

**The influence of English on the lexicon, morphology and phonology of the  
Silozi language spoken in the Zambezi Region**

By

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## **DEDICATION**

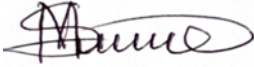
I saw it inevitable to dedicate this work to my late maternal grandparents, Mr Ben Ntelamo Tubaluane and Ms Anna Mabuku Muyoba–Ntelamo. I love you so much!

## DECLARATION

**STUDENT NUMBER: 3673-509-4**

This research is submitted in accordance with the requirements for the degree of Languages, Linguistics and Literature in the subject of Applied Linguistics at the University of South Africa.

I declare that the influence of English on the lexicon, morphology and phonology of the silozi language spoken in the Zambezi Region is my own work and that the entire sources that I used or cited have been shown and acknowledged in a full list of references.

**Signature:**   
(Morgan Simataa Silume)

**Date: 16 February 2024**

## ABSTRACT

The elderly expressed concern that the Silozi that the younger generation spoke was riddled with English vocabulary. The main aim of this study, therefore, was to investigate how English loanwords influenced the Silozi language spoken in the Zambezi Region of Namibia. The mixed methods research approach was adopted to collect both quantitative and qualitative data. The study was carried out at 18 secondary schools, the University of Namibia (Katima Mulilo Campus) and the Zambezi Vocational Training Centre in the Zambezi Region of Namibia. The population of the study comprised senior secondary school and university students, vocational education trainees, senior secondary school teachers, and lecturers. Both the simple random and purposive sampling procedures were employed to determine participants to the study. Data was gathered through a questionnaire, focus groups, and interviews. The Krejcie and Morgan (1970) formula was used to determine the sample size to fill the questionnaires. The captured and organised quantitative data was imported on SPSS for analysis. The data gathered via focus groups and interviews were categorically organised and uploaded on the Qualitative Content Analyser (QCA) software for analysis and tabulation. The study was modelled by two theories in language contact, namely Prince and Smolensky (2002), the optimality theory, particularly the Consonant/Vowel Theory, and Van Coetsem (1998), the general and unified theory of the transmission process.

The results showed the different ways through which English words entered the Silozi lexicon. It was realised that the single lexical items, mostly nouns, that entered Silozi were subjected to morphological and phonological processes to ensure harmony with the structure and sound system of Silozi. The results showed that the process of incorporation through which English words assimilated into Silozi reflected the process of incorporation as advocated by the literature review and the two theories that framed this study. The results underscored that English influenced and enriched the vocabulary of the Silozi language spoken in the Zambezi Region of Namibia. The sociolinguistic factors of codeswitching and codemixing were frequently encountered in this endeavour. Therefore, a study on how they influence Silozi is hereby recommended.

### **Key words/ Concepts:**

*Loanwords, borrowing, imposition, Language contact, Cross-linguistic influence, Optimality Theory, morphological integration, and phonological integration*

## ABSTRAK

Die bejaardes het kommer uitgespreek dat die Silozi taal wat die jonger geslag gepraat het, deurspek is met Engelse woordeskat. Die hoofdoel van hierdie studie was dus om te ondersoek hoe Engelse leenwoorde die Silozi-taal beïnvloed het wat in die Zambezi-streek van Namibië gepraat word. Die gemengde metode-navorsingsbenadering is gebruik om beide kwantitatiewe en kwalitatiewe data in te samel. Die studie is by 18 sekondêre skole, die Universiteit van Namibië (Katima Mulilo-kampus) en die Zambezi Beroepsopleidingsentrum in die Zambezi-streek van Namibië uitgevoer. Die populasie van die studie het bestaan uit senior sekondêre skool- en universiteitstudente, beroepsonderwysleerlinge, senior sekondêre skoolonderwysers en dosente. Beide die eenvoudige ewekansige en doelgerigte steekproefprosedures is gebruik om deelnemers aan die studie te bepaal. Data is ingesamel deur middel van 'n vraelys, fokusgroepe en onderhoude. Die Krejcie en Morgan (1970) formule is gebruik om die steekproefgrootte te bepaal om die vraelyste in te vul. Die vasgelê en georganiseerde kwantitatiewe data is op SPSS ingevoer vir ontleding. Die data wat deur middel van fokusgroepe en onderhoude ingesamel is, is kategories georganiseer en op die Kwalitatiewe inhoudanaliseerder (QCA)-sagteware opgelaaai vir analise en tabulering. Die studie is gemodelleer deur twee teorieë in taalkontak, naamlik Prince en Smolensky (2002), die optimaliteitsteorie, veral die Konsonant/Klinker Teorie, en Van Coetsem (1998), die algemene en verenigde teorie van die oordragproses.

Die resultate het die verskillende maniere gewys waardeur Engelse woorde die Silozi-leksikon binnegekom het. Daar is besef dat die enkele leksikale items, meestal naamwoorde, wat Silozi binnegekom het, aan morfologiese en fonologiese prosesse onderwerp is om harmonie met die struktuur en klanksisteem van Silozi te verseker. Die resultate het getoon dat die proses van inlywing waardeur Engelse woorde in Silozi geassimileer is, die proses van inlywing weerspieël soos voorgestaan deur die literatuuroorsig en die twee teorieë wat hierdie studie geraam het. Die resultate het onderstreep dat Engels die woordeskat van die Silozi-taal wat in die Zambezi-streek van Namibië gepraat word, beïnvloed en verryk het. Die sosiolinguistiese faktore van kodewisseling en kodevermenging is gereeld in hierdie poging aangetref. Daarom word 'n studie oor hoe hulle Silozi beïnvloed hiermee aanbeveel.

### **Sleutelwoorde/konsepte:**

*Leenwoorde, ontlening, oplegging, Taalkontak, Kruislinguistiese invloed, Optimaliteitsteorie, morfologiese integrasie, en fonologiese integrasie*

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## **Acronyms and abbreviations**

CLI	Cross-Linguistic Influence
CVCV	Consonant Vowel Consonant Vowel
OT	Optimality Theory
RLA	Recipient Language Agentivity
RL	Recipient Language
SLA	Source Language Agentivity
SL	Source Language
SPSS	Statistical Package of Social Sciences
QCA	Qualitative Content Analyser

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# CHAPTER 1

## INTRODUCTION

### 1.1 Background

It struck the researcher how the elderly bemoaned the type of Silozi that was spoken by the younger generation of the Zambezi Region of Namibia. There appeared to be a ‘linguistic gulf’ between the Silozi most of the elder people, especially in the rural areas of the Zambezi Region’, spoke, and the one conversed by the young and vibrant youth, as they played different roles in other sectors of society. The call-in programme that the Silozi Radio of the Namibian Broadcasting Cooperation held some days of the week resulted into verbal duels between the elderly and the youth quarrelling over the importance of preserving the purity of the Silozi language. The elderly felt that the Silozi that the youth spoke was riddled with a plethora of English vocabulary. English and Silozi were the two languages that the Zambezi Region residents frequently used in their daily discourses. Silozi interlocutors frequently experienced a plethora of English vocabulary in domains where the Silozi language was supposed to be the sole medium of interaction. This linguistic combination, or mixture, had proven to be one-sided, as it was only Silozi that took words from English, and not the other way round. Some of the English words had even replaced and taken over the linguistic role that Silozi words could play. The Silozi/English scenario fascinated the current researcher, and the desire to pursue an investigation into how one language could benefit from its contact situation with another in the same speech community.

In clarifying the role of bilingualism in the movement of language material from the SL to RL, Thomason (2007) argues that language contact is one of the fascinating results of bilingualism where the recipient language benefits from the donor language. The current study sort to determine the influence of English on the Silozi lexicon, and embraced a secondary objective on how the contact between English and Silozi resulted into linguistic benefit for the Silozi language. Eckert (1997) clarifies that adolescents employ borrowing to shake and move language items from one language to the next. Therefore, language is considered an everyday entity that continues to be created and given meaning by young people in their ordinary discussions in numerous native settings (Jonsson, Arman & Tommaso, 2019). Haspelmath (2008:36) defines borrowing as the transfer, or copying, of language elements that happens due to native speakers adopting them from a source language into their language.

