



**NAMIBIA UNIVERSITY
OF SCIENCE AND TECHNOLOGY**

Faculty of Human Sciences

Department of Communication

**A Sociolinguistic investigation into the Linguistic Landscape of Windhoek's Mandume Ndemufayo and
Independence Avenue Streets, Namibia**

**THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF
ENGLISH AND APPLIED LINGUISTICS AT THE NAMIBIA UNIVERSITY OF SCIENCE AND TECHNOLOGY**

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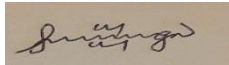
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January 2022

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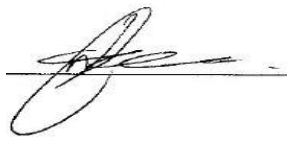
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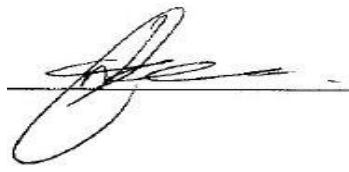
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It is certified that the thesis titled, **“A Sociolinguistic investigation into the Linguistic Landscape of Windhoek’s Mandume Ndemufayo and Independence Avenue Streets, Namibia”**, submitted by GEOFFREY NYAMBE SITALI towards partial fulfillment of the Master of English and Applied Linguistics degree, is based on an inquiry conducted under our supervision. As a result, the thesis has not been submitted to any other university or academic institution for an academic award.

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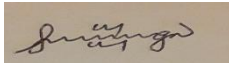
I am grateful for God's mercy and good will towards me. I'd like to thank my supervisor, Dr. Niklaas Fredericks, for providing me with professional guidance throughout this project. Elvis Lizazi and Molly Mutimani, my “all-in-all” companions, deserve my heartfelt gratitude for aiding me throughout the thesis. THANK YOU for saving me and editing this thesis when I was on the edge of collapsing. Without your patience, I would not have been able to complete my study.

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Abstract

This study used a case study technique to evaluate the practice of multilingualism within the Independence Avenue and Mandume Ndemufayo's signage, the language used on signage, as well as the placement and range of designs developed by distinct designers. For flexibility, the qualitative method was employed to capture the "subtle subtleties" that happened during the inquiry. One of the landscape aspects included; the developer of commercial and non-commercial signs, research of signs, and recurring language. Other elements interpreted how businesses arrange and place signage to display or communicate their message, as well as the resolution settings used to specify the inclusion and exclusion of minority languages. The study uncovered the linguistic policy practice of reproducing and creating signage on Independence Avenue and Mandume Ndemufayo Streets. While walking along and through Independence Street and Mandume Ndemufayo's physical space, the researcher struggled to gather proof of signage, photographing most of the signs that were described through relevant research characteristics such as languages used descriptions, colours, and sign sizes. The public signs on Independence Avenue and Mandume Ndemufayo Street in Windhoek were analysed and translated by the researcher. The study discovered that commercial and non-commercial signage reflects Namibians' everyday linguistic practices, reflecting the designers' authority and identity. Finally, the study recommends that in order to learn more about Namibian signs, an interpretivist approach is required, because words, colours, and fonts communicate more effectively, and the structure and location of signage relay the message.

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CHAPTER ONE: ORIENTATION TO THE STUDY

1.1 Introduction

The orientation to the investigation is presented in this chapter. The chapter begins with an explanation of the study's history, followed by a declaration of the problem. The research aims, importance, delimitations, and study constraints are highlighted in this chapter. The operational definition of essential concepts will be discussed in the final section.

1.2 Background to the Study

After a panel on Linguistic Landscape studies at the Third International Conference on Trilingualism and Third Language Acquisition in Tralee, Ireland in September 2003, the topic of Linguistic Landscape gained traction (Nadirova, 2019). The term "landscape" refers to an artefact related with the cultural process and ideals that represent human history (Nadirova, 2019). While Landry and Bourhis (1997, p.23) developed the term Linguistic Landscape (hereafter known as LL), which they described as the visibility and salience of languages on public and commercial signage. LL is a method of analysing languages in context by concentrating on written information found on signs in a particular area or landscape (Landry & Bourhis, 1997). The language of advertising billboards, public road signs, street names, place names, public signs on state buildings, commercial private signage, and others all contribute to the LL of a specific city (De Oliveira., Cooper & De Cunha Spencer-Batista, 2018). The generic objects of the LL are defined in this definition, but the types and numbers of various signs are diverse. Signs or symbols that serve a certain purpose or communicate specific information in public spaces are, thus, linguistic objects. They not only carry geographic information (directions, place names, street names, building names, and other facility names), but they also convey information about the type of civilisation (Kaym, Hirsch, & Galily, 2012). LED neon lights, foam boards, video walls, electronic message centres, scrolling banners, inflatable signage, interactive touch screens, electronic three flat panel displays, and other new sorts of signs have recently been added to the LL. The main source of concern is the use of language in its written form on these linguistic objects (Gorter, 2006; Nadirova, 2019).

The work of LL has gotten a lot of interest from academics all across the world (Harley, Acord, Earl-Novell, Lawrence, & King, 2010). In general, students of languages have investigated reports in the

landscape, such as street names, inscriptions on cars, writings on billboards, and a variety of other things from a larger and more all-encompassing perspective. Several researchers have looked into the LL in areas such as street names, vehicle inscriptions, and so on. Nonetheless, the focus has been on inscriptions on vehicles, street names, and other objects in the LL of a Geographic Area (Xia & Li, 2016; Landry & Bourhis, 1997; Walden, 2012; Akindele, 2011).

The LL can be used to learn about the sociological reality of a territory or town. LL serves both informational and symbolic functions, according to Landry and Bourhis (1997). The informational function of LL is the creation of space for the goal of communicating specific information, whereas the symbolic function is the communication of complicated social realities of individuals who live in that space. More than the information on the sign is communicated through the use of particular languages. Those, whose language is represented, for example, are welcome in that environment and may receive services and important information in that language (Kaym et al., 2012). Despite this, cities such as Windhoek have become multilingual melting pots of people from all walks of life with a wide range of identities, cultures, languages, nations, and other characteristics. In unilingual civilisations, which are becoming increasingly rare, especially in Africa, where people speak a variety of languages and dialects, using only one language works well.

1.3 Statement of the problem

The usage of a common language by different groups in the city of Windhoek, allows individuals who speak the language to share power and space, claiming historical and population rights to the space (Kaym et al, 2012). As a result, LL can be used to exclude or include people, to welcome or isolate them, and to lose them or claim territory. The presence of a linguistic community and the portrayal of the LL in public space cause misinterpretation of the underlying social message. The message sent in multilingual societies where one language has a disproportionate preponderance over others in the region, is one of status and power of one group over the other. This may be true in the city of Windhoek, where foreign languages may predominate on public and private signage at the detriment of local languages. As a result, second languages are visible in public spaces, while mother tongues appear to be hidden (Marten, Van Mensel, & Gorter, 2012). This process perplexes city dwellers since the language often presented in public spaces becomes the most popular among inhabitants, while those that are not utilised may gradually fade away. Residents of the city may utilise less of the mother tongue at home and hence lack the motivation to pass it on to future generations, contributing to the language's overall extinction. The dominance of foreign languages on the LL of cities may indicate a lack of patriotism and national pride among city fathers and mothers, according to patriotic Namibian individuals. Supporters of this viewpoint suggest that the state and municipal governments evaluate their signage language policies, so that local languages are included in the LL of public spaces (Cenoz & Gorter, 2006).

1.4 Objectives of the Study

The study's main objective is to investigate the sociolinguistic and LL of Mandume Ndemufayo and Independence Streets in Windhoek, Namibia.

The study will be guided by three specific objectives:

1. To determine the common language(s) used on the signage in the two streets.
2. To establish the selection criteria used to determine the exclusion and inclusion of the various languages in two streets.
3. To explore the extent to which language policy reflects the spatial practices in two streets.

1.5 Significance of the Study

The municipality of Windhoek, social groups, linguists, and academics will all benefit from this research. Stakeholders will be educated on a variety of topics including; written language in urban settings, language policy, and social multilingualism. The research will also assist the municipality in expanding its knowledge of language diversity, and multilingualism in the urban environment.

The LL appears to reflect the relative power and status of several language groups in a given situation. Furthermore, existing research reveals that the language in which signs are written has an impact on how people perceive the status of different languages, and how they behave linguistically. The findings of this research will provide new insights into sociolinguistic topics such as minority languages, language policy, globalisation, and urban multilingualism. Residents' comprehension of languages presented in urban settings, language users, and societal multilingualism in general will be enhanced by the growing views in LL research.

1.7 Limitations of the study

The research was conducted in a qualitative manner. The qualitative method runs the risk of becoming hermetically absorbed in the researcher's viewpoints at the expense of other impacting elements. Furthermore, reliance on non-probability sampling methods may lead to non-representative sampling and the approach may create room for subjective interpretations of data.

1.8 Definition of key terms

Linguistic landscape (LL)

The panoramic perspective of languages on signs in a specific territory, such as road signs, advertising billboards, street names, place names, store signs, and public signs on government buildings, is referred to as LL (Han & Wu, 2019).

Linguistic objects (LOs)

LOs entail signs or symbols that serve a specific function or communicate specific information in public space (De Oliveira., Cooper & De Cunha Spencer-Batista, 2018).

CHAPTER TWO: REVIEW OF LITERATURE

2.1 Introduction

The review of chosen literature connected to the LL is presented in this chapter. Most significantly, it includes a review of empirical investigations focused on distinctions between commercial and non-commercial signs, LL functions, and LL determinants.

2.2 Review of Related literature

2.2.1 Linguistic landscape as a concept

Landry and Bourhis (1997) invented the term "linguistic landscape" to describe a method of analysing languages in context, by focusing on textual information available on signs in a specific area or landscape. The language of advertising billboards, public road signs, street names, place names, public signs on state buildings, commercial private signs, and others, shape the LL of a certain city or territory (De Oliveira, Cooper & De Cunha Spencer-Batista, 2018). The generic objects of the LL are defined in this definition, but the types and number of various signs are diverse. Signs or symbols that serve a certain purpose or communicate specific information in public spaces are, thus, linguistic objects. As a result, LL can be used to exclude or include people, to welcome or isolate them, and to lose or claim territory. The presence of a linguistic community and the portrayal of the LL in public space causes misinterpretation of the underlying social message. The message sent in multilingual societies where one language has a disproportionate preponderance over others in the region is one of status and power of one group over the other. They not only carry geographic information (directions, place names, street names, building names, and other facility names), but they also convey information about the type of civilisation (Kaym., Hirsch., & Galily, 2012). LED neon lights, foam boards, video walls, electronic message centres, scrolling banners, inflatable signage, interactive touch screens, electronic 3 flat-panel displays, and other new sorts of signs have recently been introduced to the LL. The main source of concern is the use of language in its written form on these linguistic objects (Gorter, 2006; Nadirova, 2019).

