



NAMIBIA UNIVERSITY OF SCIENCE AND TECHNOLOGY

FACULTY OF HUMAN SCIENCES

Department of Communication

**LINGUISTIC LANDSCAPE AS SYMBOLIC CONSTRUCTION OF THE PUBLIC SPACE: A CASE STUDY OF
MANDUME NDEMUFAYO STREET, ONGWEDIVA COMMERCIAL AND NON-COMMERCIAL SIGNS,
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AGRA NANGULA NDIMULUNDE

**THESIS PRESENTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER
OF ENGLISH AND APPLIED LINGUISTICS AT THE NAMIBIAN UNIVERSITY OF SCIENCE AND
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Supervisor: Dr Niklaas Fredericks

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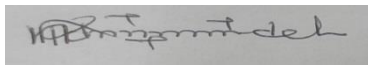
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Declaration

I, Agra Nangula Ndimulunde, registered student number 217140092; hereby declare that this thesis is my own original work; that it has not been submitted for any degree or examination at any other university, and that the sources have been fully acknowledged by complete references. This thesis is submitted in fulfilment of the Master of English and Applied Linguistics Degree in the **Department of Communication** at the Namibia University of Science and Technology.

Signature:

A handwritten signature in black ink, appearing to read 'Agra Nangula Ndimulunde', is written on a light-colored rectangular background.

Date: 20th May 2019

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Dedication

This thesis is dedicated to my beautiful and amiable daughter, Juliet Tangi Etuhole Hafeni, for always bearing with me while I was always busy with my thesis; she did not grow weary. You are such a blessing.

List of Acronyms

LL: Linguistic Landscape

ELLA: English Language and Literacy Assessment

Certification

I declare that this work was carried out by Agra Nangula Ndimulunde, student number; 217140092, in the Department of Communication, Namibia University of Science and Technology, Windhoek, Namibia.

(Supervisor)

Dr Niklaas Fredericks

Lecturer in the Department of Communication

Namibia University of Science and Technology, Windhoek, Namibia

Abstract

The present study through a multimodality approach aims at analysing the language used on signage, the placement and various designs by different designers and explored the practice of multilingualism within Mandume Ndemufayo's signage. The study employed the qualitative method for flexibility in order to capture the "subtle nuances" that occurred during the investigation. It involved collecting evidence of signage by walking along Mandume Ndemufayo in the physical space, and photographing most of the signs that are defined by the relevant characteristics of the study such as language, images, colours and sizes of the signs. The public signage of Mandume Ndemufayo Street, Ongwediva, was analysed and interpreted within the researcher's individual frame of reference. The study concluded that the real language practices of Namibians are reflected on commercial and non-commercial signs, which also reveals the designers' power and identity. Finally, the study concludes that a multimodality approach is needed to study signs in Namibia as images and colours speak more about what words cannot express, and the design and placement of signage conveys the message.

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CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Linguistic Landscape (LL) is the language of public road signs, advertising billboards, commercial shop signs, street names, place names, and public signs, to mention but a few of a given territory, region, or urban mass. Linguistic landscape is the analysis of languages in context by focusing on the written information that is available on language signs (on signage) in a specific area. This perspective is known as the study of the signage. Linguistic landscape is the "visibility and salience of languages on public and commercial signs in a given territory or region" (Landry and Bourhis 1997 p.23).

This research is a study of how language is used in multilingual signage, in commercial and non-commercial signs such as advertisements, graffiti and on building surfaces. Signage is a major part of communication in a community; without the appropriate method, technique and language, the message would be lost in translation. Taken together, all the signs in a particular space constitute its linguistic landscape (Gorter, 2006). The study focused on the degree of visibility on private and public signs of the three major languages which are, Oshiwambo, English and Afrikaans.

The linguistic richness of town signage provides many research subjects on multilingualism. Written signage includes official sign posts in and around buildings, noticeboards and advertisements that are put on noticeboards, and signage alongside roads or streets. Every written sign is potentially interesting, including monolingual, bilingual and multilingual signs. This research hoped to detect certain patterns in the symbolic construction of the different multilingual signs in and about Ongwediva.

1.1.1 The profile of the town of Ongwediva

The LL chosen for exploration lies within the core part of Ongwediva, which is situated in the Northern part of Namibia in Oshana Region. It is one of the fastest growing towns in Namibia. The

population size and other relevant information about Ongwediva are indicated in the table below by the National Statistics Agency based on the 2011 Population and Housing Census. Ongwediva township has a population of 20 260 inhabitants as per the 2011 Population and Housing Census for the Oshana Regional profile (p. ii).

Ongwediva Constituency – Census Selected Indicators, 2011 and 2001					
	2011	2001		2011	2001
Population Size			Labour force, 15+ years, %		
Total	34 065	26 700	In labour force	58	56
Females	18 835	14 973	Employed	69	65
Males	15 230	11 726	Unemployed	31	35
Sex ratio: Males per 100 females	81	78	Outside labour force	31	42
Age composition, %			Student	71	42
Under 5 years	12	12	Homemaker	5	35
5 – 14 years	21	28	Retired, too old, etc.	23	14
15 – 59 years	60	53	Housing conditions, %		
60+ years	7	6	Households with		
Marital status: 15+ years, %			Safe water	88	94
Never married	68	63	No toilet facility	37	42
Married with certificate	22	21	Electricity for lighting	50	40
Married traditionally	2	3	Wood/charcoal for cooking	45	54
Married consensually	4	5	Main source of income, %		
Divorced/Separated	2	2	Household main income		
Widowed	3	4	Farming	14	25
Private households			Wages & Salaries	51	47
Number	6 717	4 988	Cash remittance	3	7
Average size	4.8	5.3	Business, non-farming	14	9
Head of household, %			Pension	15	10
Females	53	54	Disability, %		
Males	47	46	With disability	5	4
Literacy rate, 15+ years, %	97	92			

Table 1 Census statistics (informational and non-commercial)

Multilingualism is a common phenomenon, which can be studied from different perspectives including the use of languages in the sociolinguistic context. One of the possibilities is to analyse languages in context by focusing on the written information that is available on language signs in a specific area (Cenoz and Gorter, 2006, p. 67). Multilingualism can also apply in the sense that, the signs displayed can also help deaf people to interpret the displayed signs without verbal/written expressions. This paper, therefore reports on the analysis of the signs that are displayed in

Ongwediva Township, specifically in Mandume Ndemufayo Street (the longest and main road across Ongwediva), where the empirical study was carried out.

Taken together, all the signs in a particular space constitute its linguistic landscape (Gorter, 2006). The way a service, community message or product is promoted, is vitally important and depends on one's ability to communicate with the community.

1.2 Statement of the problem

The language used in commercial signs has a powerful influence over the general public regarding their behaviours and attitudes. This research is a study of how language is used in multilingual signage, commercial and non-commercial signs such as advertisements, graffiti, and on streetlight poles and building surfaces alongside Mandume Ndemufayo Street. The language is used to appeal, attract and persuade the general public by employing skilful approaches in the signage, such as colours, utilised fonts, backgrounds, famous and celebrities' human images, compound words and other different pictures (visibility). Commercial and non-commercial entities make use of the emotive power of words; the target audience interprets certain signs and apply their own meaning just by looking at colours, especially advertisement signs which encourage them to consider buying the product before they even know where to buy it. The fact is that they will be convinced by the powerful language used, the colours, and the fonts.

However, at times, the real product is not as genuine as it sounds or looks on the signs, meaning that the signs are not 100% similar to the real product. Thus, different sign designers use numerous ways to adapt language to their own use such as using positive and persuasive language and emphasising why one product stands out in comparison with other products.

1.3 Research Objectives

This research is a study of how language is used in the multilingual signage, commercial and non-commercial signs such as advertisements, graffiti and on building surfaces.

Specific Objectives

- ❖ to analyse signs and language used by the producers of commercial and non-commercial trademarks
- ❖ to interpret how business entities design and place the signs to show or convey the message they intend to communicate
- ❖ to explore the practice of the multilingualism production of signage along Mandume Ndemufayo Street

1.4 Significance of the research

The linguistic landscape of a given territory, region, or urban agglomeration is formed by the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings. The linguistic landscape of a territory can serve two basic functions: an informational function and a symbolic function (Landry & Bourhis, 1997). The study analysed the texts images, signs on graffiti, advertising billboards, commercial trademarks etc. that people use to communicate. This helps in improving understanding and appreciation; the critic can offer new, and potentially exciting, ways for others to see the honest and manipulation it aids to have a better understanding of the signage. Through understanding, the general public will also produce knowledge about human communication and linguistic landscape theory. This should help us to facilitate our interactions with others, in interpreting and analysing the signage (for commercial and non-commercial signs).

The study examined how these linguistic resources (signage) can be used as tools of empowerment in relation to the societal structures (family, community, local government, etc.) which people need to negotiate in order to become more powerful agents of their own transformation to full participatory citizenship, as described by Stroud (2007).

The research benefits the general public by helping them to reason in a logical manner, and any other linguists will be able to reason in a logic manner. The general public will learn to analyse the signage prior to acting like they wanting to buy the product advertised, before they even know where to buy it. The connection between communication and signage will be empowered in that way. These activities will also encourage the emergent literacy of children, specifically the capacity to recognise environmental print logos before entry into school and formal literacy instruction.

1.5 Limitations of the research

The categorisation of public signage in LL studies has often been a challenge. The researcher certainly struggled to decide which route was most suitable, because the interest was more in how sign-producers used the language to express themselves and their possible ideologies through public signage, as well in the physical language written on signs.

The researcher suffered bullying and teasing since she had to photograph the signs alongside Mandume Ndemufayo Street, the main and the longest street in Ongwediva. Some drivers thought that the researcher was trying to photograph their cars, and so did the pedestrians. Some of them shouted at the researcher and insulted her. At least she did not give up on taking her photographs; rather, she explained to those who sought clarity that she was photographing the signs for her studies.

1.6 Definition of terms

- ❖ **Linguistic landscape** is the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings which combine to form the linguistic landscape of a given territory, region, or urban agglomeration. (Landry and Bourhis 1997: 25)
- ❖ **General public** are members of the public not in the intent public of any given issue.

- ❖ **Multilingualism** is the use of two or more languages, either by an individual speaker or by a community of speakers.
- ❖ **Geosemiotics** is the study of the social meaning of the material placement of signs and discourses.
- ❖ **Commercial trademarks** are the signs of business entities which sell products and services.
- ❖ **Non-commercial trademarks** are the signs of business entities with no financial profit.

CHAPTER TWO: LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Literature Review: Introduction

This chapter starts off by discussing the relevant literature on multilingualism, visibility of language on signs and objects, design and placement of signs. Moreover, the chapter discusses the relevant literature on the linguistic landscape of Landry and Bourhis (1997), and the geosemiotics of Stroud and Mpendukana (2014) where design and placement in signage are discussed. Finally, the chapter takes into consideration the role played by multimodality in signage. This is done to analyse the languages used in signage, exploring the practice of multilingualism and interpreting the visibility, design and placement of signage in Mandume Ndemufayo Street. Additionally, identity, power and status are of no exemption.

2.2 Design and placement

Kotze (2010: 28) states that, “the symbolic function of the linguistic landscape lies in the choice of message, and more specifically the choice concerning language, on public signage and where and how each language is placed on the signage.” Landry and Bourhis (1997) add that, linguistic landscapes are not apparent signs displayed for public benefit but are in fact “instruments” that carry intention and information. This means that linguistic landscapes can be manipulated to reflect the creators of the signage’s intention rather than the ‘truth’ about a particular geographical area (Puzey, 2007).

Kotze (2010) explained that the symbolic marker function carries two main subjects: power and status, and identity.

2.3 Power and status

According to Kotze (2010), governing institutions/bodies have a way of compelling language use in public spaces; one of the means used to compel and dictate language use within an institution, province, state etc. is drafting and enforcing language policies that stipulate the governing institutions'/bodies' desired outcome. This way everyone will have to abide by the language policy. Scollon and Scollon (2003), present a very fitting example of Quebec, where sign-makers were compelled (by the language policy) to place French above every other language spoken in the city.