Research on the role of young people in the borrowing process and enrichment of the recipient language could provide answers to how English vocabulary found its way into the Silozi lexicon. This study would contribute to the literature on the borrowing process, adaptation of language materials and eventual enrichment of the recipient language. It would specifically help the language students to easily unravel the morphology of many Silozi words.

## **1.2 Research problem context**

The Zambezi Region boasts a diverse social, ethnic and language background portrayed by the harmonious co-existence of nine languages (Sankoff 2001). Kachru (2005) concludes that ever since the advent of Silozi and English in the Zambezi Region, Silozi and English have formed a communicative tool of immense power in the region. The researcher drew motivation from researchers such as Atreya, Singh, and Kumar (2014) who argue that linguistic interaction usually entails direct exchanges amid assemblies of interlocutors some of whom could utter many languages within a given speech community. Many speakers of the Zambezi Region could speak the majority of the native languages, but many lexical items were usually borrowed from English into the native languages.

Haspelmath (2008:10) believes that the global prestige with which the English language is renowned provides for unidirectional transfer of language elements where the low prestige language receives. Speakers aspire to use the new words of the source language for them to be associated with its prestige (Haspelmath 2008). Haspelmath's observation gives impetus to the current study that seeks to determine how the prestigious language (English) has influenced the Silozi language spoken in the Zambezi Region of Namibia. Benjamin (2005) clarifies that as new vocabulary is received and adapted, lexical changes to the recipient language are inevitable. It was in the interest of the current researcher to determine the kind of transformation through which English words were taken as they were received into the Silozi lexicon. Hafez (1996) cites aspects such as sound changes, addition, omission and shifting as consequences of language contact. Similarly, Al-Athwary (2017:393) recognises the alterations at both the segmental and phonotactic levels. The narrations by Hafez and Al-Athwary above would provide direction to the current study that seeks to determine how English has influenced the lexicon, morphology and phonology of Silozi.

### **1.3 Studies in language contact and the research gap**

Different studies investigated language contact outcomes and arrived at different conclusions regarding this phenomenon. Appel and Muysken (2005) pursued borrowing, while Myers-Scotton (2006) focussed on code switching. Some studies that resulted in some generalisation involved that of Haruko (1982), which looked at the universal constraints on sound sequences; Tasneem (2012) studied the linguistic inter-influence between Magahi and Urdu in Gaya of India. Studies that included Silozi were that of Marten and Kula (2007), the language situation in Zambia, Gowlett (1964), the morphology of the substantive in Silozi, and Sitwala (2010) pursued the maintenance of Silozi in the Malozi Communities of the Caprivi.

Silume (2017) investigated linguistic cross-pollination between Silozi and English. The study specifically looked at how the two dental (/ð/ and /θ/), and four alveolar (d, t, z, and s) sounds were used by university lecturers in Windhoek. Silume's (2017) endeavour made use of predetermined linguistic items to test language habits Silozi speakers imposed on the target linguistic items. The aforesaid studies ensured that the research gap of the current study could fill was determined, and the researcher was exposed to linguistic outcomes as a result of language contact. The studies further exposed the researcher to process through which words were incorporated into the recipient language, and later used to test the process of incorporation as advocated by the two theories adopted for this study.

There were limited studies around the area of contact linguistics, particularly studies that sort to determine how dissimilar languages influenced each other. Similarly, the studies that determined the linguistic outcomes that emanated from the English contact with Bantu languages were determined to be scanty. Therefore, this study bridged this gap in literature by tracing the unidirectional influence that English had on Silozi.

### **1.4 Language contact outcomes**

In the study on cross-linguistic pollination among university staff in Windhoek, Silume (2017:11) argues, "Languages that have co-existed in the same speech community for a long time could influence one another in one way or the other". Salazar and Muñoz-Basols (2016:83) define cross-linguistic lexical influence as "the impact that two or more languages have on each other's vocabulary". Cross-linguistic influence is an unbiased manner we could use to refer to diverse outcomes of the language contact, which could be referred to by various

concepts such as interference, transfer, borrowing, substrate influence and contact-induced change (Paulasto, Meriläinen, Riionheimo & Kok, 2014).

Appel and Muysken (2005) argue that the close interaction among speakers who do not share the same first languages will inevitably see these languages influence each other in a number of ways. Therefore, this study presents the existing knowledge on the subject of contact linguistics and the resultant cross-linguistic lexical tendencies as is defined by researchers whose work was studied for the present study. The theoretical frameworks the incorporated language items tested and provided answers to the researcher's questions are also presented in this study.

This researcher draws motivation from scholars such as Atreya, Singh, and Kumar (2014) who argue that linguistic interaction entails direct exchanges amid interlocutors competent in different languages spoken in the same community. However, scholars such as Thomason (2007) and Thomason (1999c) argue that there is a possibility for one to learn a language through indirect means like music, movies, newscasts, wirelesses and works of literature.

### **1.5 Problem statement**

Thomason (1999) observes that when utterers frequently use more languages in their day-to-day exchanges, there could be some diverse consequences that affect the structure of such languages; this is what is referred to as the language-contact phenomena. Appel and Muysken (2005) explain that the outcome of contact situations could be noticeable in the development of loanwords, changes in phonology and grammar, combined systems of language like creoles and pidgins, and an overall rise in types of bilingualism. The main purpose of this study was to investigate linguistic influence of English over the Silozi language that is spoken in the Zambezi Region. The analysis of contact-induced changes entailed analyzing the process of incorporation into Silozi and examine social-linguistic factors that supersede language transfer from the source language to the recipient one. The single linguistic items that were gathered through the youth speeches (focus group) were used to test the process of incorporation as stipulated by the Optimality Theory and the General and Unified Theory of the Transmission Process in Languages in Contact.

This investigation of linguistic influence intended to trace linguistic outcomes that commenced with the incursion of the Zambezi Region by the Zambian-based Makololo tribe. It included the linguistic outcomes that strengthened as the missionaries built institutions such

as schools and churches in the region, the colonial exploration of the SADC Region, as well as the linguistic contact that is present today. The dominant use of English and Silozi in the diverse spheres of society could generate a fruitful ground for language cross-interaction that leads to linguistic influence (Sankoff, 2001). The unidirectional influence that could emanate from the English/Silozi contact spurred the current scholar to do an examination of the borrowing phenomenon associated with languages that are used in the same geographical area. Different research aims and questions had, therefore, been set up by this scholar in order to comprehensively investigate how English enriched Silozi. The population of the current study comprised high school and university students, teachers, lecturers, and trainees at vocational education centers. This study contributes to the literature on contact linguistics, as well as benefit language students as tracing the etymology of many Silozi words was concerned.

## **1.6 Rationale**

This study investigates how English influenced the lexicon of Silozi spoken in the Zambezi Region. Hennecke (2014:280) explains that language contact refers to the use of different languages within “the same geographical area”. The contact between these languages is projected in the transfer of linguistic materials from the source language to the recipient language. According to Hennecke (2014:285), the linguistic materials borrowed from the source language go through morphological and phonological processes to be incorporated into the recipient language. The observation by Hennecke above reflects the current study that seeks to determine how contact between English and Silozi has resulted into loanwords that influenced the Silozi language spoken in the Zambezi Region of Namibia. Similarly, Benjamin (2005) simplifies that, as the recipient language receives linguistic items, numerous changes may ensue where the system of the recipient language undergoes changes at different levels. The observations by Hennecke (2014) and Benjamin (2005) reflect the current study that seeks to determine the process through which the received linguistic items from the source language go in order to be incorporated into the recipient language.

The researcher has been wondering why certain items do not seem to have native, or Silozi, origins, but rather originate from the English language. It is common to hear words such as ‘*mbola*’ (*ball*), *mpapiri* (*paper*), *panka* (*bank*), *buka* (*book*), etc. used by Silozi speakers and writers. These words are so embedded in the Silozi lexicon to an extent that tracing their

genealogy could be strenuous, especially for the youth. It is interesting to the researcher to determine whether the youth are aware that some of the words they use in their Silozi interaction were borrowed from the English language. The influence of English on Silozi is so immense that convincing the youth that such words were borrowed from English has become problematic. The youth use most English words unaware that such words were, at one stage, borrowed from the English language, and gradually became part of the Silozi lexicon.

