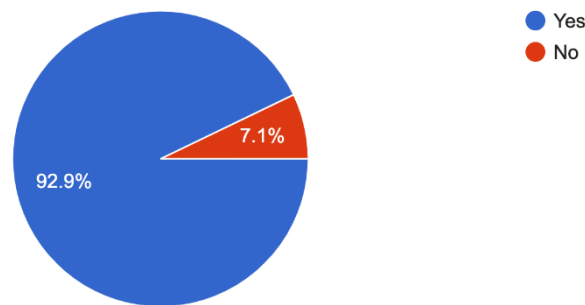


Figure 4.10: Languages respondents use when making remarks

Question 14 sought to establish if respondents used more than one language when they want to clarify something. Figure 4.12 indicates that 92.1% of the respondents codeswitch and use more than one language while 7.1% of the respondents said they use one language when they clarify something.

14. Do you use more than one language to repeat or to clarify something?
14 responses

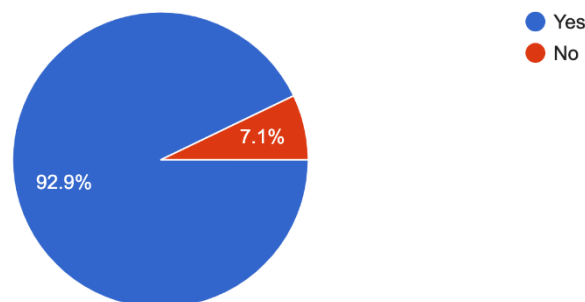


Fig 4.11: Languages respondents use when clarifying something

Question 15 sought to establish if respondents used more than one language when they want to fit with a particular group. Figure 4.13 indicates that 100% of the respondents codeswitch and use more than one language when they want to fit with a particular group.

15. Do you use more than one language to fit in a certain group?
14 responses

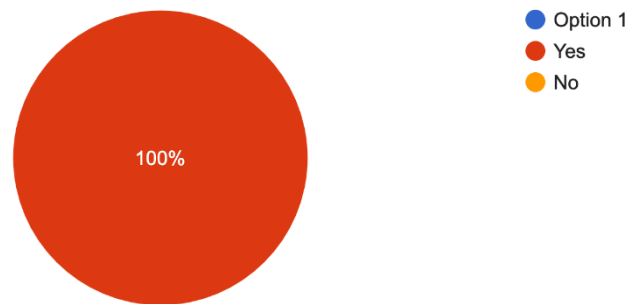


Fig 4.12: Languages respondents use when wanting to fit with a certain group

Question 16 sought to establish if respondents used more than one language when they want to simplify things. Figure 4.14 indicates that 100% of the respondents codeswitch and use more than one language when they want to simplify things.

16. Do you use more than one language to show intention of simplify your point to the listener?
14 responses

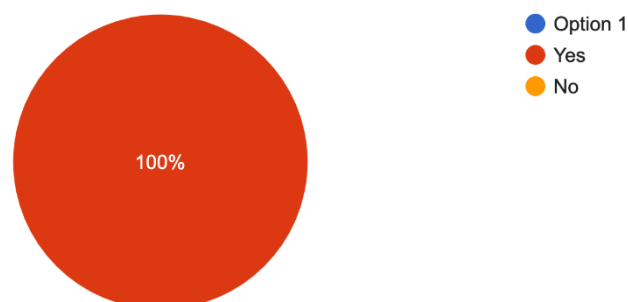


Fig 4.13: Languages respondents use when wanting to simplify something

Question 17 sought to establish if respondents used more than one language when they want to simplify things. Figure 4.15 indicates that 64.3% of the respondents codeswitch and use

more than one language while 35.7% said they use only one language when they want to strengthen a request or command.

17. Do you use more than one language to soften or strengthen a request or command ?

14 responses

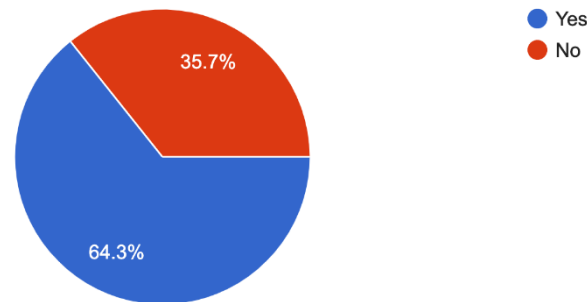


Fig 4.14: Languages respondents use when wanting to strengthen a request or command

Question 18 sought to establish if respondents used more than one language when they fail to find a word in the language they are communicating in. Figure 4.16 indicates that 100% of the respondents codeswitch and use more than one language when they fail to find a word in the language they are communicating in.

18. Do you use more than one language when you cannot find a word in the language you are communicating in?

14 responses

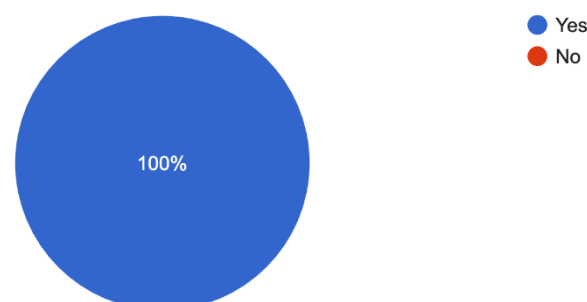


Fig 4.15: Languages respondents use when they fail to find a word in the language they are using

Question 18 sought to establish if respondents used more than one language when a comment is meant for a particular audience. Figure 4.17 indicates that 85.7% of the respondents codeswitch and use more than one language while 14.7% use one language when a comment is meant for a particular audience.

19. Do you use more than one language to exclude others when a comment is intended for an exclusive audience?

14 responses

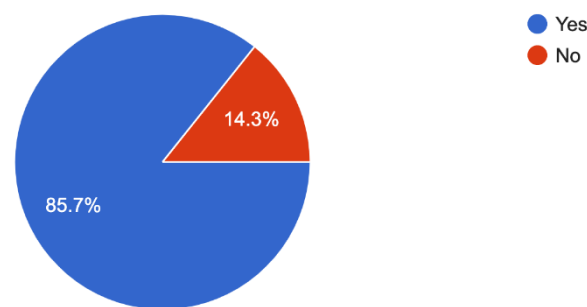


Fig 4.16: Languages respondents use when a comment is meant for a particular audience

This question asked the participants whether they use more than one language to exclude others in a speech event. A large number of the participants (85.7%) admitted that they do. The other number of the participants (14.3%) declined with a No. This indicates that multiple language skills can be used to prevent other people from knowing what you are talking about with another person. The information may be confidential or treated as classified for which it must only be heard by the intended recipients.