The LL can be used to learn about the sociological reality of a territory or town. Linguistic Landscape, according to Landry and Bourhis (1997), serves both informational and symbolic functions. The

informational function of LL is the creation of space for the transfer of specific information, whereas the symbolic function is the communication of complicated social realities of people existing in that area.

The usage of distinct languages conveys more than just the information on the sign. Those, whose language is represented, for example, are welcome in that environment and are likely to get services and important information in that language (Kaym et al., 2012). Nonetheless, cities have become multilingual melting pots of people from all walks of life with varied identities, cultures, languages, ethnicities, and so on. The use of one language works effectively in unilingual civilisations, which are becoming increasingly rare, particularly in Africa, where people speak a variety of languages and dialects. The usage of a common language across various groups in the settlement (village, district, region, town, city, etc.) allows individuals who speak the represented language to share authority and space, claiming rights to the place based on history and population (Kaym et al., 2012). As a result, LL becomes an instrument for exclusion or inclusion, welcome or isolation, and loss or claim over a territory. The LL can be used to learn about the sociological reality of a territory or town. Landry and Bourhis (1997) claim that LL serve both informational and symbolic functions.

The informational function of LL is the creation of space for the goal of communicating specific information, whereas the symbolic function is the communication of complicated social realities of people existing in that area. The usage of distinct languages conveys more than just the information on the sign. Those, whose language is represented, for example, are welcome in that environment and are likely to receive services and relevant information in that language (Kaym et al., 2012). Nonetheless, cities have become multilingual melting pots of people from all walks of life with varied identities, cultures, languages, ethnicities, and so on. The use of one language works effectively in unilingual civilisations, which are becoming increasingly rare, particularly in Africa, where people speak a variety of languages and dialects. The usage of a common language across various groups in the settlement (village, district, region, town, city, etc.) allows individuals who speak the represented language to share authority and space, claiming rights to the place based on history and population (Kaym et al., 2012). As a result, LL becomes a tool for exclusion or inclusion, welcome or isolation, and loss or claim to a territory. Currently, LL research has focused on signage in global cities and its importance in expressing and sustaining social and cultural meaning in urban areas (Lanza & Woldermarium, 2014).

Some local authorities prefer signs that show code-mixing and blends with official languages (Sayer, 2010). However, popular vernacular tongues are often side-lined as non-official languages, allowing

foreign official languages to dominate in the majority of signs. Such signs save a symbolic function due to both cultural and linguistic imperialism (Sayer, 2010).

In their study of Bristol City in England, Shohamy, Ben-Rafael, and Barni (2010) discovered that the city was envisioned as a location where languages are spoken, as well as a space where languages are shown or, more particularly, written for a prospective reader. According to Backhaus (2009), this suggests a dual dimension of production, which means that urban signs should be regarded as discourses marked by practices, which in turn mark these discourses.

Karlander (2020) argues that certain strands of sociolinguistics have moved from a sonic towards a visual or graphic interest in the city, supplanting naturalistic speech with naturalistic writing at the level of data. The object of landscape is rarely separated from the object of multilingualism (Van Mensel, Vandenbroucke & Blackwood, 2016). Backhaus's account of Tokyo construes the city as a landscape, approaching it as an arrangement of "language on signs in public space" (Backhaus 2007: 9). The visual texture of Tokyo's urban LL is used to demonstrate the city's multilingualism, revealing "a different signal of a city's expanding linguistic heterogeneity" (Backhaus, 2007). According to Karlander (2020), the figure of the city has a complex relationship with linguistic cognition. Sociolinguistic cities are not linguistic objects, but they are things that can be invoked in the objectivities of language. As a result, the cities of sociolinguistics do not merge or converge seamlessly, but rather introduce parallel points of view on the nature and characteristics of city language and urban linguistic communication. The city, as a figure, can animate a variety of motifs and convey a variety of epistemic objectives. "At the same time, it may assist to impose some conceptual coherence, offering a broad yet comprehensive framework for utilising spatial concepts in sociolinguistic research" (Karlander 2021: 179).

2.2.2 The linguistic landscape and minorities' languages

"Their spread, domestic and public vitality, the determinants of language maintenance versus language shift toward majority languages, the relationship between language, ethnicity, and identity, and the status of minority languages in schools," according to May (2006: 255), are all important issues on the agenda of minority languages and their power relations. Minority language visibility as a measure of a language's extension, vitality, maintenance, identity, or status is an underutilised component of language revitalization research and documentation (all minority languages are endangered). "All

language communities have the right for their language to have a preeminent role in advertising, signs, external signposting, and in the overall image of the country,” states Article 50.1 of the Universal Declaration of Linguistic Rights (1996). Similarly, Edwards (2010) cites the LL as one of the factors influencing the status of a minority language.

The display of a minority language, in this opinion, implies ownership or, at the absolute least, coexistence in a location, but it is sometimes limited to tokenistic objectives. Otherwise, the presence of a minority language in the LL may be exploited by the majority to justify resisting further advances, stating that the position of the minority language cannot be too bad if it is visible here and there. If there is no linguistic problem, there can be no language interaction (Nelde, 1997). Language conflicts can be apparent in the reactions of different social groups to signage, such as when non-desired languages are painted over, or missing diversity is added. But, if such activities are lacking, whether because of a lack of awareness, bravery, or a public domain heritage of authoritarian behaviour, to what extent are language conflicts taking place beneath the surface? Cenoz and Gorter (2010) argue in their chapter that laws, decrees, other rules and regulations, and promotional initiatives alter the linguistic environment. According to Shohamy, Ben-Rafael & Barni (2010) the linguistic landscape is a language policy instrument. Language policy research, political and legal regulations, and the contrast between overt language policy and more covert, disguised behaviour are all part of the LL agenda, according to this viewpoint. Linguistic landscape research exposes how speakers respond to language restriction, which has a direct impact on the nature of the LL, such as in Barcelona or the Baltic States.

Another thing to explore is the role of writing traditions in the study of minority languages in the LL. According to Spolsky (2008), literacy is an important factor in analysing the linguistic environment. More attention to the LL may result in a "visual turn" in language policy studies. According to Edwards (2010: 27), in the case of minority languages, the linguistic environment should be included in a "domain of necessity" for language revival. To be revitalised and have a long-term future, a language must be used in writing, and as a result, it will appear in the LL, at least in urban contexts (with possible exceptions for a few relatively isolated language communities which have not taken over any aspect of a globalised twenty-first century lifestyle). As a result, LL can be used to exclude or include people, to welcome or isolate them, to lose or claim territory. The presence of a linguistic community and the portrayal of the LL in public space cause misinterpretation of the underlying social message. The message sent in

multilingual societies where one language has a disproportionate preponderance over others in the region is one of status and power of one group over the other.

2.2.3 Public Perceptions of Minority Languages

Attitudes about one's own language or the languages of other cultures can have a big impact on how the public area is landscaped (Amanda, 2015). Attitude is a hypothetical concept used to describe the direction and persistence of human behaviour" (Baker, 1992: 10). To put it another way, an attitude is a tendency that leads to specific feelings and behaviours in various situations. These feelings, views, and beliefs are not inherited, but rather learned and constantly changing, and they play a significant role in language growth, revitalisation, and deterioration. As a result, attitudes are likely to alter as a result of personal experience and feelings, as well as social contact (Giles, 1982). Because language attitudes are people's thoughts, regarding their own or other people's languages, "the prestige and importance of a language in society and inside a person can be acquired and taught" (Baker, 1988: 112- 115). Language attitudes, like attitudes in general, alter in response to the circumstances in which a person or a group of people find themselves. Because these are the codified wants of the socially dominant, the most important attitudes, prejudices, and preferences about language and language choice are inscribed in legislation or sanctioned practice (Amanda, 2015). Many of the challenges faced by minority language groups arise from a misalignment of local interests with official policies (Edwards 1994: 6-7). As a result, language choice in public spaces is not solely ruled by the state, but also a "free zone" of language war, in which individuals have a say in how the public space is landscaped with the languages that they consider significant and symbolic of their inclinations and values (Amanda, 2015).

The way linguistic groups regard each other and themselves, as well as their socioeconomic viability, is influenced by how they develop and communicate social identity through mass media and daily actions in social institutions in the LL of a community (Kaym et al., 2012). This means that differing linguistic representations of language communities have an impact on how language groups treat one another, their social interactions, tolerance, and recognition of one another, as well as their views of one another. The bottom line is that LL influences local political and social climates, reveals historical social realities, communicates solidarity, improves intergroup relationships and attitudes, and contributes to language attrition (Ben Rafael et al., 2006; Backhaus, 2006; Kaym et al., 2012).

2.2.4 The linguistic landscape's determinants

LL academics have distinguished between top-down and bottom-up signs in the public domain. Examples of public signs include street names, building names, road signs, and other official signs. These metrics are determined by the unique language policy of the domain of government. Private signs, on the other hand, are commercial or informational signage that can be found in stores or on billboards. They may be influenced by the local government's language policy, but personal tastes have a greater impact. Private signs, according to Landry and Bourhis (1997), are more diversified than public signs.

In all the locations where they collected data, Ben-Rafael, Shohamy, Amara, and Trumper-Hecht (2006) discovered highly intriguing patterns in the differences between commercial and non-commercial signs. They identified some notable differences in the languages employed in public and private signage in various locations, particularly in the case of Hebrew and Arabic. According to Huebner (2006), official signage was mostly in Thai or Thai and English, although business signs were in a variety of languages. Backhaus (2009) determined Japanese, English, Chinese, and Korean to be eligible for use on official signs. Other languages were also used in non-official signs. Cenoz and Gorter (2006) observed differences in English usage between commercial and non-commercial signs.

Language landscape is influenced by variables such as ecology, ethnic and religious variety, architecture, urbanisation, sociology, political and historical changes, and many more, according to Nadirova (2019). Consumption and globalisation processes modify the urban landscape, making it more technologically, economically, and profit-oriented, according to existing research. Many variables influence the construction of the language landscape against this backdrop, including geography, sociology, urbanism, architecture, and ecology; historical and political changes, territoriality, ethnic and religious variety; and historical and political changes. The modern urban environment promotes public interests in culture, ecology, and social issues, as well as contributing to economic activity and employment development in cities. However, in many parts of the world, political and economic considerations are now the primary determinants of linguistic landscapes. Citizens, the environment, government budgeting, and urban design implementation plans are all expected to profit from this (Nadirova, 2019).

Landscapes, like energy and water, must be viewed as strategic resources that must be safeguarded. For the common good of all inhabitants, the LL is a mix of the status of society and the urban environment.

According to Nadirova (2019), the landscape often places a specific responsibility on local governments and politicians to ensure that local inhabitants' identities are preserved. Below are some of the most important determinants of LL.

2.2.4.1 Adoption of an Official Language

The presence of English in the linguistic environment in all the previously reported study demonstrates the development of globalisation. According to Ben-Rafael, Shohamy, Amara, and Trumper-Hecht (2006), depending on the location, between 25% and 75% of the products studied in their study were in English. Backhaus (2006) and Huebner (2006) both emphasised how common English was in Tokyo and Bangkok. According to Cenoz and Gorter (2006), English was found in 28% of Donostia-San Sebastian signs and 37% of Ljouwert-Leeuwarden signs. Previous studies on the LL have also remarked on the widespread use of English. These statistics demonstrate that the spread of English is paralleled in the LL.