Therefore, this study, which sought to determine how English influenced the Silozi language, also traced the process of incorporation through which English vocabulary was assimilated into the Silozi lexicon spoken in the Zambezi Region. Tracing the process of incorporation would help the youth discern the words that were borrowed from English and incorporated into Silozi. Focus group discussions, coupled with face-to-face discussions by participants, were used to harvest single linguistic items. These single language items were then used to determine whether the process of incorporation matches the process of incorporation as advocated by the two theories chosen for this study. This study would contribute to the mechanism students follow in all endeavours to unravel the morphology of much of the Silozi vocabulary.

Different studies that resulted in some generalisation in contact linguistics involved that of Haruko (1982), which looked at the universal constraints on sound sequences; Tasneem (2012) linguistic inter-influence between Magahi and Urdu in Gaya of India. Studies that included Silozi were that of Marten and Kula (2007), the language situation in Zambia, Gowlett (1964), the morphology of the substantive in Silozi, and Sitwala (2010) the maintenance of Silozi in the Malozi Communities of the Caprivi. Silume (2017) investigated linguistic cross-pollination between Silozi and English. The study specifically looked at how the two dental (/ð/ and /θ/), and four alveolar (d, t, z, and s) sounds were used by university lecturers in Windhoek. Silume's (2017) endeavour made use of predetermined linguistic items to test language habits Silozi speakers imposed on the target linguistic items.

## **1.7 Theoretical framework**

There are two theories that served as the lens for the clarification, or interpretation, of the data and guiding the researcher determine the relevant themes and patterns in the current study. The two theories are the model of organisation for the questions and objectives that had to be answered, or achieved, and for data collection procedures. They represented the backdrop for the process of incorporation through which borrowed lexical items were incorporated into the

recipient language, as well as the factors that led to the realisation of the borrowing phenomenon. The theories provided both the path and direction to the current study. Under the Optimality Theory (hereafter OT), the Consonant/Vowel theory, and then the General and Unified Theory of the Transmission Process in Language Contact are the key linguistic frameworks for this study. In testing these theories, and analyzing the process of incorporation, single linguistic items were harvested from youth discussions.

### **1.7.1 The Optimality Theory – Vowel/Consonant Theory**

Prince and Smolensky (2002) clarify that OT focuses on exploring widespread principles, phonological acquirement and language typology. According to Barlow and Gierut (1999), the OT suggests that experienced forms of language arise from the contact between incompatible constraints. Specifically, under the OT, the Consonant/Vowel Theory played a greater part in tracing the process of linguistic incorporation into Silozi. According to Prince and Smolensky (2002:92), “the key simplifying assumption is that the terminal nodes (segments) are pre-sorted binarily as to their suitability for peak (V) and margin (C) position.” Consideration here is only given to those units of sound (syllables) that will at most have one symbol C or V in any of the syllabic positions, and this restriction introduces the simple structural constraints and explore the ranking-induced typology (Prince & Smolensky 2002). This theory provided the different alternatives, or constraints, through which received vocabulary could be treated by the recipient language during the process of incorporation.

### **1.7.2 The General and Unified Theory of the Transmission Process in Language Contact**

According to Van Coetsem (1998), the “Generalised and Unified Theory of the Transmission Process in Language Contact” traces and analyses both the language contact results and the realization “mechanisms” of these outcomes. The study adopts Van Coetsem’s (1998) approach that embraces cases of “borrowing” in “Recipient Language Agentivity” and “imposition” in “Source Language Agentivity”, including the processes of “imitation” and “adaptation”. Winford (2003) identifies that “borrowing” and “imposition” are the two ways in which language materials are transferred between languages in contact. This theory was used to investigate the agents and the direction of change in the context in which Silozi and English were used, as well as tracing how phonological loans were handled. This theory still provided guidance in terms of the socio-linguistic factors that lead to the realization of the borrowing

phenomenon. It also helped the researcher determine the path, or direction, through which borrowed language materials that were received from the source language were incorporated into the recipient language.

## **1.8 Definition of key concepts**

### **1.8.1 Loanwords**

Manfredi, Tosco and Simeone-Senelle (2015) clarify that the lexical units acquired through borrowing could be referred to as loanwords and are considered an inseparable entity of the language in which they were transferred. Haspelmath (2008) defines loanword as a lexical item that is moved from a source language to a beneficiary one, and such a word could conventionally be used as part of the language. Therefore, in its investigation of linguistic enrichment, this study traces single linguistic items whose genealogy could not be easily traced back into native Silozi. It is easy for one to see that the vocabulary such as *panka* (bank), *buka* (book), *cinca* (change), and *longwani* (long one) are English words that have been adapted morphologically and/ or phonologically to Silozi. As part of its objectives, this study also analyses the process of incorporation through which English words were incorporated into Silozi.

### **1.8.2 Borrowing**

Hoffer (2002:1) stresses that borrowing refers to the procedure of bringing in language elements from a given system of language into the other when diverse cultures remain in contact for some time. According to Thomason and Kaufman (1988), borrowing is the integration of foreign language structures into a group's native language by speakers of that language, and though the native language is maintained, it is changed by the addition of the merged features. Van Coetsem (1988) clarifies that if the recipient language speaker is the agent, as in the case of an English speaker using French words while speaking English, the transfer of material from the source language to the recipient language is borrowing. This is a key concept, as this study seeks to use focus group, coupled with face-to-face discussions, and interviews to harvest single language items that are used into Silozi discourses in domains where Silozi is the dominant medium of communication.



### **1.8.3 Cross-linguistic influence**

According to Salazar and Munoz-Basols (2016), cross-linguistic influence is the impact that two or more languages have on each other's vocabulary. Paulasto, Meriläinen, Riionheimo and Kok (2014) define it as a neutral way of referring to different linguistic effects of language contact, which could be referred to by various concepts such as interference, transfer, borrowing, substrate influence and contact-induced change. Therefore, the current study that traces English enrichment of Silozi inevitably incorporated an analysis of the linguistic lexical influence English has had on the Silozi lexicon.

### **1.8.4 Language contact**

Thomason (2007) argues that language contact is the use of different languages at once in the same geographical area where the individuals that use the language are the locus of the contact. Nurse (2005) asserts that languages that are used in the same speech community could have a sway on each other through a socio-linguistic phenomenon known as borrowing, as this mechanism leads to the supply of loanwords from one language to the other. Salazar and Muñoz-Basols (2016) further explains that contact among speakers of different languages inevitably leads to a certain degree of cross-linguistic influence, and the obvious and immediate manifestation is always at the lexical level. The concept is appropriate for the current study, as the study pursues English enrichment of Silozi, which is a consequence of the language contact phenomenon.

### **1.8.5 Morphological integration**

According to Miura (1979), morphological integration refers to the process through which loanwords are assimilated into the beneficiary language to an extent that they become morphologically indistinguishable from the recipient language. Smeaton (1973) states that the language materials that are received from the donor language are subjected to some modification processes at the morphology level and such processes will ensure that harmony is achieved with the proven pattern and system that serves as the root of the recipient language (RL). This is key to the current study that seeks to determine linguistic enrichment, as it would inevitably have to determine the process of loanword integration into the Silozi language.

### **1.8.6 Phonological integration**

According to Thomason (1999), phonological borrowing, or integration, could refer to the manner through which received lexical items are transformed, or made to fit, the sound structure of the language that receives them. Benjamin (2005) clarifies that as linguistic items are received by the recipient language, numerous phonological modifications become inevitable under the effect of the phonological system of the beneficiary language. Thomason (1999) argues that one has to consider the aspect of phonotactic, which entails blending sounds that are compatible, or permissible, to the (RL). In its investigation of linguistic influence, this study still seeks to determine how single lexical items from English are phonologically incorporated into the lexicon of the Silozi language. It is in the interest of phonological integration into the recipient language that Benjamin (2005) asserts that numerous phonological changes also occur in relation to the influence of the phonological system of the beneficiary language. Therefore, phonological integration, or adaptation, is an inevitable aspect to this study that investigates the processes through which received lexical items are incorporated into the recipient language.

