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FACULTY OF HUMAN SCIENCES

**THE ROLE OF CODESWITCHING AS A CONVERSATIONAL STRATEGY BETWEEN ONGWEDIVA
POLICE OFFICERS AND ONGWEDIVA RESIDENTS**

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**THE ROLE OF CODESWITCHING AS A CONVERSATIONAL STRATEGY BETWEEN ONGWEDIVA
POLICE OFFICERS AND ONGWEDIVA RESIDENTS**

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RESEARCH TOPIC

Title: The role of Codeswitching as a conversational strategy between Ongwediva police officers and Ongwediva residents

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Dear Ms Sheetekela,

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Sincerely,



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is a true reflection of my original research, and that all the sources used or quoted have been indicated and acknowledged by means of complete references.

Date: October 2019


Sesilia Nelao Sheetekela

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DEDICATION

This work is dedicated to 3 people my lovely late grandmother Elise Andreas who told me to work hard towards this Master's degree and it saddens me that she could not live to see me graduate.

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LIST OF ACRONYMS

CS –	Code Switching
EM-	Embedded Language
ML -	Matrix Language
MM -	Markedness model
MLF -	Matrix Language Frame
CIA -	Central Intelligence Agency
NaBiD -	Namibia Biodiversity Database

ABSTRACT

Code-switching is the alternation between two codes (languages), between people who share those particular codes. Choices about how code-switching manifests itself are determined by a number of social and linguistic factors. It is quite typical in multicultural and immigrant populations.

This study focused on the role of code-switching as a conversational strategy between Ongwediva police officers and Ongwediva residents. Ongwediva is a town situated in the northern part of Namibia. Majority of the residents in Ongwediva speaks English and Oshiwambo. The study therefore sought to understand the role that code-switching plays in the conversation between Ongwediva residents and police officers.

Findings from observations and recordings revealed that code-switching facilitates conversations and it makes communication easier for both Ongwediva Residents and police officers. The study indicated various strategies used to code-switch (borrowing, Tag-switching and intersentential) to make communication easy. The study also brought to light the reason why code-switching took place. It happened because people want to prove a point because the word does not exist in the Matrix language, it is also used to save time and also because some terms do not exist in oshiwambo.

The study concluded that code-switching is used as a gate to residents of Ongwediva in attaining their communication goals. It is essential for law makers to recognise code-switching as a conversational

strategy which also helps the speaker in a multilingual community like Ongwediva to express their identities and their cultures freely.

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CHAPTER 1

1.1 BACKGROUND OF THE STUDY

According to Wei (2007, p. 337) Codeswitching is the ability to choose the language of preference according to the interlocutor, the situation, the topic of discussion, alternations of linguistic varieties within one or the same conversation, and to change languages within an interactional order in accordance with sociolinguistic rules without violating specific grammatical constraints.

Codeswitching is the automatic import of the existence of 'registers', since the speaker necessarily practises different languages at different times. Hudson (1993) indicated that a speaker may switch codes (language varieties) within a single sentence and may even do so many times (Hudson 1993, p. 56).

Aukongo's (2015) research stated that "multilingualism is an ability of an individual speaker or a speech community to utilise multiple languages when they interact with one another. In some cases, speakers may manipulate languages by switching from one language to another in the same utterance in the conversation" (as cited in Crystal 2008, p. 119).

Speakers in a multilingual society engage in different languages by switching over to other language(s) of their choice for communication purposes to take place. To make conversations effective, people in a conversation may change from one language to another (Finnegan 2014, p. 117).

Roos (2010) defines lingua franca as a common language between speakers whose native languages are different, and which is used in the community to enable routine communication to take place between groups of people who speak different native languages.

According to Ndebele (2012), "many outsiders see codemixing as a sign of linguistic decay, the unsystematic result of not knowing at least one of the languages involved very well" but "the opposite turns out to be the case (and) switching is not an isolated phenomenon, but (rather) a central part of bilingual discourse." In addition, Bhatia & Ritchie (2008) argue that the vast majority of bilinguals

themselves hold a negative view of code-switched speech. He adds that they consider language mixing or switching as a sign of “laziness”, an “inadvertent” speech act, an “impurity” and instance of linguistic decadence and a potential danger to their own linguistic performance (as cited in Appel & Muysken 1987).

Namibia has a relatively small population of around about 2.1 million people (Central Intelligence Agency (CIA), 2011). The Namibian people speak different languages (about 30) and have adopted English as the only official language, which is a home language for only 1.9% of the population (Namibia Biodiversity Database (NaBiD), n.d).

This shows that English is a second language for many of the Namibian people, but since English is not a lingua franca yet in Namibia, it is offered as a subject in schools and at the same time used as a medium of instruction for all subjects except the first languages: people that dropped out of school early or did not attend school at all cannot speak English well or they cannot speak it at all.

1.2 STATEMENT OF THE PROBLEM

Codeswitching is a mutual linguistic phenomenon in a bilingual and multilingual language community, where speakers change or switch between languages to achieve their social needs which they encounter in day-to-day interaction (Aukongo 2015). English is an official language in Namibia, thus code switching can be seen as disruptive by some speakers.

“Speakers in a multilingual environment utilise several languages by switching over to other languages of the speakers choice for communication purposes” (as cited in Finnegan 2014, p. 117). However, in some cases, it can be a disadvantage if some of the speakers involved in the conversation do not understand both languages as it will bring a barrier to communication.

The concern of this study is how Ongwediva police officers and Ongwediva residents regard codeswitching either as disruptive or being a useful tool for communication. Furthermore, the study

aimed to discover, whether codeswitching has an effect on how effectively a conversation is handled during code switching.

1.3 RESEARCH OBJECTIVES

This study, therefore, investigated the extent to which code switching is used at the police station and the reasons for code switching as well as the advantages and disadvantages of code switching and evaluated the linguistic value of codeswitching. The study was directed by the following research objectives.

Main objective:

To find out why Ongwediva residents and police officers codeswitch in conversations

1. To identify which code switching strategies are used by police officers in Ongwediva
2. To discover why Ongwediva residents and police officers codeswitch in conversations
3. To evaluate the linguistic value of code switching

1.4 SIGNIFICANCE OF THE STUDY

The findings of this study might provide the Ongwediva police officers and Ongwediva Residents with the upside and the downside of code switching, which might help them to effectively deal with code switching in their conversations. It plays a significance role in the communication process or acts as a gate way to effective communication. This study can also benefit other researchers in educators and encourage people with limited language proficiency to communicate freely.

1.5 LIMITATION OF THE STUDY

Getting permission to collect data was a struggle. One has to go through different channels and offices to get permission. The issue of recording was also a problem because most police cases are sensitive and personal and people do not want to be recorded so it was difficult to source participants for the data collection. People involved in the data were also not authentic sometimes because they knew they were being recorded. I have also noticed that, if I am present during the recordings, the citizens are not comfortable and free to talk.

A resident might register their case with one police officer but, all the other officers somehow have the right to ask questions, which becomes a one on four or five conversation. This becomes inconvenient with two people asking different questions at once. This also interrupts the quality of recordings as some police officers are far from the recording and cannot be heard clearly.

It was also a challenge to get participants for the data collection because some residents did not want to take part. Not all the police officers and Ongwediva residents are English and Oshiwambo speaking, so getting samples was also a challenge as one might not switch at all.

1.6 DEFINITION OF TERMS

Code Switching: According to Nordquist, (2017), it is the practice of moving back and forth between two languages, or between two dialects or registers of a similar or same language.

Bilingual: According to Nafa, (2015), the term bilingual has traditionally been used to describe a speaker with a 'balanced' competence of two languages. He considers bilingualism to be a result of 'perfect foreign-language learning that is not accompanied by loss of the native language' and results in a 'native-like control of two languages'.

Bilingualism: According to McGregor (2009, p.331), it is when one person is able to speak two or more languages.

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

Summary

This chapter discussed and focused on the background of the study, the statement of the problem, the research objectives, the limitation of the study, and finally, the definition of terms that are used during the entire research.

CHAPTER 2: LITERATURE REVIEW

This section briefly reviews opinions from other scholars on the same or related research topic. Firstly, this section will look at the general perspectives of code switching and then look at code switching in connection with the research objectives.

2.1 GENERAL PERSPECTIVES OF CODE-SWITCHING

Code-switching, according to Fromkin, Rodman, and Hyams (2007), refers to switching back and forth between two languages in a conversation. When looking at code-switching regarding bilingual speech, it is inevitably related to language processing and the implication of first language. From the language processing perspective, the correlation between low L2 proficiency and transfer can be explained by the assumption that L1 morphemes remain highly active in beginning L2 learners due to their higher frequency, and are therefore easily selected for production (Poulisse & Bongaerts, 1994). However, Odlin (1989) pointed out that the correlation between low L2 proficiency and transfer applies primarily to negative transfer, whereas certain types of transfer, such as cognate vocabulary use, occur even at high levels of proficiency.

Blom and Gumperz (1972) developed traditional models to explain the Code Switching behaviour of several groups of speakers of different bilingual communities. It was generally argued that bilinguals use their first language or the 'we' code, to signal an in-group identity and reinforce a shared ethnic identity. However, and based on the group of bilinguals they studied, it was claimed that the former's use of a second language or a 'they' code is usually associated with an out-group identity.

Myers-Scotton (1993:1) is of the opinion that code-switching offers bilinguals a way of increasing their flexibility of expression, going beyond the style-switching of monolinguals, and it is also a way of overcoming difficulties in sentence-planning by making use of the resources of more than one language. In fact, there is a considerable body of evidence which code-switching is a common phenomenon used as a conversational strategy and can be found wherever in the world bilingual speakers draw on their two or more languages in interaction with other bilingual speakers.

When code switching is used spontaneously, particularly in multilingual urban settings, we refer to it as an unmarked choice of language, this type of functional codeswitching serves as a strategy of neutrality. In fact, it serves a 'safe choice' in arriving at the code with a costs-rewards balance acceptable to all participants (Myers-Scotton, 1993: 147). In contrast, where people more deliberately use code switching for social, political or economic purposes, we refer to it as a marked choice of language. According to Myers-Scotton (1993), these two strategies or functions of conversation fall under the Markedness Model of codeswitching.

Code-switching may also serve as a means of portraying various identities (Banda, 2005). Familiarity, projected status, the ethos of the context and the perceived linguistic skills of the listeners, affect the nature and process of code switching. In addition to the four reasons for code-switching provided by Baker, this study also pays attention to the frame (Goffman, 1974) provided by the ethos of the context. Within this frame, aspects like familiarity, projected status, topic of conversation, the participants in the conversation and their perceived linguistic skills in the languages, supply the footing (Goffman, 1974). Frames, according to Lakoff (2004), are mental structures that shape the way we see the world [...] the goals we seek, the plans we make, the way we act, and what counts as a good or bad outcome.

For Levinson (1988), on the other hand, footing is the projection of the speaker's stance towards an utterance (its truth value and emotional content) as well towards other parties and events. Wine (2008) is of the opinion that the ideas on framing and footing provide a powerful lens for examining social roles, how they are signalled, and how speakers position themselves vis-à-vis one another.

Code-switching is becoming more and more common and has an influence on communities everywhere. Shuter (2013), believes that code-switching is an integral part of society, because it pertains to so many different people in society. To understand code-switching, it is important to

understand language and the role that it plays in society today. Language is something that connects people to their groups of friends, and their communities. There are many parts of language, and these parts can be used to identify a person, who they are, and where they are from. The pronunciation of speech is an important part, and also is possibly the most distinguishing part of language. Different pronunciations can be found because of your location (Philadelphia; Boston; Texas; etc.), or your background (Black; White; Jewish; etc.).

Another factor in understanding speech, is dialect. This can also differ based on location or background. A component of dialect is slang. Slang is when different communities and social groups create or change the meaning of certain words. These words can seem well known to the group of origin, but to someone across the country or even across the state, can make no sense at all.