4.3 reason participants sometimes use more than one language in a conversation.

The participants were asked to respond the reason they sometimes use more than one language in a conversation. Participants P1, P3, P6 and P9 shared similar opinions in that they use more than one language to ‘*accommodate, make communication easy and comfortable between me and the next person*’. It is essential to accommodate other people in a discussion, otherwise

they are left out of the discussion. This makes the person or people involved in the speech event feel welcome when they are comfortable and accommodated. The use of more than one language to communicate can be identified as bilingualism or multilingualism. This suggests that the participants speak more than one language each. As indicated earlier, the study identified several languages spoken by the participants. These include, Oshiwambo, Ndebele, German and Shona. They also speak English or Afrikaans as a language outside their mother tongue, at least for each one of them as a second language. Participant P2 responded that using more than one language allows them to have ‘*easy flow of information/ideas/communication*’ P2. Easy flow of information provides for the smooth flow of a conversation. Words do not run out. Another respond was given by participant P5 who said that ‘*to express the emotion*’. Language is used to express thoughts which can become words and then put into practice by the actual performance. Participant P10 shared their views that it makes them embrace people from a different culture because they come from a ‘*multicultural marriage*’. A multicultural marriage means the couple come from two different cultures. Their children as well become multicultural because they may want to learn languages from either sides of the two cultures.

21. Please describe your nature of your use of more than one language

14 responses

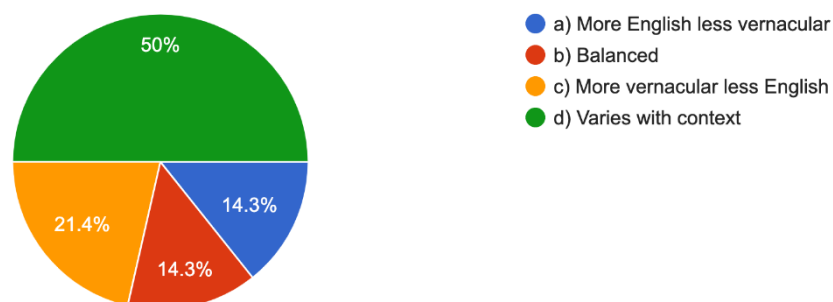


Fig 4.17: Nature of the use of more than one language

The question above asked the respondents to describe their nature of the use of more than one language. The majority of the participants (50%) responded that their use varies depending on the context they are using multiple languages. A sizeable number of participants (21.4%) indicated that they use more of the vernacular languages than English. The remaining two groups of participants indicated that they both use a balance of multiple languages and more of English than vernacular with 14.2% each.

4.4 Contribution to participants' use of more than one language

In this part of the response, participants were asked to describe what contribute to their use of more than one language. Participant P1 and P11 responded similarly that they use more than one language to assist their '*children when they have homework*'. It is a normal practice for most parents to contribute to the academic success of their children. For example, it will be beneficial for an Oshiwambo parent to code-switch to English or Afrikaans to assist their child with understanding some concepts that require a mature, knowledgeable and experienced mind. Another participant said '*when I am angry and want to discipline then I would use my mother tongue*' P2. Code-switching from English to the Oshiwambo language helps to resolve with the shedding of emotions. According to the American Psychological Association (APA), emotions are defined as a complex reaction pattern, involving experiential, behavioural and physiological elements (Wilson et al., 2022). Another participant gave a different response by saying they code-switch because of '*weakness in vernacular*' P5. This admission suggests that the participant may have not fully acquired the native language as at a young age. Studies show that the ability to learn a new language declines with age (Hartshorne et al., 2018). The remaining responses from participants P3, P6, P7, P8, P10 and P12 can be summarised by the responses of participants P4 and P9 that they use more than one language '*at work and when I speak to young people*'. This response provides a picture of a cosmopolitan university environment where there are a lot of young students from an array of cultures and languages.

4.5 Findings of themes identified from the quantitative data

This section of the study discusses the themes identified in the quantitative data presentation. They are language diversity of participants, purposes of participants' multilingual code-switching and factors that contribute to code-switching. These themes are discussed in the respective order.

4.5.1 Multilingualism and language multiculturalism of participants

The study identified that the participants' multilingual and a diversity of languages. The participants come from multilingual backgrounds where different languages are spoken. The languages spoken by the participants were Khoekhoegowab, Oshiwambo, Otjiherero, Rumanyo, Afrikaans, German, Shona and the English language. This shows that the participants' place of work and homes are a fertile ground for multilingualism and code-switching. According to Tesseur, (2014), the United Nations encourages Institutional multilingualism where two or more languages should be identified and used.

4.5.2 Participants' language preference

The study findings indicated that an equal number of the participants preferred to use Afrikaans and Oshiwambo in their home environment with 21.4% each. Considering that Afrikaans was once the language of government in Namibia, it still bears a strong bearing among families. On the other hand, the Oshiwambo language is a language dominant spoken by the majority of the Namibian population (Shiweda, 2013). Khoekhoegowab and Rumanyo are represented with 7.1% each considering that there is a lesser number of speakers as compared to the former two languages. Although the English languages appear to have a preference rate of 7.1%, it is a language spoken for business and academic communication in Namibia since it is the official language. It is likely that everyone in the participants' families have some knowledge of the English language. English is also the language of education for all school and university going

students. Parents speak English too when they are at work. Hence it is a franca lingua that supersedes all languages only for convenience purposes (Ipinge, 2013).

4.5.3 Functions of participants' multilingual code-switching

The study identified several purposes that code-switching is used by the participants during a multilingual communication. The data from the quantitative findings indicated that 87.7% of the participants use code-switching for quoting someone. The study agrees with the findings of (Wadensjo, 2014) that quoting is used when the speaker does not want to lose meaning in translation or when the point being quoted has a deeper meaning when said in a different language than of the conversation being held. Other functions identified were quoting someone, emphasising something, making remarks, repetition for clarity purposes, fitting in a group, substitution, interpretation or translating words not found in the language of the particular speech event.