According to Gorter and Cenoz (2015), it is rare to find a pure monolingual LL nowadays due to the rise of global brand names or slogans, as well as the spread of English in non-English speaking nations. In his examination of the Korean English LL, Lawrence (2011) discovered that there are domains of English in all areas of Seoul and broader Korea. English can be found in the physical domains of main streets, amusement parks, and foreign districts, as well as the product domains of beer, wine, and clothing, and the sociolinguistic domains of modernity, luxury, and youth.

In Korea, English is becoming increasingly widely spoken. The United States' economic and cultural clout has resulted in a growth in English usage around the world, and it is now the primary language of international communication. Other English words are being borrowed into specific languages for specific purposes, such as “high hat” (a snob) in the Philippines (Platt, Weber & Ho, 1984), and “hand phone” (cellular phone) in Japan and Korea (Platt, Weber & Ho, 1984). The numbers that back this up, however, are baffling (Lawrence, 2010). The language with the most “native speakers” is not English (those are speakers of English in Inner Circle countries; see below). According to the Summer Institute for Linguistics (SIL) Ethnologies Survey (Gordon 2005), the top three languages spoken by native speakers are Chinese, English, and Hindi/Urdu. According to Crystal (2003), English is the most frequently designated “second language,” having a high number of L1 (first language) and L2 (second

language) speakers in 75 nations. According to Gargesh (2006), English is also the preferred "language of the educated elite" in numerous countries.

2.2.4.2 Language Policy

According to Cenoz and Gorter (2008), promotional measures, decrees, norms, laws, and regulations all impact the language landscape. The LL is a tool for language policy. This language policy is based on the 1996 Universal Declaration of Linguistic Rights, which stated that all language communities have the right to have their language prioritised in signage, external signage, advertising, the nation's image, and other sectors. As a result, even minority languages must be publicly visible in a settlement's LL. As a result, state organisations should implement uniform language regulations that take into account current changes in Namibian languages within the context of multi-ethnicity (Zvareya & Chilingaryan, 2018).

Some state and regional governments have made signage one of their language policy goals. In such circumstances, a well-developed language policy governing the use of languages in the media or in education is frequently present. The employment of several languages in linguistic signals, in bilingual and multilingual countries or areas, can be of enormous symbolic importance, as Landry and Bourhis (1997) point out. In some areas, the usage of place names in a minority language or the main state language has been a source of linguistic contention (Gorter 1997; Hicks 2002). In numerous minority regions of Europe, language activists have been known to paint over signs with "wrong" names. This clearly informs passers-by about the struggle for linguistic rights and the resulting territorial demands. It's possible that the disagreement isn't just about which place names to use, but also over the prominence and placement of the languages on the signage.

Government language policy is most obvious in official signs, although it can also affect commercial and non-official signs. In Catalonia, Spain, for example, it is a legal requirement that all public and private signs include at least some Catalan language. The use of many languages in signs demonstrates not just the use of the languages, but also their strength and status. Cenoz and Gorter (2006) revealed that in the case of Basque, a rather strong language policy had a measurable effect on the LL, whereas no such effect was found in the case of Frisian. Despite the fact that the number of fluent Frisian speakers outnumbers those who are fluent in Basque, Basque appeared in more than half of the signs on its own or in conjunction with other languages, whereas Frisian appeared in only a few. Even though Basque is

used more frequently in official signs, the effect of language policy in encouraging the use of Basque in language signs may be seen in both public and private signs.

Language laws, according to Gorter and Cenoz (2015), have restricted the use of various languages on public signs in many places of the world. Some states, provinces, and municipalities have enacted specific laws and legal procedures to manage language usage in the LL. The French Language Charter of 1977, often known as "Bill 101" in Québec, is a well-known example. The regulation required, among other things, that all advertising and commercial signs be done in French. These prohibitions were later relaxed, and signage in English or other languages is now permitted as long as French is the dominant language. Rosenbaum et al. (1977) conducted one of the earliest studies of the language landscape in Jerusalem's Keren Kayemet Street; investigate linguistic signs, transactions, and interviews. They focused on the development of English and classified linguistic indicators into three categories: no Roman writing, some Roman script with a strong Hebrew script, and equal predominance of Roman and Hebrew script. Each of these three groupings accounts for roughly one-third of the signs, and the Roman script corresponds to English in the vast majority of cases. According to Rosenbaum et al. (1977: 151), the prevalence of English has a snob appeal.

Language policy is another recurring issue, as authorities routinely target signage as an objective of their policies. Spolsky (2008) examines "public verbal signs" in his comprehensive theory of language management. "Over the last 40 years, the study of verbal indicators in public places has demonstrated its value as a tool for investigating and documenting the multiliterate ecology of cities," according to Spolsky (2009: 75). Linguistic landscape items are language policy initiatives that can aid in the preservation of ideologies and the superiority of certain languages over others. Language activists, for example, frequently paint over signs with "wrong" names in a variety of European minority regions. It acts as a reminder to onlookers that a fight for linguistic rights is underway (Aiestaran et al. 2010). It is probable that the dispute is not simply over which place names to use, but also about the prominence and positioning of the languages on signage.

Previous research (Cenoz and Gorter, 2009; Ben-Rafael et al. 2006), according to Amanda (2015), has suggested that LL reflects a territory's linguistic policy. Despite the fact that language laws on the LL of a region may take numerous forms, only a few countries publish a clear language policy on the languages to be used in public/private signs. The dominant speech community, for example, is typically the most-

well-represented in the LL. Nonetheless, signage in Tokyo is provided in both Japanese and English, and Romanised transcription of Japanese phrases on public signs are encouraged (Backhaus, 2009). Because English is already widely used in the LL of the United States, only a few states impose English as the official language of administration, education, public billboards, and services. Languages in public spaces, for example, are diverse and heterogeneous in cities such as New York. The number of non-English signs, on the other hand, appeared to be a source of concern, with Republican City Councilmen Dan Halloran and Peter Koo proposing legislation in 2011 to compel most store signs in the city to be in English. "Police officers and fire fighters must be able to quickly identify stores," they add. Despite the fact that English must be included on all business signs, the measure was never brought up for a vote in Congress.

Article 6 of the Commercial Names Law of 2006 in Morocco states that "the commercial name must be registered in Arabic, and that commercial names can be in a foreign language if the shop (business) is owned by an international corporation or a foreigner," making it impossible for signs, particularly private signs, to be in Tamazight (Amanda, 2015). Furthermore, the Moroccan Constitution of 2011 establishes Arabic and Tamazight as the country's two official languages and encourages its usage in all aspects of public life, including the LL. This guideline, however, cannot be implemented in private signs since bottom-up actors do not appear to follow it. Private signs that incorporate Tamazight and Arabic, or both, are uncommon. As a result, language policy may not be as helpful in molding Morocco's linguistic environment as language attitudes.

Languages do not exist outside of speech communities, according to Silue (2015), and African cultures are rapidly changing, due to interactions made with other parts of the world in the context of rising urbanisation, which is exacerbated by globalisation. While urbanisation looks to have a small impact on the African language landscape, especially in rural areas, globalisation, which is predicted to increase urbanisation on the continent in the future decades, is far more likely to affect the continent's language ecosystem. To put it another way, the internal linguistic environment forecasts that some African (Trans) national lingua conflicts (Silué, 2015) will progressively obliterate Africa's current linguistic variety.

2.2.4.3 Multiculturalism's Importance

Today, urban space takes the form of a city, which is a relatively large and permanent community with administrative, legal, or historical status. A cathedral complements a city's sewerage, housing, and public transportation infrastructure in Christian Europe. A major city, or metropolis, is divided into quarters and bordered by suburbs and smaller satellite cities. Large cities exhibit urban expansion into the outskirts in combination with economic, touristic, or industrial development. A conurbation or megalopolis is what we call a city at its most extreme. When a population reaches, what is today known as a “big population,” that is, millions of people, growing crime rates, and strong social and ethnic divisions are frequently observed (Childe, 2007; Pacione, 2001; Pile, 1999).

Massive modern cities, such as New York or London, often feature big central business districts that serve as global financial arenas and platforms for displaying the most recent ideas to the world. When applied to such cities, the phrase “global city” refers to a city of enormous size, power, and influence (Sassen, 2000). This phrase brings up images of “containers,” meaning a concentration of abilities and resources that secures the city's power and capacity for expansion. Today's urban LLs are primarily classified as areas with a high concentration of large enterprises, department stores, supermarkets, coffee shops, libraries, public institutions, and offices of various associations. All of these things can be found in specific sections of the city, such as avenues, boulevards, or squares, where “the crowd” is extremely dense (except for closing days). Residents in outlying communities, as well as those who reside in rural areas, throng to the centres, where old-timers rub shoulders with newcomers and visitors.

Patriotism and national pride have a direct influence on the use of official languages, ethnic allegiances that may find their way to the public scene through tokens derived from community vernaculars, commercial competition, and globalisation allegiances imprinted in the use of the current recognised lingua franca, i.e. English (Backhaus, 2007). Conflicts between groups are also represented here, as are attempts by political institutions to impose severe limitations in order to maintain some order. To summarise, we know that LLs are influenced by a range of historical, social, political, ideological, geographic, and demographic contexts, and that they also demonstrate processes inherent to their own dynamic, which contribute to the melting of wider social and cultural realities.

According to Stroud and Jegels (2013), local places are tense and contested productions that are complex and multi-layered, and any physical space will host numerous varied micro-publics living in “proximities of difference” (Mac Giolla Christ, 2007). Places are mobile, altering and shifting shape through time as new building constructions, transportation networks, and migratory patterns affect the physical, cultural, and linguistic environment of a site. The complexities of linguistic or semiotic landscapes reflect the complexities of place; Kallen (2010: 42) recognises LLs as complex “confluences of systems, observable within a single visual field, but operating with a certain degree of independence”, and Stroud and Mpendukana (2009) distinguish materially and semiotically distinct spaces in Khayelitsha, South Africa.

According to Dixon (2015), although being dominated by English, Buffalo's linguistic environment shows some of the region's diversity. The flaws in Buffalo's linguistic environment, on the other hand, reveal the existence of language ideologies and the occasional promotion of one language over another. Because languages are related to identity, relegating them might inspire views against ethnic groups associated with certain languages. Overall, the LL demonstrates the importance of learning English in order to function in American society, though there are differences throughout the city that represent the presence of non-English speakers in the area, as well as the promotion of their culture and language on occasion (Dixon, 2015).

According to Zvereya and Chilingaryan (2018), modern society must evolve within the framework of multiculturalism, in which all cultures are treated equally, cultural diversity is accepted, and racism and segregation for any cause are fully excluded while cultural diversity is embraced. In view of the aforementioned, Edwards (2010) observed that displaying a minority language in a public place suggests ownership or coexistence rather than serving tokenistic goals.