According to the American linguists, Gipper, Sapir, & Whorf, (1972), language has the power to shape the worldview and identity its users. Both the corrections and contrastivist ideologies shape, through language, the identities of students in uniquely different ways. The student whose language is shaped by the creationist's ideology may adopt a mainstream cultural identity, one that is couched in Eurocentric values, ideals, and customs.

However, the student whose language is shaped by the contrastivist's ideology may adopt different cultural identities depending on the social context or conversational setting. Here, the speaker may move back and forth between the dialect of the dominant culture and the home dialect, depending on the situation.

2.2 ADVANTAGES OF CODE-SWITCHING

Brock-Utne (2001) points out that reasons for code-switching may be expressed differently but; more importantly, teachers show concern for the understanding the capability of their students. Brock-Utne (2001) recommends that using a language for learning, i.e. as a medium of instruction, is different from learning a language. She recommends that it is better to have good instruction in a language per

se (such as English in the Namibian situation) while the other subjects should concentrate on content and that teachers could code-switch in order for their students to understand the content.

MBESC (2003) emphasizes the fact that a person's identity is contained in his/her language and culture and they need to possess their cultural identity and traditional norms in order for them to be individuals in a multicultural society. In many Namibian schools, learners are encouraged to use English when they are on the school grounds and even more so when they are in class. Sometimes punitive action is taken against students who fail to obey this rule. This may have a negative effect on the way these learners see their home languages. Codeswitching may, hence, be viewed as a way of recognising the learners' cultural identities and a gesture of respect for the learners' mother tongues.

Mpofu (2006) suggested that teachers should encourage their students to formulate their thoughts and ideas in their home language and then translate them into English. Mpofu (2006), further, recommended that the teachers should use code-switching when in class in order for their students to understand better as well as for the learners to recognize that using their home language is not a sign of stupidity.

Rollnick and Rutherford (1996) (as cited in Setati et al. 2002), emphasize that the use of the learners' main language is a useful means for learners to explore their ideas. They argue that the use of code-switching exposes the learners' alternative ideas. Hence, codeswitching would allow learners to discuss the ideas that they cannot express in English and thereby exposing such ideas which would have, otherwise, been concealed if they were to adhere to the exclusive use of English in the classrooms.

According to Metila. (2009), code switching helps to improve class participation by inducing a relaxed class atmosphere that allows students to perform better. Abad (2005) contends with Metila, (2009)

that code switching manages to lower the effective filter and this consequently establishes rapport and creates an atmosphere of informality in the classroom between the teachers and students, aiding in a more democratic and critical learning environment for the students. More so, Lee, (2006), in his research, affirms that the discourse (code switching) used by the students outside the classroom should be allowed inside the classroom discussion process because it helps the students contribute to the discussions, process and bridges any social and cultural gap. Jacobson, R (1990) argues that socio-psychological factors play a significant role in code switching in a bilingual classroom. He further argues, that code switching helps the speakers to express themselves and present pragmatic meanings.

2.3 DISADVANTAGES OF CODE-SWITCHING

The lack of culturally equivalent terms between the home language and the target language may lead to a violation of the transference of the intended meaning of the subject content (Sert, 2005). This is especially true for scientific terminologies which usually have no equivalent expressions in our national languages.

Sert, supported by Gabusi (n.d), further, stated that codeswitching may result in lack of fluency in the second language in the long run, especially if the learners are aware and know that they are allowed to fill the “stopgaps” with their home language. This clearly states that proficiency of the students in the medium of instruction might not be strong enough when code-switching is practised in lessons (as cited in Kamati, 2015).

In a multilingual nation such as Namibia, code-switching may not be so desirable if the students practise it when writing national examinations which are marked by teachers from different language backgrounds (MoE, 2004). The examination markers would expect the learners to answer in English and if any learner writes in his/her home language, then it would be a problem, especially if the examination marker does not understand that language and does not have the patience to arrange a translation.

Anthonissen, & Kaschula, (1995, p.73) concur with Baker, (1995) they regard “code switching as a sloppy use of language, which is regarded as a corruption of their mother tongue and an indication of the language deficiency of the speaker”. Supporting this, Anthonissen, & Kaschula, (1995, p.74) argue further that “code switching is a type of skilled performance which occurs regularly and systematically in all multilingual communities”. Metila, (2009), also asserts that in light of all the conflicting findings of studies regarding the role of code switching in the classroom, teachers are confused as to whether they should allow their students to code switch in the classroom.

Therefore, these scholars assert that codeswitching especially in bilingual classrooms is embedded with lots of negative issues that could affect a child’s self-attainment in school. Baker (1995) argues that when a language minority child moves to a school or different geographical location where their minority language is not valued, or when an older child moves school he/she will not be able to handle the curriculum if it is in a new language.

2.2.1 CODE SWITCHING STRATEGIES

According to Dörnyei & Scott (1997), in the course of learning a second language, learners will often encounter communication problems triggered by a lack of linguistic resources. Communication strategies are strategies that learners use to overcome and solve these problems in order to convey their intended meaning. Strategies used may include paraphrasing, substitution, coining new words, switching to the first language, and asking for clarification. These strategies, with the exception of switching languages, are also used by native speakers.

Appel and Muysken (1987) provided one of the first categories of codeswitching. They identified five reasons as to why speaker’s code-switch:

- Referential function

- Directive function
- Expressive function
- Phatic function
- Metalinguistic function

Speakers will use the **referential function** of codeswitching to compensate for shortcomings in the matrix language. This might make up for lexical gaps in the matrix language, or help the speaker to keep a smooth speech flow. The **directive** function refers to a situation in which a speaker either wants to associate with, or dissociate themselves from other interlocutors. The **phatic function** signals a change in 'tone'. The **metalinguistic function** occurs when speakers comment on a specific feature of a language by using the other language.

No comprehensive list of strategies has been agreed on by researchers in second-language acquisition, but some commonly used strategies have been observed:

Circumlocution

According to Berry-Bravo, J. (1993), this refers to learners using different words or phrases to express their intended meaning. For example, if learners do not know the word *grandfather*, they may paraphrase it by saying "my father's father".

Semantic avoidance

Learners may avoid a problematic word by using a different one, for example substituting the irregular verb *make* with the regular verb *ask*. The regularity of "ask" makes it easier to use correctly.

Word coinage

This refers to learners creating new words or phrases for words that they do not know. For example, a learner might refer to an art gallery as a "picture place".

Language switch

Learners may insert a word from their first language into a sentence, and hope that their interlocutor will understand.

Asking for clarification

The strategy of asking an interlocutor for the correct word or other help is a communication strategy.

Non-verbal strategies

This can refer to strategies such as the use of gesture and mime to augment or replace verbal communication.

Avoidance

Avoidance, can take multiple forms. It has been identified as a communication strategy. Learners of a second language may learn to avoid talking about topics for which they lack the necessary vocabulary or other language skills in the second language. Similarly, second language learners sometimes try to talk about a topic, but abandon the effort in mid-utterance, after determining that they lack the language resources needed to complete their message.

In addition to these, Code-switches can take the form of a grammatical item, lexical item (e.g. noun or a verb), a phrase or a clause. The first of these is called 'Insertion', that is adding a simple - often lexical - unit belonging to one language to the sentence boundary of the other language (Muysken, 2000). 'Alternation' is another pattern which describes the process of switching to another language, often outside the sentence boundaries of the other language - by using complex and longer linguistic items, such as phrases or clauses (Muysken, 2000, p. 4-5).

Although there are many different types of code switching Brice and Brice's (2000) article focused on code switching in complete sentences, phrases and borrowed words from a language, other than the primary language.

The following are types of codeswitching as outlined by (Brice & Brice 2000; Hammink, 2000; Poplack, 1980).

1. Borrowing

This is when you use a single word from a language different than the primary language, and which is similar in grammatical usage but that word is not available in the primary language. They believe that the use of a single word can convey the intended message to the listener with the correct meaning.

They gave an example of the French word “*adieu*” as an example of a single word borrowing

2. Calque

Literally translating an expression from another language without the use of appropriate syntax; for example, “*el lote de parquear*” (the parking lot). The standard Spanish for the term would be *campo de estacionamiento*.

3. Intersentential

Interjecting an entire sentence or phrase from one language into the primary language. Language alternation can be divided into the two linguistic categories of intersentential code switching. (E.g alternating languages across sentence boundaries) and intersentential code mixing (i.e. alternating languages within a sentence; Kamwangamalu, 1992). In code switching, the teacher may say, “Ya, se acabó (it is over). Siéntate (Sit down)”.

Gumperz (1982) distinguishes two types of code-switching, conversational code-switching and situational code-switching. The situational variables such as the topic, listener, and speech event trigger code-switching. Social functions of this type of code-switching are "the marking of status and the role of speaker and listener, and the indication of whether it is an informal or formal topic, situation, or event" (Baker 1980:3).

Heller (1988) as cited in Gumperz (1982), points out that situational code-switching is "rooted in a social separation of activities (associated role relationships), each of which is conventionally linked to the use of one of the languages or varieties in the community linguistic repertoire". Thus in situational

code-switching "alternation between varieties redefines a situation, being a change in governing norms" (Blom & Gumperz 1972).

In another type of code-switching, conversational code-switching, the situation remains unchanged, that is the listener, setting and topic remains constant. Conversational code-switching is defined "as the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems. Most frequently the alternation takes the form of two subsequent sentences, as when a speaker uses a second language either to reiterate his message or to reply to someone else's statement" (Gumperz 1982).

Conversational code-switching is observed to occur as: direct quotes, reported speech, a method of directing a message to a particular addressee, a marker of an interjection or sentence filler (Gumperz 1982). This is not too different from style-shifting by monolingual speakers. Gumperz observed "conversational code switching as a sociolinguistic phenomenon"(1982). When individuals feel a strong sense of belonging to a group, they are concerned about reserving the linguistic forms which are characteristic of the group to diverge themselves from the majority group. Code-switching functions as "communicative conventions of closed network situations" (Gumperz 1982) where "switching strategies serve to probe foreshared background knowledge" (1982), cultural values of the particular speech community.

Escamilla's (2007) study on the role of Code-Switching in the Written Expression of Early Elementary Simultaneous Bilinguals, concludes that children do not simply transfer skills, and strategies across languages, they transfer themselves and their experiences, living and growing up in simultaneous worlds. This type of code-switching was manifested in the conceptual code-switches where children aptly demonstrated that when they lived experiences in one language and were asked to tell about them in a second language, they needed to employ code-switching to accurately describe the event. She states that this type of code-switching is strategic on the part of the writer.

She further argues that tasks that children are asked to perform in school (e.g. writing to a particular prompt) may invite code-switching and that schools and teachers need to analyse the kinds of writing

that children are asked to do as an additional way of examining code-switching in written expression. Analysing the writing behaviours of emerging bilinguals vis-a-vis conceptual code-switching may provide an additional and positive way of examining this writing development.

According to Nortier (2013), Codeswitching within sentences is not something people do whenever they feel like it. Whenever switching takes place within a sentence, there are strict grammatical rules to be obeyed. Nobody told the bilinguals what these rules are, there is no book or grammar that suggests when and how to switch, but even if that's the case bilinguals know these rules.

People who switch in the middle of a sentence have to know the grammar of both languages. In English, for example, the verb comes right after the subject. In Turkish, but also in Dutch and German subordinate sentences, the verb is the last word of the sentence. So when you want to switch from English to German in a subordinate sentence, and you have already used the verb in English (and you don't want to violate the grammar rules of either language), you have a problem, as in this example:

(1) (...) because he wanted to buy books yesterday

(2) (...) weil er gestern Bücher kaufen wollte (German)

(...) '*because he yesterday books buy wanted*'

I leave it to the German-English readers to come up with a solution. Where would you switch from one language to the other in the sentence above without making grammatical errors?

Even when there are no word order difficulties such as the ones listed above, you still can only switch at certain points, not randomly. For example, switching after every second word as like in example (5) and (6) below leads to impossible sentences. (Sentences (3) and (4) below are the monolingual equivalents.)