### **1.9 Purpose of the study**

The main purpose of this study was to investigate linguistic influence of English over the Silozi language that is spoken in the Zambezi Region. The analysis of contact-induced changes entailed analyzing the process of incorporation into Silozi, and examine social-linguistic factors that facilitate, or drive, language transfer from the source language to the recipient one. The single linguistic items that were gathered through the youth speeches (focus group and interviews), coupled with face-to-face discussions, were used to test the process of incorporation as stipulated by the Optimality Theory and the General and Unified Theory of the Transmission Process in Languages in Contact. Data were gathered through a questionnaire, focus groups, and interviews that were concurrently held with face-to-face discussions. The captured and organised quantitative data were imported on SPSS for analysis. The quantitative approach accorded the researcher an opportunity to study the concept of borrowing and objectively use “Likert-type” statements to probe the opinions of the respondents as far as the English loanwords were concerned.

The data gathered via focus groups and interviews were categorically organised and uploaded on the Qualitative Content Analyser (QCA) software for analysis and tabulation. The

researcher also collected qualitative data to explore how and which social-economic and cultural aspects contributed to the diffusion of loanwords from English into Silozi.

### **1.10 Research questions and aims**

According to Khodabux (2015), a research question is a definite investigation to which a given study aspires to offer an answer, and it serves as the core of a systematic investigation helping the researcher appropriately outline a pathway of such a research's process.

The primary research questions for this study are:

1.10.1 How was the English vocabulary borrowed from English into Silozi?

1.10.2 How has the borrowed vocabulary adapted into the Silozi lexicon spoken in the Zambezi Region?

1.10.3 How has borrowing enriched Silozi in the Zambezi?

The following secondary research questions provided guidance to the researcher:

1.10.1.1 What influenced English borrowing into Silozi?

1.10.2.1 Which of the borrowed aspects are of interest to the Optimality Theory and the General and Unified Theory of the Transmission Process?

1.10.3.1 Which language items are mostly borrowed into Silozi?

The main research aims for the study are:

1.10.4 To determine how the English vocabulary was borrowed from English into Silozi.

1.10.5 Define how borrowed vocabulary has adapted into the Silozi lexicon spoken in the Zambezi Region.

1.10.6 To ascertain how English borrowing has enriched the Silozi language.

The sub-aims of this study are to:

1.10.4.1 Determine the borrowing manner from English into Silozi.

1.10.5.1 Analyse the way borrowed features are of interest to the Optimality Theory and the General and Unified Theory of the Transmission Process.

1.10.6.1 Determine the mostly borrowed language items.

### **1.11 The limitation of the study**

One significant limitation of this research related to the aspect of time and the question of geographical accessibility of some parts of the region. Due to time constraints, data limitation in this study could only be traced to the 18 senior secondary schools, the University of Namibia and the Zambezi Vocational Training Centre. Therefore, other education centres such as kindergartens and primary schools that are so plentiful in the Zambezi Region were tacitly removed from taking part in the study. Some parts of the region such as Impalila Island, could only be accessed through crossing borders into other countries (Botswana), and this entailed logistics that could not be sorted within the required period of time. Therefore, these had a bearing on the outcomes drawn from the interpretation of the data gathered for this study, as it was only applicable to the sampled institutions. The investigation was limited to single lexical items other than other linguistic items such as phrases and sentences that were transferred via other socio-linguistic aspects such as code-switching and code-mixing.

### **1.12 The layout of the chapters**

Chapter 1 introduced the study and presented the background to this study. It presented the statement of the problem, the research questions and aims, purpose of this research, as well as its limitations. Chapter 2 presents the literature that was reviewed as well as the theoretical framework that provided guidelines for the study. Chapter 3 presents the research methodology in terms of approach and design that were followed. It explained the population of the study, the sample and sampling procedure, the research instruments, the data analysis techniques, as well as the research ethics that had to be observed by the researcher. Chapter 4 presents the data gathered and Chapter 5 analyses the gathered data, while chapter 6 summarises each chapter, passes recommendations and conclusions.

### **1.13 Conclusion**

This chapter presented the introduction and background. It shared the statement of the problem, aims and questions of the research, significance of the study, limitations of the study, and concluded with the layout of all chapters. Chapter 2 presents the literature that was reviewed and the theoretical frameworks that modelled this study.

## CHAPTER 2

### THE LITERATURE REVIEWED AND THEORETICAL FRAMEWORK

#### 2.1 Introduction

In pursuance of the purpose and the research objectives of this study, relevant literature was reviewed.

According to Boumezrag (2022:403), literature review could be seen as an inspection of the literature linked to a specific subject under investigation. Parahoo (2006:127) upholds that a "literature review involves the critical reading of selected literature to find out how it can be useful to the current research".

De Vos, Strydom, Fouch and Delpont (2009:123) state that:

a literature review is aimed at contributing towards a clearer understanding of the nature and meaning of the problem that has been identified.

The literature review in the current endeavour explored the discipline of language contact in general, the linguistic outcomes and the processes through which borrowed lexical items were transferred from the source language and incorporated into the recipient language.

According to Boumezrag (2022:403), the purpose of literature review is to:

- help in the generation of the main idea through the presentation of the primary information and data about the topic in order to get a general overview.
- contribute to the establishment of the conceptual framework through the definition of the core concepts of the topic as well as its multiple dimensions and complexity.
- Literature review helps in the development of a theoretical framework.

In the current study, literature was reviewed to determine the social factors that lead to borrowing and the process through which lexical material was incorporated into the recipient language. The process of incorporation, as reflected by the literature review and the theoretical frameworks adopted for the study, were used to determine the process of incorporation through which the lexical items were incorporated into the Silozi language.

It is in the same light of relating literature to research findings that Randolph (2009:2) also mentions that a literature review "provides a framework for relating new findings to previous findings in the discussion section of a dissertation".

De Vos, Strydom, Fouch and Delport (2009:117) state that literature review of the proposal should:

- provide evidence of some preliminary reading on the topic;
- prove that the initial ideas have been developed;
- provide, where appropriate, information concerning the theoretical literature on the topic;

Mark (1996:365) adds that a review of the literature in the proposal should serve the function of:

- demonstrating mastery of the literature in the field;
- acquainting the reader with existing knowledge on the subject;
- discussing the proposed study in relation to the current literature;
- displaying, where relevant, the conceptual and theoretical framework of the study.

Bryman (2012) advises on the importance of reading the existing literature as regards the topic upon which one wishes to carry out a study. Bryman (2012) stresses that it is in the researcher's literature review where it is shown that he/she is able to engage in scholarly review, and this depends on how they prove that they read and understood the work of other scholars in the same area of study. Bryman (2012:8) argues that when a topic of interest has been found, one has to read more to determine certain aspects such as:

- what is already known about the topic;
- what concepts and theories have been applied to the topic;
- what research methods have been applied to the topic;
- what controversies about the topic and how it is studied exist;
- what clashes of evidence (if any) exist;
- who the key contributors to research on the topic are.

## **2.2 Research on language contact outcomes**

The possibility of languages in contact influencing each other appears to be true for a language scholar living in the multilingual Zambezi region of Namibia. Following the study on cross-linguistic pollination among university staff in Windhoek, Silume (2017:11) argues, “Languages that have co-existed in the same speech community for a long time were likely to influence one another in one way or the other”. Appel and Muysken (2005) argue that the close interaction among speakers who do not share the same first languages will inevitably see these languages influence each other in a number of ways. The current study seeks to determine how the borrowing of English vocabulary enriched the Silozi language that was spoken in the Zambezi Region. Therefore, this chapter presents the existing knowledge on the subject of contact linguistics and the resultant linguistic lexical tendencies as defined by researchers whose work was reviewed for the present study. The theoretical frameworks through which this study on how English influenced the lexicon, morphology and phonology of Silozi was tested and provided answers to the questions the researcher aspired it to answer are also presented in this chapter.

### **2.3 Cross-linguistic influence and language contact**

Salazar and Muñoz-Basols (2016:83) define cross-linguistic lexical influence as “the impact that two or more languages have on each other’s vocabulary”. The term could be used to reveal the influence that transferred loan words may have on the recipient language (Salazar & Muñoz-Basols 2016.) Jarvis and Pavlenko (2008:1) extend that cross-linguistic influence (CLI) is “the influence of a person’s knowledge of one language on that person’s knowledge or use of another language”. It is an unbiased manner we could use to refer to diverse outcomes of the language contact phenomenon, which could be referred to by various concepts such as interference, transfer, borrowing, substrate influence and contact-induced change (Paulasto, Meriläinen, Riionheimo & Kok, 2014). The current study investigates the contact-induced changes that emanate from the contact between English and Silozi. These changes would be investigated to determine how English has influenced the Silozi lexicon.