Kotze (2010) argues that the languages of those in power can easily be favoured by linguistic landscapes; and this is always the case in many areas. Kotze (2010) further states that linguistic landscapes are more than just displays: they send ideological messages to those whose language is favoured, reassuring them about their position in society. This then causes those with less power to rebel against this pattern through the use of graffiti and/or less preferred languages in their private institutions.

2.4 Identity

According to Kotze (2010:123), the symbolic function of linguistic landscapes is linked to ethno-linguistic vitality because it "contribute(s) to a positive social identity of the group whose language is used, by affirming the value and status of that language and leading the group to feel included in the society". Landry & Bourhis (1997) in Vandenbroucke (2010:140) define ethno-linguistic vitality as "the sociostructurally factors that affect a group's ability to behave and survive as a distinct and active collective identity within multilingual settings".

The languages used in public signs indicate what languages are locally relevant, or give evidence of what languages are becoming locally relevant (Kasanga 2012). LL is becoming a useful method to understand the evolution of an urban space. LL signs describe the identity of a city and almost 'speaks the language' of its inhabitants at a moment in time. Thus, LL is seen as the scene where the public space is symbolically constructed (Ben-Rafael et al., 2006; Shohamy & Gorter, 2008). This

means that the field can be defined by emphasising studies that have the main focal point for the analysis of language(s) displayed on signs in a public space.

There is a flipside to including a selected number of linguistic groups, and excluding other linguistic groups (Kotze, 2010). In fact, various studies question the idea that multilingual linguistic landscapes act as a reflection of true multilingualism in the society because it is selective in terms of which languages will represent the reflection of the whole society and how those languages will be presented (Kotze, 2010). The same allegation made about linguistic landscapes has been made in various studies about the source of linguistic landscapes; multilingual language policies. Multilingual language policies (or rather the creators of such policies), have always been accused of promoting multi-monolingualism instead of multilingualism because they make languages compete in principle (the drafting stages of the language policies) and thereafter compete in practice (i.e. signage), comparing to how they appeared on signage. This means then that, less powerful languages lose the contest in the drafting stages; by the time language policies are implemented as linguistic landscapes, less powerful languages are no longer a factor. Shohamy and Gorter (2009:1) define linguistic landscape as plain and simple as “language in the environment”. Stroud and Mpendukana (2009:364) support this notion when they state that “one way in which place is constituted is through the language used in signage and in speakers’ “public displays, performances and interaction – so called linguistic landscapes.”

2.5 Mythological function

Hicks (2002) in Kotze (2010), states that, researchers have now shown interest in recognising place names as linguistic landscapes because “people intrinsically feel that the names on the landscape are identifiable with community and nation” (Kotze, 2010: 30). Kotze (2010) presents an example of a community that has suffered genocide, to the surviving members; the place’s name holds sentimental value, in a sense that it may be the only remaining link to the tragic incident. So, even if

the name of the place of the tragic incident is acquired by another place as a memorial, to the survivors, the new place marks a sense of belonging. Similar cases are observed in Namibia; the post-apartheid government(s) names residential areas/ streets/ schools/ hospitals after our fallen apartheid heroes; that way, their efforts to achieve a 'democratic and free' country for all give a sense of belonging to all. The street name in the same very topic being researched on (Mandume Ndemufayo) is the name for the first Oukwanyama traditional king and is also the name of a post.

2.6 Signs and language used (language use and its influence on the public)

The coloniser's language can eventually lead to linguistic assimilation, which is described as the belief that everyone, regardless of origin, should learn the dominant language of the society (Wardhaugh: 1998). An example is France, who used this policy when it imposed French as the language of instruction in schools in its colonies. Portugal also employed the policy of assimilation better known as the 'Assimilado' Policy in Mozambique and Angola.

Above and beyond that, the reasons are as follows; due to the fact that the coloniser's educational goal was to expose Africans to a superior culture, African countries are still using colonial languages in education and other important domains.

Namibia for instance, continues using English as colonial language in education and other domains because of the following:

The selection of English as the official language was a political decision. English was perceived as a 'neutral' instrumental language in the apartheid dispensation in Namibia that needed to satisfy key criteria as set out by the Lusaka UNIN Language Conference for Namibia: Unity; Acceptability; Familiarity; Feasibility; Science and Technology; Pan Africanism; Wider Communication; United Nations (Duggal. et.al.1981).

English was recognised as being a leading 'world' language and one of the official languages of the UN, the European Union (EU) and the Commonwealth. Namibia, as the latest member of the Commonwealth at independence in 1990, did not want to be isolated again and so adopted English (Ndjoze-Ojo, 2013,p. 150).

The former colonial languages spoken in many countries, like French, English or Portuguese, have been adopted as the language of instruction in schools. There is growing evidence that this policy may not be in the best interests of African societies in general (Kotze: 2015). The main reason as to why independent African countries use colonial languages in education is for communication purposes. Since colonial languages such as English, French, Portuguese to mention a few are used all over the world, these languages allow African countries to communicate with people from other countries outside the African continent. Most of the African languages such as Oshikwanyama, Otjiherero, IsiZulu, Kiswahili to mention but a few, are only spoken in Africa, hence making it difficult for someone from Europe to freely communicate.

According to Edelman (2010), signs in the LL compete for the attention of the intended readership. The designers of signs would therefore aim to present themselves positively through the messages they display on the LL (Edelman 2010). In this vein, the principle of presentation of self suggests that, languages that have prestige will be displayed on the LL (Edelman 2010). Moreover, Ben-Rafael (2009) discusses that under the good reasons principle, the authors of signs in the LL attempt to influence the public by accommodating their values and tastes. This is achieved by focusing on the anticipated attractiveness of the signs to the audience. The languages that are valued as positive by the public are displayed on the LL (Edelman 2010). The principle of power relations refers to the degree to which the authors of signs impose social or political regulations on others through the languages displayed on signs (Ben-Rafael 2009). Therefore, the official language displayed on public

signs is an example of the power relations that exist within society. The languages of the dominant group would be more visible in the LL than the languages of subordinate groups (Edelman 2010).

The principle of collective identity (Ben-Rafael 2009) indicates to which group the authors of signs in the LL belong. For example, shops that display the words 'halaal' or 'kosher' would probably attract Muslim and Jewish customers respectively because of their shared religious backgrounds (Edelman 2010). This would be particularly relevant to the multicultural societies prevalent in the Ongwediva township, though the majority of the population is Oshiwambo speaking, most of the people speak English because it is the official language in Namibia. Ben-Rafael (2009) suggests that the more tolerant a society is about the socio-cultural differences between groups, the more the LL would allow for the expression of different identities. The languages of minority groups are therefore also present in the LL (Edelman 2010).

As put by (Barni 2006; Barni and Bagna 2009), the LL should be interpreted using a triangulated approach. Essentially, the interpretation of the LL of an area entails the analysis of demographic information, administrative information and the historical background context. This encompasses the consideration of the strength of the different sociolinguistic communities in an area, the language policies and the various authors involved. It also entails consideration of the socio-political situation. Spolsky and Cooper's (1991) sociolinguistic framework also addresses the use of languages in the LL. They formulate three conditions for language choice in public signage which includes:

- ❖ Sign-writer's skill condition: Write signs in a language you know
- ❖ Presumed reader condition: It is preferable to write signs in the language or languages that intended readers are assumed to read
- ❖ Symbolic value condition: It is preferable to write signs in your own language or in a language with which you wish to be identified

Spolsky (2009) expands on these rules and suggests that the 'sign-writer's skill condition' requires a certain level of literacy in a language for that language to be displayed in the LL. He argues that the absence of a language in the LL could be attributed to the lack of speakers of that language. This would particularly affect minority languages. The 'presumed reader condition' describes the communicative goal of signs. According to Spolsky, signs displayed in the LL could include the dominant language of an area, the language of a literate minority, or it could include the language of foreign tourists. He argues that the 'symbolic value condition' describes the language use on a sign that emphasizes ownership. An example of this could be a sign displaying the name of a building or the name of the street. This could describe the order of languages that are displayed on multilingual signs. It could also explain the use of a language in advertisements that refers to certain associations with stereotypes of its speakers or a country. Spolsky illustrates the 'symbolic value condition' by using an example of the use of French for perfumes and Italian for foods. All three of these conditions may relate to any sign. Thus, the 'sign-writer's skill condition' is essential and applies to all signs. The 'presumed reader condition' and 'symbolic value condition' are characteristic and ordered. For example, both conditions could be applied to a sign but the weighting affects which condition will have the main influence on the communicative goal. In multilingual signs, the communicative goal may be achieved by the choice of languages, whereas the order of the languages may be used to signal symbolic value (Spolsky 2009).

On the other hand, advertising is so familiar to modern readers that it may seem odd to ask what an advertisement is. Although advertising is all around us, we do not often pause to think about its nature as a form of discourse, as a system of language use whereby, on a daily basis, huge numbers of readers have fleeting conversations with the writers of countless texts (Goddard, 1998: 5). The term 'advertising' comes down to us from the Medieval Latin verb "advertere" - to direct one's attention to. It is any type or form of public announcement intended to direct people's attention to the availability, qualities, and/or cost of specific commodities or services. Advertising can be seen to fall into three main categories:

- ❖ consumer advertising, which is directed towards the promotion of a product or service to the general public;
- ❖ trade advertising, which is directed to dealers and professionals through appropriate trade publications and media, and
- ❖ public relations advertising, which is directed towards society by citizens or community groups, or by politicians, in order to promote an issue of social concern or a political agenda

According to Cook (2001), advertising as discourse is more complex and more difficult than any of the approaches employed. It must be borne in mind, then, that there is a danger of dilution in an analysis which attempts to tackle too much. Discourse, especially discourse as complex as advertising, always holds out more to be analysed, leaves more to be said, which means, more criticism can be done of the signage.

Advertising (language of advertisement) is referred to as a form of discourse in the sense that it has influenced not only the structure of language and the modality of lifestyle, but also the content of routine daily acts of communicative exchanges. The messages of advertising have permeated the entire cultural landscape. Printed advertisements fill the pages of newspapers and magazines. Commercials interrupt TV and radio programs constantly. As Beasley and Danesi (2002: 1) pointed out, "brand names, logos, trademarks, jingles, and slogans have become part and parcel of the 'mental encyclopedia' of virtually everyone who lives in a modern day society" (See Wodak, 2006a, 2006b; Wodak, 2007).

Advertising has progressed beyond the use of simple techniques for announcing the availability of products or services. It has ventured into the domain of persuasion, and its rhetorical categories have become omnipresent in contemporary social discourse. Since the growing effectiveness of its persuasion techniques, advertising has become entrenched into social discourse by virtue of its

widespread diffusion throughout society. Everywhere one turns, one is bound to find advertisement messages designed to persuade people to buy a product. All this leads to the inescapable conclusion that advertising has developed into a privileged form of social discourse that has unparalleled rhetorical force. Hence, advertising started to change the structure and use of language and verbal communication. Everything from clothes to beverages was being promoted through ingenious new techniques. As the 19th century came to some close, American advertisers in particular were, as Dyer (1982: 32) points out, using more colloquial, personal and informal language to address the customer and also exploiting certain effective rhetorical devices to attract attention to a product. So, persuasive had this new form of advertising become that, by the early decades of the 20th century, it started becoming a component of social discourse, starting to change some of the basic ways in which people communicated with each other and in which they perceived commodities and services. From the 1920s onwards, advertising agencies sprang up all over, broadening the attempts of their predecessors to build a rhetorical bridge between the product and the consumer's consciousness (See Sayer, 2006; Saussure & Schulz, 2005).