(3) *I bought the last copy* (English)

(4) Ik kocht het laatste exemplaar (Dutch)

(5) *I kocht the laatste copy*

(6) Ik *bought* het *last* exemplaar

Sentence (5) and (6) are simply wrong. Bilinguals would just not say something like that. However, the next two sentences sound much more acceptable:

(7) Ik kocht *the last copy*

(8) *I bought* het laatste exemplaar

People that do not know what a 'subject pronoun' or a 'finite verb' is, know exactly that switching between a subject pronoun and a finite verb, as in (5) and (6), is unacceptable in bilingual speech. They also know that code-switching between the finite verb and direct object is less problematic, as in (7) and (8).

These examples were from English, Dutch and German. However, the rules like the ones above apply to all possible language sets which means that all bilinguals, whatever their languages, know these rules, and not only between spoken languages but also between spoken and signed languages. Deaf people are also able to switch between sign language and a spoken language, and they do so when they are communicating with other bilingual speaking/signing people.

2.2.2 REASONS FOR CODE-SWITCHING

Montes-Alcala (2000) expresses negative attitudes towards codeswitching in Spanish and English by bilingual's youth in California. In her study she reveals that the reasons why codeswitching occurs often is because some speakers are illiterate and others lack proficiency in their second languages. On the contrary, Ellis and McCartney (2011) support the existence of codeswitching, suggesting that it is a "teachable educational strategy". Both of them believe that codeswitching is the reason why some people acquire or learn new words from different languages.

Aukongo (2015) also supports the deployment of codeswitching at anytime and anywhere because she believes it is a strategy which enables communication among bilinguals. Skiba (1997), as cited in Mouton (2007), argues that although there are many reasons in which codeswitching takes place, it still place a major role in language development.

Skiba (1997) regards codeswitching as a supplementary speech strategy which facilitates speakers who are unable to express themselves in attaining their communication goals.

Other scholars believe the following as reasons for codeswitching.

To emphasise a specific point.

Codeswitching occurs when speakers would like to emphasize a point, or to make a dominant issue in a discussed point (Baker, 2007; Sert, 2005). This is similar to what occurs in Namibia. When speakers aim to strengthen a point in a discussed topic, codeswitching is eventually applied.

Code switching can also take place as a respect index.

Gathering of people in some cultures definitely means speakers codeswitching between first and second languages. Some people codeswitch deliberately, and others codeswitch unknowingly (Obiamalu & Mbwagu, (n.d.); Nevalainen & Traugott, 2012).

In Oshiwambo culture, people with high profile or ranks are addressed respectfully, both at formal and informal gatherings. Words such as honourable tatekulu [grandfather] president, omunyekadhi gwetu [our queen], elengenene [chief], and so forth, are some of the words used to index the identities of elders.

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

Some people prefer to talk about a particular topic or subject in one language rather than in another or different language. This helps the speaker to be free and more comfortable in expressing their feelings clearly in a language that is best known by them and very comfortable to them.

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

Code switching can take place for clarity.

Previous studies (Rose, 2006; Baker, 2007; Mouton, 2007; Kamati, 2011; Simasiku 2014) revealed how teachers in classroom situations code switch too often between ML and EL respectively. Teachers use codeswitching in the classrooms to make sure that the content they are giving out to learners is well understood and that their lessons are successful.

On the contrary, Mouton (2007) indicates that switching from the ML to the EL is not possible in every subject because some of the scientific expressions are untranslatable. For example, “gravity” and “hydrogen”. On the same note, Kamati’s study (2011) reveals that learners use of codeswitching during the national examinations. She is of the opinion that code switching should not be used anymore because it contributes to learners’ high failure during their national examinations.

While Kamati’s research concluded that learners fail their examination because of their lack of knowledge, the teachers’ poor English proficiency adversely affects learning by teaching through the English medium (Brock-Utne, 2001; Holmarsdottir, 2000; Mouton, 2007; Wolfaardt, 2005). Grammar is highlighted as one of the weakest areas when it comes to general language proficiency of Namibia’s teachers which could be detrimental to the learners’ learning (Snink, 2005). The teachers’ low level of proficiency is cited to be one of the reasons why code switching is widespread in Namibian classrooms (Holmarsdottir, 2000; Mouton, 2007; Wolfaardt, 2005).

The study conducted by Erkana on the language scenario in and outside of the classroom revealed that the language through which teachers obtained their qualifications also played a role in the usage of another language other than English, in teaching and learning in the classrooms. The majority of these teachers received their qualifications through the medium of Afrikaans, with the exception of English in the Ondangwa, Rundu and Katima Mulilo regions (Erkana, 1992).

Zealand’s (2010) article concluded that the main reasons for code switching were due to its usefulness in the teaching environment, such as transmitting of knowledge, clarifying concepts or meanings, and

assisting learners who had a deficiency in the competence of the English language. Code switching was furthermore used in the classrooms when discipline problems arose and when learners were not paying attention.

Regardless of the positive or negative causes of code switching, people code switch because they don't have the facility in the primary language to express their self effectively or are translating for someone else with limited English proficiency (Hughes, Shaunessy, Brice, Ratliff, & McHatton, 2006). The speaker shifts to the second language in order to capture his or her thinking processes or to reflect the inadequate understanding of the other person (Cook, 2003). Mohammad Hardika (2014) stated that what Cook (2003) has mentioned generally occurs when the speaker is upset, tired or distracted.

According to Banerjee, Naskar, Rosso, & Bandyopadhyay (2016), there are many reasons to switch codes in a single conversation, which are as follows:

- **A particular topic:** People generally switch codes during discourse about a particular topic, since it needs specific language; varieties related to a particular topic may be better able to convey or communicate issues surrounding it.
- **Quoting someone:** People have to switch codes while quoting another person.
- **Solidarity and gratitude:** While expressing gratitude or solidarity, people may speak in ways that express these feelings.
- **Clarification:** Speakers may alter their speech when listeners have trouble understanding how they communicated a thought or idea before.
- **Group identity:** People may alter their language to express group identification. This can happen, for example, when introducing members of a particular group to others.
- **To soften or strengthen command:** While asking someone to do something, code switching works to mark emphasis or provide inspiration.

- **Lexical need:** People often use technical terms or words written in another language. In that case, if people try to translate those words, it might distort the exact meaning and value of the word or term. In this case, code switching occurs to maintain the exact meaning of the word.

Hoffman C, (1996) describes the reasons for codeswitching (as cited in Adlis, A. (2011) as follows:

a. Talking about a particular topic

“Code switching occurs to express various connotations which are linked to experiences in a particular language”. Besides, “bilinguals often find it easier to discuss a particular topic in one language rather than another”.

b. Quoting somebody else

People often quote famous people’s expressions and wise words. Mostly, the expressions come from English speaking countries and because many Indonesian people can understand English. Consequently, when they want to express something but do not have an appropriate expression to explain what they mean in the Indonesian language, they often quote well-known people’s wise words or expressions in English. Quotation may include a lyrical song, a conversation on movies, or a little song or movie.

c. Being emphatic about something

People sometimes switch languages to show empathy about something. Some cases show that people are more comfortable showing their empathy in their second language rather than in their first language. For instance, Indonesian people who are fluent in English feel more comfortable expressing their disappointment or anger in English. They also switch language when they show attention to friends in order to encourage and support them psychologically. Therefore, by using their second language, it is expected that it will give effect to the people they talk to.

d. Inserting sentence fillers or sentence connectors

In language switching among bilingual or multilingual people, they sometimes put sentence fillers or sentence connectors in their switching language, these attitudes may happen intentionally or nutritionally. Usually, they use sentence fillers or sentence connectors naturally because they are familiar with them.

e. Repetition used for clarification

When a bilingual speaker wants to clarify something in order to give the best explanation to the listener, they often repeat the same message using both languages.

f. Intention of clarifying the speech content for interlocutor

People switch languages to clarify what they are talking about. When a bilingual talks to two different monolinguals, the bilingual tends to use a lot of code switching in both languages to make both of them understand what they say.

g. Expressing group identity

Code switching can be used to show that the speaker belongs to a bilingual community. The language used by an academic group in communication is obviously different from that used by other groups.

Seville-Throike (2002) also presents reasons for code switching as follows:

a. Softening or strengthening request or command.

In some cases, people find that code switching is also often a request or event that strengthens the command language that has some meaning but has a softer or stronger sense to be switched or mixed in their request or command.

b. A real lexical need that cannot be satisfactorily explained by the first language

The lack of an equivalent lexicon in the first language is the most common reason to switch or mix language. Bilinguals or multilinguals will find it easier to say something in another language than in their first language when they find that the word that they are saying is in the first language.

c. Excluding other people

Bilinguals or multilinguals who are interfered with by a third person when they use talk can exclude this person by switching their language to a language which is not understood by the third person. In fact, this reason only happens in an oral conversation; therefore it will be excluded from the analysis.

The research of Leung, & Chan, (2016) found that the major reasons for code mixing include awareness, impression, referential usage, pun/joke, original quotation, emphasis, convenience, euphemism, and cyberspace convention

1. Awareness

The use of English can attract the attention of the audiences. Usually, code mixing is found in the headlines and product names of print advertisements that arrest the awareness of audiences for a longer period of time. The common examples include English words like more, new, now, and best (Martin, 2002) that are mainly simple and monosyllabic words for easy reading and understanding.

2. Impression

Different foreign languages may create certain impressions to people (Mujiono et al., 2013). The use of English is associated with a sense of specific impressions such as internationalization, modernization, technology and science (Chen 2006; Lee, 2006; Hsu, 2006). Therefore, code mixing is

commonly found in advertisements for technological or innovative products such as computers and mobile phones.

3. Referential use

When there is no equivalent word in a particular language, a foreign language may be mixed and used with the host language for communication. This usually occurs when a new concept appears in society long before the equivalent translation is formed and adopted by the people.

4. Pun/joke

Bilingual puns and jokes are quite common in print advertisements in Hong Kong and the marketers use elements such as humour, and entertainment, to build and enhance relationships with their audiences (Li, 2000). Because the language of Chinese language (including Cantonese) consists of monosyllabic characters, mixed English words for punning purposes are usually with one syllable and their pronunciations is similar to those of particular Cantonese words. This can make the audience read the whole phrase poetically. It is remarkable to note that code mixing is even used in promotional messages prepared by the government and public transport companies in Hong Kong.

5. Original quotation

Slogans of foreign companies usually appear in print advertisements without any translation. Such direct quotation can be explained by two reasons. First, it saves the translation cost (Wang & Yang, 2006). Second, marketers simply assume their audiences can understand English anyway (Gerritsen et al., 2000). Thus the original meaning of the slogan is kept and it avoids translation that may unexpectedly cause embarrassment and mistake unexpectedly. When KFC opened its first restaurant on Mainland China, its slogan “finger lickin” good” was mistranslated to “eat your finger off”.

6. Emphasis

A Chinese sentence may be presented along with its English equivalent in a print advertisement. The promotional messages are repeated in another language, either literally or in a modified form. This emphasizes the importance of visual elements, especially in print advertisements. This is referred to as code switching (Ariffin & Rafik-Galea, 2009) as cited in Leung, & Chan, (2016). Two languages are used in an intermingled manner at the sentential level, instead of the insertion of words of a foreign language into a sentence of the host language. Code switching in Hong Kong is usually not as common as code mixing, although it may be found in advertisements occasionally.

7. Convenience

It is common that even when there is an equivalent word in Cantonese, people in Hong Kong still like using the English equivalent in their conversation informally. One major reason is that the mixed English words are usually shorter and simpler and they are more popular than the Chinese (or Cantonese) equivalents. Example, the word “van” (one syllable) is much shorter than its Chinese translation (小型公共汽車 with six syllables). In the extreme case, an English word may be even translated into a Cantonese character phonetically when they have a similar pronunciation.