The manner in which Thomason (2001b:1) defines language contact clearly reflects the relationship between English and Silozi as languages that have been used in the same speech community for a long time. Thomason (ibid) defines language contact as “the use of more than one language in the same place at the same time”, and, in the same vein, Thomason (2001b:4) clarifies that language contact “most often involves face-to-face interactions among groups of

speakers, at least some of whom speak more than one language in a particular geographical locality”.

Furthermore, Nurse’s (2005) assertion suits the current study that investigates how English borrowing has enriched the Silozi lexicon. According to Nurse (2005), languages used in one speech community could have an impact on each other through the face-to-face phenomenon of borrowing, which gives rise to a situation where the supply of loanwords increases. In defining a ‘loanword’, Haspelmath (2008:36) argues that it “is a word that at some point in the history of a language entered its lexicon as a result of borrowing”. This definition by Haspelmath (*ibid*) relates well with the current study that traces how the English loanwords that entered the Silozi lexicon are assimilated into the recipient language. In the same vein, Haspelmath’s (2008) definition still clarifies that a relationship exists between ‘loanword’ and ‘borrowing’.

In clarifying the way loanwords move from the source language to the recipient language, Manfredi, Tosco and Simeone-Senelle (2015:284) argue that borrowing and codeswitching form a continuum where codeswitching provides the means “by which new words can be introduced into the recipient language”. According to Manfredi, Tosco and Simeone-Senelle (*ibid*), the lexical units acquired through borrowing could be referred to as loanwords and are considered an inseparable entity of the language in which they were transferred. The inseparability of the transferred linguistic materials from the recipient language is key to the current study that seeks to determine how received English language materials are incorporated into Silozi.

In addition to Manfredi, Tosco and Simeone-Senelle’s (2015) argument that borrowed vocabulary could be referred to as loanwords that have become part of the recipient language; Haspelmath (2008:36) identifies the following two different senses in which the term borrowing could be used:

- As a general term for all kinds of transfer or copying processes, whether they are due to native speakers adopting elements from other languages into the recipient language, or whether they result from non-native speakers imposing properties of their native language onto a recipient language.
- As a term used in a more restricted sense to refer to the incorporation of foreign elements into the speakers’ native language, that is, as a synonym of adoption.



In the study that investigates how English influences the Silozi lexicon, borrowing was used in a well-known sense where adoption and imposition were the kinds of borrowing, depending on whether the agents of borrowing are natural (innate), or non-natural users (Haspelmath 2008). Van Coetsem (1988:2) clarifies that the concept “imposition” denotes the occurrence that is often referred to as “transfer” where speakers that learn a different language, also shift the whole system of their first language (mother tongue) to the new language in the process. Van Coetsem (1988:3) clarifies the difference between borrowing and imposition in the following manner:

If the recipient language speaker is the agent, for instance an English speaker using French words while speaking English, the transfer of material from the source language to the recipient language is borrowing (recipient language agentivity). If, on the other hand, the source language speaker is the agent, for example French speaker using French articulatory habits while speaking English, the transfer of material from the source language to the recipient language is imposition (source language agentivity).

Therefore, it is the aspect of borrowing that will enable the researcher to determine the role that was played by the native speakers of Silozi and those of English in the transfer of language material from English to Silozi. Manfredi, Tosco and Simeone-Senelle (2015:286) clarify that “the borrowing process can affect the recipient language, causing it to change its phonomorphological rules (that is, the canonical shape of words)”.

Furthermore, Salazar and Muñoz-Basols (2016:80) argue, “contact among speakers of different languages inevitably leads to a certain degree of cross-linguistic influence, and the obvious and immediate manifestation is always at the lexical level”. The study at hand investigates elements of lexical influence English has had on Silozi. Benjamin (2005) states that as the recipient language adopts received vocabulary, a number of phonological changes to the recipient language should be expected. Hafez (1996) states that for the phonological forms to be adapted there are processes through which loanwords are transformed and aspects such as sound changes, addition, omission and shifting take place.

Salazar and Muñoz-Basols (2016) argue that the intrusion of alien words threatens the purity of a given language, as the recipient language will lose its distinctiveness and its capacity to generate its new vocabulary will diminish. In reacting to Salazar and Munoz-Basols’ (ibid)

assertion on maintaining the purity of a given language, the researcher would rather concur with their divergent observation. According to Salazar and Muñoz-Basols (2016), language should celebrate receiving new lexical items from another language as such words enrich the recipient language with a lot of vocabulary that results in greater accuracy and elegant expressions. It is the transfer of lexical items from English to Silozi that gives impetus to the current study that seeks to determine how English has influenced the Silozi language spoken in the Zambezi region. Other than just tracing the process of incorporation, the study sought to determine the role, as well as the influence these English loanwords played among Silozi speakers of the Zambezi Region in general, and on the Silozi language in particular.

According to Williams and Hammarberg (1998), the transfer of language material could be as a consequence of words shifting from one language to the next. For instance, a given speaker could experience inadequate lexical units required to express oneself in the target language, and, therefore, the other language/s supply linguistic items to compensate for the missing lexical units. The current study feeds into Williams' and Hammarberg's (1998) observation, as it still seeks to determine how and why youthful Silozi interlocutors borrow lexical units from English and use them in a domain where Silozi should be the medium of interaction.

## **2.4 Language contact**

According to Appel and Muysken (2005), contact is a sociolinguistic term used in reference to a state of territorial connectedness or immediate social neighbourhood that could lead to circumstances where languages, or dialects, begin to influence each other. Thomason (2007) observes that different linguistic elements that have the potential to influence the structure of languages could emanate from situations where speakers frequently use multiple languages in their day-to-day engagement with each other. Thomason (2007) asserts that in situations where multiple cultures interact and remain in contact for a long period of time, lexical borrowing, where items are imported from one language to the other, ensue. Appel and Muysken (2005) state that the results of languages in contact are reflected in the growth of loanwords, phonological and grammatical alterations, as well as combined language elements, which will lead to an increase in the number of bilinguals, or bilingualism.

In explaining linguistic outcome as a result of contact, Thomason (2007:42) argues that the changes brought about by language contact are when "a particular linguistic change is caused at least in part by language (or dialect) contact if it would have been less likely to occur

outside a particular contact situation". According to Thomason (2007), it is easy to deduce from the definition of language contact that there are multiple languages involved, the people who use such languages and the contextual setting where languages come into contact. This study investigates outcomes of the contact between English and Silozi, and still traces the socio-linguistic factors that lead to contact between languages. Silume (2017) states that the type of the families of languages in contact plays an important role, as they help to explain the outcomes that are necessitated by the language contact phenomenon. Atreya, Singh and Kumar (2014) argue that a language cannot be contained into an airtight container and, as human beings socialise and interact with those from different cultural and linguistic backgrounds, new languages could be learnt. People encounter speakers of other languages and this encounter with other languages could change the way they speak. According to Sankoff (2001), the interaction of diverse ethnicities could take place face-to-face as speakers of different languages personally interact with each other.

Atreya, Singh, and Kumar (2014) cite Magahi and Urdu as an example of the two languages that had been spoken alongside one another for a long time in the Gaya district of India. According to Atreya et al. (2014), due to the elongated time of use in the same speech community, the two languages tremendously influenced each other over the course of time. Furthermore, Atreya et al. (2014) argue that it is inevitable for people who live in multilingual countries to incorporate sounds and words of other languages into theirs, especially in extreme situations of language contact. The study at hand investigates the influence the Silozi lexicon might have received from its elongated period of mutual use together with English in the Zambezi Region of Namibia.

In like manner, Benjamin (2005) stresses that not only does cultural contact occur through direct personal contact among speakers of languages in contact, but even through indirect means such as radios, television, and literary works. According to Benjamin (2005), the cultural items that diffuse across linguistic boundaries are the usual outcomes of direct and indirect cultural contact, and the appearance of fresh vocabulary in the target language, is one of the obvious indicators of the diffusion of cultural contact. The previously mentioned argument by Benjamin underlines the study at hand that investigates linguistic lexical influence due to the convergence of the English and Silozi cultures in the Zambezi Region. English and Silozi are the two modes through which local radio programmes are conducted and are still the preferred codes in literary texts such as novels, drama and poetry.