Advertisements and commercials now offer the same kinds of promise and hope to which religions and social philosophies once held exclusive rights: security against the hazards of old age, better positions in life, popularity and personal prestige, social advancement, better health, and happiness. To put it simply, the modern advertiser stresses not the product, but the benefits that may be expected to ensue from its purchase. Thus, Beasley and Danesi (2002: 15) point out that the advertiser is becoming more and more adept at setting foot into the same subconscious regions of psychic experience that were once explored only by philosophers, artists, and religious thinkers. However, not all advertisements make perfect sense. Not all of them promote or imply acceptance of social values that everyone would agree are what we should hope for, in an enlightened and civilised society. Some advertisements appear to degrade our images of ourselves, our language, and appear to move the emphasis of interaction in our society to even more consumerism. In this regard, Sells and Gonzalez (2002: 166) point out that, there is no doubt that advertising promotes a

consumer culture, and helps create and perpetuate the ideology that creates the apparent need for the products it markets.

Aitchison (1999: 49), provides the following quote from Gray Goldsmith of Lowe & Partners, New York; "I do not think you need to offer a rational benefit. I think you need to offer a benefit that a rational person can understand". Relatedly, Sells and Gonzalez (2002) argue that, it is often said that advertising is irrational: but this is where the crossover between information and persuasion becomes important. An advertisement does not have to be factually informative but it cannot be factually misleading. In addition, Cook (2001: 1) points out that in a world beset by social and environmental problems, advertising can be seen as urging people to consume more by making them feel dissatisfied or inadequate, by appealing to greed, worry and ambition. On the other hand, it may be argued that many ads are skilfully crafted and amusing, and that it is unjust to make them a scapegoat for all the sorrows of the modern world. Thus, to ask someone their opinion of advertising in general, or of a particular ad, can be to embark upon an emotionally and ideologically charged discussion, revealing their political and social position. With the above in mind, it can be argued that attitudes to advertising can be indicative of our personality, or social and ideological position. Advertisements are forms of discourse which make a powerful contribution to how we construct our identities (Ang et al., 2006; Musolff, 2005; Toncar et al., 2001).

An extremely useful and relevant survey of concepts from linguistics that can be used in the analysis of advertising can be found in a study by Vestergaard and Schroeder (1985). Among the most important concepts are;

- ❖ cohesion and coherence in text
- ❖ given and new information
- ❖ presupposition

- ❖ the sign: a signifier and a signified, and
- ❖ icon vs. index vs. symbol

Cohesion is a term from the work on textual structure by Halliday and Hasan (1976), given to the logical linkage between textual units, as indicated by overt formal markers of the relations between texts. Each piece of text must be cohesive with the adjacent ones for successful communication. However, readers are very creative interpreters, and formal properties of cohesion are typically not marked overtly. Vestergaard and Schroeder (1985) introduce the notion of coherence as a way of talking about the relations between texts, which may or may not be indicated by formal markers of cohesion. Advertising language does not tend to use clear markers of cohesion, but is interpreted as being coherent. As with all the other linguistic concepts surveyed here, the notion of coherence extends to the relation between text and image.

2.7 Multimodality and semiotics in linguistic landscape

“Communication that incorporates different modes is said to be multimodal” (Philibane, 2014, p. 22). Language is considered as a medium of communication, and this communication can be oral or written. Written communication appears in different forms, such as signage among others. According to Han (2015) “there is a little doubt that language is the most important, but never the only means by which we communicate and create meaning; other resources for representing meaning include images and architectures” (p. 415). It is therefore important to note that communication can be done in different modes. Mokwena (2017) argues that “the perspective of multimodality shares the assumption that all modes – and not just those of speech and writing – have specific parts to play in the making of meaning” (p. 23).

Kress (2015) emphasises that:

Image allows those who cannot (yet) write to communicate; enables the producers of the drawings to make strong ‘statements’ about their world. In that respect, the images might be seen as the visual equivalents of the verbal poem. From a social semiotic multimodal

perspective, it is not useful or appropriate to privilege the one or the other. Rather, relevant and revealing questions might be: What does each mode achieve? What can the one do that the other cannot? And: What social evaluations are made of each and of what each does? Writing and image, and texts produced with their use, offer different means, different 'takes' — at times alternative, at times complementary, at times contradictory (p.62).

On the other hand, Philibane (2014) stresses that:

Considering the premise that a limited number of individuals accurately share the same schema, language norms, personality, cultural norms, etc. it is safe to argue that one cannot rely on language alone in order to achieve relatively satisfying outcomes in a communication process. In a communication process the initiator of the message has the responsibility of constructing and delivering the message in a manner that will be identifiable and recognisable by the receiver of the message in order to achieve the desired outcome. It is due to the above motivation that when we communicate daily, we incorporate other modes of communication to language to get the message across (p. 22).

In a nutshell, communication cannot only be done in a single mode. However, there are different modes that can be used for the message receivers to get the message across even if they cannot speak that language. This can be done by using photos and signs on billboards along the streets and avenues to mention but a few. Philibane (2014) further states that “Iedema’s take on the notion of multimodality is that the point of communicating is to make meaning; in order to make meaning people use language. However, he notes that language is not enough: modes such as facial expressions, gestures, postures, etc. are part of making meaning in the communication process” (p. 22). The meaning in language plays a vital role in any communication, however, modes as alluded by Philibane contribute to the meaning in communication. Gestures, voice tone and facial expressions can play a significant role in the communication process between individuals who have different languages and cultural backgrounds, such as Chinese who cannot understand English and other

native languages in Namibia if we are to consider Namibia's contemporary. Some signs are written in English, which is the official language, however one is able to get the message by looking at the gestures portrayed on the image.

"The general perspective on the study of multimodality is that it is the study for analysis of multimodes incorporated in a communicational event and not the study of how these multimodes should be amalgamated in a communicational event. This means that instead of giving guidelines in terms of how to employ multimodes in a communicational event, multimodality as a field of study provides us a basis with regards to how to elicit meaning from these modes when incorporated" (Philibane, 2014, p. 23). On the other hand, Jewitt (2009) emphasises that "the starting point for multimodality is to extend the social interpretation of language and its meanings to the whole range of representational and communicational modes or semiotics resources for making meaning that are employed in a culture-such as image, writing, gesture, gaze, speech, posture" (p. 1).

Salience and colour are considered as part and parcel of multimodality. Salience is referred to elements of an image that may appear to be more visible than others due to the following aspects: size, focus, colour, and distance within the image (Philibane: 2014).

According to Kress and van Leeuwen (2006):

Elements of an image that are bigger than other are considered more salient because they are more noticeable. Elements that are presented in bolder, brighter and more concentrated shades of the same colour are more salient than elements that are presented in less bright, bold and concentrated shades because they are 25 more vibrant. Elements that have more focus on the image than others are considered more salient because they are more 'attention grabbing' and 'centred' in comparison to the others. Finally, elements that are shot from a closer distance are considered more salient because they are more 'in your face', hard to miss

therefore it is easy for the viewer to engage in and be part of it than elements that are shot from a far distance - elements that appear to be from a different setting or 'world'.

On the issue of colour in multimodality, Philibane (2014) states that "colour can be used to 'group' elements of an image together, meaning colour can be used as a frame. Moreover, colour can be used to depict mood and/or feelings according to the context of an image. Thus, one colour or shades of the same colour can have different connotative meanings according to their context of use" (p. 25).

"Semiotics (i.e. the study of signs and symbols) is a broad field that can be approached from varying angles. This study follows a multimodal social semiotics approach which frames how signs will be perceived, understood and ultimately analysed" (Mokwena, 2017, p. 23). Semiotics plays a vital role in languages particularly in signage. The fundamental item of analysis of semiotics is the sign. However, the analysis of the 'sign' from a social semiotic viewpoint rests on many important assumptions: signs are always newly made in social interaction; signs are motivated; not arbitrary relations of meaning and form; the motivated relation of a form and a meaning is based on and arises out of the interest of makers of signs, the forms/signifiers which are used in the making of signs are made in social interaction and become part of the semiotic resources of a culture (Kress: 2010).

2.8 Practice of multilingualism

Multilingualism's practices are governed by context and time rather than a fixed entity or the phrase, 'more than two languages'.

Heller (2007) and Pennycook (2010) do not view multilingualism as a practice focusing on language's presence in shared or contested linguistic landscapes spaces, but as a practice focusing on the relationship of uniformity depicted in the messages conveyed by all languages presented in contested linguistic landscapes. Thus, an accurate translation of the message in the source language

and source culture to the target language and source culture is a necessity rather than an accessory. Thus, the multilingual what? in this case is not necessarily defined by signage with 'more than two languages' but rather 'more than one language' because either translation or the use of two languages on a simple sign aims at conveying the message intended, while taking into consideration both multilingual, bilingual and monolingual users.

In other words, languages are not set, autonomous, bounded entities whose nature cannot be disrupted; they are flexible entities that can be reformed, re-arranged, and recreated to fit into new contexts of communication. This premise highlights the importance of the role played by speakers of different languages across the world to creatively produce 'new languages'. Pennycook's take on the notion of language echoes that of Heller. Heller (2007) views "language as a social practice, speakers as social actors and boundaries as products of social action" (Heller, 2007:1).

Nakata (2007) laments that linguists "separate language from the people; [they] separate the act of speaking from what is being spoken" (Nakata, 2007:37). One cannot divorce the role played by factors that come with the act of speaking from language because "language is a product of social action, not a tool to be used (Pennycook, 2010:8).

Reh deliberates that duplicating multilingual writing is used when not all members of the target group can be reached by a monolingual message or when the sender wants to reach a particular target group, such as tourists. Fragmentary multilingualism is when only a part of the message is translated into other languages. Overlapping multilingualism means that only a part of the message is repeated in another language. Complementary multilingualism is when the different parts of the message are in different languages. In such a case, one has to be familiar with all the used languages in order to understand the sign. The difference between overlapping and complementary multilingualism is that there is some repetition in overlapping multilingualism and none in complementary (Reh 2004).

Ben-Rafael et al (2006) study of Jerusalem's linguistic landscape, for instance, focuses on the language behaviour of the different ethnocultural and national groups rather than on the multilingual signage itself. Three different social theories of social interactions might be used as hypotheses for analysing linguistic landscapes (Ben-Rafael 2006): (1) the preferred code in relation to the power relations between dominant and subordinate groups, based on Bourdieu. (2) The presentation of self-according to Goffman (1981). A community is said to present itself through its linguistic landscape. And (3) Bourdon's good reason perspective: the author adapts his message to the intended audience, for instance tourists.

Edelman (2010) states that Gorter (2006), coined the term 'multilingual cityscapes' to avoid using the term 'linguistic landscapes', because the term linguistic landscapes connotes 'countryside' whereas collections of signs are customarily found within cities. Even though the term 'city' is somewhat accurate, Edelman (2010) argues that the term 'multilingual' divorces the possibility of encountering monolingual or even bilingual landscapes before the researcher consults the field. Thus, identifying what constitutes a linguistic landscape (sign) is important for a quantitative study in linguistic landscapes (Edelman, 2010).

2.9 Ethno-linguistic vitality and linguistic landscape

Weber and Horner (2012) reject and troubleshoot the link most scholars in the field of linguistic landscapes make between ethno-linguistic vitality and linguistic landscapes. They state that this premise (the link) does not adequately explore the concept of reception; that is not shedding light on how the addressed audience views the linguistic landscapes, and whether or not the presence or absence of a particular language on multilingual signage affects the ethnolinguistic vitality of a particular linguistic group in a multilingual setting. This notion would be easily accessible through interviewing the audience of the linguistic landscapes; they are the only ones who could articulate how the absence or presence of a particular language could affect their view of that particular language (Fillibane 2014:21)

Henceforth Weber and Horner (2012) believe that the researchers' take during the assessment of linguistic landscapes cannot account for the audience's take on linguistic landscapes.

Landry & Bourhis (1997) in Vandenbroucke (2010) defines ethno-linguistic vitality as "the sociostructural factors that affect a group's ability to behave and survive as a distinct and active collective identity within multilingual settings". Vandenbroucke (2010) believes this is the limitation of most studies on linguistic landscapes. Moreover, Vandenbroucke (2010) states that such studies tend to focus more on "the context of production of signs" thus neglecting "exploring the concept of reception" (Weber and Horner, 2012:187). So the question here is: how are we supposed to examine societal attitudes towards languages?