4.6 Discussion

This section discusses the findings obtained from the quantitative questionnaire. The participants' responses addressed the research objectives. The themes identified in the presented statistics were language choice, multilingualism, code-switching to accommodate other family members in a conversation.

4.6.1 Language choice and preferences among participants

The study findings revealed the participants prefer to use their indigenous languages at home. However, English was found to be the practical language that could be conveniently used by the participants. Considering the number of participants who responded with a yes as indicated by the statistics, this is because as stated in the sampling, only bilingual and multilingual participants were selected. The study further revealed that multilingualism is practiced by multicultural families, where parents speak at least two different languages. The findings

indicated that their children resort to English as a third language (Buschfeld & Schröder, 2019). English may then be assumed as their first language because it is the common base language shared by both parents that the children may have received instruction from birth. The use of multilingualism in families accommodates all family members and including visitors because if any of the family members cannot comprehend in either of the languages, there is always another optional language for further explanation. Hence the Communication Accommodation Theory (Giles, 1973) is also accommodating for family members as individuals and the institution of family as a group that uses communication to bond. This is derived from the accommodative nature that the theory incorporates the analysis of multilingualism.

4.6.2 Purpose of multilingualism among participants

The study findings revealed that code-switching is used to bridge the multicultural marriage gap of language deficit. Multicultural marriage is the act of marrying someone from a different culture (Henrichsen, 2022). The statistics revealed that the researcher identified families as multicultural. For example, a family that has French and Oshiwambo speaking parents. The family requires communication as a fundamental glue that binds it. The study also revealed one of the most recurring themes that code-switching and multilingualism accommodates visiting and other family members in a conversation. It would be acting out of family interest for parents to have their own conversation that completely excludes children and visitors (Pauli, 2020). In this event, English is adopted to bridge the communication deficit. English helps to accommodate all family members. Family members who may still be young and spending most of their time at school, but only exposed to mother tongue at home can code-switched to English while they continue to acquire home languages. Responses from the study participants revealed that younger family members spend most of their day at school where English is used the most. As such, they have fewer hours to communicate and acquire home languages after school.

The study further revealed that code-switching is used by some parents to assist their children with English, French or Afrikaans homework. Some of the participants indicated that they do not speak with their children in another language that is not mother tongue while at home. The only time they can code-switch to another language that is not Oshiwambo or Otjiherero is when assisting the children with homework. The CAT supports that language speakers adjust their communicative behaviour depending on their language needs at a particular time. This finding is in agreement with Simasiku et al. (2015) who revealed that code-switching enhances learner's academic achievement.

4.6.3 Functions of multilingual code-switching

The study revealed that code-switching functions to achieve various purposes. Participants responded to several closed-ended questions. Responses from the quantitative data indicated that the majority of the participants (about 90%) agreed in response to these questions. When asked whether they think that code-switching can be used to quote someone, they responded with an overwhelming 87.7% in agreement. The study agrees with the findings of (Wadensjo, 2014) who revealed that the speaker may choose to use the exact words used by someone else to quote them verbatim; this often happens when the speaker does not want to lose meaning in translation or when the point being quoted has a deeper meaning when said in a different language than of the conversation being held. This also show originality of the quote and acknowledgement of the quoted person.

Other functions revealed in the study were those of making emphasis and clarifying. Emphasis is the stress that is given to an idea to show its prominence (Wilbur, 2013). Clarity entails some elaboration of an idea for it to be better understood by the other person (Mwiya & Fredericks, 2018). Participants indicated that they code-switch as a way of providing an alternative phrase when engaged in a conversation. The study also revealed that code-switching can be used to

simplify an already issued utterance. Simplifying is similar to clarifying in that they both breakdown spoken messages that are difficult to comprehend in order to be better understood. After which meaning is attained. The statistics show a 100% response by the participants that they use code-switching to simplify.

4.6.4 Effects of code-switching on Namibian indigenous languages.

The study revealed that code-switching has both positive and negative effects on Namibian indigenous languages. The positive side is that it enhances understanding for both the speakers and listeners. Two people engaged in a conversation can use alternative words or phrases from another language so that they can both easily understand each other. It also accommodates all family members to be part of a discussion. For example, family members who did not get a chance to acquire their native languages as children, can still learn through code-switch in English. Code-switching can be used as a method to elaborate difficult words from Oshiwambo to English.

When code-switching is used outside the family, the study agrees with Simasiku, (2015) that code-switching has a positive effect on learners' academic achievement as revealed by the participants that they code-switch to English when they are helping their children with homework. A similar concept can be used to assist a family member or a student in class especially when they do not understand the language of instruction. A teacher can simply use Oshiwambo to clarify to the learner for better understanding.

On the negative effects, the use of excessive code-switching diminishes and endangers indigenous languages (Schulte, 2021). The study revealed that some families use English to suppress the mother tongue. This is because there are some parents who may not want their mother tongue to be transmitted to their children, hence they use English (Manan et al., 2016). The practice of mother tongue suppression may be a deliberate or unconscious practice where the impact can be felt over a long period of time. The present study agrees with the findings of

Begi (2014) that parents may only realise that their children never learnt a home language when it is too late for the children to acquire mother tongue. This is related to the findings of the present study when parents decide to teach their children English only and not interested in talking with them in mother tongue.

4.7 Chapter summary

This chapter presented the study findings and analysed quantitative data that was obtained from the participants using a digital questionnaire. Quantitative methods were used to present the data in the form of charts, graphs and histograms. The data was analysed through the identified themes and then discusses in line with the research objectives. The next chapter presents the and analyses qualitative data obtained from the participants' interviews.

CHAPTER FIVE

QUALITATIVE DATA PRESENTATION AND ANALYSIS

5.1 Introduction

This chapter presents the study findings and analyses the data that were obtained from the participants' interview responses. This part of the study uses a qualitative approach to present and analyse the data. Qualitative data were analysed through textual means. The study identified several themes related to language choice and preference in multilingual families while the prevalence of code-switching between the first language among the participants was reported. The findings are discussed in response to the research objectives while closely relating to the major themes identified. The analysis was supported by making reference to the Communication Accommodation Theory (CAT) Giles (1973) where relevant.