Just like Benjamin (2005), Thomason (2007) stresses that linguistic lexical exchange between languages could be a possibility even in indirect contact. As mentioned earlier on, Thomason (2007) stresses that lexical exchange could also take place through a plethora of indirect forms of media. Nonetheless, Thomason (2001) accepts that the knowledge acquired through means that do not include personal or physical contact between interlocutors will still demand of speakers to find real situations into which such knowledge could be practised through discussions and write-ups. The current study entails real life situations where focus groups will be used to allow the youth to discuss issues that are of concern to them for the researcher to witness how and why borrowing takes place.

Furthermore, Thomason (2007) views indirect contact as a form of deferred linguistic influence where notable structural disruption could not easily be traced in the target language and its effect would be reduced to the transfer of single unit items. According to Thomason (2007), the transfer of language materials that takes place through face-to-face interaction ensures that the results of language contact are revealed in an instant with changes in the creation of the language that incorporates these borrowed materials. Van Coetsem (1988) argues that the fresh language elements incorporated in the recipient language are the simulations of systems or shapes in the supplier language. These forms of imitated language aspects are usually revealed in the phonology and semantics that have gone through the processes of adaptation. Van Coetsem (1988:8) states, “Imitation implies the use of something that the speaker does not (yet) have of his own, and it, for example, deviates from the speaker’s native phonological system”.

While attempting to explain the causes of language contact, Atreya1 et al. (2014) argue that this linguistic occurrence is so obvious in a variety of dissimilar shapes, but all these languages that exist in the same speech community depend on whether they are used in a similar fashion or how one language’s configuration affects the structure of another. According to Weinreich (1953:1), language in contact entails “two or more languages that are used alternately by the same persons”. The study at hand investigates lexical influence of English on the Silozi language, as the same people use the two languages alternately in much of their day-to-day interaction.

When expanding on the alternate use of two languages, Weinreich (1953) argues that the art of interchangeably using more languages is referred to as “bilingualism” and speakers using them, “bilingual”. According to Weinreich (1953), deviant instances occur because of the

speakers' familiarity with more than one language, and it is these deviations from the norm that are denoted as cases of interfering. This type of language that is tainted with deviant forms of speech, and their inherent effect on the standard of the languages in contact, excites the interest of the current researcher.

In elaborating on the term interference, Weinreich (1953) narrates that "interference" refers to the readjustment of the recipient language forms that come about due to the reception of imported lexical items from the supplier language that are inserted into a language that is well developed. These foreign elements incorporated into the recipient language would include a great deal of phonological structures, as well as other parts of the lexis.

According to Thomason and Kaufman (1988), languages that are used concurrently alongside each other in the same speech community could lead to the development of the dichotomised and different language courses of copying (loanword) and substratum interfering. In the current study, for instance, "borrowing" would mostly denote the adoption of external language elements that are transferred from the supplier language and incorporated into the recipient language. On the other hand, Thomason and Kaufman (1988) argue that when the influence is such that the speaker's first language affects the arrangement of the second language, the outcome will be referred to as substratum interference. In the study at hand, though, the researcher investigated the process through which the English language materials were transferred and incorporated into the native (Silozi) language.

According to Van Coetsem's (1988:7), language material could be transferred from one language to the next in two forms and these would be "borrowing and imposition". Imposition is considered equivalent to transfer types such as "interference via shift", "transfer", "indirect diffusion", and "substratum influence" (Van Coetsem 1988). However, the study at hand will only include into its investigation of cross-linguistic lexical influence those items that were transferred from English into the Silozi language via a linguistic process called borrowing.

The story of language interference could only be told comprehensively if the role played by extra linguistic factors, either cultural or political, is also taken into consideration (Weinreich 1953). According to Weinreich (1953), these non-linguistic factors cannot be separated from what the speaker brings in relation to all the languages the bilingual could speak.

According to Weinreich (1953:1), the non-structural factors that are inseparable from bilinguals include the following:

- Verbal expression in general and the ability to keep languages apart;
- Relative proficiency in each language;
- Specialisation in the use of each language by topics and interlocutors;
- Manner of learning each language;
- Attitudes toward each language, whether idiosyncratic or stereotyped;
- Size of bilingual group and its socio-cultural homogeneity or differentiation;
- Breakdown into subgroups using one or the other language as mother tongue;
- Demographic facts;
- Social and political relations between those sub-groups;
- Prevalence of bilingual individuals with given characteristics of speech behaviour in several subgroups;
- Stereotyped attitudes toward each language, indigenous or immigrant status of the languages concerned;
- Attitudes toward the culture of each language community;
- Attitudes toward bilingualism as such;
- Tolerance or intolerance with regard to mixing languages and to incorrect speech in each language;
- Relation between the bilingual group and each of the two language communities of which it is a marginal segment.

## **2.5 Language contact and bilingualism**

In attempting to provide more information as regards one's ability to speak more languages as an outcome of languages that are concurrently used in the same area, Thomason (2007) argues that a bilingual is an individual who can alternatively use two or more languages and the first language of the speaker has to be one of them. In the same vein, Thomason (2001) explains that in describing one's ability to use more languages, multilingualism could be used as an alternative term for bilingualism. According to Makihara and Schieffelin (2007), for speakers to be recognised as bilinguals, they do not have to have completely mastered the languages in contact, but they are bilinguals just by having attained some form of acquisition that enables them to speak and understand a given language.

In contributing to the definition of bilingualism, Myers-Scotton (2006:44), states that it is "the ability to use two or more languages sufficiently to carry on a limited casual conversation".

The definition by Myers-Scotton's (2007) above reflects the study at hand, as it will examine the results of interchangeably using two languages where residents of the Zambezi use one of the languages as the first language.

Furthermore, Poplack and Sankoff (1984) sees bilingualism as a consequence of an interaction among interlocutors who speak dissimilar languages, especially mother tongues or the languages they first spoke. Poplack and Sankoff (ibid) argues that multilingualism should be seen as collective an occurrence that usually emanates from the following circumstances:

### **2.5.1 Sharing a speech community**

According to Poplack and Sankoff (1984), there are familiar circumstances that would put speakers from diverse ethnicities into close contact with each other. Poplack and Sankoff (ibid) argue that a group of speakers from a language of low prestige will have no choice but learn the language of the more powerful, especially if learning the language of another group was not obligatory on all the groups. The individuals that are considered to be of an inferior influence and low reputation will work hard to acquire, or learn, and, therefore, communicate in the prestigious language.

Simango (2000:2) stresses that "Lexical borrowing occurs when one of those languages in contact is more influential or prestigious than the others." In the current study, as indicated earlier, the Silozi language has borrowed from English, and the study analyses the influence of this lexical borrowing on the Silozi lexicon spoken in the Zambezi Region.

Specifically, Poplack and Sankoff (1984:9) cites circumstances that promote multilingualism and emanate from living together with other individuals who speak a different language:

- Living in a bilingual nation, especially as a minority group member;
- Living in border areas between ethnic groups or nations;
- Living in a multi-ethnic urban area;
- Engaging in an occupation that involves many contacts with out-group members;
- Marrying outside one's ethnic group;
- Having a parent or grandparent outside one's ethnic group.

### **2.5.2 Displacement**

According to Poplack and Sankoff (1984), a displaced group of speakers will aspire to learn an extra language, as it is the prerequisite for this group to assimilate into the new multilingual community for the purposes of securing employment or even find a husband or wife in the other group. Poplack and Sankoff (1984) clarify that dislocation does not have to involve physical movement, but rather a change in a psychological stance.

### **2.6 Language contact outcomes**

According to Poplack and Sankoff (1984), not only do various loanwords form part of the language contact-induced outcomes, but they frequently follow phonological alterations in the recipient language, and these phonological and lexical levels provide the two needed corridors and gateways for all other contact-induced changes. Benjamin (2005) argues that the usual results of face-to-face and unintended extra-linguistic factors is the incorporation of ethnic substances that transcends language barriers. According to Benjamin (2005), the obvious indicator of the incorporation of ethnic transmission is the appearance of novel language elements in the target language. The fresh language elements emerging in the recipient language are the reproductions of systems or shapes in the language that donates words, and they are often reflected with the changes in phonology and semantics (Benjamin 2005).