8. Euphemism

Euphemism is to avoid embarrassing situations and moments in communication among people. This language phenomenon is particularly common in Asian languages such as Chinese and Japanese (Yusuf, 2012). Using a foreign language can make people feel less uncomfortable when the topics are embarrassing to either speakers or audiences. However, euphemism in print advertisements is relatively rarer than that in face-to face communication between people. It is because indirect and one-way communication is not necessarily embarrassing to most people.

9. Cyberspace convention

With the advancement of information technologies, more and more people communicate with others on the Internet and wireless networks. The language convention in the cyberspace may be applied in print advertisements in the offline environment. Similarly, English technological vocabularies are used directly without any translation.

2.2.3. LINGUISTIC VALUE

From a linguistic perspective, code switching is determined by various factors. The present study considered the lexical gap, linguistic constraints, language interference, and language attitudes to be the most influential factors of codeswitching. Where language alternation concerns linguistic form, *codeswitching* concerns the contextualization of communication.

Code switching is defined as the use of language alternation or of code choice (that is, deciding to speak one language rather than another) in order to contextualize an utterance. Contextualization refers to Gumperz's (1982) description of the ways in which speakers give cues about how to understand an utterance. These cues are generally subtle and not related to propositional content, for example signalling the formality of the situation, the relationship between speakers, or other elements of context.

When a change in linguistic form (language alternation) signals a change in context (contextualization) the practice may be described as code switching. It is therefore possible to use code switching without switching "language" per se, for example by switching registers. It is also possible, at least in theory, to observe language alternation that does not affect contextualization and therefore does not count as code switching under this definition (Basnight-Brown & Altarriba, 2007). This may be the case, for example, in what Myers-Scotton (1993) calls "codeswitching as unmarked choice."

A change is observed in the Code Switching patterns of bilingual children as they grow older. Their metalinguistic capacities mature and so does their linguistic competence (Gardner-Chloros 2009: 145).

Their exposure to different social and linguistic experiences increases, and these experiences affect and enlarge their knowledge and ability to use their different languages and to employ Code Switching for sociolinguistic purposes (Reyes 2004: 80).

In her study on immigrant Spanish-speaking children, Palma (2004) observed that older children “become more sensitive to their peers’ linguistic abilities, consequently becoming better at code switching to accommodate their linguistic demands.” The decisive factor was the length of exposure to the L2, which logically, applies to older children. As far as the type of code switching used by younger children is concerned, the research of Peynircioglu and Durgunoglu (2002) is of importance. They investigated code-switched discourse in Spanish–English preschool bilingual children.

As switching between sentences is easier for non-balanced bilinguals because the learners do not need to judge the compatibility of the two languages, there was more inter- than intrasentential CS found. In general, however, the most common switch occurs for a single noun (Malakoff, Hakuta 1991). Linguistic strategies, particularly code-switching, are central in this construction, but their role becomes apparent only when language use is analysed within significant practices in the life of the club.

Furthermore, Code Switching is seen as a natural language development process in the usage, where the speaker has a repertoire to effectively manipulate two or more languages in any given speech event. The interlocutors also have access to and use a variety of language resources in their communication (Muthusamy, 2010). Others, like Jackbson (2004), maintain that when two languages co-exist, codeswitching from one language to the other among interlocutors with a similar linguistic background often takes place.

Meanwhile, the pressure from different cultures, social, political, educational, and economic features forces the interlocutors to divide their priorities between the different languages choices. It further reinforces the status of the interlocutors on the basis of the language he or she selects as the communication medium. Furthermore, the status of the language and the proficiency level of interlocutors determine the choice made during code switching from one language to another (Jackbson, 1998).

2.3.1 THEORETICAL FRAME WORK

Language is not only crucial to learning, but it is also crucial to the process of thinking because people think, rationalise and make sense out of events through language (Davey and Goodwin-Davey, 1998). The researcher is interested in studying how the participants handled the language used in the police station, particularly the code switching phenomenon.

This study will employ two seminal theories of Myers-Scotton: the Markedness Model and the Matrix Language Frame (MLF) model.

2.3.2 BACKGROUND OF THEORETICAL FRAME WORK

The Markedness Model is based upon the premise that the comprehension of an utterance involves more than just the decoding of linguistic signals. The gap between decoding and the actual meaning of the utterance is filled by inference. Inference is a process which is driven by the certainty that the message carries intentionality in addition to referentiality (Myers-Scotton, 1998:20).

Codeswitching is regarded as an interesting communication strategy in bilingualism. Myers-Scotton believes that codeswitching is one of the common methods of communication in any bilingual or multilingual community (Myers-Scotton, 1993).

According to Nordquist (2017), codeswitching is the practice of moving back and forth between two languages, or between two dialects or registers of the same language. It is also called code-mixing and style shifting. Code switching occurs far more often in conversation than in writing.

Nguyen (2009) describes code switching as an alternate mixing of two languages within the same conversation.

These definitions are somehow originally taken from the definition of Myers-Scotton (1993a), who actually focused on the value of two languages in the same conversation. However, Aukongo (2015), stated that this phenomenon has been analysed from various perspectives such as linguistic, sociolinguistic, and psycholinguistic, amongst others. Similarly, code switching and bilingualism are two related terminologies.

They are related in such a way that they both deal or mean using two languages in a single conversation. With this in mind, it is imperative to provide an initial distinction of the two terminologies in order to avoid an overlapping understanding which can lead to confusion between the two (terminologies).

The oldest definition is that of Bloomfield (1933: 56) who thinks a bilingual should have “native-like control of two languages”. This idea sets a very high standard for being a bilingual and has been gradually discarded by many scholars. Later, Macnamara (1969) lowers the standard and considers somebody a bilingual if she/he, besides the first-language skills, possesses some second language skills of speaking, listening, writing and reading. The above two definitions set the level of linguistic proficiency as the criterion for being a bilingual.

While Ge's, (2007) research “do not take the level of linguistic proficiency into consideration, their view on bilingualism is broad. They argue if a person who regularly uses two or more languages in alternation he/she is regarded as a bilingual (as cited from Apple & Muysken 1987:3)

While different scholars have deliberated on bilingualism, Malmakjaer (2010, p. 51) states that bilingualism and multilingualism are “frequent phenomena” which are used in almost every country around the world, including Namibia. Both refer to social and individual situations, in which two or more languages are used and spoken in that specific speech community.

This situation is typical to the Namibian situation because in a multilingual and multicultural nation, Namibians are exposed to different languages. Exposure of this nature becomes a bonus to their communication as they come into contact with people from different language backgrounds (Aukongo, 2015).

To conclude, Margana (2012, p. v) states that the study of bilingualism embodies closely related phenomena, of which code switching is included. This study considered borrowing as a strategy of codeswitching which facilitated proper interaction and prevent communication barriers among bilingual and multilingual communities.

2.3.2.1 Principles of code switching

According to Johnson, (2000, p. 184) code switching has 4 principles. First, people may use code-switching to hide fluency or memory problems in the second language (but this accounts for about only 10 percent of code switches). This is when a person is not really good with the language that is being used. In this way code switching helps them to communicate easily and at the same time make communication effective. For a continuum in the conversation, a speaker may switch into his or her native language to reach their communication goals.

Sert (2005, p. 4) considers equivalence as a “defensive mechanism”. Therefore, when a lexical item from a foreign language is inserted for the purpose of filling the lexical gap, it indicates clearly that such an individual is incompetent in the second language.

According to Johnson, (2000, p. 184) the second principle of code-switching is used to mark switching from informal situations (using native languages) to formal situations (using second language). This

shows that a person move from one language to another for formality reasons; not because they are not comfortable but because they want to remain formal or they are required to be formal.

Third, code-switching is used to exert control, especially between parents and children. This is when code switching is done for parents to make their point clear to the children or when the parent wants the child to learn two languages at the same time.

Fourth, code-switching is used to align speakers with others in specific situations (e.g., defining oneself as a member of an ethnic group). Code-switching also 'functions to announce specific identities, create certain meanings, and facilitate particular interpersonal relationships.

2.3.3 HOW THE STUDY APPLIED CODE SWITCHING

In reality, a small town like Ongwediva, with people from different tribes, regions, and countries all living together, is a suitable location for the study. This study used the principles to find out why some members use codeswitching styles and extreme forms of borrowing, both in everyday casual talk and in more formal gatherings.

The study also find out whether codeswitching can fill a linguistic deficiency. According to Dumanig (2010), deficiency driven codeswitching and proficiency driven code switching are two different types of codeswitching which are used due to linguistic incompetence. Deficiency driven proficiency refers to a strategy used by a speaker who is not competent enough using his or her second language.

For effective communication, a person switches back and forth between their L1 and L2. Regarding proficiency driven codeswitching, the level of language proficiency in two languages is equal. When using proficiency driven codeswitching, a speaker may choose any code which is better in expressing an idea (Dumainig, 2010, pp. 66-67).

These theories are used to explain how code switching is employed among bilinguals and also how it is used to strengthen or emphasise the speaker's intentions, purpose and goals of communication.

2.3.4 A MARKEDNESS MODEL OF CODE SWITCHING (MM)

The Markedness Model of code switching, which is acronymised as MM, is based on two important assumptions. According to Wei (2007), the first assumption is the “negotiation principle” as defined by Grice (1975). Myers-Scotton (1993a, 1993b), states that the “negotiation principle” guides interlocutors to select a suitable form for the speakers which correlates with the Right of Obligation set that they intend to engage during their conversations.

Rose (2006) defines Right of Obligation as a theoretical construct of the so called “right and obligation”; this is what guides speakers in putting their expectations in a provided interactional setting in their communities.

The revised Markedness Model presupposes every speaker has a markedness evaluator (Myers-Scotton & Bolonyai 2001:8) and that it is an innate capacity of human beings (Myers-Scotton 2002: 207-208). For this abstract capacity, (Ge, 2007, as cited in Myers-Scotton & Bolonyai 2001) give a detailed explanation.

Specifically as a sociolinguistic construct, markedness refers to the capacity to develop the following three abilities. (i) The most important is the perception that relevant linguistic choices for a specific interaction type fall along a multidimensional continuum from more socially unmarked to more marked. (ii) In addition, speakers learn to recognize that the markedness ordering of choices is dynamic; it depends on the specific interaction type, as well as how the interaction itself develops. (iii) Finally, speakers develop the ability to provide relevant interpretations for all choices, marked as well as unmarked, given the interaction type (Myers-Scotton & Bolonyai 2001:8)

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

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

(1) Code switching as a sequence of unmarked choice

The application of this maxim guides that each language must be used based on the altering of the social environment or the requirement of context in which speakers find themselves (Myers-Scotton, 1993a).

(2) Code switching as an unmarked code choice

Myers-Scotton (1993a) explains that this maxim can only be applied among speakers of the same status, for example, peers or people who work or stay at the same place. Thus to maintain this maxim, Wei (2007) indicates that speakers should choose any language of choice depending on the situation and the topic of discussion.

(3) Code switching as marked-code choice

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

(4) Code switching as an exploratory choice

The use of this maxim or choice determines that speakers are being directed to use codeswitching when the unmarked choice is not clear. When using this code choice, speakers are being provided

with an alternative exploratory code choice for an unmarked choice as an indication of their favourable Right of Obligation set (Myers-Scotton, 1993a, p. 142). Furthermore, Myers Scotton (1993a, p. 142) indicates that this kind of codeswitching occurs very often because speakers might not be sure of the communicative purpose to affirm the Right of Obligation set. Generally, situational factors and the community norms for the given speakers and other participants are taken into consideration with an unmarked Right of Obligation set (Myers-Scotton, 1993a, p. 142). According to Aukongo, (2015), this basically means that if the exchange is less conventionalized, the unmarked choice is unclear, but if the exchange is highly conventionalized, the unmarked choice is clear. In this case, the exploratory choice might be selected to provide the suitable norm to be applied, based on the situation. Therefore, this may just occur if there is a clash of norms (Aukongo, 2015 as cited in Myers-Scotton, 1993a, p. 142). Ndebele (2012), also commented on the Right of Obligation; he stated that firstly, they take the specific salient situational factors of a given community and interaction type into account and establish the parameters of the unmarked Right of Obligation set for a specific interaction settings.