5.1.1 Presentation of demographic data

Table 4.1 Key

MA: Master's Degree

PhD: Doctor of Philosophy

Table 5.1: Summary of lecturers' demographic data

University lecturer's demographic data										
Participant	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10
Qualifications	PhD	MA	PhD	PhD	PhD	MA	PhD	PhD	PhD	PhD

5.2 Languages spoken by the respondents

The study identified several languages spoken by the participants. The participants demonstrated that they choose language as a code applied to suit a particular communication context and environment. Their language preference and the use of code-switching depends on

the person they are in conversation with. For example, most parents use their native tongue when communicating with their family members. English is sporadically dropped in as snippets to translate to younger family members who have not yet acquired native language skills. According to the data that was collected, from ten interviews, the respondents speak a variety of local and international languages. Furthermore, it was established that all of the respondents are multilingual, which means they speak more than two languages, but most of them only use two languages when talking to their children and family members. The languages used were: Oshiwambo, Otjiherero, Afrikaans, Khoekhoegowab, Rumanyo, French, German, Shona, English and Ndebele. First Language use distribution table is as follows:

Table 5.2: First Language use distribution table

Language identified	Native language	Second languages
Khoekhoegowab	yes	
Oshiwambo	yes	
Otjiherero	yes	
Rumanyo	yes	
Shona	yes	
Xhosa		Yes
Ndebele		yes
French		Yes
Afrikaans		Yes
English	Yes	

5.3 Findings of themes identified from the interviews

As indicated in the data analysis section of chapter three, a thematic data analysis method was used to identify themes. The steps included data familiarisation, coding, generating themes, reviewing themes, defining themes and began the writing process. Data familiarisation involves reading through the text and taking initial notes, and generally looking through the data to get familiar with it. Coding is the process of highlighting important points in the data. This section of the study presents and analyses the findings obtained from the participants' interviews. The major themes identified were code-switching, multilingualism, confidence-building, self-identity and the enhancement of general cognitive ability. These are analysed while making reference to the Communication Accommodation Theory (CAT) Giles (1973) as applicable to the study. The analysed data will then be evaluated in the discussion section under each of the study objectives while supporting with evidence from previous studies reviewed in the literature review chapter.

5.3.1 Code-switching of the participants

This part of the study analyses the theme of code-switching. Participants were asked to respond to several questions that needed to understand their use of code-switching in various contexts. All of the respondents (P1, P2, P3, P4, P5, P6, P7, P8, P9 and P10) acknowledged the use of code-switching as a form of communication that accommodates all family members and visitors in a conversation. The response that pointed at accommodating everyone can be summated by participant P1 who said '*we might code-switch into English, so we mainly use English and Rumanyo at home, depending on what conversations we are having especially with the children. But sometimes we have got visitors in the house and we don't speak the home language*'. This response that says '*we mainly use English and Rumanyo at home, depending on what conversations we are having especially with the children.*' suggests that code-switching prevents the exclusion of family members and visitors who are engaged in the same

conversation. However, participant P2 responded that they code-switch to English to address their children when *'usually when I'm angry to reprimand them'*. Another participant, P6, when asked why they use code-switching, which implies the use of more than one language during scolding their children. The participant responded that *'you feel uh, uh they might not get the message, so you say it in English and re-emphasise it in Afrikaans and to cement everything and now you know that they heard and understood everything you said'*. This response suggests that code-switching is an effective way to demarcate that the communication has shifted to become more serious. The study assumes that in this instance the parent's tone, mood, stress and intonation suddenly rises and sharpens to alert the child that a message that would normally be told in one usual language now needs to be elaborated into several languages. Another participant P6, viewed code-switching in a negative way because *'it encourages the loss of the mother tongue. While promoting proficiency in other languages. The use the respondents'* code-switching in various contexts can be summarised by the responses given by three participants P1, P2 and P3 below.

'In most cases at home I use about my home language, which is Rumanyo, between my wife and children because we are from the same language background. But at the same time with my children at the same time we might code-switch into English, so we mainly use English and Rumanyo at home, depending on what conversations we are having especially with the children. But sometimes we have got visitors in the house and we don't speak the home language, so you will end up while speaking to your children and wife, you end up speaking English, and switching back to your home language' – P1.

'With the kids, its usually when I'm angry to reprimand them, but with my husband I rarely code-switch, we speak Oshiwambo' - P2.

'They speak maybe Afrikaans during break time, and English in class, and that also influences how they comprehend at home. For instance, you might start with Khoekhoegowab for example and you feel uh, uh they might not get the message, so you say it in English and re-emphasise it in Afrikaans and to cement everything and now you know that they heard and understood everything you said.

The negatives would be which code to switch to, for example if you struggle with your mother tongue and you constantly switch to the other formal languages, then I would say I don't support it because you are losing the mother tongue. But, to encourage your proficiency in other languages also, it helps, ok let me use another word, beef up your proficiency in others, then I would say I support it'. - P6.

5.3.2 Multilingualism in households

This section presents and analyses the findings from the participants when they were asked to respond about the extent they use more than one language in their households. The knowledge and use of more than one language is termed multilingualism. Bilingualism and trilingualism are also be discussed as applicable to the study. All of the participants in this study indicated that they are multilingual. The languages identified to be used in the participants' multilingual communication are Khoekhoegowab, Oshiwambo, Otjiherero, Rumanyo, Shona, Xhosa, Ndebele, French and Afrikaans. It is important to note that a multilingual speaker is classified as a person who speaks several languages. When the participant uses their mother tongue and at least one or two other acquired languages such as English or Afrikaans for example, they qualify as multilinguals.

Participant P2 had this to say:

'Well I use English, Afrikaans and Oshiwambo and it depends who I'm talking to. For example, if I'm talking to my kids of course I will use Oshiwambo

because I want them to learn my language, although I have to revert back to English because it's what they speak, they really don't know Oshiwambo well. But with my husband I speak Oshiwambo and with my help we speak Oshiwambo' – P2.

From the response above, the participant P2 confirms they *'use both English, Afrikaans and Oshiwambo and it depends who I'm talking to'*. The participant stated that they use the Oshiwambo language as their home language. The participant stated the reason for using each of the languages they speak when they replied *'if I'm talking to my kids of course I will use Oshiwambo because I want them to learn my language'*. The acquisition and full mastery of the mother tongue is important as it helps in framing the thinking and emotions of a person (Jespersen, 2013). Children who have fully acquired their mother tongues are likely to perform better in their academic capacity when they become adults (Bruner, 2013).