Wielfaert (2009) explained that Landry and Bourhis are often regarded as the founders of linguistic landscape studies, but linguistic landscapes were studied long before 1997 and not every post-1997 study refers explicitly to Landry and Bourhis (Backhaus 2005). According to Gorter (2006: 2), the revolution in linguistic landscape studies came about by means of the affordable digital photo camera. Researchers can now take a virtually unlimited number of pictures and use a computer to process those (Backhaus 2005).

Backhaus (2005: 10) calls linguistic landscapes 'a useful and still vastly underexplored research tool for the study of multilingualism'. This quote might suggest that linguistic landscaping is a research method for officially multilingual environments. However, studies of cities and towns which are dominated by one linguistic group indicate that this is not the case. Backhaus (2005) conducted a quantitative study of the LL of Tokyo and refers to similar studies done in Rome and Bangkok.

The study of linguistic landscape is a relatively new area, which draws from several academic disciplines such as applied linguistics, sociolinguistics, anthropology, sociology, psychology and cultural geography (Ben-Rafael, Shohamy and Barni, 2010).

The languages used in public signs indicate what languages are locally relevant, or provide evidence of what languages are becoming locally relevant (Shohamy 2010; Kasanga 2012).

Furthermore, Shohamy and Gorter (2008) have since widened the scope of the definition to include: *language in the environment, words and images displayed and exposed in public spaces, that is the center of attention in this rapidly growing area referred to as Linguistic Landscape*. “The study of linguistic landscape aims to add another view to our knowledge about societal multilingualism by focusing on language choices, hierarchies of languages, contact-phenomena, regulations, and aspects of literacy’ (Gorter, 2013, p. 191)

No matter where you are in the world today, language is everywhere you look. It’s used in shop signs, products in the supermarket, the names of buildings, menus, graffiti, airports, public transport, shopping centres, notices, advertising posters and board.

LL indeed, constitutes the very scene – made of streets, corners, circuses, parks, buildings where society’s public life takes place. As such, this scene carries crucial socio-symbolic importance as it actually identifies – and thus serves as the emblem of societies, communities and regions (Ben-Rafael, Shohamy, Amara and Trumper-Hecht: 2006)

The linguistic landscape is important, not only because it provides the backdrop to our day-to-day lives, but because it is also a valuable language learning resource. It shapes how we interact as a society and gives us our identity. And the best thing about it is that, it’s everywhere, open to everyone and free.

Most studies of the Linguistic Landscape are socio-economic in nature, i.e. they seek to find correlations between the uses of certain languages (such as English) in parts of a city and compare them to the general standard of living in those areas. There is general agreement that language use in the linguistic landscape falls into one of two categories, *top-down* (public signs, created by the

state and local government bodies) and *bottom-up* language use (created by shop owners, private businesses, etc.)

Scollon and Scollon (2003:22) state that signs in which multiple languages are used index the social worlds in which they are placed. The way linguistic codes are arranged on a sign reflects the legal and social associations surrounded by the variety of languages practised in the speech community.

Scollon & Scollon, (2003) describe inscription simply as the technique we use to “cover all the meaning systems that are based on the physical materiality of language (but also other code systems) in the world.”

2.10 Previous studies

Backhaus (2005) gives an overview of previous studies and approaches. The research sites for these previous studies are cities and towns that display multilingualism in their Linguistic Landscape: Brussels; Montreal; Jerusalem (Ben-Rafael et. al 2006).

Ben-Rafael et al.'s (2006) Jerusalem linguistic landscape, for instance, focusses on the language behaviour of the different ethnocultural and national groups rather than on the multilingual signage itself. Three different social theories of social interactions might be used as hypotheses for analysing linguistic landscapes (Ben-Rafael 2006 p. 1); the preferred code in relation to the power relations between dominant and subordinate groups, based on Bourdieu. (2) The presentation of self-according to Goffman (1981). A community is said to present itself through its linguistic landscape. And (3) Bourdon's good reason perspective: the author adapts his message to the intended audience.

2.11 Research gap

Above and beyond the research studies conducted on linguistic landscape in some parts of the world, there are no linguistic landscape research studies that have been conducted specifically on Ongwediva township signage, for example, fashion oriented words used in most of the most of the

commercial trademarks. Additionally, the challenge of linguistically coined words like '*tenderpreneur*' used to cater for everyone depending on the situation of a country or a town. This will also encourage the interest of secondary schools, colleges and universities in devoting more courses to the study of linguistic landscape matters.

According to Totemeyer (2010), "the language scene in Namibia is so radically different that it requires much more effort to find a solution that will enable citizens to communicate with one another and will allow children of different ethnicities and mother tongues to learn effectively in a highly competitive world" (p. 9).

Spolsky and Cooper (1991:74 – 94) formulated three rules to explain what factors cause some languages, but not others, to appear on signs. The first point is to write signs in a language known to the sign-makers; the second is whether they prefer to write signs in the language that is assumed to be read by intended readers, and the final point given is whether they prefer to write signs in their own language or in a language with which they would like to be identified. The first two rules refer to the linguistic proficiency of the sign writers and the sign readers and the third rule is called symbolic value condition. Shohamy, (2009) argues that the greater the visibility of a language, the more power it has in a particular spaces. Space is an arena of propaganda, negotiation and contestation. Free space is used by the powerful in order to redefine cities, nations and other entities.

A language which most commonly used is termed as a lingua franca is English; especially in Namibia, English is the only official language. This may to some extent, and coupled with people's attitudes towards it as the prestige language in Namibia, explain its dominance in the linguistic landscape of Namibia's linguistic landscape townships and the city.

According to Bruye'l-Olmedoa and Juan-Garau (2009:386), "Among the number of languages featured on signs, shop fronts, billboards and the like, English enjoys a privileged position when it

comes to addressing a multilingual heterogeneous readership.” The predominance of English in the township in question could be the result of many different factors, and this study hopes to offer some clarity on this predominance. William (2011) maintains that “When a sign resembles the object it refers to, it is an icon. In an advertisement for instance, a picture of the product that is being promoted is an icon. An index has a more indirect relationship as an index refers or points to the object. A sign on a door indexes the function of the room that lies behind the door. The relationship between a symbol and the object it refers to is established arbitrarily or by convention”. The classical example, which Ferdinand de Saussure famously used, is the arbitrary relation between the word 'tree' and the tree itself. Another example is the red circle with a diagonal line through it which is placed on icons. By convention, this means that it is forbidden to do the act to which the icon refers. This last example also shows that a sign can be an index and a symbol at the same time. If the 'forbidden sign' is accompanied by text, the text functions as a symbol (Scollon & Scollon 2003).

Indexicality in language has been the subject of many studies. Demonstratives (here, there) and deictic (this, that, these, those) index the physical space, but they only derive their meaning from the social world. 'This book' only gets its meaning when you can see the book that is being referred to. Personal pronouns (I, you, he, and it) help to identify the persons who participate in social relationships. 'You' is someone who is involved in the action while 'he' will most likely refer to someone who is an outsider for that particular social action. Tense and time adverbials (now, then) index the time. They negotiate the relationship between past, present and future (Scollon & Scollon, 2003).

Multilingualism is a common phenomenon, which can be studied from different perspectives including the use of languages in the sociolinguistic context. One of the possibilities is to analyse languages in context by focusing on the written information that is available on language signs in a specific area (Cenoz and Gorter, 2006, p. 67). This paper, therefore reported on the analysis of the

signs that are displayed in Ongwediva Township, specifically in Mandume Ndemufayo Street (the longest and main road across Ongwediva), where the empirical study was carried out.

Signage is a major part of communication in a community; without the appropriate method, technique and language, the message would be lost in translation. Taken together, all the signs in a particular space constitute its linguistic landscape (Gorter 2006). The way a service, community message or product is promoted, is vitally important and depends on one's ability to communicate with the community.

Paradowski (2008) states that, "multilingualism allows learners to exhibit a markedly better sensitivity to, and perception and understanding of, their mother tongue, tending to use new vocabulary more accurately because – knowing that more than one word exists for everything they know – they pay more attention to word meanings (p. 18). Promoting multilingualism in Namibia, allows learners to expand their personal horizons and improve critical thinking abilities. Having the ability to speak many languages allows people to better understand and appreciate people of other ethnic backgrounds and solve problems among themselves. It also allows people to understand other people's cultures. People's vocabulary will also be improved through the promotion of multilingualism. In addition, promoting multilingualism provides a competitive edge in today's job market. Besides academic and professional credentials, employers also look for fluency in the desired languages as an added advantage (Okal: 2014). This becomes one of the requirements that the employers in Namibia ask when advertising their vacant posts, hence the need for multilingual promotion in the country for employees to secure job opportunities.

Landry and Bourhis (1997: 27) summarise the interaction of official, government-related signs and nonofficial, private signs within the linguistic landscape as follows:

In some cases, the language profile of private signs and government signs may be quite similar and thus contribute to a consistent and coherent linguistic landscape. There are instances, however, in

which the language of private signs is quite discordant with the language profile of government signs. More often than not, there is greater language diversity in private than in government signs.

Spolsky and Cooper (1991) set their sights on Jerusalem, assessing the choice of language of passers-by and shopkeepers in the Old City and dedicating an entire chapter to the investigation of street signs and what they may reveal about the language use and vitality of a given territory. While they do not posit a definition for the field as Landry and Bourhis do, they do offer an important taxonomy of signs, distinguishing between eight major signs with further possible distinctive categorizations, thus offering a more in-depth analysis of sign types. The eight major categories that they include are: street signs, advertising signs, warning signs/prohibitions, building names, informative signs, commemorative plaques, signs which label objects, and graffiti (Spolsky and Cooper 1991: 76-81).

Ben-Rafael, Shohamy, et al. (2006) use a sociological framework in their study of the LL of Israel which is expanded by Ben-Rafael (2009). The study presents a comparison of patterns of language use in Israel. It focuses on the degree of visibility of the three major Israeli languages of private and public signs. These languages include Hebrew, Arabic and English. In this case study, the researchers found that the LL does not necessarily accurately reflect the diversity of languages in Israel. They found that the LL could be explored in terms of power relations between dominant and subordinate groups. Moreover, it could also reveal identity markers of communities and differed in attractiveness to the various readers of signs. The LL is therefore a symbolic construction of the public space (Ben-Rafael et al. 2006). Ben-Rafael (2009) suggests four structuration principles that shape the LL to explain the diversity. These principles include 1) presentation of self, 2) good reasons, 3) power relations and 4) collective identity.

The study of the LL is interdisciplinary and therefore intersects with numerous other academic disciplines (Shohamy and Gorter 2009). Consequently, researchers have used different theoretical frameworks which include, inter alia, sociological, sociolinguistics, economics, and ecological,

multimodal and geosemiotics, multimodality analysis, social semiotics and symbolic interactionist approaches. In spite of that, this study considered geosemiotics as a theoretical framework.

According to Landry and Bourhis (1997:25), linguistic landscape encompasses all the evidence of language in the surrounding areas such as those on billboards and shops signs, government issued signs and graffiti on walls etc.

Included in these linguistic objects are road signs, names of sites, streets, buildings, places and institutions as well as advertising billboards, commercial and non-commercial signs and even personal visiting cards.

Scollon and Scollon (2003:124), state that signage can cross over from placement, within a frame “to placement, in the world”. The aspect of this study looks at how particular languages are used in particular signs in relation to where they are positioned, which may indicate the particular status of that language, either within the community or the world.

Thus this research will use geosemiotics as a theory amongst other to aid the multimodal approach. The geosemiotic approach implemented by Stroud and Mpendukana has been increasingly used in studies of LL. The foundation of geosemiotic theory was first concretely established by Scollon and Scollon (2003) and further applied in a collection compiled by Jaworski and Thurlow (2010).