According to Stroud and Jegels (2013), because of local population shifts and an influx of migrants from outside the nation who speak different languages, many South African metropolitan communities are becoming increasingly multilingual. English, along with isiXhosa and other vernaculars, has come to dominate the area.

As a result, the composition of the signage is intimately matched with the zone's features, and its placement is far from arbitrary, but rather governed by the zone's distinctive urban ecosystem. Ferrell

and Weide (2010) coined the term "spot theory" to explain why graffiti artists, for example, choose specific urban areas to practice their craft. Different types of surroundings, according to Stroud and Mpendukana (2009), predispose to unique types of signage, which are defined by varying amounts of material investment, manufacturing processes, and writing standards. This reflects the benefits of various means of mobility, as well as how gaze is deployed in varied metropolitan areas in terms of reading. Recognising that signs reflect the parameters of the local urban ecology implies that signs have a significant impact on how people read place, move around in it, traverse it, embed forms of interaction into it, and talk about it, implying that signage is an essential component of a phraseological and mobile construal of place (Stroud & Jegels, 2013).

2.3 Summary of the Chapter

The review of chosen literature connected to the LL was offered in this chapter. It clearly presented a summary of empirical investigations focused on distinctions between commercial and non-commercial signals, LL functions, and LL determinants. The theoretical framework of the investigation is presented in the following chapter.

CHAPTER THREE: THEORETICAL FRAMEWORK

3.1 Introduction

Yanmei Han and Xiaodan Wu (2019) identified a number of variables that influence LL research, including globalisation and English dominance, language vitality, language policy, minority language revival and visibility, and local people's preferences (Cenoz & Gorter, 2006; Coluzzi, 2009; Amos, 2017; Gorter, Marten, & Mensel, 2012). The triad model of Trumper-Hecht (2010) and Lefebvre (1991), as well as Scollon and Scollon-Wong's (2003) geosemiotics model, were used to inform this research.

Yanmei Han & Xiaodan Wu (2019) identified an assortment of dimensions that inform LL research such as globalisation and domination of English, vitality of languages, language policy, revitalisation and visibility of minority languages, and preferences of local people (Cenoz & Gorter, 2006; Coluzzi, 2009; Amos, 2017; Gorter, Marten, & Mensel, 2012). This study was informed by Trumper-Hecht (2010) and Lefebvre (1991) triad model and the geosemiotics model of Scollon and Scollon (2003).

3.2 The triad model

On top of the two typical aspects of language policy and LL practice, this model proposes a third factor for LL studies: local people's preferences. Trumper-Hecht (2010) developed a triad framework based on Lefebvre's (1991) social space conceptualisation, which includes three ever-evolving but interconnected dimensions: lived space, conceptualised space, and spatial space (physical dimension of social space). The phrase "spatial space" refers to the distribution of semiotic resources and linguistic dispersion on signs that we observe and picture with cameras (Trumper-Hecht, 2010). However, Lefebvre (1991) defined spatial space as the production and reproduction of each social formation, as well as the spatial sets and places that characterise them.

Trumper-Hecht (2010) defines conceptualised space (representative space) as the conceptualisation of a space. In Lefebvre's (1991) definition, the ideology and conception maintained by powerful social groups, such as politicians and language planners, is referred to as "conceived space" or "representation of space." This is the political aspect of space, which is frequently reflected in the group's linguistic

strategy. The third dimension is the experiential one, which is made up of representational or lived space and includes ordinary persons' perceptions and beliefs about a place. These indications function as settlement space markers and are by-products of everyday social contact. They are indicators that we are comfortable in our surroundings. They can be detached from this context and exhibited as ethnic space representations at the same time (Krase, 2011). The ethnic vernacular neighbourhood is defined by the social activities that make up the day-to-day lives of the city's non-elites, who make up the vast majority of people. As a result of the influx of new people, each with their own cultural mark, diverse types of segregation occur, as do new spatial logics. In certain cases, working-class phatic gestures have been turned into expressive signs of middle-class "hipster" authenticity. Globalisation promotes the use of phatic markers for expressive consumption; nevertheless, the distance created by commodification tends to deplete objects with local, differentiating features, effectively transforming "something" into "nothing" (Krase, 2011). When residents of a neighbourhood battle encroachment, they generate more phatic and expressive class identification signs. Following independence, many African republics accorded a European language the status of an exclusive language, based on inherited colonial language policy and local government planning. As a result, the official languages of the past colonial masters have stayed unchanged, and governments have either repeatedly failed or never explored switching to indigenous or national languages (Ndille, 2016: 17). Many indigenous people in most urban areas, including Windhoek, are denied access to information and knowledge in their vernaculars, as well as the opportunity to participate in higher-level, formal advertising discourses, by excluding indigenous African languages from advertising and commercialisation. While it is undeniable that African languages have been mostly overlooked in favour of the two official languages, Afrikaans and English, all other vernaculars continue to demand formal recognition. Regardless of their claims to political independence, we must now acknowledge that (almost) all African countries are linguistically dependent on Western Europe. Globalisation tendencies, as well as the dominant and superior status and importance of ex-European languages during and after colonisation, have increased this sort of linguistic inequality (Putz, 2020).

Despite the fact that there are no strong legislative prohibitions or restrictions requiring signs to be in a single language, the signage uses a range of languages, some of which are bilingual or multilingual and others of which are monolingual. Six languages are spoken in Windhoek, which include: Portuguese, Oshiwambo, French, Swahili, Afrikaans, and English. The most widely spoken language is English, not because it is a legitimate language, but because the majority of people understand it, allowing both local

and foreign visitors to explore the attractions and gain a better understanding of the place. The triad approach is appropriate for this study since there is a direct link between LL, Language Policy, and planning. The researcher can use the model to look at regional and municipal language legislation, as well as residents' preferences and the linguistic environment in Windhoek. As a result, the model demands the researcher to investigate the differences and concerns among language planners, LL producers, and recipients who are city citizens.

3.3 Geosemiotics model

Scollon and Scollon (2003) developed the term "geosemiotics," or "discourses in place," to describe the critical interaction between semiotics and the material universe, or how we evaluate and interpret language as it is literally positioned in the social and physical environment around us (Scollon & Scollon 2003). Geosemiotics investigates both "non-semiotic" spaces where signs are forbidden and semiotic regions where images, discourses, or actions are promoted. We all live in the same world, and geosemiotics maintains that the location of an action on the planet has a significant impact on its meaning. It should come as no surprise that the "natural" environment plays an important role in geosemiotics.

Scollon and Scollon (2003: 2) define geosemiotics as the study of the social meaning of the material location of discourses and signs, as well as our behaviours in the material world. They feel that analysing the position and meanings of public signs in a cultural and social context is the best way to comprehend them. This means that the meaning of signs is determined by where and how they are placed in accordance with design standards. The language on a sign, according to Scollon and Scollon (2003), may represent a trait of a product that is unrelated to its location (sociocultural connections) or index the community in which it is used (geopolitical location).

From the position of Semiotics, Geosemiotics attempts to investigate the meaning system that permits language to be associated with the material world, focusing on the connection between language and place (Wang, 2020). As a result, determining the meaning of text or language shown in public spaces is impossible without taking into account the social and physical setting in which it is displayed. They combine sociocultural theory, semiotic theory, and ethnographic studies of signs to show how the

physical/material features of language give meaning to communications, and how those meanings change from place to place in the world (Wang, 2020).

Geosemiotics is a framework that integrates three broad features: interaction order, visual semiotics, and spatial semiotics. The current study will primarily focus on the “place semiotics” of public signs in Windhoek's city center, as well as visual semiotics, which investigates how pictures, including signs, images, text, photographs, and other visual media, are produced as meaningful wholes for visual interpretation, through code preference, inscription, and emplacement analysis. According to Jaworski and Thurlow (2010), a semiotic viewpoint emphasises the interaction of textual discourse with other discursive modalities such as "visual imagery, nonverbal communication, architecture, and the built environment" (Jaworski & Thurlow, 2010: 2). Similarly, Barni and Bagna (2010) argue for a "critical turn" in LL, arguing that linguistic signs/tokens should be viewed as existing in sociocultural and historical space, allowing LL actors (both initiators and recipients) to play a more significant and active role in LL analysis and interpretation. As a result, the LL derives meaning not only from language, but also from the richness, complexity, and dynamics of the lived world, as well as from how we put language in real-world circumstances.

In other words, the placement of a sign reveals both its underlying meaning and the intentions of the sign's perpetrators. This geosemiotic account of the LL is more in line with a goal of "expanding the LL" by assuming a perspective on semiotic signage and multimodality in which images, photos, sounds (soundscapes), nonverbal communication and movements, music, graffiti, clothing, and online communication can all be grouped together under one multimodal umbrella. Pütz and Mundt (2019: 5) define semiotic tokens as "textual, auditory, linguistic, spatial, and visual resources, or modes, used to construct meaningful interactions." In a nutshell, all linguistic and semiotic environments produce and generate meaning.

The geosemiotics theory is relevant to this research, since it uses a sociolinguistic perspective to understand the LL of Windhoek. Scollon and Scollon-Wong (2003) discovered that the language on a sign may reflect a property of the product unrelated to its location (sociocultural associations) or index the community in which it is used (geopolitical location). This means that, while an English-language sign may not represent an English-speaking culture, it can represent the foreign habits and tastes of visitors to the country. Urban landscapes are replete with symbols of communal identity and, more often than

not, inter-group contact and rivalry, according to the Triad theory and Geosemiotic theory. The flow of people and culture in the physical environment is indicated by architectural components, advertising signs, and graffiti, among other things (Krase, 2011). Commercial transactions, socialising, and commuting, all play a part in the public spaces of ethnic vernacular communities. Both theories acknowledge, according to Harvey (2006), that persons who have the ability to command and make space can reproduce and expand their own power. They use appropriation and dominance to effectively separate public spaces. As a result, the significance of urban neighbourhoods is determined by a variety of forces, which are defined on the one hand by the everyday acts of regular urban residents and on the other by the forces of modern consumer capitalism.

The two theories also have a point of commonality in that LL carries out two primary functions: informative and symbolic. The symbolic function of a language is concerned with the perceived value and status of a language group's languages, in comparison to other languages in the area. Languages exhibited on signs serve a symbolic purpose in that they can represent a language's worth and position in comparison to other languages, as well as its speakers' social identity and power in comparison to other language speakers (Shang & Guo, 2017). To put it another way, the language used on official signs can convey messages about the language's importance, power, significance, and relevance in society or culture, which may have ramifications for the survival of other languages.