Another participant responded that they use language in a multilingual setting. The main reason was for the parents to claim their children's Namibian language heritage. The participant indicated that they are conversant in French, English and Oshiwambo. The participant stated that multilingualism is used in their family to bridge the family's cultural differences. The participant said *'The fact that they speak French is because I'm French so it's an addition, but it's a priority that they do feel also culturally comfortable and settle in their father's environment and culture.'* –P10. The purposive selection of participants demonstrates that the parents hail from two different cultures. The use of multilingualism helps to accommodate the participants' children during a conversation. These children may be considered to be a third language identity formation. Considering that the participants' children *'are Namibians and they should also be comfortable with at least one language of Namibia.'* - P10. Some of these children may have to speak a local indigenous language to be able to communicate with the larger community of relatives who are not fluent in the English language, however, the

knowledge of indigenous languages is not mandatory. This becomes relevant when they gather with grandparents who do not speak the English language. Since both of their parents are Namibian and French, they consider their children *'as mixed identity of being Oshiwambo and being French, they got double nationality'*-P10 The knowledge of more than one language, that is Oshiwambo, French and English, allow the children to avoid stigmatisation when they meet both their French and Oshiwambo speaking relatives. In support of the analysis above, the response below was given by participant P10.

'Because they are Namibians and they should also be comfortable with at least one language of Namibia. The fact that they speak French is because I'm French so it's an addition, but it's a priority that they do feel also culturally comfortable and settle in their father's environment and culture. So, that's why I want them to understand, even though they are not using it so much. I guess we will talk about that later, but they are mainly speaking English, certainly more than Oshiwambo or French, so yes it's important for me that they recognize themselves as mixed identity of being Oshiwambo and being French, they got double nationality by the way' – P10.

5.3.3 Confidence-building among participants' family members

According to Greenacre (2014) language can be regarded as a source of self-confidence building when the user uses a language communicate with faith. Self-confidence is *a feeling of having little doubt about yourself and your abilities* (Greenacre, 2014). *The participants shared their views when they were asked* whether they allow their family members to use more than one language at home. Participant P8 responded that they do because *'using multiple languages helps them with building self-confidence'*. According to Hummel (2013) the knowledge of more than two languages has perceived benefits. This suggests that the use of the knowledge

of more than one language is an advantage to confidence building. Speakers with the knowledge of more than one language can code-switch into another language at any time that the speaker feels comfortable when engaging in a speech event with another person. With regard to the knowledge of more than one language, a participant indicated that *'when their daughters get married, despite being 'submissive' they want them to 'be individuals who are confident of themselves, who can stand up to themselves would know that I am so and so'* - P8. This means that children who have the knowledge of more than one language also have the moral values that are transmitted in the language. However, the participant made a distinction between 'a submissive personality' and a person who *'stand up for themselves'*. This means that when a person offers respect to another person, this must not deprive them to approach situations with self-confidence.

'That is what we trying to break, we should break that down, because I have only daughters, I don't want them to get into a marriage one day whereby they would be submissive, you know as much as the bible says so, but what I would like to get is, is to be individuals who are confident of themselves, who can stand up to themselves would know that I am so and so, and this is how I identify myself even linguistically, that's it'
– P8.

The respondent P8, added the aspect of code-switching in confidence building. Since their children are multilingual, they have the leverage to *'quickly switch when they meet someone'* who is in the bracket of any of the languages they speak. The participant praised the confidence in the multilingual skills of a family member *'who in the middle of speaking changes into the German language'* P-8. This abrupt code-switching practice indicates that the speaker feels very comfortable in their own linguistic skin. This notion consummates with the Communicative Accommodation Theory (CAT) in that when a speaker is challenged with a language situation, they immediately adjust and start to contemporise their verbal and non-

verbal behaviour. This is because multilingual speakers change their patterns of communication depending on the environment they find themselves in. As such, confidence implies that the speaker has the capacity to form multiple identities. It becomes easier for the multilingual speaker to accommodate and can easily adapt in a multi-cultural language environment.

'They speak confidently, whether its Shona, it German or Afrikaans, and they can quickly switch when they meet someone. I even got a challenge, not a challenge, I would say experience with my older daughter, who in the middle of speaking changes into the German language, and she realizes that she is not speaking to the person who understands, or if she meets a person who speaks German so to speak, or some of our friends comes to visits, she confidently speaks. I think that's a major, major impact that it has developed some kind of uhh, confidence in the children, but also, they have to create their own identity' – P8.

4.3.4 Self-identity as a social construct

Language is intrinsic to the expression of one's identity, culture, values and beliefs (Bonvillain, 2019). Language is a fundamental aspect of cultural identity. The participants responded by acknowledging that language forms part of one's identity. The participants that often code-switch argued that it is done because *'they acknowledge that individuals in their homes have their own identities and nurturing these differences is important'* P8. The results show that bilingual code-switching between English and indigenous Namibian languages functions to deemphasize hierarchical relationships and ensure that diversity is celebrated. Thus, it can be argued that based on the results, especially the narrative from participant 8 shows that code-switching is done to exploit the different social relationships and meanings associated with various languages. These examples imply that children negotiate and adapt parents' linguistic practices and language ideologies selectively according to their interactional needs and

contextual demands (Fogle & King 2013; Curdt-Christiansen 2016). Furthermore, this implies that code-switching is used by families to break some patriarchal characteristics of African families, and this was shared by participant 8 who says:

'uh, as I said, the main issue here is we are at a point where we recognize everyone in the house is an individual and has their own identity and we want to try and nurture that, we don't want to force people to be, you know specific, because I am the, "you know the Bantu kind of thinking, I'm the father, I'm the head of the house, you should speak my language, you should do my culture' – P8.

Another participant P10 responded that *'a balance of language is important for one's identity'*. In the context of this study, the main focus of the participants is how code-switching and multilingualism play a role in shaping their families' communication practices. Among these family members, the study identified children as a group of family members that is still going through language acquisition developmental changes. This implies that as children acquire language skills, they also acquire self and cultural identities. Self-identification is a set of personality traits, talents, physical characteristics, interests, hobbies, and/or social roles from your personal identity that you have chosen to identify yourself with (Sharma, 2014). Participant P10 indicated that *'they (children) recognise themselves as mixed identity of being Oshiwambo and being French'* P10. These children were born of two parents with different cultural and linguistic identities. This means that they have to negotiate between the two identities to form their own. The example below presents the response from participant P10.

'They are mainly speaking English, certainly more than Oshiwambo or French, so yes it's important for me that they recognise themselves as mixed identity of being Oshiwambo and being French, they got double nationality by the way' - P10.