According to Van Coetsem (1988:7), imitation, or reproduction, of the donor language elements in the recipient one could be defined as the usage of borrowed language aspects as the recipient language does not have some of its own. For example, the borrowed forms of phonology are the reproductions of such elements as “imitating recipient language speaker does not have in his integrated or native phonology”, that is, the aspects of phonology that deviate from the phonology of the speaker’s natural language.

Nurse (2005) argues that the changes that are incorporated into the recipient language, and experienced by speakers of such a language, are due to language contact and they represent the shift of language materials by way of sound combinations, as well as language relations as regards semantics and syntax. According to Nurse (2005), the aspect of borrowing plays a pivotal role in the phenomenon of cross-linguistic lexical influence and direct contact, or interaction; that sees the production of loanwords arise. The process of investigating how



English influenced Silozi at the lexical level will involve assessing the source language material that were transferred from English and integrated in Silozi.

In trying to prove the presence of foreign material in borrowed items, Haspelmath (2008:36) states that borrowing could be used “to refer to the incorporation of foreign elements into the speakers’ native language”. As this study incorporates both the descriptive and explanatory approaches, the literature review will also incorporate the manner in which borrowed language materials were transferred from the supplier language to the target language.

## **2.7 The role of extra-linguistic factors**

According to Weinreich (1953), languages that are used together in the same speech community do not only require language and typological factors to undergo changes, but social, cultural and economic factors play an inevitable role too. In the same vein, Haspelmath (2008:288) states, “the identification of a borrowed item always depends on both structural and socio-historical assessments”. In addition, Salazar and Muñoz-Basols (2016) assert that the transfer and incorporation of loanwords is not a mere language process that could transpire with utter simplicity. It is a multifaceted undertaking that is usually made possible by conditions laid down by social, cultural, historical and political factors. This study will consider Weinreich’s (1953) narrative above together with that of Thomason and Kaufman (1998). Just like Weinreich (1953), Thomason and Kaufman (1998) argue that finally, extra-linguistic aspects play an ultimate role in the transmission of both the hereditarily conveyed languages as well as the diverse languages to which the speaker is later exposed in the wider community. Salazar and Muñoz-Basols (2016) advocate the significance of analysing extra-linguistic aspects that are likely to have a bearing on linguistic lexical influence in the endeavours to investigate the general patterns of inter-linguistic exchange between languages.

In particular, Salazar and Muñoz-Basols (2016:82) identify factors that entail:

- Historical events and social conditions;
- Mass media and information technology;
- The attitude of the public and the academe to foreignisms.

According to Salazar and Muñoz-Basols (2016), the factors mentioned above dictate the type of words that are transferred, as well as the shape that the phonology, orthography and the semantics they will take as well as their level of incorporation in the target language.

In addition, Bakker (2010) asserts that if there were conducive extra-linguistic circumstances, the linguistic results emanating from languages that are concurrently used in the same geographical area would take different shapes and forms. However, these exchanges, which could include cases of mutual exchange, will only be confined to that specific geographical area, and at a particular level of language (Baker 2010).

Trudgill, Chambers and Schilling-Estes (2001) cite two key extra-linguistic factors such as conquest and immigration that have led to so many contact situations that rose to cross-linguistic influence. According to Trudgill, Chambers and Schilling-Estes (*ibid.*), the language of wider communication is often imposed in the aftermath of wars, and eventual conquest, as well as the establishment of official, or standard, languages, an endeavour, which reduces local multitudes into linguistic minorities in a broader political setup. Salazar and Muñoz-Basols (2016) add here that the incorporation of lexical units from the donor language assimilated into the collection of the recipient language was, in one way or the other enhanced by past events, trade associations that bound countries together, movements of people from one culture to the next, communities in the diaspora, as well as works of literature. The observations by Bakker (2010), Salazar, and Muñoz-Basols (2016) uphold the importance of including extra-linguistic aspects in research activities that are meant to investigate cross-linguistic lexical influence. The following observation by Salazar and Muñoz-Basols (2016:83) is worth noting:

Our constant exposure to new languages and cultures has, in the last decades of the 20<sup>th</sup> century and beginning of the 21<sup>st</sup>, brought with it the increase in the borrowing of lexical units.

Therefore, the study that investigates linguistic lexical influence of English on Silozi also analysed the issues that has the potential to promote multilingualism in the Zambezi Region of Namibia.

Furthermore, Benjamin (2005) states that the set-up of a given community enables one to examine the role played by extra-linguistic aspects in language contact situations and their prospect of influencing contact-induced changes thereof. According to Benjamin (2005), the cultural and socio-economic factors still encompass the intensity of language contact, the period of contact as well as the social status (either marginal or mainstream) of the languages in a particular community and the demographics thereof. Furthermore, Benjamin (2005) cites the density of contact at the native level, the ability of individual people to speak more

languages and the accompanying behaviour towards borrowing and code-mixing as the key features that are relevant to contact issues.

Thomason and Kaufman (1988), the consequences of languages that are concurrently used alongside each other in the same geographical area are mainly enhanced by past events that might have affected the social relations of different communities. These past events could include issues of trade, politics and the demographical factors. According to Benjamin (2005), even the examination of a single word cannot be done without taking cognisance of the role played by extra-linguistic issues that have to do with the society and culture of the area of contact. Language borrowing in the main, though, is generally meant to ease communication among interlocutors. According to Karūrū (2013: 1), the major reason for language borrowing is to ensure that communication was eased, and borrowing, therefore, takes place “out of necessity or need where a language does not have a readily available word for something”

## **2.8 The donor language’s charismatic and overriding culture**

Mougan and Edouard (1991) cite the role that a dominant culture could play in the process of cross-linguistic lexical influence and argue that what matters is the economic and political power of the language and not necessarily, how widespread the dominant culture is. According to Atreya et al. (2014), it is well known that the broadening of a given language’s influence is hinged on the growth of its speakers’ power. Atreya et al. (2014) cite languages such as German, French, Portuguese, English, etc. as languages that saw years of widespread significance and even have had diverse levels of effect on the local languages spoken in the communities over which they have had power (Atreya et al. 2014). The relationship between English and Silozi is such that English is considered more prestigious when compared to Silozi, and English is expected to be the source of linguistic items. The transfer of items from English to Silozi resonates well with Benjamin (2005) who stresses that the path of interaction depends on how prestigious a given language in a particular society is, and as is usually the case, one of the languages in contact has a higher and respectable standing than the other. Benjamin (2005) describes the language considered the higher one as the “superstrate” and the lower one the “substrate” (Benjamin 2005). According to Benjamin (ibid), it is the language with dominant status (superstrate) that affects the language of low prestige (substrate). This study investigates the influence the language of high prestige (English superstrate) may have exerted on the language of low prestige (Silozi substrate) in the Zambezi Region.

## **2.9 The type of effect a language exerts on another**

According to Myers-Scotton (2006), speakers of one language are pulled or attracted to the other language by certain aspects they find prestigious in the target language. According to Hoque, Ali, Puteh-Behak, & Baharun (2021), due to the recognition of English as a medium of instruction in schools and universities of Bangladesh, the level of English dominance rose and became visible in other spheres of life such as business, education, literature, and in the general day-to-day life of people. Myers-Scotton (ibid) explains that the reputation synonymous with the culture of the dominant language pulls speakers of the minority language due to its wider use in the speech community where both languages are spoken. Since English is the medium of instruction for most schools in former British colonies, education has, therefore, turned into one of the domains where lexical borrowing is quite frequent (Hoque, Ali, Puteh-Behak, & Baharun (2021). Myers-Scotton's (2006) citation of motives that compel speakers to speak a dominant language resonated well with the study at hand, as it highlights the notion that speakers are attracted to a language that is synonymous with great prestige of its speakers.

## **2.10 Borrowing of vocabulary**

Multiple scholars have defined the term borrowing in so many ways. According to Thomason and Kaufman (1988:37), borrowing is “the incorporation of foreign features into a group’s native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features”. According to Hoffer (2002:1), “borrowing is the process of importing linguistic items from one linguistic system into another, a process that occurs any time two cultures are in contact over a period of time”. Though, in general, borrowing could be viewed as a term that defines all forms through which language materials are ferried from the source language to the recipient one, it could also be used to refer to the process through which linguistic elements from the donor language are incorporated into the speaker’s native language (Hoffer 2002). Thomason and Kaufman’s definition above reflects Van Coetsem’s (1988) clarification of the Recipient Language Agentivity aspect (RLA). Van Coetsem (1988:3) argues that “if the recipient language speaker is the agent, as in the case of an English speaker using French words while speaking English, the transfer of material (and this naturally includes structure) from the source language to the recipient language is borrowing (recipient language agentivity)”.