The symbolic role of LL has important implications for endangered languages, minority languages, and multilingual illiterate communities, as demonstrated by the Windhoek case (Putz, 2020). Language policies, language imperialism, marginalisation, prejudice, and even linguistic genocide can all be revealed by LLs. It's also worth noticing that the dominating language in the LL immediately conveys a sense of strength, authority, position, significance, and life in the region. Languages with little or no presence in a region, on the other hand, are devalued and marginalised, with minimal use in public affairs (Dagenais et al., 2009). As a result, the perceived ethno linguistic life and ideological value of a language are heavily reliant on its appearance on publicly visible signage. The study's goal is to show how LLs may help us comprehend Windhoek's socio-historical, ideological, and multilingual environment, including common language usage trends and official language norms. Because this is an ideological problem that has produced considerable political strife, power dynamics between different linguistic groups will be investigated. The LL is a "showcase for society," representing "societal, political, economic, historical, linguistic, ethnic, and religious trends" (Schmitt, 2018: 16). The social implications

of linguistic sign placement in the physical environment is also quite important. Public signage appears to act as a carrier of information intended for readers' attention or reference, and the specific language used for information transmission appears to spell out the availability of this language for communication in a location (Shang & Guo, 2017). The sociolinguistic landscape's informative role has become this.

Language visibility in public spaces, as discussed above, not only exposes a region's ethno linguistic mix, but it's also a vital indicator of how well people understand government messaging. The focus of LL research is on languages on public signs, such as traffic signs, advertising billboards, store signs, and so on. They provide a real-time picture of actual language use in a specific location. Signs act as information providers and as a differentiating marker of linguistic boundaries; they convey the strength, social identity, and value of a language.

3.5 Chapter Summary

The two models that the LL study was based on was explained in this chapter. First, it explored Trumper Hecht's triad framework, which includes three interconnected dimensions: lived space, conceptualised space, and spatial space, all of which are constantly changing (physical dimension of social space). Scollon & Scollon's geosemiotic theory, which was introduced in the same chapter, boosted the field of LL theory. They believed that looking at public signs in their social and cultural context is the only way to decipher their meaning. The meaning of a sign is defined by how and where it is put, which is based on basic layout notions. A sign's languages can reveal geopolitical location and societal connotations. The study's research technique will be discussed in the next chapter.

CHAPTER FOUR: RESEARCH METHODOLOGY

4.1 Introduction

This chapter explains the research method. The study paradigm, research strategy, research design, sample technique, and data collection procedure are all thoroughly addressed. The chapter will conclude with a data analysis plan, trustworthiness, and ethical considerations.

4.2 Research Paradigm

An interpretive philosophy was used in the research. This concept implies that the researcher makes sense of the participants' socially constructed and subjective meanings concerning the variables under investigation (Denzin & Lincoln, 2018). The researcher used a natural location (Windhoek) to establish access to meaning, engagement, and trust, as well as a thorough comprehension of the phenomenon under investigation (Saunders, Lewis & Thornhill, 2016). Interpretivists think that the world can only be comprehended via the eyes of those who are involved in the on-going action being investigated (Cohen, Manion & Morrison, 2018). The researcher described and comprehended mystifies social reality via the eyes of the participants in this study.

4.3 Research Approach

The research was conducted in a qualitative manner. Qualitative research is a multi-method approach to phenomena that combines naturalistic and interpretive approaches (Denzin & Lincoln, 2018). The qualitative researcher observed events in their natural surroundings and attempted to make sense of them based on the meanings attributed to them by participants. Instead of relying on preconceptions, the researcher put himself in the shoes of participants to learn more about how and why they do things and what they say (Punch, 2011).

4.4 Research Design

The case study method was used in this investigation. A case study is an in-depth, systematic investigation of a specific incident in its context, in this case, Windhoek (Bertram & Christiansen, 2014). The design was chosen because it offered the researcher with a detailed and vivid account of events which related to the case under investigation (Punch, 2011). Primary data was analysed utilising qualitative content analysis in this study. After carefully evaluating and comparing the acquired data, the qualitative content analysis used inductive reasoning to generate categories and themes from the original data (Hashemnezhad, 2015). The study used the walking narrative methodology, which entailed participants investing social and effective capital in identifying with or travelling through a certain location (Stroud & Jegels, 2013). The Mandume Ndemufayo and Independence Avenue Streets in Windhoek served as the study's backdrop. The form was chosen because it provided the researcher with a detailed and vivid account of events that were pertinent to the case under investigation. The study used an observation checklist as the key data collecting tool, which the researcher used as a guide in taking photographs along the two streets. The researcher used the notion of data saturation as a qualitative method, collecting data until the saturation point was reached.

4.4.1 Population of study

The data that may be researched in an investigation and from which a study sample could be formed, is referred to as the study population (Bertram & Christiansen, 2014). The research population included all business and non-commercial signs in the public space on Mandume Ndemufayo and Independence Avenue Streets in Windhoek.

4.4.2 Sampling procedure and sample size

Given that this was a qualitative study, non-probability sampling approaches such as purposive and convenient sampling were used. Non-probability sampling occurs when people in the study population do not have an equal chance of being chosen for the study sample (Jackson, 2011). The researcher defined characteristics of commercial and non-commercial signs using purposive sampling. Any sign identified in the public space along Mandume Ndemufayo and Independence Streets in Windhoek that was relevant to the above characteristics was automatically included in the sample. According to

Christensen et al. (2015), a sample is a group of items picked from a study population. For this sample to be representative, it must resemble the population from which it was obtained. Ten commercial and ten non-commercial signs in the public realm in Mandume Ndemufayo and Independence Streets in Windhoek were used in this study.

4.4.3 Research Instruments

The primary instrument adopted was the observation checklist, where the researcher took or captured pictures of common signs in public spaces such as parks, streets, taxi ranks and shopping malls.

4.5 Data collection Procedures

Emulating previous scholars, Backhaus, Labov and others, the researcher visited the public space in Mandume Ndemufayo and Independence Streets in the City of Windhoek and captured pictures of public and private signs using a smart phone.

4.6 Data analysis procedure

Cooper and Schindler (2017) define data analysis as the process of reducing gathered data to manageable sizes, looking for patterns and developing summaries for better understanding. In this study, qualitative content analysis was used to analyse primary data. After carefully evaluating and comparing the acquired data, the qualitative content analysis was used as inductive reasoning, in which categories and themes developed from primary data (Hashemnezhad, 2015). All qualitative data was winnowed by aggregating data into small themes (Creswell & Creswell, 2018).

The collected data in the form of pictures was analysed based on language, location and domains criteria. Regarding language, the percentage of Afrikaans, English and mother tongues used on the signs was determined. Regarding location, the number of signs in relation to locale (central business district, accessibility to public transport and other commercial activities) was also determined. Regarding domains, the signs were grouped into specific public and private signs (for example street names,

billboards, road signs etc.). The data collected in Mandume Ndemufayo Street was juxtaposed with that of Independence Street for comparison purposes.

4.8 Research Ethics

The researcher had an ethical obligation in this study to guarantee that the results were published reliably, accurately, and fairly, without bias or misrepresentation. The researcher followed the ethical principle of intellectual property and copyrights, citing all sources of material taken from various sources using in-text citations.

4.9 Chapter Summary

The research approach used in this study was provided in this chapter. The study paradigm, research strategy, research design, sample procedure, and data collection procedure were all explained. Secondly, it explains the theoretical foundation that guided the research (triad model and geosemiotic models). The data analysis plan, trustworthiness, and ethical considerations were also reviewed at the end of the chapter.

CHAPTER FIVE: FINDINGS AND DISCUSSIONS

5.1 Findings

5.1.1 Preface

This chapter presents the findings on language use on commercial and non-commercial signage, with a particular emphasis on designated grammar use, multilingualism analysis, and signs and signage printed in English, indigenous languages, or other languages. The researcher also interpreted the positioning and designs of various signal types. This study has aided the researcher in continuing the topic about how various forms of commercial and non-commercial signage are placed and created.

5.1.2 Indications/Signs Classification

The principal issue of the research determines the majority of how indicators are classed. The research on commercial signs by Stroud and Mpendukana (2009) was useful in classifying commercial and non-commercial signs and indicators in this analysis. Signs generated by any commercial body with the objective of advertising a product or service, are referred to as commercial signage. Non-commercial signage, on the other hand, is now used to educate, inform, and warn rather than sell. A non-commercial sign promoting a language learning institution or a scientific health clinic, for example, is well-organised and expertly crafted. It differs from other municipal warning signs in that it aims to market a service. Within these two broad categories, the indications are similarly uncommon.

In the area of business signage, there are major distinctions between signs and indicators produced by smaller (and sometimes local) businesses and those produced by larger corporations (local and non-local). Some of the more specific types of commercial signage include government/town council signs, banking signs, public recognition campaign signs and indicators, and religious organisational signs. Most investigations focused on the style and designation of signs, whereas this study focuses on how signage is created and positioned to influence the public towards purchasing their services.

Among the legal signal classes are station names, information, identification, and regulatory prohibition-warning signals. Ben-Rafael et al. (2006) provided the basis for the coding method for non-official signs

and indications. Shop fronts, billboards, posters, various advertising indicators, and graffiti are among the non-official sign categories. The code desire is also considered and understood utilising the Trumper-Hecht (2010) and Lefebvre (1991) triad models, as well as Scollon and Scollon Wong's (2003) geosemiotics device. Industrial and non-commercial signs were used in this investigation. Depending on the type of sign, the texts presented on the indicators were noticeable in this study. The main focus of the study was on the different languages, font size, colour, supporting images, word repetitions, nouns, verbs, adjectives, articles, and the quantity of modifier words, to name a few. The coding system focused on language preferences and how they are displayed in the LL.



Fig. 1: Medical health campaign in Independence Avenue (non-commercial)

The advertisement designer employed unusual colours on one poster to emphasise the message he/she intended to convey to the public. For example, "vaccination lowers the danger of hospitalization!" Furthermore, "vaccination protects you and your family!" Vaccination is also risk-free!" Finally, there is a sign that says, "Medical treatment that reaches the world!" Vaccination is a noun written in white and is the first word in each of the three sentences on the signpost. They are the sign's most crucial statement. There is an image of a medical doctor, operating at Lady Pohamba Private Hospital, practically all of us would desire to examine and locate the Private Hospital named after the second First lady Of the Republic of Namibia and would want to know about services advertised, in any other word Lady Pohamba is a public figure. The phrase "Let's Build Herd Immunity" is also written in white for increased

visibility. The phrase “herd immunity” is printed in a brighter colour, white, to emphasise the message, because the sign is encouraging the people to be a part of palms and give up the ailment (COVID-19). The Phrase “Medical care that touches the world” puts an emphasis on the importance of vaccines which are available at Lady Pohamba private hospital and meant for the public or population in Namibia particularly those in Windhoek who can reach the hospital or vaccination centre. Similarly, the sign is informing the public that there is a vaccination centre at Lady Pohamba private hospital. As a result, all of this was done to influence the public and the findings are strongly in line with Ben-Rafael (2009), who discussed how, under the appropriate reasons principle, the authors of signs and indicators in the LL attempt to influence the public by accommodating their values and perceptions. This is followed by a focus on the audience's anticipated beauty of the signage.

In terms of the search objectives, the study determined which languages were represented on a variety of signs and indicators, as well as how these languages were used. In addition to the foregoing, the analysis of LL items by sign alignment into a variety of areas, such as the distribution of languages on signs and signals, and the sorts of signs detected. The taxonomy and classification of signals and indicators aid in the qualitative investigation of language use patterns in the LL. The information was presented in terms of the languages displayed on the signs, as well as whether or not the signs are monolingual, bilingual, or multilingual. The data was organised in terms of business enterprise, which includes both commercial and non-commercial contributions. The signs were also classified according to their function and use, such as road names, shop fronts, billboards, streetlights, and so on. In this vein, the data was examined in terms of code preference, temporality, and layering.