The data above indicates that the children of participant P10 speak English more than two of their parents' native languages. This means the children are multilingual. The respondent

brings in the element of mixed identity of the children. These children possess a mixed language identity because they are exposed to two languages, thereby become bilinguals in Oshiwambo and French. For the reason that they use both their parents' languages, they can choose to code-switch if they want to convey in either of the languages, but do not yet know some of the words in that language. This becomes a language learning strategy for these children.

4.3.5 The enhancement of language comprehension, proficiency and cognitive ability

As previously discussed in this study on how the mother tongue helps a speaker think because it serves as the foundation for understanding any other language. A language speaker can choose to code-switch to a language that they are more proficient. Code-switching using multiple languages enhances comprehension, proficiency and cognitive ability. Language comprehension is the ability of a person to completely understand the meaning of most or all the words of a particular language (Gernsbacher, 2013). Cognitive ability entails the ability to learn and process information when the brain is exposed to language (Barac, 2014). The response below was given by participant P2, it indicates that comprehension can be achieved through code-switching. They (participants) speak to their children in the Oshiwambo language because '*they are learning Oshiwambo when I speak to them*' P2. In the event that the children do not grasp the entire Oshiwambo message, they (participant) then code-switch to English for their children to easily comprehend. Participant P6 shared similar views about how the use of code-switching into the mother tongue language aids their children with better comprehension. The responses about how code-switching aids language comprehension can be summarised by what was said by participants P2, P8 and P9 below.

'I don't think it's pretty bad, because actually in the way they are learning Oshiwambo when I speak to them, I don't think it's actually it has any harm to the more it has any effect to them on their second language, when they are learning English' –P2.

well, in fact they are quite a lot, I will say a few of them though, but I mean they are quite a lot of advantages. Uhm, first and foremost, we get to learn other languages too, I mean we are just a family that likes languages, so we get to learn languages. So me if my wife comes home and speaks to me in Portuguese, which she has learnt to speak, I love it because I'm learning to speak Portuguese, which means next time if I meet someone who speaks only Portuguese, it means I understand, means I will never get thirsty if I go to Angola I can ask for water -P8.

I think explaining in mother tongue its, they understand better, and they comprehend better, and how can I say, they comprehend better and they, they understand better. You know when you wanna say something in your mother tongue, and convey it into another language which you keep it you don't, you rarely forget it -P9.

On the other hand, code-switching into multiple languages assists the speaker to be proficient in each of the languages they speak. Language skills can be perfected through practicing. Language proficiency is the ability of an individual to use language with a level of accuracy that transfers meaning in production and comprehension (Faez & Karas, 2017). Participant P6 responded by saying *'I think it also just adds up the richness and variety in languages and proficiency in languages'* P6. The participant's views strongly suggest that the knowledge of speaking a variety of languages enhances proficiency. The participant also suggested that code-switching enables language proficiency when it is used in a home setting. The participant had this to say *'I think the idea of code-switching is not as wonderful, but in a home setting, I don't mind it, but not in my class-room'* P6. It may not be practical in a classroom environment. The response below was given by participant P6.

I think it also just adds up the richness and variety in languages and proficiency in languages, it makes you more bilingual, trilingual, quadra-lingual or whatever lingual

you might think of. Then you are wealthier in the number of languages you might speak, then I think the idea of code-switching is not as wonderful, but in a homeset I don't mind it, but in my class-room, just a simple presentation of why I don't think it's good is when a child has to go and write an examination, I know this child speaks Khoekhoegowab, I would switch and help this child, but it's not guaranteed that he/she will be able to express themselves in the expected language of medium of instruction for argument sake . So it has its bad and it has its good- P6

Code-switching between English and other languages is popular in Namibia. The practice is performed for a variety of reasons, among them, is to enhance learners' academic achievements (Simasiku et al., 2015). Similarly, code-switching can also be used to enhance cognitive ability. Cognitive ability is the mental capability for reasoning, problem solving, planning, abstract thinking, complex idea comprehension, and learning from experience (Gawazah, 2022; Emvula, 2022). In this study, participant P7 shared their views that if 'The mind cannot comprehend' using a different language such as English, Oshiwambo or Otjiherero can assist with better comprehend. Multilingual speakers have the ability to use their background knowledge of language already stored in their brains to make sense of new language experiences as they perform code-switching. Participant P7 gave the response below.

I think if you have to look at it from infancy stage, uh you see that the kids who has more than two languages, especially Oshiwambo, Otjiherero and English or whatever struggle to get one correct because the language system is confused, they take in so many words. The mind cannot comprehend, if it is English, is it Oshiwambo or Otjiherero? And you find that those kids cannot speak until at a very later stage or that their vocabulary is very limited until a later stage –P7.

5.4 Discussion

This section discusses the findings structured to respond to the four study objectives. The study objectives were restructured as subheadings. The discussion will be conducted by comparing the findings of the present study with findings of other studies that were discussed in the literature review chapter. The literature review that was conducted in Chapter 2 draws related studies from within Namibia and other parts of the world.

5.4.1 Language choice and preferences among participants

The study findings revealed that participants have a variety of language choices and preferences with English as the most preferred. The present study agrees with the finding of Buschfeld and Kautzsch (2014) that the English spoken in Namibia has achieved change of the status from English as a foreign language (EFL) to English as a Second Language (ESL). Most of the participants in this study speak at least more than two languages, that is their indigenous language that can also be identified as mother tongue and the overarching English language. The study further revealed that participants from a multicultural household speak three or more languages. For example, if one of the parents speak Oshiwambo and another parent speaks German or French, their children were found to be fluent in both. They could also speak English or Afrikaans that they learn and use at school. This makes them conversant in four languages. The present study agrees with Smit (2012) that the use of multiple languages is suffocating Namibian national and indigenous languages. The study identified English as the most dominant preferred language. Participants indicated that they use it frequently because everyone in the family understands it. It is the view of the present study that despite the English language's preference attempt to take over by dominating local indigenous languages, it has its own share of advantages. One of which is to unite Namibians who come from different language backgrounds. It is against the colonial background that Namibians were separated through the basis of language and tribal identity. For example, the WANAHEDA location in

the high density suburbs of Katutura. The name WANAHEDEA is an acronym for Wambo, Nama, Herero and Damara (Becker, 2015). Therefore, the use of English is an attempt to unite Namibians.