Ndembele (2012),” also stated that there is more than one way of speaking in almost every speech community. No community is without at least two different speech styles. In many communities, more than one language is spoken and often more than one dialect of a language is spoken. Not everyone in the community has complete command of all the varieties in the community’s linguistic repertoire, and not everyone uses the varieties with the same frequency” (as cited from Myers-Scotton, 1998:18).

The speaker/hearer has the option of choosing what may be considered a marked choice to convey certain messages of intentionality. The Markedness Model states that, when an individual speaks a language, other individuals can exploit the relationships that have become established in a community between a linguistic variety and those that use the variety (Myers-Scotton, 1998:18). People can actually choose the language that they want to communicate in, and the receiver also has a choice as

to whether to respond in the language spoken by the approacher or change to another language based on their conversation.

2.3.5 MATRIX LANGUAGE FRAME (MLF) MODEL

Matrix Language Frame (MLF) is a model proposed by Myers-Scotton and her associates (Myers-Scotton & Jake, 2001; Jake, Myers-Scotton & Gross, 2002) to examine intersentential codeswitching. Nguyen (2009) states that inter-sentential code switching is a switch that takes place between sentences. According to Myers-Scotton (1993a), the model intends to investigate a contact phenomenon among the variety of languages.

“Matrix Language” is the language that is dominant in a speech or in a conversation and it contributes a greater amount of morphemes. Another feature of matrix language is that ML may also be changing within and outside the conversation (Myers-Scotton, 1993a, p. 68). Simasiku (2014) states that an ML is a language which sets the grammar of language in conversation.

Although the insertion of the Embaded Language (EL) content morpheme into the ML frame is observed, “only an EL content morpheme congruent with the morph syntactic specification of the ML lemma is allowed” (Myers-Scotton, 1993, p. 77).

[For example, **“The netball team must get a coach opo ofikola itameke tai vene”**. (The netball team must get a coach for the school to start winning). This sentence shows how the syntactic structure of the matrix language (English-Oshiwambo) functions.

It is therefore very important to point out that the MLF Model is helpful to the study because it indicates how the variety of languages which are not mutually intelligible work together to eliminate the communication barrier, without violating the ML syntactic structure.

CHAPTER 3: RESEARCH METHODOLOGY

The chapter stipulates the research design, population, sample, sampling procedures, research instruments, data collection procedures, data analysis as well as the ethical considerations of the study.

3.1 RESEARCH DESIGN

This helped the researcher to identify the reasons why codeswitching takes place among the bilingual people of Ongwediva. Furthermore, the research also addressed factors that enhance code switching among the speech community of Ongwediva using a qualitative research design. Through this, the researcher then identified whether code switching is a detrimental device used for communication between Ongwediva residents and the Ongwediva police officers when conducting their day-to-day activities.

Qualitative research design is when a researcher gathers extensive knowledge in which the 'he or she' organizes, and interprets information obtained from people by using his or her eyes and ears as filters (Kumar, 2008; Litchman, 2010). Litchman (2010, p. 21) further explains that the qualitative research design normally involves in-depth interviewing and observations of people who are conducted in a natural and social settings.

To obtain the required information that the researcher needs, the researcher collected data directly from participants by recording and observations. The observation instrument was used depending on the information needed and the setting of the research topic. In addition, Pushkin (1993) stated that "a qualitative research design is the key to helping the researcher in finding out new matters coming up in a study in terms of new theories, new concepts and new outlooks (as cited in lipinge 2013, p. 45).

3.2 POPULATION

A population is the set of all elements, the large group in which a researcher wants to generalise his or her research results (Johnson and Christensen, 2008). They further point out that having the

research results pointing to the same conclusions or inferences, allows the researcher to state his/her findings with confidence.

Previous studies, for example those by (Hartas, 2010; Leedy & Ormrod, 2010), indicate that when a population is selected, researchers should not look at the size of a population, but the general characteristics of a researched phenomenon should inform the selection of a population. The targeted population for this research covered police officers at the Ongwediva police station, who work directly with the public, as well as the public who contact the police officers for assistance at the police station.

3.3 SAMPLING AND SAMPLING PROCEDURE

According to the Ongwediva police station statistics, the station consists of 152 employed police officers of which only 94 officers deal with the public. These officers work on a shift basis. They have 3 shifts per day and each shift consists of 10 police officers but only three of them work at the charge office, which is where the residents go for help. Some of the police officers go into the community to conduct road blocks around the town. For this research, since the population is 94, a sample of 76 participants was drawn from the population. This means that the residents will also be 76. Participants were approached at their work place. According to Litchman (2010, p. 142), the size of a sample in qualitative research is determined by the number of participants a researcher aims to work with.

3.4 RESEARCH INSTRUMENTS

As Gall, and Borg (2007) mention, researchers need to vary the methods used to collect research data in order to see if they are corroborated across these variants. In this study, the researcher used the observation and recording method.

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

With this information, the researcher believes that the necessary and correct information was gained when observing, as speaking comes naturally rather than a person filling in a questionnaire and possibly deciding to lie.

3.5 DATA ANALYSIS

According to Cresswell (2003), “the process of data analysis involves making sense out of text. It involves preparing the data for analysis, conducting different analyses, moving deeper and deeper into understanding the data, representing the data, and making an interpretation of the larger meaning of the data”.

The study was analysed content through content analysis. Content analysis is defined method that involves comparing, contrasting and categorizing data in order to draw meanings from the data (Gall et al., 2007). Therefore this study used tables to analyse the information gathered.

3.6 ETHICAL ISSUES

Taylor and Bogdan (1998) advise that participant observers should gain access to organisations by requesting permission from those in charge. The researcher wrote a letter to the inspector General of Namibian police to get permission to approach the Ongwediva police station but were only granted permission to work with four police officers.

The researcher considered research ethics, thus the data collected in this study was used primarily for this study only and not for the researchers personal use or benefit. The study was also conducted in an academic and professional manner and adhered to the ethical code prescribed by the Namibian University of Science and Technology.

Ethical principles suggested by Klenke (2008) that guided the qualitative researchers in their endeavours. They are: (1) informed consent, (2) voluntary participation, (3) confidentiality and privacy, and (4) the maintenance of well-being of the participants. In this study, participants were informed about the purpose of the study and the procedures to be followed before the recording and observation took place.

This research gave participants full right to withdraw from participating in the study as soon as they feel uncomfortable with the recording. However, in this study, the researcher did not experience withdrawal by any participant after the overall purpose of the study was briefly explained to them, but some participants asked the researcher to start the recording after the personal details were enquired about and answered.

In this study, the researcher applied the coding system to avoid personal bias. Every case was given a number which was linked to individual(s) participants to reflect in the responses.

3.7 SUMMARY

This chapter provided an overview of how the research was conducted, from its conception through to data collection and analysis. It outlined the research design, population, sampling and sampling procedures, the research instruments and data analysis employed for the study. The ethical issues that the researcher considered for the study were also discussed. The next chapter provides a complete analysis and discussion of the transcribed data collected during the fieldwork.

CHAPTER 4: RESEARCH FINDINGS

This chapter outlines an analysis and discussion of the data collected through observations and recordings as described in Chapter Three. The data collected from both sets will be presented and analysed within or using the framework of Myers-Scotton's Markedness Model (1993).

4.1 RESULTS OF RECORDINGS

4.1.1 The code-switched texts are in bold type and the whole translation of utterances/ spoken phrases is in italic and in brackets.

	Category and Function of CS in terms of Markedness
Case 5 Nghee nee kwa tiwa na tu teeleele otuwa since twelve o'clock. <i>(They told us long time ago that we should wait for the car since twelve o'clock.)</i> Case 8b Omwa eta nale edundakano, but am telling you o situation ei can bring problems to the others, omu shi wete ngaa. <i>(You already brought chaos but am telling you this situation can bring problems to the others, can you see that.)</i>	To increase distance/ anger against authority showing defiance and establishing identity by demonstrating knowledge of English.

<u>Case 4</u> The moment ashike tamu mu mono. <i>(The moment you see him.)</i> <u>Case 5</u> Osha happening koKaandje mu aseven November nda yakelwa uucrate wuuCooldrinks kokaana komeumbo. <i>(It happened on the seventh of November whereby my crate of cooldrinks were stolen by a child that lives in our house.)</i> <u>Case 9</u> Ame onda ti kutya, do not fight now, inamu fighting mohostel. <i>(I said that do not fight now, do not fight in the hostel.)</i>	Social inclusion and humour for establishing identity by demonstrating knowledge of both English and Oshiwambo Sometimes changing the tense of a word to fit the language that it is being spoken in. Repeating the same sentence in both languages.
<u>Case 1</u> Ondina okuyandja o report. <i>(I have to give a report.)</i> Ei obar, ei onduda yange. <i>(This is a bar and this is my room.)</i> Oku li kokule, koside kwinya. <i>(He is far, on the other side.)</i> <u>Case 3</u> Kaadona omublack. <i>(The lady is black.)</i> Omu na osixty five. <i>(There is sixty five dollars.)</i>	Sequence of unmarked choices using commonly used English terms. It is assumed that the other person knows the meaning of these terms.

Case 4

Ovanhu kOmatando va **attending something**.

*(People (police officers) are at Omatando **attending something**.)*

Opa pita ashike **thirty minutes** fye opo tu li apa.

*(Only **thirty minutes** past and we are already here.)*

Andi mu pe nee o**number** ei.

*(Then I will give you this **number**.)*

O **telephone** yokiilonga.

*(Your work **telephone** number.)*

O erf **number** otwenty four.)

*(The erf **number** is **twenty four**.)*

Aiye, o**OCR** ino ikanifa.

*(No, do not lose the **OCR** number.)*

Case 5

O **sister** inya ya dimbuka nee.

*(The other **sister** knocked off now.)*

Andi pewa po nee o **idea** imwe.

*(And then I was given one **idea**.)*

Okaana okambudi nale, oko haka kala huka ko**station**.

*(The child is a thief, he is ever here at the **station**.)*

Case 7

oku na yamwe mwa ti ohaye mu pe okulya, yee okwa ninga shike! **Okay**. Atu ningi nee o **arrangement** a dje ko.

<i>(There are some that give him and he has done what! Okay. We then made an arrangement for him to come home.)</i>	
Case 8 omunhu wokaana oho mwena, kutya oto lundilwa komukulunhu. Konima yefimbo eshi wa mona kutya omukulunhu okwa cooling down, to I ko totii: oshinima shinya hasho shili nda ninga. Shili ngaashi omuukwaita to lekelwa taku ti; oto I koRundu oto ti ashike, yes sir ndee to i. Ngeenge ou na epulo oto ka wanifa manga oshilonga shinya ndee to ya nee u pule. Ovakulunhu ihava interrupt. <i>(As a child you do not need to keep quiet, even if the elders are accusing you. And after some time when you have seen that the elders have cooled down, you go to them and tell them that: it was not really you that did that. It is also the same in the military, if they tell you that, you are going to Rundu, you will just say yes sir then you go. If you have a question you first go and do the duty assigned to you and after you can come ask. You do not interrupt elders.)</i>	Used for information and to establish identity as one who has relevant information and also possesses knowledge of English
Case 8 No ngeenge oukadona vange inamu hala mo vali mofikola, we can set you free, to be honest. Otatu mu mangelula ashike nawa <i>(If you do not want to stay in school anymore my girls, we can set you free, to be honest. We can let you go nicely.)</i>	Marked choice- switch to Oshiwambo to show anger and establish identity, but back to English to maintain social relations.