The signage ranged from “public road signs, advertising billboards, street names, place names, commercial shop signs, [to] public signs on government buildings” (ibid: 25). Commercial signage is spread and placed throughout the LL, and how the design (i.e. the materials with which the signs are made, the size of signs and their graphic design features in regard to font and colour) of signs, varied across and within these two broad categories. Looking at these factors could reveal possible relationships between different sign-producers, their ideologies and how sign producers choose to express their identities in the LL.

2.11.1 A geosemiotic approach to sign analysis

Geosemiotics involves the study of the placement and use of signs in a given space: How they are placed and used. In their important contribution to the field, *Discourse in Place: Language in the Material World*, Scollon and Scollon more precisely define geosemiotics as “the study of the social meaning of the material placement of signs and discourses and of our actions in the material world” (2003: 2). The governing concept to be taken away from this is that the meaning of signs and symbols can be garnered from how and where they are placed in an LL (ibid: 2).

In Linguistics, the study of signs/signage is referred to as semiotics (Eco, 1976), but this study is informed much more by Scollon and Scollon’s (2003) geosemiotics. Of particular relevance to this study, given its focus on a particular space, is Scollon and Scollon’s (2003:2) concept of geosemiotics - “the study of the social meaning of the material placement of signs and discourses and of our actions in the material world.” They discuss code preference in space and time (Scollon and Scollon 2003:124), in which they state that signage can cross over from placement within a frame to placement in the world. For them, code preferences index sociocultural or socio-political processes. This relates to an aspect of this study which looks at how particular languages are used in particular signs in relation to where they are positioned, which may indicate the particular status of that language either within the community or the world. Scollon and Scollon (2003:22) state that “signs in which multiple languages are used index the social worlds in which they are placed.” The way the linguistic codes are arranged on a sign reflects the legal and social associations surrounded by the variety of languages practised in the speech community.

Straumann (1935) espouses in relation to the language of headlines, while Leech is primarily concerned with analysing the specialized grammar of advertising. He notes the disjunctive nature of much of this language, and he details some of its salient features. Among these are the low frequency of function words such as articles, auxiliaries, and pronouns; a preference for nouns over verbs and adjectives; and heavy nominalization over predicative constructions.

Considering the assessment of the reading paths of public signage in the LL, the study continued with a geosemiotic-oriented approach, comparing the placement and materiality of the different categories of signs. The researcher investigated how commercial and non-commercial signage is spread and placed throughout the LL, and how the design (i.e. the resources with which the signs are made, the size of signs and their graphic design features in regard to font and colour) of signs, varied across and within these two broad categories. Looking at these factors could reveal possible relationships between different sign-producers, their ideologies and how they choose to express their identities and vitality in the LL, their social factors, and power and solidarity.

CHAPTER THREE: RESEARCH METHODS AND PROCEDURES

3.1 Introduction

As clarified in further detail in the following chapter, the public signage in Mandume Ndemufayo is predominantly in English, with few examples of signs displayed in a different language or multiple languages. These are, on the other hand, significant, and their occurrences have been counted as quantitative proof of some of my conclusions. However, the approach in the present study is qualitative. The study analysed signs that were written in one language and those that are written in more than one language in terms of their reading paths, and then continued to analyse the difference in language-use patterns between commercial and non-commercial signage in the area. The analysis continued with the placement and design of the signs in the physical LL. Signs that are written in two languages are treated as multilingual signs as such, since most of the signs are written in English, and others are written in English plus one or two other languages.

Blommaert and Maly (ibid: 3) point out that public spaces are social arenas where social power relations are at play, and that space is disciplined and regulated. Consequently, their second point, is that communication in public spaces is ultimately communication in a field of power and is used for and reflects semiotic regimes (ibid: 3-4).

3.2 Research design

This study employed a qualitative method. Qualitative research is a type of social science research which collects and works with non-numerical data and seeks to interpret meanings from data. There are no set expectations so the research was flexible enough to capture the “subtle nuances” that occurred during the investigation.

Purposive sampling is used to sample Mandume Ndemufayo Street, in Ongwediva Town, as it is the main and longest street. Purposive sampling is a non-probability which involves deliberate picking of a sample that met certain defined characteristics such as colour, font, and images, just to mention but a few. All advertising on billboards, commercial and non-commercial signs along the selected street are photographed and their content is analysed as per the objectives of the study.

3.3 Research instrument

The collection of data process for the study involved the collecting of evidence of signage by walking along Mandume Ndemufayo in the physical space, and photographing most of the signs that are defined by the relevant characteristics of the study such as language, colours and sizes of the signs. The signs considered were those with one, two or more than two languages, but signs with two languages are treated as multilingual as such. The public road signs, advertising billboards, commercial shop signs, street names, place names, advertisements, other public signs and graffiti were collected, and their content was analysed according to the above mentioned characteristics used to analyse the use of language and the influence that it has on the public space.

Content analysis is “a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying the specific characteristics of a body of material” (Leedy & Ormrod, 2010, p. 144). It is the use of a replicable and valid method for making specific inferences from text to other states or properties of its source (Krippendorff, 1980, p.103). Content analysis is used to analyse and provide a quantitative description of the materials recorded by the researchers.

Firstly, the researcher surveyed Mandume Ndemufayo Street by means of walking and taking photographs of numerous signs with a smart phone. The photographs mostly consisted of signs displayed outside of buildings/stores and the ones displayed on the street lights. From the onset, the researcher discovered how the producers and designers designed the signs in adverts so as to

influence the public space to want to buy the products before they even knew where to buy them. In addition to that, the study looked at how the design and placement affects the communicative relationships between signs, producers and sign-readers, as well as how they demarcate the public space. On the other hand, the study looked at how different sign-producers presented themselves in the space through this signage (in particular through the placement and design of their signs, but also their language use, i.e. did they only use English or another language/other languages on the sign?). The study tried to a) establish exactly how predominant English was in the public signage of the LL, and b) examine and evaluate how public signage is placed and designed by different sign-producers. The researcher included many of the photographed signs that were written in;

- ❖ a language/languages other than English or signs that do not contain English language at all (Afrikaans and Oshindonga)
- ❖ English only
- ❖ English plus one or more languages, and

The reading paths of multilingual signage were also analysed. For the second part, signage is differentiated where different forms of public signage were placed in the LL, how this signage was designed and made, and what this might reveal about the sign-producers as well as the effect it has on the reader or the public space.

Spolsky and Cooper (1991) categorized signs according to who have given multiple taxonomies and a range of sign categories, while others have separated signs into broader classifications such as “top-down” or “bottom-up” (see Section 3.2). For the present study, the broader route of classification has been chosen, taking influence from Stroud and Mpendukana (2009, 2010), with a focus on studying commercial signage. In being concerned with the geosemiotic value of signs, the researcher was more interested in the function of signage than its source (i.e. authorship).

Moreover, Stroud and Mpendukana's (2009, 2010) investigations of commercial signage noticed two broad, yet distinct groups of authorship of signage. In Mandume Ndemufayo Street, the researcher distinguished the photographed signage and assessed the difference between 'commercial' and 'non-commercial' signage. This was in part in consideration of Landry and Bourhis' (1997) designation of LL as language use "on public and commercial signs".

While the term "commercial" was appealing once again, the researcher felt that, given the existing reference to public signage as encompassing all signs in the LL, that the term "public" was not quite suitable as its counterpart. Instead, the simple opposite "non-commercial" signage, while equally broad, seemed to me less ambiguous. Commercial signage is to be understood as all signs that are produced by entities who want to sell a product or a service. Non-commercial signage, on the other hand, is not displayed to sell, but rather to inform or instruct. This means that if a medical health sign for example, is professionally designed, it could be considered as a top-down sign, and it is different from a municipal warning sign that can be defined to the contrary, because it attempts to sell a service. Commercial signage has clear differences between signs produced by smaller (and also usually local) businesses, and those of larger companies.

Geosemiotics, as the reading paths of public signage in the LL compared the placement and materiality of the different categories of signs. It investigated how commercial and non-commercial signage is spread and placed throughout the LL, and how the design (i.e. the materials with which the signs are made, the size of the signs and their graphic design features in regard to font and colors) varied across and within these two broad categories. Looking at these factors could reveal possible relationships between different sign-producers, their ideologies and how sign producers choose to express their identities in the LL.

3.4 Significance/ Contribution

This study helped to improve understanding and create awareness of the language used on signage and it aids public spaces to be aware of the trustworthy and manipulation used on signs. Public spaces are able to analyse the language of signs, specifically of commercial and non-commercial shop adverts, without them being merely attracted by colours and beautiful designs or the power of language used by the designers. Through understanding, the general public will better be able to govern interactions with others in any form of communication.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

4.1 Findings

4.1.1 Preamble

This chapter starts off with the findings on language use on commercial and non-commercial signage by paying close attention to specified grammar use, the reading paths of multilingualism, and signs which are written in English, indigenous languages or other languages. The researcher further interpreted the placement and designs of different sign categories. This analysis has aided the researcher in continuing with the discussion of how different types of commercial and non-commercial signage are placed and designed.

4.1.2 Categorisation of signs

The categorisation of signs is largely determined by the focus of the research. Categorisation of commercial and non-commercial signs in this study was informed by Stroud and Mpendukana's (2010) study on commercial signs. Commercial signage is all about signs that are produced by any business entity that is intent on selling a product or a service. Non-commercial signage, on the other hand, is not displayed to sell, but rather to inform, instruct and warn. A sign advertising a language learning academy or a medical health, for instance, is organisational and professionally made and could thus be described as top-down. It is different from a municipal warning sign because it attempts to sell a service. The signs are then further distinguished within these two broad categories.

Within commercial signage, there are vivid differences between signs produced by smaller (and mostly local) businesses, and those of larger companies (local and non-local). Under the non-commercial category, there are four more specific types of signage, including government/town council signs, banking signs, public awareness campaign signs and religious-organisational signs. The

study focused mainly on the function and designation of signs where the analysis is of how the signage is being produced and placed so as to influence the public to want to buy their services.

The official sign categories comprise station names, information, identification and regulatory-prohibitory-warning signs. The coding scheme for the non-official signs is informed by Ben-Rafael et al. (2006). The non-official sign categories comprise shop fronts, billboards, posters, other advertising signs and graffiti. The code preference is also taken into account and is informed by Scollon and Scollon's (2003) system of geosemiotics. Signage in this study was categorised as commercial and non-commercial signs.

4.1.3 Identifying code preference

The methodology used to distinguish code preference in this study is informed by Scollon and Scollon's (2003) framework of geosemiotics. Usually one language is perceived to be displayed in a more prominent position on bilingual and multilingual signs. The placement of languages on signs can therefore be used to determine which language is the preferred code. In this study, the texts displayed on top, the left, or in the centre of signs were considered to be more prominent, depending on the type of sign. The different font size, colour, accompanying images, repetitions of words, verbs, adjectives, articles, number of modifier words including other linguistics devices/features, just to mention a few were the main focus of the study. The focus of the coding scheme is on the choice of languages and the manner in which they are displayed in the LL.



Fig. 1 Health campaign sign (non-commercial)

The designer used different colours in one sentence so as to emphasise the message he/she intended to communicate to the public. E.g. “Are you *coughing* for *two* weeks?” And “Get tested for *TB*.” Coughing is a verb, TB is a noun, written in red colour and it is the head word in the sentence. They are the main message in the sign. There is a picture of the former Minister of Health and Social Services, practically everyone would want to read and find out what the minister is talking about, in another word he is a public figure. The phrase “UNITE TO END TB” is written in capital letters and in a bigger font so for a better and clear visibility. The word ‘UNITE’ is also written in red colour which is a brighter colour, to emphasise the message because the sign is requesting the public to join hands and stop the disease (TB).Henceforth, this all done to influence the public and The findings are strongly in line with Ben-Rafael (2009), who discussed that, under the good reasons principle, the authors of signs in the LL attempt to influence the public by accommodating their values and tastes. This is achieved by focusing on the anticipated attractiveness of the signs to the audience.