5.4.2 Reasons for code-switching

The study findings revealed that code-switching is mainly practiced accommodating all family members. Family members who may still be young and have not yet fully acquired their home language or mother tongue can be included by joining a family discussion code-switched in English. Responses from the study participants revealed that younger family members spend most of their day at school where English is used in class. As such, they have fewer hours to communicate and acquire home languages after school. English can then act to bridge while they take their time to fully acquire their mother tongue.

The study further revealed code-switching as a form of establishing self-identity among family members. An example is that of a family member who was reported to suddenly code-switch from English to German in the middle of the discussion. It is important for a multilingual speaker to use a language that they are most comfortable in because it reinforces to establish who they are. The most likely cause of this type of code-switching is the child's use of German as the language of education. There is a certain aspect of self-identity in a person's language of education (Chavez, 2016).

The study also revealed the act of translanguaging as a method of family communication. Translanguaging is the act of bilinguals accessing different linguistic functions or different modes called autonomous languages in order to maximise their communication potential (Mwinda & Van der Walt, 2015). The study also revealed that code-switching can be used when either of the people in a speech event fails to find a suitable word in the current language of communication. This finding agrees with the findings of Iipinge (2019) who examined code-switching as an important communicative tool in the Namibian parliament. The study also

revealed similar findings as to why parliamentarians code-switch from English to local Namibian languages. The study also revealed that code-switching can be used to empty emotions or to emphasise the seriousness of a discussion when parents are reprimanding their children.

5.4.3 Factors influencing the lecturers' language practices

The study revealed that the participants use multilingual practice for identity purposes. This agrees with Tabouret-Keller (2017) who stated that *languages* symbolise *identities* and are used to show a sense of belonging to a group or individuals who speak the language. People from a particular group are expected to behave in a certain manner because of their identity. Indigenous languages teach children how to respect adults. Consequently, the same words of respect may not be present in English because the English have their own set of cultural values. These values may not be acceptable for example, in the Oshiwambo or Otjiherero cultures. The study agrees that identity in language represents one's culture, values and beliefs (Kramsch, 2014). It tells where a person comes from and who they are as an individual and which society the person belongs to. It is also important especially for participants who have children born in towns, to inform them who they are and how they can be identified. Language family identity can be traced through the history of the family. When these children born in town meet with other relatives who have come from the roots where their language is spoken, they may not feel isolated because they identify with the rest of the family. Multilingual language and code-switching skills can help to maximise communication accurately to convey meaning to better understand each other in a conversation.

The study also revealed that language can be used to purge emotions by the speaker. Some speakers feel better when a message of reprimand or anger is delivered to a listener in a language that has strength in meaning. When a person purges their emotions, they feel purified

and stress is released (Gentile, 2013). It is the role of parents to instil cultural values to their children through message presentation, tone and the level of emphasis in the words.

5.4.4 The effects of code-switching, language attitudes and language choice on Namibian indigenous languages.

The study revealed that code-switching has positive effects when two or more people enter into a speech event as opposed to the use of a single language. It enhances understanding for both the speakers and listeners. It also accommodates all family members to be part of a discussion. For example, family members who came later to join the family and did not get a chance to acquire their native languages, they can still learn catch up while other family members code-switch in English. Code-switching can be used as a method to elaborate or translate difficult words from oshiwambo to English.

When code-switching is used outside the family, the study agrees with Simasiku, (2015) that code-switching has a positive effect on learners' academic achievement. A similar concept can be used when a family member or a student in class who do not understand the language of instruction, a teacher can simply use Oshiwambo to clarify to the learner for better understanding.

5.5 Chapter summary

This chapter presented and analysed the data from the participants' interviews. The chapter identified and analysed several themes related to language choice and preference in multilingual families as well as the prevalence of code-switching between the first language among the participants. The data was presented and analysed according to the identified themes. The discussion of the findings was presented in response to the research objectives.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This section of the study presents the conclusion and recommendations of the study in response to the study objectives. The main purpose of the study was to evaluate language choice and preference and the use of code-switching in multilingual UNAM lecturers' families between the first language and English. The four specific objectives were:

- to investigate the language choice and preferences within selected households of UNAM Main Campus lecturers
- to examine the reasons behind the selected UNAM lecturers' families use of code-switching
- to examine the factors influencing the lecturers' language practices in relation to language choice and preference
- and to explore the effects that code-switching, language attitudes and language choice have on indigenous languages of Namibia.

The conclusions and recommendations of the study are presented below.

6.2 Conclusions

The conclusions are presented following the study objectives and the identified themes.

6.2.1 The choice of language and preferences among participants

The study concluded that the main language that is dominantly used for code-switching is English. In some households where parents come from two different linguistic backgrounds, English is used as a first language. However, participants indicated that they rather use their indigenous languages as first preference to talk to their children. Despite this effort, the preference seems to be failing because the children have few opportunities to meet and speak their mother tongue with native speakers. The children of the participants are left disoriented.

As a result, there is an assumed generation which will not be able to speak their mother tongue at all or with fluency. This can be avoided by sending young members of the family to rural homes where there are more opportunities to meet and interact with native speakers of the preferred languages.

6.2.2 Motive behind code-switching among participants

The study concluded that the participants use code-switching for various reasons. The most frequented response was that of accommodating other family members who are not fluent in the language. Code-switching was revealed to be used as a translation and interpretation method which immediately resolve communication and comprehension problems in multilingual families. This improvisation is mainly devised to cater for younger family members who are still in the process of acquiring mother tongue because they spend most of their time at school and only interact with the rest of the family for a few hours per day.

The study also concluded that code-switching serves a multiculturalism accommodation purpose in families where both parents speak two different languages that come from completely unintelligible language family groups. One such example is the Indo-European and the Bantu language families. It would be better if the languages are closely related at least for better learning. This paves way for self-Identity as the study concluded. Code-switching can be practiced by a family member to demonstrate their identity as an individual. This is the case with children who attend multilingual schools and learn a language such as German or French. They would now return home to show the other side of their newly acquired identity.

Another reason as the study concluded was that code-switching can be used when either of the people in a speech event fail to find a suitable word in the current language of communication. A better word or expression can be picked from another language which makes the discussion

to continue seamlessly. Code-switching can also be used to demonstrate mood and emotions the study concluded.