Ondati ino nyamukula vali aanhu. Nande oto mu lombwele kutya, owa tila shi omongwa u komba po. First oku na oku kunyamukula. <i>(I told you not to answer people (elders). Even if you tell her that you have spilled the salt please clean it up. First she has to answer you.)</i> Parent: Osha popiwa kulyelye? = <i>(who mentioned it.)</i> respondant: okuame = <i>(it's me)</i> Parent: Very good = <i>(very good)</i> <u>Case 8 b</u> Otamu tu tula pee? You are showing people that they are useless, good for nothing and all that. <i>(Where will you put us? You are showing people that they are useless, good for nothing and all that.)</i>	Code switch to English to make a point when arguing.
<u>Case 2</u> If it's a toxic relationship and you want to get out of itaa <i>(If it's a toxic relationship and you want to get out of it.)</i> <u>Case 3</u> They go to okamini with them. <i>(They go to the mini market with them.)</i> First the ka lady <i>(First the lady)</i> Ovakulunhu iha va interruptingwa. <i>(Elders are not interrupted.)</i>	Speaking English words in Oshiwambo (vambonising).

Case 6 Police: Oho longo shike taa? = (<i>What is your occupation sir?</i>) Resident: Financial Adviser = (<i>Financial adviser</i>) Police: peni? = (<i>where?</i>) Resident: Old Mutual, Oshakati = (<i>Old Mutual, Oshakati</i>) Police: itale ongodi yoye = (<i>give me our phone number.</i>) Resident: double six double zero triple 1. = (<i>double six double zero triple 1.</i>) Case 8 Police: ounona ove li mo vangapi mo block. = (<i>how many children are in the block</i>) Resident: eighty four = (<i>eighty four</i>)	Conversation whereby one is asked in one language and responds in another/ different language
Case 5 Okaana eshi ndi li nako okannephew kange. (<i>The child is my nephew</i>) Okwa disappear, omafiku avalu kee mo meumbo. (<i>Its two days now without him being seen. He disappeared.</i>) Case 7 Atu ningi nee o arrangement a dje ko. (<i>We then made an arrangement for him to come.</i>) Ndahambelela oka ti nату ninge ostrike. (<i>Ndahambelela said we should strike.</i>) Oku na okukala mo nai shaashi eefinger print opo di li.	Code switching/ using English words because the speaker might not know them in Oshiwambo or the point will be made clear if that word is used.

<i>(She will be in trouble because the finger print will be there.)</i> See otu shi kutya otu na oprovision tai ti: ngeenge ovanhu otava lesha ohaa dulu okwiindila. <i>(There is a provision to say if there are people that want to study you can ask for permission.)</i>	
<u>Case 8</u> Ou e shi popya moroom five? <i>(The one that said it is in room five?)</i> Efimbo peni olo waya mo roomfive. <i>(What time did you go in room five?)</i> <u>Case 9</u> Andi yi moblock. <i>(Then I went in the block.)</i> Ngeenge ope na oshinima shili ngao ota shi ningilwa moblock? <i>(If there is something like that will it be done in the block?)</i> Ou li moblock ilipi. <i>(Which block are you in?)</i> Ngeenge ope na oshnima shi li ngaho pu na eenganga domohostel. <i>(If there are things like that, whereby you have gangs in the hostel.)</i> Ina mu li dengela mo hostel.	Speakers are talking in one language but they both keep using one word from another language.

<i>(Do not fight in the hostel.)</i> Oshike onye mwa hoololwa mu ka mone okavideo. <i>(Why where you the ones chosen to look at the video?)</i> Nyee okavideo omwe ka hanga peni. <i>(And where did you find the video?)</i> Okasister koye ngeno okwa li ka ningwa okavideo. <i>(What if it was your sister that was taken a naked video?)</i>	
Keshe umwe popya ashike poungeye mwene. It is a yes or no question. Are you passing well? <i>(Each one of you should speak for their selves. It is a yes or no question. Are you passing well?)</i> Nde omwa hala ashike okueta ochaos? Do you want to pull other people to your root, to your side or what? <i>(But you just want to bring chaos? Do you want to pull other people to your root, to your side or what?)</i>	Speaking in Oshiwambo but using English to show the seriousness and weight of the question.

4.2 ANALYSIS OF THE RECORDING TABLE

In this table, participants' (police officers and the residents) discourse consisted of both marked and unmarked code-switching. Marked codeswitching is when codeswitching occurs as a marked choice; speakers simply do not wish to identify themselves with the expected Rights & Obligations set and this usually occurs in conventionalised interactions. This maxim directs speakers to put aside presumptions that are based on societal norms for certain circumstances (Myers-Scotton, 1993a).

Marked choices, according to Myers-Scotton (cited in Pütz, 1992:419), may be used to express a wide range of reactions and emotions or "... in cases in which the speaker wishes to dis-identify with the

unmarked rights and obligations set for an interaction and negotiate a change in the social distance holding between other participants and him/her.”

In unmarked code-switching, speakers engage in a continuous pattern using two or more languages. Often the switching takes place within a single sentence or even within a single word. Myers-Scotton (1993b: 119) states that certain conditions have to be met for unmarked codeswitching to occur.

1. Nghee nee kwa tiwa natu teebelele otuwa **since twelve o'clock**.

*(They told us long time ago that we should wait for the car **since twelve O'clock**.)*

2. Omwa eta nale edundakano, **but am telling you** osituation ei **can bring problems to the others**, omu shi wete ngaa.

*(You already brought chaos **but am telling you this situation can bring problems to the others**, can you see that.)*

These utterances are types of intersentential code-switching and they are marked. Intersentential is when you have a speaker using different phrases or clause in two languages in one sentence. In the first sentence the resident is showing anger to the police as he believes nothing is being done since he was told to wait for a long time. He expresses his anger in Oshiwambo (which is the mother tongue) and switches back to English to somehow ask/make the other person (the police) feel his anger and sympathise with him by showing how long he has been waiting. He also feels the police are not taking him seriously.

In the second utterance, defiance was shown. These residents refuse to obey authority by refusing to follow laws and showing that they are not willing to obey. The speaker then shows his anger in the two languages and also tries to make them realise the damage that they have caused. All this means that both the police and the residents used language to establish boundaries even when they are angry. This means that the respect is still there even if anger is involved. They still respect each other's position.

3. Osha **happening** koKaandje mu aseven **November** nda yakelwa uucrate wuu **Cooldrinks** kokaana komeumbo.

*(It **happened** on the **seventh of November** whereby my **crate** of **cooldrinks** were stolen by a child that lives in our house.)*

4. Ame onda ti kutya, **do not fight now**, inamu **fighting** mohostel.

*(I said that **do not fight now**, do not **fight** in the **hostel**)*

In these two sentences the speakers used both marked and unmarked codeswitching. What they have in common is that they are showing humour and their knowledge of both languages as they are code-switching where ever they feel the need to. They are using a noun, phrase or borrowing code-switch.

In 3, the word “happening” changed its tense from the present continuous tense to the simple past tense when you put the whole sentence in English. In the 4th sentence, the speaker gave their opinion/ reason for not fighting; because they are in a hostel. The speaker said it in all languages, showing the seriousness of his/her opinion as it is said in both languages. This type of code-switching is used to soften or strengthen command: While asking someone to do something, code switching works to mark emphasis or provide inspiration (Gulzar, M. A. 2010).

5. Ondi na oku yandja oreport. *(I have to give a **report**)*
6. Ei obar, ei onduda yange. *(This is a **bar** and this is my room.)*
7. Oku li kokule, koside kwinya. *(He is far, on the other **side**.)*
8. Kaadona omublack. *(The lady is **black**.)*
9. Omu na osixty five. *(There is **sixty five** dollars.)*
10. Ovanhu kOmatando va **attending something**. *(People (police officers) are at Omatando **attending something**.)*
11. Opa pita ashike **thirty minutes** she opo tu li apa. *(Only **thirty minutes** past and we are already here.)*
12. Andi mu pe nee onumber ei. *(Than I will give you this **number**.)*

13. O **telephone** yokiilonga. (*Your work **telephone** number.*)
14. Aiye, o**OCR** ino I kanifa. (*No, do not lose the **OCR** number*)
15. O **sister** inya ya dimbuka nee. (*The other **sister** knocked off now.*)
16. Andi pewa po nee o **idea** imwe. (*And then I was given one **idea.***)
17. Okaana okambudi nale, oko haka kala huka ko**station**. (*The child is a thief, he is ever here at the **station.***)
18. Oku na yamwe mwa ti ohaye mu pe okulya, yee okwa ninga shike! **Okay**. Atu ningi nee o**arrangement** a dje ko. (*There are some that give him and he has done what! **Okay**. We than made an **arrangement** for him to come home.*)

In these utterances the words that are codeswitched are unmarked. One thing about unmarked code-switching is that it applies in most societies where speaking a language that all can understand is considered appropriate (Myers-Scotton, p.148). The speakers used commonly used English terms and it is assumed by the speaker that it is code-switching that the other person knows and understands the word.

People do this because the word that is codeswitched is available faster in that language or they are the only ones they have in a language in the same language. Sometimes we do not know the correct word in the language we use (we do not think when we code-switch). It has to do with the “complementary principle”; it basically has to do with the notion of different aspects of life such as work, family, school, hobbies etc. for bilingual speakers where they require different language (Auer, P. 2005).

19. Omunhu wokaana oho mwena, kutya oto lundilwa komukulunhu. Konima yefimbo eshi wa mona kutya omukulunhu okwa **cooling down**, to I ko to tii: oshinima shinya hasho shili nda ninga. Shili ngaashi omuukwaita to lekelwa taku ti; oto I koRundu oto ti ashike, **yes sir** ndee to i. Ngeenge ou na epulo oto ka wanifa manga oshilonga shinya ndee to ya nee u pule. Ovakulunhu ihava **interrupt**. (*As a child you do not need to keep quiet, even if the elders are*

*accusing you. And after some time when you have seen that the elders have **cooled down**, you go to them and tell them that: it was not really you that did that. It is also the same in the military, if they tell you that, you are going to Rundu, you will just say **yes sir** then you go. If you have a question you first go and do the duty assigned to you and after you can come ask. You do not **interrupt** elders).*

In this utterance the speaker is giving information and at the same time establishing his identity and roots. It also shows that he has relevant information and also possesses knowledge of English. The speaker is telling the resident that elders are not interrupted when they speak and you do not say no to them or refuse anything they say at that time even if you are being accused. This brings in the identity of his tribe as this is what is believed in the Ovambo tribe. You are not allowed to talk back to elders.

20. Nongeenge oukadona vange inamu hala mo vali mofikola, **we can set you free, to be honest.**

Otatu mu mangukula ashike nawa. *(If you do not want to stay in school anymore my girls, **we can set you free, to be honest.** We can let you go nicely.)*

21. Onda ti ino nyamukula vali aanhu. Nande oto mu lombwele kutya, owa tila shi mongwa u komba po. **First** oku na oku ku nyamukula.

*(I told you not to answer people (elders). Even if you tell her that you have spilled the salt please clean it up. **First** she has to answer you.)*

22. Parent: Osha popiwa kulyelye? = *(Who mentioned it?)*

respondant: okuame = *(It's me)*

Parent: **Very good** = *(Very good.)*

23. Otamu tu tula pee? **You are showing people that they are useless, good for nothing and all that.**

*(Where will you put us? **You are showing people that they are useless, good for nothing and all that.)***

These sentences are marked choices whereby the speakers speak in Oshiwambo to show anger and back to English to maintain social relations. In the phrases said in English, especially in number **20**, code-switching took place because the people that are being spoken to will understand the true meaning of what is said better in English rather than Oshiwambo. Although the words in Oshiwambo carry more emotions show the seriousness of the situation or the anger of the speaker, the ones said in English show a little anger and confirmation but in a way that it is not too harsh so they can be forgiven.