In regards with the research objectives, the study determined what languages were represented on the various signs and how those languages were used. To facilitate the effective analysis of the LL data, the study used data tables and statistical graphs for this study. In addition to the above, the analysis of LL items involved counting and grouping the signs into various categories, such as

the distribution of languages on signs and the various types of signs found. The taxonomy and classification of signs facilitate the analysis of the patterns of language use in the LL for the quantitative analysis. The data were presented in terms of the languages displayed on the signs and whether the signs are monolingual, bilingual or multilingual. The data were grouped in terms of agency which consists of top-down and bottom-up, contributions. The signs were also grouped into function and use, for example, street names, shop fronts, billboards, street lights and so on. In this vein, the data were analysed in terms of code preference, temporality and layering.

4.1.4 Summary

Fig.1 clearly indicates that signage is designed in such a way that the colours, fonts and placement of signs play a major role for better visibility. Syntactically, parts of speech, particularly nouns and adjectives, are used to paint and emphasise the message. The content of the sign is about TB disease and this sign, is monolingual (made use of one language), as it is also public signage. Only people who are able to read English will understand the message conveyed on the signage. The sign contains a picture of the Minister of Health Social services, Hon. Dr Bernard Haufiku. His image as a minister will capture the attention of many people who will read the sign and obtain the message he tried to convey to the general public, rather than just writing words, which most people would not have read.

4.2. Geosemiotics approach

There are no prohibitions or restrictions in law which say that the signage must use a specific language, thus the signage made use of all the languages; some are multilingual and others are monolingual. There are four languages used, Oshiwambo (Oshikwanyama and Oshindonga), Afrikaans, Portuguese and English. English is used the most, not because it is an official language, but because most of the people understand English and this creates room for local and foreign visitors to see the landscape and have a better understanding of the town. Linguistic landscape is the analysis of languages in context by focusing on the written information that is available on language signs (on

signage) in a specific area. This perspective is known as the study of the signage. Linguistic landscape is the "visibility and salience of languages on public and commercial signs in a given territory or region".

An example is illustrated in the sign below which advertises physiotherapy, whereby the designer used a bright colour (red), so as to emphasise the service rendered as well as on the arrow, which shows the direction of the physiotherapy clinic. In addition to that, the word PHYSIOTHERAPY is a compound word but it is written in navy-blue and red. 'ONGWEDIVA MEDIPARK' is written in uppercase (large font) because it is a well-known and famous place. This made it stand out because the letters are in a big font.

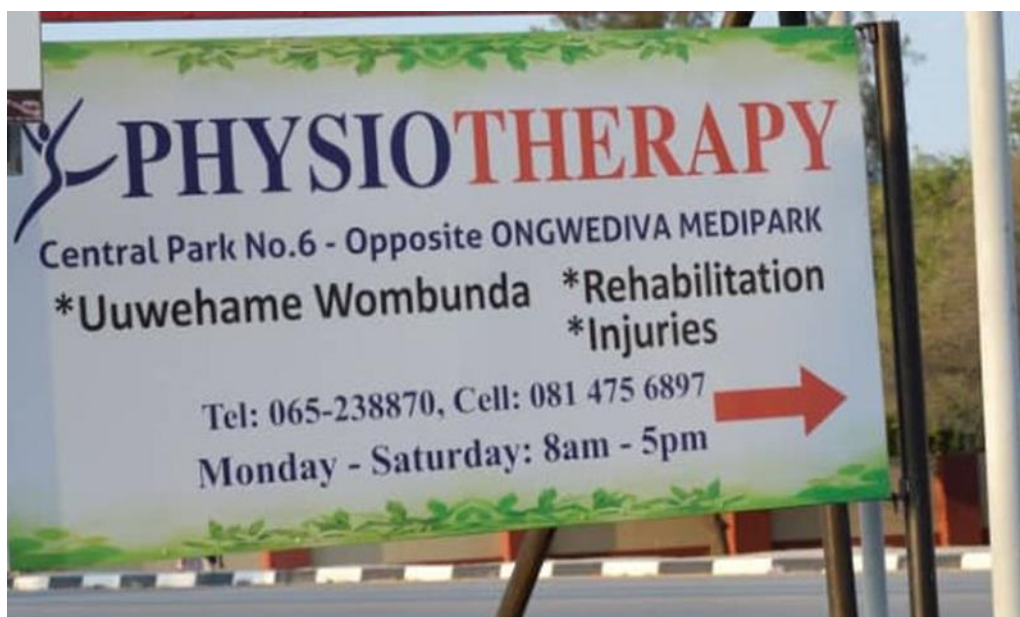


Fig. 2 Medical health sign

The word 'Physio' in the private sign above is a colloquial word and an abbreviation of the word, physiotherapy. The word physiotherapy used two different colors on one word and it is written in a big font to attract the attention of the public. This is a true reflection of Ben-Rafael et al. (2006) who explained that bottom-up signs are displayed by private individuals or businesses, with relative

freedom of autonomy and fall within legislation. He further stated that designers use different colors and fonts without being restricted.

4.2.1 Summary

Most of the signage used different attractive colours, large fonts and uppercase so as to give emphasis to the message they intend to convey. The role of multilingualism is also practised in such a way that there are two languages used in the same sign. The sign took into consideration the majority of the target group, e.g. the word 'Uwehamewombunda' in the above sign (fig. 4) targeted old people because they are the ones who are prone to back ache, and most of them do not understand the English language.

4.3 Visibility and placement of English signage on Mandume Ndemufayo Street

Most of the signs are designed in bright colours so as to attract the general public and make the product or message attractive as per the adverts' colour.



Fig. 3 Game store sign

The above signage is monolingual, designed by a private company and is written in English. Fig. 3 is an advert of a lay-by at Game Store with no interest and no opening fee. Most of the advertisements are presented in English to favour the general public that has the fundamentals of the official language. In the same breath, English, in this context, guarantees the landscape of formalities in terms of accommodating the public through the use of a formal, yet official medium of instruction.

The advertisement also attracted the attention of colour lovers since the colours being utilised all look brighter and eye catching. The designer has used black letters (colour) in the yellow part so it stands out or is visible, unlike the rest of the advert where the designer used white within the pink. The white would not be as visible as the black if it was used in or within the yellow area. In the same vein, the advertisement is presented in large reasonable fonts - 'lay by'- to catch a potential customer's sight and interest. The word 'lay by' in the advert is a verb and the headword, thus its font is larger compared to 'accepted' which has a smaller font. This advert also uses rhetorical discourse in such a manner that it tried to convince and persuade the public that there is no interest and no deposit required to make a lay by.

Advertisements are done in English because every producer looks forward to receive customers and they want to make sure that the general public understands their message. This includes foreign visitors.



Fig. 4 Advertising billboard sign

In figure 4, the word “*ESHISHA*” means silos, the place where grains are kept. It is the name of the advertising company and it means “*SILOS MEDIA NETWORK*.” Since the main purpose of signs is to communicate, they convey information designed to assist the receiver with decision-making based on the information provided.

Alternatively, promotional signage may be designed to persuade receivers about the merits of a given product or service. Signage is distinct from labelling, which conveys information about a particular product or service. The above sign shows the designer’s creativity and professionalism by colouring the border of the sign in yellow. The letters in black stand out, and can be clearly seen from a distance on a whiteboard so as to make the letters visible and readable from a distance. The name of the advertising company is ‘Eshisha Media Network’ and its font is reasonably larger compared to its logo ‘Out of Home Media’. The name is more visible from a distance because of the font.



Fig. 5 Digital satellite sign (Commercial sign)

The practice of multilingualism creates the development of mixed languages mainly due to intense language contact. As a result, speakers therefore tend to include or use a mixture of languages during verbal and written communication. This contact may also result in the creation of slangs or the Namlsh language as referred to in the sign above. These slangs are generally caused by urbanization, migrant labour and also industrialization as has been witnessed in Namibia. Multilingualism practice generally develops cross linguistic communication strategies like code switching and code mixing. When people switch from one language used at home to others outside the home environment, code switching occurs. This is witnessed in the advert where it says 'AT A NXA PRICE'. The word 'nxa' is commonly used amongst the youth and the channel is specifically targeting the youth.

The placement of the sign is enticing because it gives a great facelift to the potential recipients. In this scenario, this advert is placed in a place that has a high traffic and pedestrian concentration. The billboard is also of a reasonable height, visible from a reasonable distance too. Not only that, this billboard is visible to all the people all the time. This then helps the service renderer to advertise at a

low cost as compared to mobile advertising that would require transport and places to advertise the service.

The advert above shows/advertises the broadcasting channel that is offered at a reduced price. This picture shows the decency of GOtv and the channels you are bound to watch at a low price. The advert also shows the price one would pay to qualify for the viewing of the extolled channels. The Kardashians are used on the advert because, they are the most recognised public figures and the fans would fall in love with the endorsement used. Not only that, the advert has also addressed a healthy design when it comes to the fonts utilised in the advert. The fonts are well enlarged and well aligned to fit with the Kardashians' blend that serves as an ultimate animation. Not only do the fonts give a complete rhetoric, but the colour used also emphasises the beauty in the advert. In the specific scenario, we can see a well thought out blend of colours ranging from; orange, yellow, white, green, to patches of blue. This gives a touch of grasp in attention by the consumers of the service/product, as opposed to adverts that numb the beauty essentials.

There is a language usage segment addressed in the advert given above. In this case, we are given specific privilege to the aesthetics, rhetorical discourse and diglossia employed in the GOtv advert. They have used informal, common language, "AT A NXA PRICE" which means, at a good price. To add flesh to the bones, 'NXA', which is an adjective, describes the stance adopted in the price allocation, which is said to be low and reasonable for the customers. The advert glorifies the GOtv emblem in the sense that it is presented in two different colours i.e. GO [verb: yellow] gives a sense of vibrancy and TV [noun: white] gives a mutual essence of the viewing concept. They have also employed the rhetoric application, "over 20 TV channels". This would then motivate the potential consumers to look at the package that accompanies the purchase of GOtv. Not only that, the indication of a monthly instalment on the billboard provides immediate salient information: "N\$ 75 per month".



Fig. 6 Omhalanga (commercial sign)

The Omhalanga Mills advert is written in English and Oshiwambo. It makes use of green so as to relate it to an agricultural colour, which is green. The logo has used the noun 'power' to strengthen the intention in the advert, in the sense that, when one consumes Omhalanga maize meal, one will have a boost of energy. They have also used the word 'family' [noun] to mean the maize can feed the whole family with satisfaction. The emblem comprises a bonded and energy saturated family, further fixed with a smile on the maize to show the happiness/satisfaction with Omhalanga maize meal as the targeted product.

In the place where Omhalanga is situated, there is a high concentration of Oshiwambo speaking people, thus Oshiwambo is used - "ouwadingi" which means, *'the best taste ever'*. English is also used, simply because, it is an official language that would appeal to people who cannot decipher syntactic structure in Oshiwambo. The application of flattery and cookery is visible in the motto

arena of the advert; “SUPER SIFTED” to mean, there is no maize flour that is as super sifted than the one from Omhalanga.

In the given advert, one can see how semiotics is applied to hold the semantics of the advert. This means, the advert includes the arrow that directs the potential customers to where Omhalanga is situated. They have also included exclamation marks to appeal to the language intonation and digested allegory intended for the customers.