6.2.3 Factors influencing the lecturers' language practices

The study concluded that multilingualism can be used to show ones cultural and individual identity. People from a particular group are expected to behave in a certain manner because of their identity. Indigenous languages teach children how to respect adults. Consequently, the same words of respect may not be present in English because the English have their own set of cultural values. Language identifies the speaker as to where they come from and who they are as an individual and which society the person belongs to. Multilingual language and code-switching skills can help to define character as part of the speakers' identity.

6.2.4 Effects of code-switching on Namibian indigenous languages.

The study concluded that code-switching has positive effects when two or more people enter into a speech event. It enhances understanding for both the speakers and listeners. It also accommodates all family members to be part of a discussion. For example, those family members who came later to join the family and did not get a chance to acquire their native languages, can still learn catch up while other family members code-switch in English. Code-switching can be used as a method to elaborate or translate difficult words from Oshiwambo to English.

6.3 Recommendations

The recommendations are organised to respond to the study objectives and the main objective.

The study recommends the following:

- With reference to the revival of the Maori language in New Zealand, the government there set up language nests to revitalise the decline of the Maori language (Benton, 2015). A similar approach can be applied to the Namibian situation.

- The study recommends sending young members of the family to rural homes where there are more opportunities for them to meet and interact with native speakers of the preferred languages.
- The study recommends the use of code-switching as part of the Namibian education system to accommodate speakers from other language backgrounds.
- Regarding the lecturers, it is recommended that they learn at least two languages other than English and their mother tongue to be able to talk to students who come from other parts of the world.
- Language may not be used as one's identity, this brings tribalism and nepotism, the study recommends that language should not be the basis for identification.

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APPENDICES

APPENDIX A: ETHICAL CLEARANCE CERTIFICATE



ETHICAL CLEARANCE CERTIFICATE

Ethical Clearance Reference Number: SHS 0008 Date: 23 November, 2021

This Ethical Clearance Certificate is issued by the University of Namibia Decentralized Ethics Committee (DEC) in accordance with the University of Namibia's Research Ethics Policy and Guidelines. Ethical approval is given in respect of undertakings contained in the Research Project outlined below. This Certificate is issued on the recommendations of the ethical evaluation done by the School of Humanities, Society & Development Decentralized Ethics Committee.

Title of Project: Language choice and preference in multilingual families: An analysis of code-switching between the first language and English by selected UNAM main campus lecturers and their families in Windhoek Namibia

Researcher: Mphonyana Ikalafeng-Verbeeck

Student Number: 201503231

Supervisor(s): Dr Selma Ashikuti

Centre for Research Services

Take note of the following:

1. Any significant changes in the conditions or undertakings outlined in the approved Proposal must be communicated to the ethics committee. An application to make amendments may be necessary.
2. Any breaches of ethical undertakings or practices that have an impact on ethical conduct of the research must be reported to the ethics committee
3. The Principal Researcher must report issues of ethical compliance to the ethics committee (through the Chairperson) at the end of the Project or as may be requested by the ethics committee
4. The ethics committee retains the right to:
 - i) Withdraw or amend this Ethical Clearance if any unethical practices (as outlined in the Research Ethics Policy) have been detected or suspected,
 - ii) Request for an ethical compliance report at any point during the course of the research.

The ethics committee wishes you the best in your research.

A handwritten signature in black ink, appearing to read 'Trywell Kalusopa', written over a horizontal line.

Prof. Trywell Kalusopa (Chairperson, Decentralised Ethics Committee)

A handwritten signature in black ink, appearing to read 'Davis Mumbengegwi', written over a horizontal line.

Prof. Davis Mumbengegwi (Head, Multidisciplinary Research)

APPENDIX B: RESEARCH INSTRUMENTS

An Interview Guide for UNAM Main Campus lecturers in Windhoek Namibia:

This interview is intended to explore the concept of language choice, preference and code switching within the families of UNAM Main Campus lecturers. The information that is going to be collected will be treated with utmost confidentiality and anonymity. The information to be collected from this interview will only be used for the purpose of this study and your identity will not be revealed in this study. Please answer the questions as honestly as you can to facilitate accurate findings for this study. The interview will take about 25-30 minutes of your time.

Thank you for your participation in this study.

1. Briefly explain the extent to which the use of more than one language is practiced in your household.

Notes:.....
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2. What do you think are the reasons for the occurrence of the use of more than one language in your home?

Notes:.....
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3. What impact do you think the use of more than one language has on your reason/s to communicate in your home?

Notes:.....
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4. Do you allow your family members to use more than one language in your home? Please explain why.

Notes:.....
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5. What would you say are the advantages of using more than one language in your home, If any?

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6. What effect do you think your own proficiency in the English language have on your use of more than one language at home If you do use more than one language? Describe briefly.

Notes.....
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7. How often do you use more than one language in your household?

- a) Always
- b) Often
- c) Sometimes
- d) Rarely
- e) Never

8. Typically, in what situations do switch from one language to another during a conversation at home. Notes:.....

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9. How often do you use more than one language at home to **Activity?** (Follow up from the previous question)

- a) Always
- b) Often
- c) Sometimes
- d) Rarely
- e) Never

10. Why do you use more than one language for those particular activities mentioned in the previous question?

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11. How do you respond to your children speaking a language that is not their mother tongue/ first language at home?

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12. What would you say is the role of using of more than one language?

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13. What do you think the use of more than one language at home has on your children's proficiency in their mother tongue?

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14. When speaking to your children in mother tongue, do they always respond in that language?

- a) Yes
- b) No

If no, what language do they respond in and how do you feel about that ?

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15. When speaking to your children in English, do they always respond in English?

- a) Yes
- b) No

If no, what language do they respond in and how do you feel about it ?

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16. How often do you use more than one language in an average day?

- a) Every time
- b) Almost every time
- c) Sometimes
- d) Rarely
- e) Never

17. What effect do you think explaining in your child/ren's have in their learning and speaking the second language?

- a. Positive
- b. Neutral
- c. Negative

Please give a reason for your response.

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18. To what degree would you support the idea of using more than one language at home with your family members?

- a) Strongly support
- b) Support
- c) Neutral

d) Oppose

e) Strongly oppose

Please give a reason for your answer for question

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19. In your opinion what are the dis/advantage of using more than one language with your children?

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20. In your view, what are the challenges faced by parents with child/ren with children who speak more than one language?

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21. What is your general view concerning the use of more than one language?

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End of questionnaire. Thank you for your time and effort