24. Police: Oho longo shike taa? = *(What is your occupation sir?)*

Resident: **Financial adviser** = *(Financial adviser)*

Police: peni? = *(where?)*

Resident: **Old Mutual, Oshakati** = *(Old Mutual, Oshakati)*

Police: itale ongodi yoye = *(give me our phone number.)*

Resident: **double six double zero triple 1.** = *(double six double zero triple 1.)*

25. Police: ounona ove li mo vangapi mo **block.** = *(how many children are in the **block?**)*

Resident: **eighty four** = *(eighty four)*

In this conversation the police are asking questions in Oshiwambo and the residents are answering in English. This shows that the residents know and understand both languages but they are more comfortable speaking in English. The resident also assumed that the police officer understands English.

26. Okaana eshi ndi li nako okan**nephew** kange. *(The child is my **nephew.**)*

27. Okwa **disappear**, omafiku avali kee mo meumbo. (*It's two days now without him being seen. He **disappeared**.*)

28. Atu ningi nee o**arrangement** a dje ko. (*We than made an **arrangement** for him to come.*)

29. Ndahambelela oka ti natu ninge o**strike**. (*Ndahambelela said we should **strike**.*)

30. Oku na okukala mo nai shaashi ee**finger print** opo di li. (*She will be in trouble because the **finger print** will be there.*)

31. See otu shi kutya otu na o**provision** tai ti: ngeenge ovanhu otava lesa ohaa dulu okwiindila. (*There is a **provision** to say if there are people that want to study you can ask for permission.*)

The function of code-switching at the when a speaker has difficulty in finding a word is filled by substituting the word in another language. The police officer or the resident cannot think of the word in the other language that they are using, so they switch and use the equivalent word in the other language. In both the above examples, the police officer and the residents, know what they are talking about therefore the meaning of the words which are replaced are still understood, which makes it a marked choice.

32. Ou e shi popya mor**room five**? (*The one that said it in **room five**?*)

33. Efimbo peni olo wa ya mor**room five**. (*What time did you go in **room five**?*)

34. Andi yi mo**block**. (*Then I went in the **block**.*)

35. Ngeenge ope na oshinima shi li ngao otashi ningilwa mo**block**? (*If there is something like that will it be done in the **block**?*)

36. Ou li moblock ilipi. (*Which **block** are you in?*)

37. Ngeenge ope na oshnima shi li ngaho pu na eenganga domo**hostel**. (*If there are things like that, whereby you have gangs in the **hostel**.*)

38. Inamu lidengela mo**hostel**. (*Do not fight in the **hostel**.*)

39. Oshike onye mwa hoololwa mu ka mone oka**video**. (*Why where you the ones chosen to look at the **video**?*)

40. Nyee oka **video** omwe ka hanga peni. (*And where did you find the **video**?*)

41. Okasister koye ngeno okwa li ka ningwa okavideo. (*What if it was your sister that was taken in a naked **video**?*)

In these utterances the speakers in one conversation both speak in Oshiwambo but they keep repeating one word over and over again in English. It seems that all the people engaged in the conversation are finding it easier to use the English word rather than using the word that is in the language that they are speaking, in this case Oshiwambo. What is common in all these sentences is that the words that were borrowed from English are nouns (video, hostel, block and room 5).

42. Keshe umwe popya ashike poungoye mwene. **It is a yes or no question. Are you passing well?**
(*Each one of you should speak for themselves. **It is a yes or no question. Are you passing well?***)

43. Nde omwa hala ashike okueta **ochaos? Do you want to pull other people to your root, to your side or what?** (*But you just want to bring chaos? **Do you want to pull other people to your root, to your side or what?***)

The speaker uses English to show the seriousness and the weight of the question. The way it is said in English will make one deeply question themselves and it also shows or makes the person that is being asked realise that what they are trying to do is wrong. If these questions had been asked in Oshiwambo, they would not have carried the same weight as they do. This is because of the tone and connotation of the words that would have been used if it is translated.

44. **The moment** ashike tamu mu mono. (***The moment** you see him.*)

45. Osha **happening** koKaandje mu aseven **November** nda yakelwa uucrate wuu**Cooldrinks** kokaana komeumbo. (*It **happened** on the **seventh of November** whereby my **crate** of **cooldrinks** were stolen by a child that lives in our house.*)

The speakers are demonstrating knowledge of both languages. This is done so that a speaker can accord himself status. He is showing the person they are talking to that he is good in both these languages. This creates the impression that he or she is educated or modern.

46. Ame onda ti kutya, **do not fight now**, inamu **fighting** mo**hostel**. (*I said that **do not fight now**, do not **fight** in the **hostel**.*)

Words or phrases in two languages may not correspond exactly, and the bilingual speaker may switch to one language to express a concept that has no equivalent in the culture of the other language (Baker, 2007). Words in different languages have totally separate and different connotations, depending on the context in which they are used. The word **fight** that was used in the codeswitched language is in its simple form, but in the translated sentence it is in the continuous tense. This also shows that words can change their tense when they are being used in another language because they need to fit in the language that they are being used in.

4.3 RESULTS OF OBSERVATION

The observation results will be analysed using the Myers-Scotton (1993b) model which is called the Matrix Language-Frame Model (MLF). It is used to explain grammatical constraints in intra-clausal or intrasentential codeswitching. The MLF is not intended for application to all types of codeswitching. The intra-clausal codeswitching, where two grammars are in force, is a good backdrop against which to discuss the grammar of code switching (Myers-Scotton 2006: 241). The model predicts which utterances containing code-switching can be grammatically well-formed and therefore may occur in the speech. The ungrammatical utterances are not supposed to occur, unless they are stylistically marked and have some socio-pragmatic function, for example, emphasis (Myers-Scotton 1997: 75).

According to Lena, (2016) the main assumption of MLF is that during the switch, participating languages stay in an asymmetrical relationship to each other. One of the languages, the matrix language (ML), is dominant and supplies the morphosyntactic frame of the bilingual clause or

sentence. The other language has an auxiliary function and supplies content morphemes which are embedded into the ML. This language is called embedded language (EM) (Myers-Scotton 1993b: 35).

In this study, the researcher only observed the police officers as they interacted with each other in their workplace; no resident was involved in the collection of observation data. This was done to see if police officers also codeswitch amongst themselves or only when talking to residents.

4.3.1 TABLE OF OBSERVATION FINDINGS

The purpose of this section was to determine how strategies of code switching were employed between police officers. The following table shows the strategies that were used to code-switch by the police officers.

Strategies of code switching	Ongwediva police officers	examples
Borrowing	24	Ticket, arrest, stress, charge, threatened, forty one, serial number, fine, four, renew, declaration, court, shift, number, amount, statement, copy, model, now, sign language, system, circulate, casualty and security.
Intersentential	4	➤ U ninge U tule mo for the moment. (<i>You should do so you put in for the moment.</i>) ➤ Ee oya ningwa, where is the black pen? (<i>This one is done, where is the black pen?</i>) ➤ Who is having the key ano Tangeni oshapi? (<i>Who is having the key, Tangeni the key?</i>) ➤ Okwa li to dengele nge po four last night. (<i>You were calling me at four last night.</i>)
Tag-switching	6	➤ Nai= (you are annoying nai)

		➤ ano =(who is having the key ano) ➤ ewa = (forty two ewa) ➤ ooo = (ooo its not with a red pen.) ➤ nee= (he is annoying nee)
Calque	0	

4.4 ANALYSIS OF THIS TABLE

This table shows that police officers do not code-switch much when they are interacting with each other; they mostly use one language to communicate. Their conversation is more in Oshiwambo; that is why there are more borrowed words. So they mostly speak Oshiwambo and just borrow words from English to use in their conversation.

In the Matrix Language Frame model one of the languages, the matrix language (ML), is dominant and supplies the morphosyntactic frame of the bilingual clause or sentence. The other language has an auxiliary function and supplies content morphemes which are embedded into the ML. This language is called embedded language (EM). In this case if you look at the borrowing strategy, Oshiwambo is the Matrix Language as it dominates while English is the Embedded Language.

In the intersentential strategy, the police only used it four times. Intersentential includes a language switch at clause or sentence boundary (Romaine 2006: 123). Both speakers switch between full clause to form one sentence in English and Oshiwambo. This type of code-switching demands higher bilingual competence, for there must be a good command of both grammatical systems to construct two grammatical systems within one sentence. This shows that the police officers are good with both the grammatical system and structure of both languages.

Tag-switching occurs when a tag (I mean, you know, no way) or a set phrase from one language is inserted into the utterance of another language. Tag-switching can occur at any place in the sentence without destroying its syntactic structure, therefore, it does not demand a high level of proficiency in

both languages. In the table above, the tag- switches that were used are from the Oshiwambo language; the speakers used English as a medium of communication but tagged words from Oshiwambo. The words that were tagged are used in a sense of questioning, confirming or stressing a point.

4.5 SUMMARY

This chapter analysed and discussed the findings for both the recordings and the observations of this study. Codeswitching among police officers was found to occur less compared to when police officers codeswitched with the residents. The categories of code-switching according to the Markedness model were also discussed and the reasons why codeswitching took place were also raised. The types of code-switching used included: intersentential, borrowing and tag-switching. It is still a challenge to many people when it comes to communicating in English, even though English serves as an official language in Namibia.

Through the Matrix Language-Frame Model, the study discovered that Oshiwambo is the Matrix Language as it dominates while English is the Embedded Language. This was also evident in the studies by Simasiku (2014) and Aukongo (2015), where it was shown that the matrix language sets the grammar of communication. The present study also found that Oshiwambo is used as the language of communication and it is also the language which sets the grammar and syntax of the medium of communication.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER RESEARCH

5.0 INTRODUCTION

This chapter looks at the major findings of this study and offers suggestions for future research in this area.

This study focused on three research questions:

- To identify which code switching strategies are used by police officers in Ongwediva
- To discover why Ongwediva residents and police officers codeswitch in conversations
- To evaluate the linguistic value of code switching

5.1 SUMMARY OF MAJOR FINDINGS

The main aim of this study was to discover and analyse code-switching as a communicative strategy between Ongwediva police officers and Ongwediva residents. In light of all the information that came from the data collected from recordings and observations, it shows that codeswitching was not done with the aim or purpose of excluding people from conversations. This is because both the languages (English and Oshiwambo) used are understood by all the police officers and the resident that are not part of the conversation.

The results from the recordings show that the residents approach the police officers, and start the conversation in the language that they are comfortable with. They assume that all Ongwediva police officers understand Oshiwambo, especially if they are black. No one asks which language they prefer to speak or be helped in.

There is a case where one police officer was approached by a resident who described her case in Oshiwambo and the police officer asked the resident to speak in English as he does not understand Oshiwambo that well.

The resident started giving her case in English, but one can tell she is not comfortable as she started using a lot of Oshiwambo words and was also trying to say English words in Oshiwambo, for example **“The kalady”** instead of: “the lady”, or **“oeighta”** instead of: “eight” and some of the sentences did not really make sense for example: **“They go to okamini with them”** instead of: *“I should go to the mini market with them”*. Seeing that the resident was not comfortable, he called another police officer who is an Oshiwambo speaker to come and help out.

5.2 REASONS FOR CODE-SWITCHING

The major reason, according to this research, is that some of the terms that are codeswitched are not available in the Matrix language. This causes both the police officers and the residents to code-switch from the matrix language (Oshiwambo) to English just to fill in the gap e.g. The **OB** number and the **Serial number**. These are police terms and they probably do not exist in the matrix language. This is supported by the by the study of previous scholars such as (Bassiouny, 2009) and (Aukongo, 2015) who contend that bilinguals switch between languages when they do not know a specific word in one of the languages, so they take a word from another language, which they have mastered to convey the message more clearly.

The other reason why people code-switch is because the word that they need to use from the Matrix language is rarely available in the person’s mind during the time that they are in conversation. Thus the word from the Embedded Language is always ready and available. It is said by Auer, P. (2005) that “we do not think when we code-switch”. This means no one stops for a while to look for a word in a different language; it is always available.