5.1.4 Summary

As seen in Fig. 1, the signage is created in such a way that the colours, typefaces, and placement of signs and indicators all play a significant part in increasing visibility. Lady Pohamba is a well-known public figure who may draw the audience's attention in order for them to read the information shown on the signage. Syntactically, components of speech, particularly nouns and verbs, are employed to portray and emphasise the meaning. The signal's content is about COVID-19 immunisation, and it is monolingual (only uses one language), as it is also public signage. Only humans who can read English will be able to comprehend the message provided by the placard. The signal depicts a medical practitioner, as seen by his outfit on the signage. His photo as a medical doctor will capture the attention of many people who

will read the sign and comprehend the message he attempted to convey to the general public, rather than simply writing words that most people will no longer read.

Fig. 2 Kitenge Tailoring

An example can be seen in the signal below, which advertises Kitenge Tailoring, where the clothier used vibrant colours (red and black) and displayed it neatly in front of the shop, to inform the public about the service provided. Furthermore, the phrase KITENGE TAILORING is a compound word, yet it is written in black and red capital letters (big font) to make it a known as a famous site. Because the letters are in a huge font, it stands out. Kitenge is a Swahili word that can also be spelled chitenge. It is an African cloth akin to a sarong that is commonly worn by women wrapped over their chest or waist, over their heads as a turban, or as a baby sling. Kitenges are similar to kanga and kikoy, but they are thicker and only have an edge on one side. Kitenge is worn in Kenya, Uganda, Tanzania, and Sudan, among other African countries. Kitenge is known as Chitenge in Malawi, Namibia, and Zambia. In warmer weather, they are sometimes worn around the waist by men. Chitenges are never worn by men in some nations, such as Malawi. Kitenges are a low-cost, informal article of clothing that is frequently embellished with a wide range of colours, patterns, and even political messages. The material is printed using a traditional batik process. Many of the designs are symbolic. Kitenges incorporate a wide range of spiritual and political designs, in addition to traditional tribal patterns. As the advertisement implies, the fabric is also utilised as a material for clothing such as suits, pants, dresses, and a variety of other items.



Fig. 2: Advertising signage in Independence Avenue (commercial)

The Signage above clearly states as an advert of African culture attires that can be tailored out of an African garment known as Kitenge in Kiswahili which is commonly called as Chitenge in Namibia, particularly to people living in Zambezi Region, which was formerly known as Caprivi Region. Majority of Namibians, if not all of them, embrace the African culture and African attire could make the Namibian people feel proud. Therefore, the advert above, which is situated in Independence Avenue of the City of Windhoek, could attract a good number of people and they could flock at Kitenge Tailoring in order for them to get the services of tailoring products out of an African garment Kitenge.

5.3 Signage on the two streets that uses the same language

The bulks of the signs are printed in English and have sparkling colours to entice the general public and make the product or message wanted, in accordance with the advertisement's language and colour design. According to Edwards (2010: 27), the LL should be included in a "domain of requirement" for language revival. To be revitalised and have a long-term future, a language must be used in writing, and as a result, it will appear in the LL, at least in urban contexts (with possible exceptions for a few relatively isolated language communities, which have not taken over any aspect of a globalised twenty-first century lifestyle).



Fig. 3: Advert of Closet Hair Boutique

The above signage is monolingual, created by a private company, and written in English. Fig. 3 Closet Hair Boutique, located on Independence Avenue, is featured in advertisement number three. The majority of classified ads are given in English in order to appeal to the general population who is familiar with the principles of the reliable language. Similarly, English maintains the landscape of formalities in terms of accommodating the public through the employment of a formal, yet reputable medium of instruction in this context.

The advertising also piqued the public's curiosity since the colours used made everything appear brighter and more eye-catching. In contrast to the rest of the advertisement, where the dressmaker used green on the white board, the designer used red lettering (colour) in the white part to stick out or be noticeable. If the red was employed in or near the white area, the other colours would become less visible. In the same manner, the ad uses large lifelike fonts, "Closet Hair Boutique" in red and block letters and "Freestyle Designing" in green and block letters, to capture the attention and interest of a potential customer. The word "closet" in the advertisement is both a noun and a headword, thus its font is huge and red. This advertisement also employs linguistic discourse in order to persuade the public that there is an abundance and availability of many sorts of hair and items at the hair Boutique. The ad designer utilised the term closet, which might refer to a cupboard or wardrobe, both of which are pieces of furniture used to store clothing and other objects in people's houses. Advertisements are done in English since every producer wants to recruit clients and wants to ensure that the general public understands their message. This includes foreign visitors to cities such as Windhoek.



Fig. 4: Nivea advert in Independence Avenue

The Nivea advertisement is in English. It uses blue and white to correspond to the colour of the product, which is white and blue packaging. The brand has utilised the term “Nivea” to emphasise the aim in the advertisement, which is that when one applies or uses Nivea lotion, one will have glowing skin. They have also utilised the slogan “wear your skin with pride” to imply the protective strength of the Nivea lotion, from which the entire household will benefit. The brand incorporates a linked and strength saturated family, as well as a grin on the advertisement to demonstrate happiness/satisfaction with Nivea lotion as the centre product.

In the given advertisement, one can observe how semiotics is used to maintain the semantics of the advertisement. This means that the advertisement includes statements like "wear your skin with pride" and an image of two females with enormous smiles on their faces to entice customers to buy the Nivea product. They have also covered 48 hours of deep moisture with almond oil and Vitamin E to attract the language intonation and assimilated allegorical intended for the clients. Thus, attitudes are not stagnant and are likely to change, because of personal experience and feeling or due to social interaction (Giles, 1982). Since language attitudes are the feelings that people have about their own language or the languages of others, “the status and importance of a language in society and within an individual can be adopted and learned (Baker, 1988: 112- 115).



Fig. 5: Satiskin advert in Mandume Ndemufayo

The advertisement is meant to entice clients into buying and enjoying the foam bath of Satiskin manufacturer, which is surrounded by exquisite smells that transport the mind and body to a world of Indulgence with Satiskin's Ocean paradise sumptuous bubble bath. This range's luxurious PH balanced combination of herbal extracts is intended to help consumers unwind and keep pores and skin stain smooth. Indulge in the Sensual Scents and convert every second into a pleasant moment, as stated by the advertisement "Experience Satin-Soft Skin."

The advert is positioned in the public area of Mandume Ndemufayo Street and it does not specify the place to purchase the product and neither does it exhibit the fee vary of the product in accordance to sizes of packaging as the advert only shows a two (2) litre package deal. The signal similarly might also motive confusion to the readers or the public who might also now not be aware that Satiskin is among the manufacturers of foam tub (such records are not indicated on the advert). The girl who is represented on the sign appears to be light in pores and skin colour, which may propose that it is solely used by girls who have light pores, skin colour, and that Satiskin is a top ideal for women only, and this may additionally knock out or discourage men from shopping for the product. "All linguistic communities have the right to have their language take precedence in advertising, signs, external signposting, and the overall image of the country". Similarly, Edwards (2010) included LL in his list of domains that influences a minority language status.



Fig. 6: King Price Insurance Advert in Mandume Ndemufayo Street

The advert above is about the King price Insurance Company that has operated in Namibia Since 2016, and this definitely means the insurance company is new in the industry of insurance services in the country. It is wise to define what insurance is. Insurance is the way of protecting one's financial loss. For practical sake, an example in this case could be that; one has a car which is regularly used on the road and there a number of risks which are anticipated. Risks such as car accidents, theft and fire are some examples of the anticipated situations which may cause a person to experience financial loss if any of the risks happen to occur.

Additionally, there a number of issues that makes the advert to make sense to the audience which is the public or people who can read and understand English which are:

- The King Price insurance offers “super cheap premiums” as suggested by the advert in big writings “KING OF INSURANCE”. It implies that the premiums are cheaper compared to other long existing insurance companies.
- Royal service, all the time and every time.
- The insurance by Namibians for Namibians.
- There is also a signal of availability of a branch of King Price Insurance in Windhoek City and elsewhere in Namibia.
- The freedom to choose your excess.

Therefore, language choice in the public space is not merely governed by the state, but it rather is a “free zone” of language war, where individuals have their share in landscaping the public space with the languages, they deem important and representative of their inclinations and beliefs (Amanda, 2015).



Fig. 7: Keurwyne Signage in Mandume Ndemufayo Street

The above Fig. 7, according to Dass (2020), Keurwyne is the name of a distilled Alcoholic Beverage Merchant Wholesaler industry. The company is located in Mandume Ndemufayo’s Windhoek Street, and it focuses on the top selling whisky known as Jack Daniel’s. The signage is placed on the building and puts much emphasis on the Jack Daniel’s brand painting a good notion to customers regarding the product on advert. The signage clearly shows the name of the company “KEURWYNE” and the main product “JACK DANIELS” on the advert and these writings are written in upper case letters to show more emphasis and capture attention of the targeted audience.

Additionally, much attraction of customers is clearly prevalent on the signage by words such as “IN SPIRIT OF GOOD ENTERTAINMENT”. This implies that entertainment lovers can visit the Keurwyne and enjoy the taste of the Jack Daniel’s brand. There is also a comparison with other whisky brands by the indication of “IT’S NOT SCOTCH, IT’S NOT BOURBON, IT’S JACK”. These indications implies that the scotch whisky of Scotland and that of American origin Bourbon are not the whisky brands Keurwyne specialise in but Jack Daniel’s. The Jack Daniel’s brand being advertised is the top selling American whisky, which is also being promoted in Namibia particularly in Windhoek’s Mandume Ndemufayo Avenue.



Fig. 8: Motor Vehicle Key Advert in Mandume Ndemufayo Avenue

In Fig. 9, the word “IMMO” means immobiliser or immobilisation, the area where immobilisation stress of automobile keys can be resolved. Your Motor key specialist is the title of the marketing enterprise and its capability “Motor key specialist.” Because the primary purpose of signs are to communicate, they offer information designed to aid the receiver in making decisions based on the data presented.

Alternatively, promotional signage can be designed to persuade recipients about the benefits of a particular product or service. Signage differs from labelling in that it conveys information about a specific product or service. The use of specific colours on the sign, such as green, black, and white, demonstrates the designer's inventiveness and professionalism. The letters in black stand out and can be clearly seen from a distance on a whiteboard, allowing the letters to be seen and read from a distance. The advertising and marketing firm's title is “Your Motor key specialist,” and its typeface is somewhat huge in comparison to its logo, “IMMO Key”. Because of the font, the identity is more obvious from a distance.