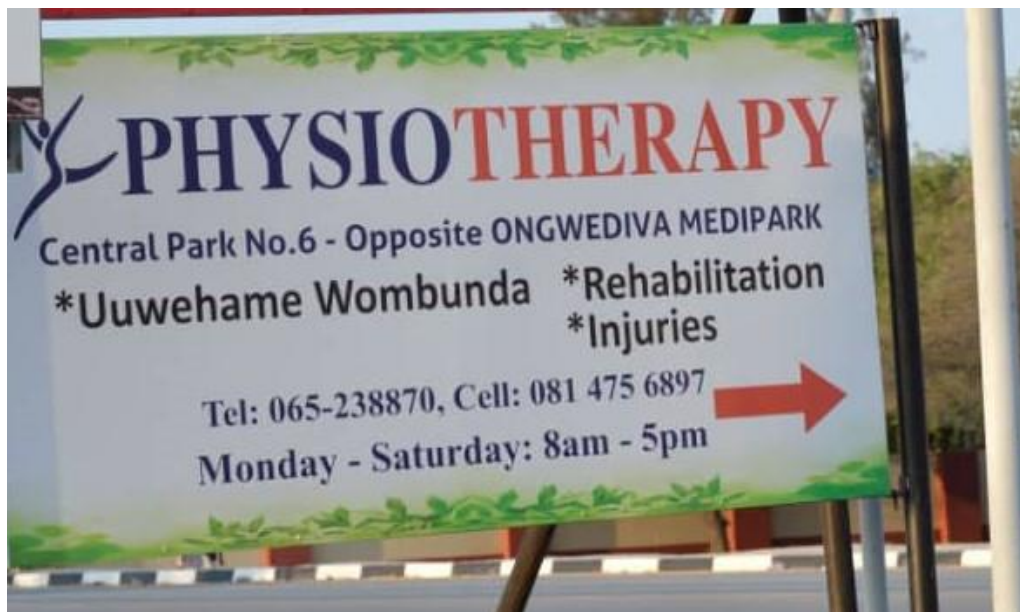


Fig. 7 Physiotherapy Medical health sign

This advert alludes to a clinic that offers a physiotherapy service in the town of Ongwediva. The advert gives a complete summary of what it offers to potential clients from, near, around the town or from other geographical points. The placard is located along the road to accommodate the motorists and pedestrians who use the pathways by the road.

The placard is designed in an appealing fashion; thus the background is white and clear for a better reflection. The font used is also visible to people who are both near and far. The advert has a combination of colours [blue and red] wherein physio is in blue and therapy is presented in red, to

poke at exactly what the clinic offers. The red colour is used for highlight reasoning, so it is applied to the direction arrow which points on the right to locate the clinic. Not only did the advert use reasonable fonts, but different colours are also used to guarantee a picturesque essence. This means, when an advert along the streets is designed in an attractive way, it is likely to attract a lot of people prior to its service being advertised. For example, the advert in this scenario makes use of the green flora layout on the sides to symbolise the healing herbs while the flexible body is symbolised by the cartoon in the advert. The advert also gives specifications of what it does by using the asterisk for the customers to focus on the service offered by the clinic.

The linguistics application in the physio therapy advert used simple language to avoid complexity. For example, the location of the clinic is defined in simple, yet convenient lexical terminology. This is evident because, the advert used a common place to direct their clients; “opposite ONGWEDIVA MEDIPARK “which is the famous hospital in Ongwediva. The advert also used two languages; Oshiwambo and English, to satisfy different types of people in terms of language proficiency and polyglots. The language switch would also help to accommodate different age groups, for example, “uuwehamewombuda”, an Oshiwambo structure which means, *back pain* which is commonly diagnosed in old people. It is thus presented in Oshiwambo for older people hardly know how to read English. On the contrary, other sicknesses are written in English because the patients are of the literate age group.



Fig. 8 Namibia Breweries sign (English) Fig. 9 Namibia Breweries sign (Oshiwambo)

According to Backhaus (2006), the use of foreign languages on nonofficial signs is mainly motivated by a desire to create an overseas atmosphere (p. 64). Private entities are given the right to use as many languages as possible on the signs, regardless of their nature. The above signs used a bilingual approach (that is English and Oshiwambo). The word “*TALALA UNENE*” means EXTRA COLD and “Ocastle Lite Snowflake” has the letter ‘O’ added as a prefix to the word castle to turn it in Oshiwambo because the word ‘castle’ does not exist in Oshiwambo. The logo also cannot be changed into Oshiwambo because this is the name and it is a fixed logo with letters in it. And should the word “*Castle Lite*” be completely changed, it will not mean or depict the same thing that it intended to.

The words ‘EXTRA COLD’ and ‘TALALA UNENE’ is the message the designer plans to convey and thus the font is larger, compared to the name of the product being advertised - ‘Castle Lite’. The letters are also written in black so as to be visible or to stand out, and the other letters are written in blue.



Fig. 10 Namibia Breweries



Fig. 11 Namibia Breweries

The above advert is for a Namibian brewed beer, which is originally in English but is then translated into the Oshiwambo version so as to suit the native speakers of Oshiwambo. Additionally, Ovawambo people like omahangu more any other type of food or drink. Ovawambo people use omahangu for porridge as an everyday meal, especially in the village whereby it is consumed for lunch and dinner. This could be the reason why the advert is translated into Oshiwambo, showing that Eagle beer is also made out of omahangu. The creators understand that not everyone speaks English, and that anybody can understand the taste of eagle so they would want to buy it even though they do not know where to buy it.

The advert in Oshiwambo has 'YA DHUNGWA noMAHANGU GOGENE- GENE' which means, the finest mahangu. The adverts have used repetition so as to emphasize the finest mahangu that is used to brew the beer, meaning the targeted customers should believe that the beer is not mixed with other inappropriate ingredients but is only pure and original mahangu.



Fig. 12 Accommodation services sign



Fig. 13 Local shebeen sign

These are some of the bilingual signs in English and Oshiwambo, whereby the names are in Oshiwambo and the rest of the language on the sign is in English e.g. “*UUKUMWE* HAPPY SHEBEEN” ‘Uukumwe’ means solidarity.

4.3.1 Summary

It was found that many commercial signs used the Oshiwambo language because the authors could not translate the words into English. The fact is, those words do not exist in Oshiwambo. An example of those words is, ‘Ocastle’ whereby an ‘o’ is added at the beginning of the word as a prefix to ‘wambolise’ it. These words are not even borrowed words, but rather invented words because their names came into existence when the name of this specific beer came into existence.

4.4 Effect of placement or non-placement of signage on different language groups

Most of the Ongwediva signage is placed alongside the Ongwediva main road named Mandume Ndemufayo Street. Some signs are placed at the entrance of the mall, in the shop windows and on

walls, just to mention a few. Most of the signage is placed facing the road at angles where everyone is able to view them from a distance.

The people who do not understand English are mostly affected by the placement of the signs in Mandume Ndemufayo Street because almost 90% of the signs are in English, although on the other hand the foreign visitors who do not understand Oshiwambo benefit at the same time. The placement of signage has an effect on how different people consume it in the sense that some people within Ongwediva town and the surrounding villages do not speak or understand the English language. Oshiwambo speakers are highly affected by the displacement of signage in English, in Ongwediva, although English is considered as the official language. More signage need to be written in Oshiwambo language or in both English and Oshiwambo. The non-placement of many Oshiwambo languages on signs affects communication.

4.5 Practice of Multilingualism

Multilingualism is regarded as the co-existence of several languages within a society. These several languages can be official or nonofficial, native or foreign and national or international, thus multilingualism is considered in this article as an inclusive terminology comprising bilingualism (ability to speak two languages proficiently), trilingualism (ability to speak three languages) and there are also instances whereby one speaker has the ability to speak even more than three languages. Since the prefix 'multi' refers to more than one, both bilingualism and trilingualism will therefore technically refer to more than one language.

Linguistic consequences of multilingualism include among others, the creation and growth of a lingua franca that normally develops because of the need for cross group communication. For example, Namibia has English as an official language and a lingua franca too, and English is spoken in many neighbouring countries like South Africa and Zimbabwe (Benard, O, 2014). Benefits of multilingualism practices in education include the creation and appreciation of cultural awareness,

adding academic and educational value, enhancing creativity, adjustment in society and appreciation of local languages.

This advert is an academic sign, yet an informational sign that gives more details about the BOTHO institution, which is indicating that the institution is now available in Namibia.



Fig. 14 Learning academy (commercial)

The advert made use of three languages, Oshiwambo, English and Afrikaans. This means that most, if not all of the people, are included since the Oshiwambo and Afrikaans speaking people are being taken into consideration. To prove this, the word 'ileni amushe' in Oshiwambo and 'kom almal' in Afrikaans, means come all or all of you are welcome.

Syntactically, the advert made use of the verb, 'ileni' in Oshiwambo and 'kom' in Afrikaans to invite or request people to join the learning institution. This means that an action by the nation or the public is awaited.. There is also the word 'all', an adverb which shows that the invitation is unexceptional; everyone is welcome to register or to study with this institution. This means that, one would want to go and register or just to know that they can register at this institution before they even consider the requirements. This is regardless of how many institutions denied them the opportunity earlier on, because according to this advert, one would think and feel that registering is for everyone.

An English proverb says that, 'a picture is worth a thousand words'; this means that; pictures convey emotions and messages better than written or spoken clarifications. The image of a beautiful lady added indeed value to the academic message being delivered in the advert, because she is holding books of different colors and one may already be convinced to give the institution a try.

This advert is in Ongwediva but it made use of the contact number for the main campus, Windhoek, so as to attract more people from all the regions, not only in the northern part where the advert is placed. It also means that, there is a centre in Windhoek.



Fig. 15 Learning academy sign

This multilingual academic sign is comprised of three languages; English, Afrikaans and Oshiwambo; it is an informational sign about Klein Kuppe Private School and tutorial college registration. The word '*Klein Kuppe*' is an Afrikaans word, meaning (small). '*Ongwediva*' is an Oshiwambo compound word, which means a leopard's pan. The rest of the advert is then written in English. There are four colours in the advert; different phrases written in different colours in order to emphasise and differentiate the message. For example, the name of the institution is written in green which is believed to be the colour theme of the school because it appears in the school emblem and on some parts of the sign. Beyond the green color, grades 10 & 12 full and part-time tutorials for which to register are highlighted in red because red is a bright color which made it to stand out against all the other colors or other phrases.

The advert indicated that there are accommodation facilities available as well, this phrase is written in black yet highlighted in green colour as well.

4.5.1 Summary

It is noted that multilingualism is practised in order to demonstrate identity as well as ideology whereby all the languages used in Namibian schools in the northern part of Namibia are used on signage (English, Oshiwambo and Afrikaans). These languages are used so that no one feels left out; everyone will feel they are welcome and that the adverts are directly meant for them since the signage is written in the languages they can read and understand. One would feel free, for example, to apply to that learning academy.

4.6 Language and power

Arguably, it is impossible to detect societal attitudes towards particular languages from linguistic landscapes displayed in these institutions because the society in this regard (students, lecturers, parents, guardians and everyone else that the institution is open to), has no direct influence on making decisions, such as choosing languages for the presentation of the signage; the institutions' governing panel makes these decisions (Malinowski, 2009).

Krashen (2004) asserts that, “acquisition requires meaningful interactions in the target language - natural communication - in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding” (p.128).



Fig. 16 Religious Sign

The above religious sign is an informational one that indicates the location of the congregation as well as the starting and ending times of the church service. The designer deliberately used red which is believed to be the brightest colour so as to catch the attention of the public. He/she also used that colour to fill the circle (making it stand out) where she wrote “ALL ARE WELCOME” because the sign is an invitation for people to go worship at Alleluia Ministries. It is an invitation in such a way that the word ‘come’ in the phrase “come... and experiences the power of God with us” is calling people. The word ‘experience’ has the power to convince the public since even believers would want to know how it feels to encounter the power of God. One could have simply stated: come and worship with us.



Fig. 17 Religious signage

The informational sign above is also in a form of an invitation since it is inviting people to go and worship at Alleluia Ministries. It is also influential in the way that it used powerful language by making the public think and believe that if they go and worship at their church, they will experience God.