The study also concluded that codeswitching is used when one wants to prove or emphasise a point. Some things are better understood in English than in Oshiwambo. E.g. “Otamva tula pee?” **You are showing people that they are useless, good for nothing and all that.** *“Where will you put them? You are showing people that they are useless, good for nothing and all that.”* The part that is in English

carries more anger and frustration and also brings out the humanity in people, regardless of what they do for a living.

People also code switch in a conversation just to show the other person that they know or can speak English. This was shown when a resident came for a declaration and started explaining what the declaration is for in Oshiwambo, but when the police officer started asking questions about he started answering in English, although the questions were asked in Oshiwambo. For example:

Police: Oho longo shike taa? = (*What is your occupation sir?*) Resident: **Financial adviser** =

(Financial adviser)

Police: Peni? = (*where?*)

Resident: **Old Mutual, Oshakati** = (*Old Mutual, Oshakati*)

Police: Itale ongodi yoye = (*give me your phone number*)

Resident: **Double six double zero triple 1.** = (*double six double zero triple 1*)

In relation to this, apart from there being personal and social reasons for codeswitching, one's choice of words can be an expression of identity. The speaker codeswitches to show that they know or can speak both languages fluently and that they are self-confident.

Lastly, police officers and residents were codeswitching to save time in conversations that are in Oshiwambo. Some of the words used from the language are easy to say, fast and have less syllables than Oshiwambo words. E.g. "It is a yes or no question" - this sentence only has eight syllables but if you put it in Oshiwambo, "Epulo ota li nyamukulwa ashike na heeno ile ahowe." it has 21 syllables. This shows that codeswitching is used to guarantee quick service or to speed up the conversation.

5.3 STRATEGIES OF CODE SWITCHING

The police officers and residents of Ongwediva used different ways of codeswitching in both the recordings and the observations. This study determined that most of the terms that are codeswitched are mostly numerical terms and nouns e.g. five, triple one double six, sixty five, eighty four, room,

report, block, strike, video, cell phone etc. All the numerical terms such as age, money, dates of birth, cell phone numbers etc. are all said in the embedded language instead of using it in the Matrix Language which sets the grammar of communication.

Apart from this, the other strategies used were intersentential. Although police officers rarely codeswitch amongst themselves, intersententiality was used both during observations and recordings. Police officers and residents were code-switching by phrase

The study also revealed that when you code switch an adjective, noun, preposition etc., you must place it wherever it would go in its native tongue to ensure that the proper code-switch has taken place. Example:

Nyee oka**video** omwe ka hanga peni?

*(And where did you find the **video**?)*

If you look at the word “video” (which is the word that is code-switched), it is one of the words at the beginning of the sentence but when the sentence is translated to English the word goes at the end of the sentence

Also, the speaker would not switch language between a word and its endings unless the word could be pronounced in the language of its ending. So you could not say “ovakulunhu iha va **interrupt**”= “do not **interrupt** elders” as it would be the incorrect way to code-switch in a matrix language which is the one used to set up the grammar. Therefore, the correct way that was used by the police officer was “ovakulunhu ihava **interruptingwa**”, adding “gwa” to give it a different tense in the Matrix language.

The study also discovered the phenomenon of situational code-switching. It occurs when the language changes according to the situation in which the conversations find themselves; it can be found in the use of speech level in those languages which have speech levels. Each of the levels has its social function and is used in certain interlocutors. This happened especially especially in the case where the police officers were giving advice to residents (in cases that included parents and their children). When

they talked to the younger ones they spoke in English and tried to make them realise their mistakes. At times the tone of their voice also changed. This occurs because they believe that these young residents will only understand if spoken to in that manner.

Ongwediva police officers and residents also used tag switching; it is the insertion of a tag word from one language into an utterance from another language which constitutes a switch, and given the tags are monolingual in utterance without syntactic rules. The tag words came from the embedded language and were transferred to the Matrix language. This shows that the single words that were codeswitched are only from the English language. Police officers and residents hardly used words from Oshiwambo as tag words.

5.4 LINGUISTIC VALUE OF CODE-SWITCHING

A High prevalence of code switching was observed among from residents and police officers. Speakers were observed switching between languages that they know in order to make their communication easier. Findings revealed that code switching took place at all levels of syntactic structure (intersentential and intra-sentential), to facilitate communication.

The analysis indicated how languages (matrix language and embedded language), play a role in code switching to help participants interact with one another. Based on the findings, one can conclude that although the majority of the residents and police officers are fluent in their local language (Oshiwamo), they do not hesitate to switch between languages. This was done because some terms are not the same or exist in their language. They had to find a police term to make the communication easier and effective. By doing that, speakers increase the vocabularies of the recipient language by modifying borrowed words. This is shown in both the recording and observation table.

This makes it clear that the residents and the police officers of Ongwediva applied code switching knowingly or unknowingly because they intended reaching their communication targets. In this light, the present study supports the practice of codeswitching. This is because it helps speakers with low proficiency in English and who are unable to express themselves, in English as an official language.

As indicated, in the previous studies (Bassiouny: 2006, 2009; Marak-Hanak, 2009; Aukongo 2015), codeswitching of this nature helps speakers to fill up the lexical gap by switching into an embedded language from a matrix language.

The findings further revealed that linguistic constraints were factors influencing the prevalence of codeswitching in the conversations between the police officers and residents of Ongwediva. This revealed that respondents were switching between languages when they encountered linguistic constraints.

The findings also indicated that when the lack of knowledge of some terms in the field of law was shown, the respondents switched between languages to prevent communication problems and for their message to be conveyed correctly. This means that they switched because they lacked the required police terminologies.

The study conducted by Kamati (2011) indicated that a person is identified by his or her culture and by the language he or she speaks. With this said by Kamati, this study supports Romaine (2000) who states that first languages serve as “acts of identity”; therefore speakers are identified by their first language.

5.5 RECOMMENDATIONS

In the light of the findings in this study, the researcher recommends the following:

- This study suggests that the language experts of Oshiwambo in Namibia in together with the Namibian police force (NAMPOL), design linguistic dictionaries in which they translate or create and explain police terms in Oshiwambo which are commonly used on a daily basis.
- Code switching is seen as a gate way for communication. Most of the residents cannot adequately themselves, in English even though it is our official language plus some words do not exist in their first language. Therefore, speakers should make use of code switching if need be in order to make communication easier, possible and effective.
- Although some people consider codeswitching, irritating or as a lower level use of language, I think it is normal, natural and is a beneficial phenomenon in bilingual and multi lingual societies especially in speech. With this, I believe it should be used as a strategy for communication but also be taught as a goal for communication skills or competence.
- As it was pointed out, in this study that the study was limited to the Ongwediva police station and the Ongwediva residents, I suggest that a further study on a larger community should be conducted, either with other police stations or other public officials that deal with the immediate public.

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Appendix: 1



The Inspector General of Police

National Police Headquarters

Windhoek

Dear Sir/ Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR STATION

My name is Sesilia Nelao Sheetekela, a student at the Namibia University of Science and Technology pursuing a Master's degree in English and Applied linguistics (09MEAL). The research I wish to conduct is to fulfil my Master's thesis which is titled: THE ROLE OF CODESWITCHING AS A CONVERSATIONAL STRATEGY BETWEEN ONGWEDIVA POLICE OFFICERS AND ONGWEDIVA RESIDENTS.

I am hereby humbly seeking the consent of your office to enable me to approach Ongwediva Police officers to collect data for this task. I plan to proceed with the observation and recording sessions immediately after your office has approved my request. The study will include four (4) police officers conversing with eight residents (per police officer) of the public. Kindly find the following attachments:

- ✓ Letter of ethical clearance from the University of Science and Technology
- ✓ Research instruments for this study (observation sheet and the recorder)
- ✓ Consent form

I declare that all recordings, and observations in this regard will be treated with the utmost anonymity and confidentiality; the only people that will have access to the recorder are my supervisor and I.

I would greatly appreciate it if your office could grant me permission in writing to collect data for this research at the Ongwediva Police Station which at the same time contributing to the fulfilment of my masters studies. For further information regarding my study, please contact me on +264 0812224299

or at ssheetekela@gmail.com you can also contact my supervisor at: +264 0812041575 or nfredericks@nust.com

Thank you for attending to this humble request.

Yours Faithfully

A handwritten signature in black ink, appearing to read 'S. N. Sheetekela'.

S. N. Sheetekela (Ms)

Appendix: 2

Pol 716 A



REPUBLIC OF NAMIBIA
MINISTRY OF SAFETY AND SECURITY
OFFICE OF THE INSPECTOR-GENERAL
NAMIBIAN POLICE FORCE



Tel. No.: (+264 61) 209 3202
Fax No.: (+264 61) 228 533
E-mail: IGP@nampol.na
Enquiries: Lt-Gen. S.H. Ndeitunga
Our Ref.: 10/4/P
Your ref.:

Private Bag 12024
Ausspannplatz
WINDHOEK
Namibia

23 October 2018

Ms. Sesilia Nelao Sheetekela
ssheetekela@gmail.com

Dear Ms. Sesilia Nelao Sheetekela

REQUEST FOR PERMISSION TO CONDUCT RESEARCH IN THE NAMIBIAN POLICE FORCE, ONGWEDIVA POLICE STATION, OSHANA REGION, IS HEREBY APPROVED: MS. SESILIA NELAO SHEETEKELA

Reference is made to your e-mail dated 22 October 2018 on the subject matter, in which you made a request to conduct research at the Ongwediva Police Station in Oshana Region for your Masters Degree Programme at the Namibian University of Science and Technology.

Against this backdrop, your request is hereby approved and the Namibian Police Force wishes you all the best in your endeavours. Kindly contact Commissioner Rauha Amwele, Police Regional Commander for Oshana Region, on +264 65 223 6 001/6011 / e-mail address: ramwele@nampol.na, and also Commissioner Schalk Meuwesen, Head of Force Policy, Planning and Development Directorate at telephone number +264 61 209 3250 / e-mail smeuwesen@nampol.na for ease of conducting the research.

Please, Ms. Sesilia Nelao Sheetekela, accept the assurances of my highest consideration and esteem.

Sincerely yours,

S. H. NDEITUNGA, OMS
INSPECTOR-GENERAL: NAMIBIAN POLICE FORCE



Cc: The Regional Commander: Oshana Region
The Head of Force Policy, Planning and Development Directorate

Appendix: 3

Recording analysis form

Cases numbers and code-switched words	Category and Function of CS in terms of Markedness
	To increase distance/ anger against authority showing defiance and establishing identity by demonstrating knowledge of English.
	Social inclusion and humour for establishing identity by demonstrating knowledge of both English and Oshiwambo Sometimes changing the tense of a word to fit the language that it is being spoken in. Repeating the same sentence in both languages.
	Sequence of unmarked choices using commonly used English terms and it is assumed that the other person knows these terms meanings.

	Used for information and to establish identity as one who has relevant information and also possesses knowledge of English.
	Marked choice- switch to Oshiwambo to show anger and establish identity, but back to English to maintain social relations. Code switch to English to make a point when arguing.
	Speaking English words in Oshiwambo (vambonising).
	Conversation whereby one is asked in one language and responds in another/ different language
	Code switching/ using English words because the speaker might not know them in Oshiwambo the point will be made clear if that word is used.
	Speakers are talking in one language but they both keep using one word from another language.

	Speaking in Oshiwambo but using English to show the seriousness and weight of the question.
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Appendix: 4

Observation sheet amongst Ongwediva police officers

The main aim of the observation is to look at the role of code switching as a conversational strategy among police officers. The information to be collected in this study is for the fulfilment of Masters in English and Applied Linguistics (09MEAL).

The findings of this study will help speakers with low proficiency in English, but are able to speak English and Oshiwambo to reach their communication targets when entering the police station.

Language specialists might also be triggered to come up with police or law terms in Oshiwambo in order to make language or conversations easier.

Appendix: 5

Observation sheet

1. Strategies of code switching

How many times do each of the following strategies occur?

Strategies of code switching	Ongwediva police officers	examples
Borrowing		
Intersentential		
Tag-switching		
Calque		