Fig. 9: Kobe trading (commercial sign)

As revealed by Backhaus (2006: 64), the usage of foreign languages on non-official signs is generally motivated by a desire to establish faraway locations ecology. Regardless of the landscape, private companies have the option or flexibility to use as many languages as they choose on their signs. A monolingual technique was applied for the above indicators (that is English). The name Kobe is a Japanese port that is utilised as the name of a trading company in Windhoek, and the phrase “dealers in Japanese used vehicles” creates an international environment in order to attract potential consumers' attention. “Kobe” is a unfamiliar name in Namibia, as there is no place called Kobe in Namibia, therefore as used on the advert above it captures many people’s attention.



Fig. 10 :Hisense Advert

The above advertisement is for a Hisense collaboration, which begins in English and is then displayed as such to suit the native audio system and second English users. Additionally, Namibian human beings like Hisense products and other type of digital company products. People living in Windhoek uses digital goods such as fridges on day-by-day basis to store their meals, to preserve food and keep them fresh, especially in the formal suburbs whereby there is electricity. It is commonly known that those dwellings in suburbs are learned or literate in English and this should be the purpose why the advert is displayed in English. The creators recognises that not everyone speaks English, and that anyone may understand or analyse a snapshot of the fridge and want to buy it even if they don't know where to buy it. The advert consists of a phrase “Life Reimagined” which means, properly lifestyles journey when you purchase the Hisense Fridge. The adverts have used extra data such as “official accomplice of UEFA EURO 2020” to emphasise the fine and worthiness of the Hisense products.

5.3.1 Summary

It was once discovered that the majority of business signs or signage were written in English since the authors were unable to convert the words into local or foreign languages. The truth is that those terms do not exist in our native languages. One of these words is “Nivea”, which comes from the Latin phrases “nix, nivis”, which means “Snow”. These are no borrowed terms; rather, they are invented words, because their names were formed at the same time as the title of this specific product/lotion.

5.4 Choosing Criteria for determining which languages are excluded and which are included in two streets

The majority of Windhoek signage is located alongside the two main roadways in the Windhoek Central Business District, namely Independence Avenue and Mandume Ndemufayo Street. Signs can be seen in a variety of locations, including building entrances, windows, and walls, to name a few. The majority of the signage is placed at angles along the two routes so that it may be seen from a distance. People who do not speak English are frequently affected by the arrangement of signs in two Streets since the majority of the signs and indicators are in English, whilst overseas visitors who do not understand local languages benefit. Because some individuals in Windhoek City and the surrounding areas do not speak or understand English, the location of signs influences how they absorb information. Despite the fact that English is considered the professional language of Windhoek, indigenous language speakers are disproportionately disadvantaged by the relocation of English signage. More signage in native (Namibian) languages, as well as English and neighbouring languages, are requested. The absence of multiple local languages on indicators has an influence on communication.

5.4.1 Languages that are included and excluded

The presence of numerous languages within a single culture is referred to as multilingualism. Because these countless languages can be official or unofficial, native or foreign, national or international, this article defines multilingualism as a term that encompasses bilingualism (the ability to converse fluently in two languages), trilingualism (the ability to converse fluently in three languages), and even multilingualism (the ability to converse fluently in more than three languages).

Because the prefix “multi” means “more than one”, bilingualism, and trilingualism are also theoretical names for speaking more than one language. The introduction and growth of a lingua franca, which usually arises as a result of a lack of cross-group communication, is one of the linguistic repercussions of multilingualism. English, for example, is a legal language and a lingua franca in Namibia, and it is also spoken in other neighbouring countries, including South Africa and Zimbabwe (Okal, 2014). The construction and comprehension of cultural awareness, increasing tutorial and instructional value, enhancing creativity, societal adaption, and perception of neighbourhood languages are all advantages of multilingualism practices in education.



Fig. 11: Pupkewitz Signage in Mandume Ndemufayo Avenue

According to Nadirova (2019), the landscape often places a specific responsibility on local governments and politicians to ensure that local inhabitants' identities are preserved. The above signage includes two languages: Afrikaans and English. “BESOEK ONS VIR BEKOSTIGBARE TRANSAKSIES” is an Afrikaans term that meaning “Come to us for low-cost transactions”. This is a call to people to come to the Pupkewitz Corporation to purchase used vehicles from this specific motor firm. The three salespeople's e-mail addresses are written in English to assist those who are familiar with the language. The signage primarily benefits Afrikaans speakers, because the signage's headline is written in Afrikaans, while English clients will only be able to look at the e-mail addresses, names of salespeople, and their contact mobile phone numbers.



Fig. 12: Shawana Signage in Independence Avenue

The language landscape is influenced by variables such as ecology, ethnic and religious variety, architecture, urbanisation, sociology, political and historical changes, and many more, according to Nadirova (2019). The following signage is bilingual, since it is written in two languages: Oshiwambo and English. The phrase Shawana is an Oshiwambo word that means enough, and it attracts a lot of attention from Oshiwambo speakers because the signage is in their language, and they will feel welcome at Shawana Technology Solutions. The organisation's name is written in two languages: Shawana in Oshiwambo and Technology Solutions in English. As a result, both Oshiwambo and English-speaking individuals will be able to comprehend the characteristics or services provided at Shawana. Shawana Technology Solutions also provides a variety of services, including “ALL PRINTING SERVICES, EMBROIDERY, BRANDING, and SICKER PRINTS”. “ADVERTISING AND MORE” is a phrase that is commonly used in English.



Fig. 13: Total Service Station bill board in Mandume Ndemufayo Street

The modern urban environment promotes public interests in culture, ecology, and social issues, as well as contributing to economic activity and employment development in cities. However, in many parts of the world, political and economic considerations are now the primary determinants of LL. Citizens, the environment, government budgeting, and urban design implementation plans are all expected to profit from this (Nadirova, 2019).

The billboard above features two languages employed by the advertisement's designer, namely English and French. The Total billboard functions as an advertisement, because it educates the general public or a specific audience about the services, prices, and items available at the service station. People can see on the billboard that on the 22nd of August 2021, which is the date the photograph was taken, unleaded gasoline was \$13.95 per litre and diesel was \$14.01 per litre. There is also an indicator of a total card, which means that consumers can get a total card at this service station that can be used to buy petrol and other products at any Total service station across the country.

On the other side, there is a reference to a *café bonjour*, which is a typical term for a restaurant where people may buy food, and the name *Bonjour* is a French word that means "good day". The café's name and meaning is an excellent match since when people buy food and eat, they should have a nice time, as suggested by the French phrase "*Bonjour*".

Finally, the above signage includes additional information such as "welcome to Total" and a Total log on top. The colour red is utilised because it is Total's brand colour and it attracts customers' attention. Total also has an ATM, which is displayed in red on the above signage, and these services provide clients with the comfort that life will be simple at Total.



Fig. 14: Windhoek Pharmacy in Independence Avenue

Backhaus (2006) and Huebner (2006) both mentioned how common English was in Tokyo and Bangkok. Cenoz and Gorter (2006) found English in several signs in Donostia-San Sebastian and some signs in Ljouwert-Leeuwarden. Previous studies on the LL have also remarked on the widespread use of English. These numbers demonstrate that the spread of English is also reflected in the linguistic environment. The following bilingual signage is for Windhoek Pharmacy. It alludes to a pharmacy that provides clinical or clinical carrier in the city of Windhoek, as the name implies. The advertisement presents a comprehensive overview of the services it delivers to potential clients who live in, near, or around the city, as well as from various geographic locations. The Pharmacy is located along the street in order to facilitate cars and pedestrians who use the road's walkways.

The signpost is well-designed, and the history is white and clear to allow for more reflection. The font used can be seen from both near and far distances. To hint at what the Pharmacy offers, the advertisement blends two languages (English and Portuguese) and three colours (yellow, black, and white), with Windhoek Pharmacy in black and further information in both English and Portuguese

offered in yellow and black. Because the colour yellow relates to spotlight reasoning, it is used on the facing window of the Pharmacy's building structure. The commercial, not only used reasonable fonts, but it also used distinctive colours to create a scenic impression. This indicates that if a street advertisement is appealingly designed, it is likely to draw a significant number of people before the provider is announced. The commercial further explains what it achieves by directing clients' attention to the pharmacy's supplier by leveraging the data displayed.

To avoid complication, the linguistics software advertisement employed plain language. The location of the drugstore, for example, is well-defined using modest linguistic words. This is obvious because the advertisement is visible to all consumers at the same time on the actual structure of the Pharmacy. In addition, the advertising uses two languages, Portuguese and English, to cater to different types of people in terms of language proficiency and polyglots. The language flip would also help to fit specific language groups, such as "we hold your health dear to our hearts," English structures emphasising those health-related issues are more important. As a result, it is now available in both English and Portuguese in order to accommodate the two linguistic groups. The material on the advertisement, on the other hand, is written in English and Portuguese, and it is aimed at those who are literate in both languages and who would understand and feel welcome at this specific pharmacy. The rest of Windhoek residents who do not speak English or Portuguese may have a tough time obtaining assistance from the Windhoek drugstore because their languages are not featured on the signage.

5.4.2 Summary

Multilingualism is reported to be used to transmit identity as well as philosophy, with some of the languages spoken in Namibian schools in the country's central region (Windhoek) appearing on signage (English, Oshiwambo, Portuguese, and Afrikaans). Because the signage is printed in languages they can read and understand, and no one will feel excluded; everyone will feel welcomed and that the advertisements are directed at them. For example, one might inquire about printing services at Shawana Technology Solutions with confidence because all services are given in English, Namibia's official language.

5.5 Language policy reflects the spatial practices in two streets

Debatably, societal attitudes toward specific languages cannot be discerned from linguistic landscapes displayed in these institutions, because society (students, lecturers, parents, guardians, and whatever else the group is open to) has no direct influence on making decisions such as selecting languages for the presentation of signage; these decisions are made by the institutions' governing panel (Mooney & Evans, 2018).

According to Krashen (2004), meaningful interactions in the target language, natural verbal communication, are required for learning in which speakers are more concerned with the messages they are conveying and understanding than the shape of their utterances.



Fig. 15: Religious Sign

The above placard plainly states that the structure is intended for worship, and that individuals who wish to worship Jesus Christ should come to the church service. As a means of attracting people's attention, the signage is boldly written in red with upper case lettering. The phrase "JESUS CHRIST IS THE LORD" has a powerful pull in bringing a large number of people to this congregation's worship services. The church's brand, "UNIVERSAL", is also plainly inscribed in blue with upper case letters to tell the public about the congregation's brand and to avoid confusion, as Jesus is worshipped by a variety of congregation brands other than Universal Church.



Fig. 16: Warning Sign in Independence Avenue

Promotional measures, decrees, rules, laws, and regulations, according to Cenoz and Gorter (2008), all shape the language landscape. The above warning sign is intended to persuade or notify the public that parking in front of the gate is prohibited, as it is plainly stated in red capital letters. The warning sign prohibits parking in front of the gate, but it is only relevant to those who can read and understand English. The sign has persuading language that advises people not to park in front of the gate.