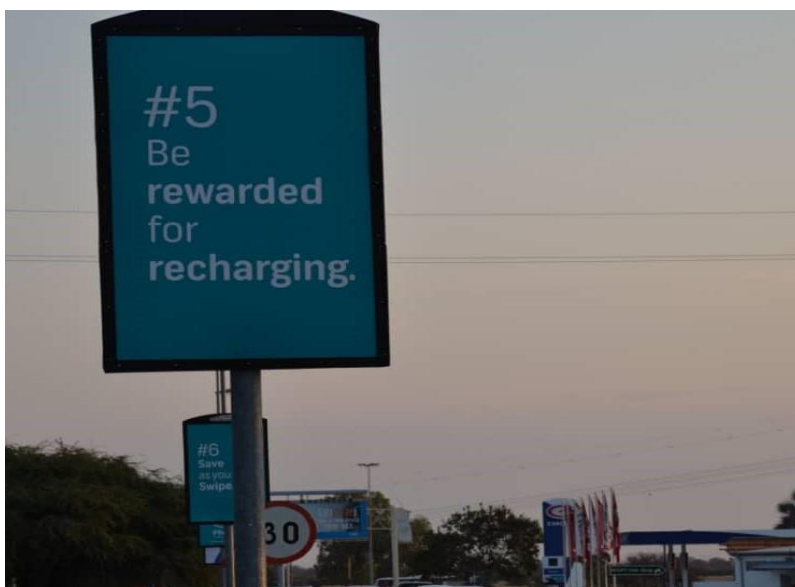


Fig. 18 Banking signage

Figure 18 and 19 are depicted in the same way in the sense that, the words which carry the message are bolded to ensure essence and visibility so that potential customers would notice the signs from a reasonable distance.



Fig. 19 Banking signage



Fig. 20 Telecommunication signage

Exaggeration is clearly displayed on this sign "My voice is everywhere". In fact when one owns a cell phone and it has credit or data, one can call wherever and whenever they want. However, this does

not mean that their voices will be everywhere, but rather at the place where the call is directed too. It used an informal language; '081EVERY1'.

Hyperbole is an exaggerated statement or claims not meant to be taken literally. The advert said "My voice is everywhere", and this is an exaggeration because one will be able to reach or make calls to phones which are within the range of MTC's network. The voice cannot reach or go beyond the network coverage.



Fig. 21 Telecommunication signage

The telecommunication sign above is a private sign which used an informal language. "081EVERY1" is a combination of numbers and letters which refer to a cell phone number that everyone, can have or own. In this case '081EVERY1' is a name.



Fig. 22 Warning sign

The Oshindonga sign above is a warning sign because it warns people to beware of the dog. The environment has probably influenced the designer to opt for Afrikaans and Oshindonga even if there are only a few people who speak and understand Afrikaans around Ongwediva. Whoever cannot read Afrikaans can at least understand Oshindonga.

It is observed that even if the two phrases are referring to one thing (Beware of the dog), Afrikaans has four words while Oshiwambo has only two words. The translation of Oshiwambo is different in terms of number of words.



Fig. 23 Plant nursery sign

The green colour is used for drawings and writing so as to reflect the colour of the plants being transplanted. Flowers are naturally attractive, and having such a blooming picture of a flower, one may want to make a turn and of course buy a plant.

The yellow and red colours are attractive and brighter comparing to most of the colours, and thus the sign displayed them. One could even see them from a distance, unlike other colours. The picture of the flowers had clearer and better visibility compared to if one had to just write an advert which said 'nursery for plants'.

4.6.1 Summary

The pictures speak more than what words can say. This is demonstrated in fig. 23 which depicts a nursery for plants. The findings indicated that the LL could be explored in terms of power relations between dominant and subordinate groups. Moreover, it could also reveal identity markers of communities and differed in attractiveness to the various readers. The LL is therefore a symbolic construction of the public space (Ben-Rafael et al. 2006). Ben-Rafael (2009) suggests four structuration principles that shape the LL and which explain the diversity. These principles include 1) presentation of self, 2) good reasons, 3) power relations and 4) collective identity. One can be in

agreement with this researcher because the three languages used by designers dominate the northern part of Namibia, but that did not mean that those are the only tribes who live in Ongwediva. The designers could have used other languages like Khoekhoegowab, Silozi or Otjiherero.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

The aim of this research was to analyse how LL is a symbolic construction in the public space in and around Mandume Ndemufayo Street, the longest street in Ongwediva. The study principally looked at commercial and non-commercial signage as well as official and non-official signage. This chapter entails the conclusions on the findings, equally, the recommendations on what could be advanced and further studies which could be carried out for a better and thorough understanding of LL. The following objectives were employed.

5.1.1 Research objectives

- ❖ to analyse signs and language used by the producers of commercial and non-commercial signs
- ❖ to interpret how business entities design and place the signs to show or convey their message
- ❖ to explore the practice of the multilingualism production of signage along Mandume Ndemufayo Street

Objective one looked at the analysis of signs and language used by the producer of commercial and on-commercial signs. Commercial signs are the signs of business entities which sell products and service e.g. a learning academy in figure 15. Non-commercial signs are the signs of business entities, government information, religious and warning signage with no financial profit for instance figure 16 and 17. It was noticed that most commercial and non-commercial sign producers operate under the good reasons principle; they tried to influence the public by accommodating their values and tastes. This is achieved by focusing on the anticipated attractiveness of the signs, as well as the language of advertising which changed the structure and use of language and verbal communication. This was done by ignoring the grammatical rules of the language so that the language in the advert or sign attracted the public e.g. 'come all' in figure 14. Figure 20 has also used the slang language

'081EVERY1' to make the name of the service rendered sound nice and in that way it attracts the public. The public will be attracted in such a way that everyone will hear about the new word and they would not want to feel left out, more especially the word added to the numbers '081' which says 'every1'.

The study concluded that the language used in signage depended on the conditions for language choice in public signage, the writer as well as the people they intended to communicate to e.g. the sign-writer's skill condition, where one writes the signs in a language that he/she knows well. It depended also on the person for whom the sign is intended; the designers used the language or languages that their readers are accustomed to reading, depending on the social factors. Beyond that, the choice of the language depended on the symbolic condition, whereby the designers used their own language with which they would want to be identified. This is proved by the signs analysed, which showed that most of the signs written in English also contained the language, Oshiwambo, which is a local language. The only signs that were written in English were the official signs. English is declared as the country's official language, but nonetheless it is an unrestricted policy that offers the freedom to use other national languages in public domains.

Objective two wanted to interpret how business entities design and place the signs to display or convey their message. Though the placement of signage for government and private bodies is the same, the lines are drawn by the fact that the government signs are all written in English while the signs for the private sector, especially the commercial trademarks, are written in both English and Oshiwambo.

The study found that most of the Ongwediva signage is placed alongside the Ongwediva main road named Mandume Ndemufayo Street. Some are placed at the entrance of the mall, in the shop windows and on walls, just to mention a few. Most of the signage is placed facing the road at angles, where everyone is able to view them from a distance.

The people who do not understand English are mostly affected by the placement of the signs in Mandume Ndemufayo Street because almost 90% of the signs are in English, although on the other hand, foreign visitors who do not understand Oshiwambo benefit at the same time. The placement of signage has an effect on how the different languages process it in the sense that some people within Ongwediva town and the surrounding villages do not speak or understand the English language. Some of the English signage design and placement could highly affect people who cannot read or understand English, although English is considered as the official language.

Objective three explored the practice of the multilingualism production of signage along Mandume Ndemufayo Street. This advert is in Ongwediva but it made use of the contact number for the main campus in Windhoek so as to attract more people from all regions, not only in the northern part where the advert is placed. It also means that there is a center in Windhoek. Multilingualism is studied from different perspectives including the use of languages in the sociolinguistic context, of which language was analysed by focusing on the written information that was available in Mandume Ndemufayo Street.

5.2 Recommendations

More signage needs to be written in Oshiwambo or in both English and Oshiwambo. The non-placement of Oshiwambo in signs affects communication. This is one of the requirements for employers in Namibia when advertising their vacant posts, hence the need for multilingual promotion in the country for employees to secure job opportunities. On a different note, foreign languages can be employed also to accommodate foreigners and tourists who are visiting the country.

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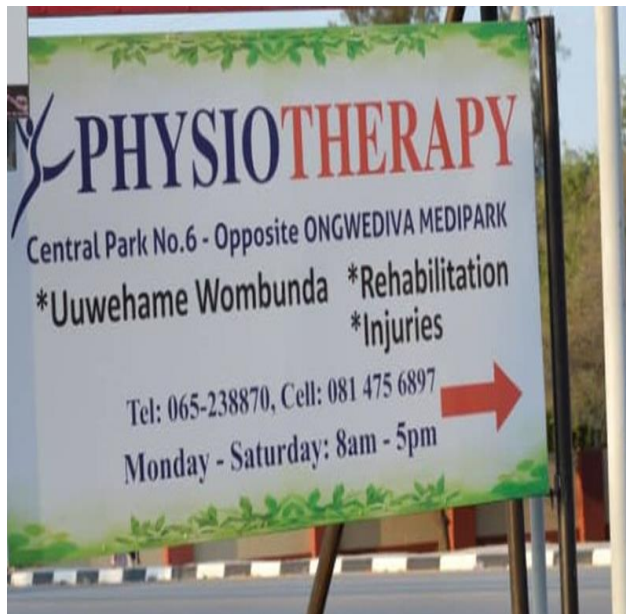
APPENDICES

Ongwediva Constituency – Census Selected Indicators, 2011 and 2001

	2011	2001		2011	2001
Population Size			Labour force, 15+ years, %		
Total	34 065	26 700	In labour force	58	56
Females	18 835	14 973	Employed	69	65
Males	15 230	11 726	Unemployed	31	35
Sex ratio: Males per 100 females	81	78	Outside labour force	31	42
Age composition, %			Student	71	42
Under 5 years	12	12	Homemaker	5	35
5 – 14 years	21	28	Retired, too old, etc.	23	14
15 – 59 years	60	53	Housing conditions, %		
60+ years	7	6	Households with		
Marital status: 15+ years, %			Safe water	88	94
Never married	68	63	No toilet facility	37	42
Married with certificate	22	21	Electricity for lighting	50	40
Married traditionally	2	3	Wood/charcoal for cooking	45	54
Married consensually	4	5	Main source of income, %		
Divorced/Separated	2	2	Household main income		
Widowed	3	4	Farming	14	25
Private households			Wages & Salaries	51	47
Number	6 717	4 988	Cash remittance	3	7
Average size	4.8	5.3	Business, non-farming	14	9
Head of household, %			Pension	15	10
Females	53	54	Disability, %		
Males	47	46	With disability	5	4
Literacy rate, 15+ years, %	97	92			

Census statistics (informational and non-commercial)















**FACULTY RESEARCH ETHICS
COMMITTEE (F-REC)
DECISION: ETHICS APPROVAL**

Ref: S024/2019
Student no: 217140092
Date Issued: 18 July 2019

RESEARCH TOPIC

Title: Linguistic landscape as a symbolic construction of the public space: a case study of
Ongwediva commercial and non-commercial signs of, 2017 and 2018

Researcher (s): Ms Agra N. Ndimulunde
Tel: +264 81 6898782
E-mail: agranangula@gmail.com

Supervisor: Dr Niklaas Fredericks
E-mail: nfredericks@nust.na

Dear Ms Ndimulunde,

The Faculty of Human Sciences Research Ethics Committee (F-REC) of the Namibia University of Science and Technology reviewed your application for the above-mentioned research. The research as set out in the application has been approved.

We would like to point out that you, as principal investigator, are obliged to:

- maintain the ethical integrity of your research,
- adhere to the Research policy and ethical guidelines of NUST, and
- remain within the scope of your research proposal and supporting evidence as submitted to the F-REC.

Should any aspect of your research change from the information as presented to the F-REC, which could have an effect on the possibility of harm to any research subject, you are under the obligation to report it immediately to your supervisor or F-REC as applicable in writing. Should there be any uncertainty in this regard, you have to consult with the F-REC.

We wish you success with your research, and trust that it will make a positive contribution to the quest for knowledge at NUST.

Sincerely,

Dr Hennie J Bruyns

Chairperson: F-REC

Prof Alinah K Segobye

Dean: FoHS

Tel: +264 61 207-2988/7

E-mail: hjbruyns@nust.na

Tel: +264 61 207-2418

E-mail: asegobye@nust.na