Fig. 17: Parking Tariffs Signage in Independence Avenue

As a result, state organisations should implement uniform language regulations that take into account current changes in Namibian languages within the context of multi-ethnicity (Zvareya & Chilingaryan,

2018). Parking fees are displayed on the above signage for parking on available parking spaces along Independence Avenue. The signage informs the public about the operation hours, costs, and rates that are due based on the length of time spent parking. The signage also informs the public about the fees that will be charged for lost parking fines, overstaying fees, and clamping release fees. As the parking disclaimer is clearly expressed, the information displayed on the signs is powerful and influential to the public in order for them to make informed judgments regarding parking at this particular parking location.



Fig. 18: Reserved Parking Deputy Minister



Fig. 19: Reserved parking Minister

The displacement of several languages in signs shows not only the use of the languages, but also their power and status. Cenoz and Gorter (2006) discovered that, in the case of Basque, a rather robust language policy had a measurable effect on the LL, whereas no such effect was detected in Frisian. The above signage are reserved parking slots for the deputy minister and minister in the Ministry of Public Enterprises and this shows the power and influence posed in the LL of Independence Avenue of Windhoek. The public is informed with regard to the reserved parking spaces that are earmarked for the deputy minister and the minister of the said Ministry, and no one would think of parking in those parking spaces when they are empty.

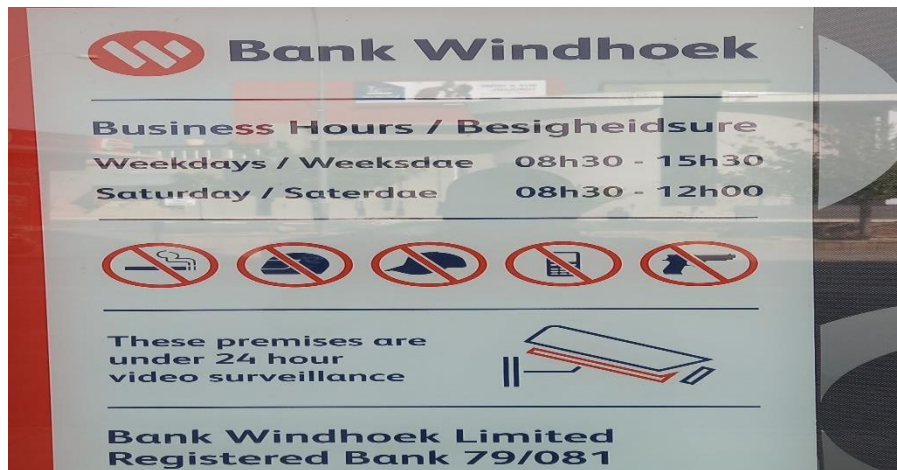


Fig. 20: Bank Windhoek Signage

The LL expresses its multilingualism most clearly in these areas (Backhaus, 2007): values such as patriotism and national pride have a direct impact on the use of official languages, ethnic allegiances that may find their way to the public scene through tokens derived from community vernaculars, commercial competition, and allegiances to globalisation that are imprinted in the use of the current recognised lingua franca, namely, English.

The above bilingual signage of bank Windhoek displays the business hours in both English and Afrikaans. The signage contains powerful information to the public as to notify them with regard to the operational days and hours of the bank in order for them to make wise decisions. A practical example would be that one will not think of visiting the bank at 16 hours during weekdays, because the bank closes at 15h30 or visiting the bank on Saturday at 12h30 because the bank closes at 12h00 as indicated on the signage. The signage also includes prohibition signals such as no smoking; no masks that cover the whole face preventing identity of the face, no caps, no cell phones, and no firearms. The signage further cautions the public as it displays: “These premises are under 24-hour video surveillance”, this is to inform and educate the public that when they visit the bank they are on video record and it also advises those with wicked minds of robbing the bank to be aware and avoid such deadly evil practice as it will be easy to catch or apprehend them.



Fig. 21: Home Affairs and immigration signage

In some areas, the usage of place names in a minority language or in the main state language has been a source of linguistic dispute (Gorter 1997, Hicks 2002). The signage above is that of the Ministry of Home Affairs and Immigration, and it is displayed on the entrance of the offices of the Ministry along Independence Avenue in Windhoek. The signage is an official display, because it includes the coat of arm of the Republic of Namibia and it is presented in English. The official sign captures attention as printed in the red block letters showing office operating hours of the week days that is from Monday to Friday, and there is also an indication of reduced working hours for the cashier which is from 08H00 to 13H00 on a daily basis. Additionally, the reduced working hours are for month end days whereby the signage states that “MONTH END: 08H00 - 11H00” implies that during month end days the office hours, or service delivery hours are drastically reduced. As the information is displayed it influences the public to know the time limit regarding services offered at Home Affairs Head Office in Windhoek situated along independence Avenue.

5.5.1 Summary

Images and common language can communicate more than words in a foreign language. This is demonstrated in Fig. 20, which depicts prohibition signs in English and Afrikaans. Only those who can read, write, and interpret English, and Afrikaans will be able to comprehend the meanings of the words in Fig. 20. The findings suggest that the LL be studied in terms of power dynamics between dominant and subordinate groups. Furthermore, it should display community identification signs, as well as distinctions in attractiveness to a diverse audience. As a result, the LL represents a symbolic advancement of the public realm (Ben-Rafael et al. 2006). Ben-Rafael (2009) provides four structuring

principles that aid in the structure and explanation of the LL's diversity. Some of these ideas are as follows: self-presentation, right arguments, energy family members, and collective identity. One can sympathise with this researcher because the six languages used by designers appeal to residents of Namibia's central region; however, this does not imply that these are the only people who live in Windhoek. Other languages, such as Khoekhoegowab, Silozi, Otjiherero, and Damara/Nama, may have been used by the designers to make these individuals feel more at ease in Windhoek's Central Business district.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

The study's main goal was to analyse the sociolinguistic landscape of Windhoek's Mandume Ndemufayo and Independence Avenue Streets. Windhoek is Namibia's capital city, and it is home to people of all ethnicities, religions, tribes, languages, and occupations. The research focused on both commercial and non-commercial signage, as well as official and unofficial signage. This chapter contains the results of the findings, as well as ideas for what should be improved and future research that should be undertaken to acquire a better understanding of LL. To achieve these, the objectives listed below were used.

6.1.1 Research objectives

- To determine the common language(s) used on the signage in Mandume Ndemufayo and Independence Streets.
- To establish the selection criteria used to determine the exclusion and inclusion of the various languages in the two streets.
- To explore the extent to which language policy reflects the spatial practices in the above-mentioned streets.

6.1.2 Objective one

The purpose of this study was to look at the signs and common language used by sign makers for both commercial and non-commercial signage. Commercial signage, such as the Nivea advertisement in Fig. 4 and the Satiskin advertisement in Fig. 5, are markers of businesses that provide goods and services. Non-commercial signage, as depicted in Fig. 1 and 16, include business signs, government information, church groups, and warning signs that do not earn cash. It was revealed that the majority of commercial and non-commercial sign producers work under the appropriate motive concept, seeking to influence the audience by adapting their values and tastes. This is accomplished by highlighting the anticipated splendour of the signage, as well as the marketing language, which transformed the structure and use of common language and verbal communication. This was previously accomplished by disregarding the language's grammatical policies in order for the language in the advertisement or sign to catch the

public's attention, e.g., "Closet Hair Boutique" in Fig. 3, where all of the writings are in upper case; the grammatical rule was previously disregarded. In Fig. 8 the abbreviated form of the term immobilisation, "IMMO", to make the name of the rendered service sound excellent and therefore attract the public's attention. The general population will be lured in such a way that everyone will hear about the new word and will not want to be left out, especially with the phrase "IMMO".

The study discovered that the language used in public signage was determined by the prerequisites for language desire in public signage, the writer, and the people to whom they were intended to communicate, such as the sign-skill writer's level, where one writes the signage in a language in which he or she is fluent. It also depends on the person for whom the sign was intended; the designers used social factors to use the language or languages that their readers are accustomed to reading.

Aside from that, the designers' choice of common language was affected by their sociolinguistic position, in which they used their personal language with which they wanted to be linked. This is proved by the signs analysed, which found that the majority of the signs were written in English, which is regarded to be a common language for each neighbourhood language and foreigners or international traffic. The majority of signs, both official and non-official, were written in English. Although English is considered the country's official language, it has unlimited coverage, allowing citizens to use any of the country's various languages in public settings.

6.1.3 Objective two

The goal was to discern the resolution criteria used to select which languages were included and which were eliminated, as well as how businesses planned out and placed signage to exhibit or relay their message. Though the layout of signage for government and non-government organisations is the same, the distinction is characterised by the fact that government signs are exclusively written in English, but private sector signs and signage, usually commercial trademarks, are printed in both English and other languages.

According to the study, the majority of the Mandume Ndemufayo and Independence Street signage in Windhoek is positioned alongside these two important routes. Some can be found in a variety of locations, including building entrances, windows, and walls, to mention a few. The majority of the signage is placed at an angle to the road, allowing everyone to view it from a distance.

The placement of signs and signage in Mandume Ndemufayo Street and Independence Streets has a significant negative impact on people who do not understand English, as nearly 95 % of the signs are in English, while overseas traffic who do not recognise local languages gains at the same rate as the locals. Because some people in Windhoek City and the surrounding areas do not speak or comprehend English, the location of signage has an impact on how the extraordinary languages approach is. Although English is recognised as a legitimate language, some of the English signs type and placement should have a significant impact on people who cannot learn or identify English.

6.1.4 Objective three

The third objective looked into the linguistic policy practice of reflective signpost production along Independence Avenue and Mandume Ndemufayo Streets. The advertisements and items in Windhoek are not exclusive to Windhoek; some can be found across Namibia and even beyond. For example, Nivea goods are available across Namibia and beyond, not just in Windhoek, where the advertisement is displayed. The Republic of Namibia's Constitution and Language Policy specifically state that English is the official language of Namibia; nevertheless, this does not exclude citizens from using other languages on signs. On Fig. 16, a warning sign reads: "Strictly no parking in front of this gate". The sign was placed by the business owner to alert the public that there no problems that had been encountered, neither from the Municipality nor from anyone at the private business.

It should also be noted that official signs and signage, such as Fig. 15, 17, and 21, are written in English to comply with the language policy's requirements. Language Policy is evaluated from several angles, as well as the use of languages in a sociolinguistic setting, in which language was investigated by focusing on written material available on Independence Avenue and Mandume Ndemufayo Streets.

6.2 Recommendations

The majority of signage must be inscribed in either English or both English and the local language. The absence of local languages on signage has an impact on communication. This marks one of the standards that companies and government ministries in Namibia must follow when promoting and marketing open positions, necessitating the need for multilingual marketing in the country to expose people to professional opportunities. Languages from other

countries, on the other hand, can be utilised to accommodate foreign visitors and tourists visiting the country.

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8. APPENDICES











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4 - 6 Hours	N\$20
6+ Hours	N\$40
Lost Tickets	N\$60
Overstay	N\$60
Clamping Release Fee	N\$350
Fiat Rate (19:00 - 02:00)	N\$4

No Payment by cheques

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ALL VEHICLES ARE PARKED AT THE PARKERS SOLE RISK

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