Van Coetsem (1988) clearly differentiates supplier language (source language) from the target language (recipient language) and considers the aspect of agency as key to inter-language exchange. Van Coetsem's "phonological borrowing" is equivalent to "borrowing" by Thomason and Kaufman (1988:10). Both terminologies limit the course of borrowing to "recipient language agentivity". The natural speakers of a particular language receive language materials from the donor language. The opposite of Thomason and Kaufman's (1988:11) view of substratum interfering is referred to as "imposition". Imposition is realised when the phonological habits of the speakers of an imported language influence how these speakers speak the second language. In stressing on what imposition entails, Van Coetsem's (1988:11), argues that "in our usage the term imposition does not carry negative connotations; it simply denotes an agent other than the recipient language speaker".

Van Coetsem (1988) provides the difference between 'borrowing' and 'imposition' by linking the two terms to the two different manners of transfer, which are termed Recipient Language agentivity (RLA) and Source Language Agentivity (SLA). Van Coetsem (1988) explains that in the context such as this transfer is used in an impartial manner to refer to all types of cross-linguistic influence, other than just refer to L1 effect in SLA.

In like manner, Haugen (1953) identifies 'importation' and 'substitution' as the two processes of lexical borrowing. Haspelmath (2008) argues that 'importation' explains loans whose identity is almost identical to the novel model, and it is easily identifiable to inherent speakers. According to Sankoff (2001), importation is characteristically incomplete, as a word does not have to be taken in its entirety, that is, with its sounds, forms and meaning unbroken. Rather than taking over the whole word through importation, speakers simply substitute, or replace, certain habits of their native language for those in the supplier language (Sankoff 2001).

On the other hand, Van Coetsem (1988) proposes a dissimilarity between 'imitation' (crudely consistent with Haugen's (1953) importation) and 'adaptation' (conforming to substitution). Van Coetsem (1988) elaborates that the adaptation involves the use of linguistic elements from the speaker's native language to transform structures borrowed from the supplier language.

Van Coetsem's (1988) argument above resonate well with the purpose of the researcher in the current study. The study at hand intends to investigate linguistic lexical influence and this entails tracing cases of modification through which borrowed linguistic items were integrated

into the Silozi language. According to Winford (2003), imitation and adaptation clarify a great deal around the kinds of word interaction occurrences that are categorised as borrowings.

Winford (2003:133) offers examples of different outcomes that emanate from contact between either English and German, English and French, and/or English and Portuguese:

<b>A. Lexical borrowings</b>	French <i>rendezvous</i> in English
1. Loan words	
a) ‘Pure’ loanwords	
b) Loan blends	Pennsylvania German. <i>bassig</i> (E. boss + G. –ig)
2. Loan shifts (loan meanings)	Americans Portuguese <i>frio</i> ‘cold infection’ (on model of Eng. cold)
a) Semantic extensions Loan translations	
b) Loan translations	Germ. <i>Wolkenkratzer</i> (cf. Eng. <i>skyscraper</i> )
<b>B. Creations</b>	
1. Purely native creations	Pima ‘wrinkled buttocks for ‘elephant’
2. Hybrid creations	Yaqui <i>líos-nóoka</i> (Lit. ‘god-speak’) ‘pray’
3. Creations using only foreign morphemes	Japanese <i>wan-man-ka</i> ‘bus with no conductor’. English <i>one + man + car</i> .

A simplified classification of lexical borrowings: Adapted from:

Winford (2003:133)

According to Winford (2003), the lexical phenomena shown in the table above do not represent pure imitations but demonstrates the results of several processes borrowed language elements received from donor languages. For example, ‘loanwords’ and ‘loan blends’, exemplify the progressions of ‘importation’ and ‘adaptation’ that are linked to typical lexical borrowing via recipient language agentivity. It is clear from the example provided above that; ‘imitation’ precedes ‘adaptation’. The ‘adaptation’ mechanism changes the imported language materials to ensure that it fully fits in with the phonology, morphology and syntax of the recipient language. One could then say that lexical borrowing classically adds new language elements to the recipient language, but that addition does not affect the structure of RL. It could be concluded, without reserve that from the examples of lexical borrowing above that borrowed items follow the imitation-adaptation pattern.

## **2.11 Motivations for borrowing**

In trying to explain why languages borrow words, scholars such as Haspelmath (2008), and Mougeon and Edouard (1991) identify key drives that necessitate borrowing of language elements from the donor language. They identify cultural borrowing and core borrowing as the two key motivations for borrowing new vocabularies. Cultural borrowing refers to the incorporation language materials that introduce new concepts in the recipient language, core borrowing as the incorporation of language materials from the supplier language due to the prestige of such a language Haspelmath (2008), Mougeon and Edouard (1991).

### **2.11.1 Core borrowings**

Though admission is made that core borrowings are difficult to explain, Haspelmath (2008) clarifies that they are loanwords that match or replace words that are available in the local language. Speakers could borrow words from the supplier language for which they have a perfectly appropriate lexical item for the same notion, and speakers would borrow such items for purposes of being linked to the reputation of such a supplier language (Haspelmath (2008)). Some loanwords found their way from English into Silozi though linguistic items for similar notions exist. For example, the words ‘kiyi’ (English – key; Silozi - sinotolo), moota (English – motor; Silozi – simbayambaya), pilo (English – pillow; Silozi – musamo) are used in Silozi though Silozi native linguistic items that could be used to refer to similar items. In defending prestige as the reason why interlocutors borrow words, Haspelmath (2008:48) espouses that “The way we talk (or write) is not only determined by the ideas we want to get across, but also by the impression we want to convey on others, and by the kind of social identity with which we want to be associated”.

In their study on language contact between English and French, Mougeon and Edouard (1991) concluded that the French speakers who somewhat used English and French similarly saw the need to employ more borrowed words than the other group. In the same manner, Haspelmath (2008) argues that in cases where all speakers in a particular speech community could understand the additional language, no one cares with which words are used - everyone will understand, and be understood, anyway. There are English words that have been used in Silozi for some time and are known to all interlocutors, including older people. However, the discussions among the youth could be riddled with newly borrowed lexical items. These youth

discourses will receive much attention in the current study, as it may demonstrate how and why new English words find their way into Silozi.

Hoffer (2002) stresses that speakers with excellent competence in another language are able to use linguistic features from that language with pleasure. The current study included high school teachers, lecturers, VET communication instructors, university and VET students, and students in secondary schools. These people are assumed well conversant in both English and Silozi.

Bilingualism plays a significant role in the borrowing mechanism speakers adopt to import lexical items from one language to theirs. According to Hoffer (2002), when it comes to the contact that may take place between a native language and the one that maybe considered prestigious in a given society, the size of speakers does not matter, as the borrowing would be carried out by the class of academics, and that could result in a situation where loanwords do not diffuse through to the overall lexis. The example of a language that only remains within the academic circle is Latin. Though Latin is a language that does not have natural speakers in the contemporary world, Latin phrases are still found in academic publications in western countries (Hoffer 2002). In the Silozi/English situation, the linguistic items that were transferred from English into Silozi, during the elongated period through which the two languages lived alongside each other, are used and understood by all people. Words such as ‘sautu’ (salt), ‘pepa’ (paper), ‘kabici’ (cabbage), ‘pilo’ (pillow) are so imbedded in Silozi such that most of the youth will not know that native words to refer to similar things exist.

Van Coetsem (1988) and Winford (2003) elaborate on the well-known knowledge that ‘borrowing’ and ‘imposition’ were two key devices through which a particular language could influence another language in a direct manner. According to Winford (2003), borrowing and imposition, in juxtaposition with the related kinds of agentivity, are common to all contact circumstances, and most contact situations could be incorporated to any one of them. Van Coetsem (1988) argues that ‘adaptation’ is the mechanism through which borrowed linguistic items are transformed and, therefore, made to fit the phonology, morphology and syntax of the recipient language. The results of a language contact situation that falls under this setup comprise of borrowed lexical items, code switching, and the majority of mixed languages for bilinguals. The researcher in the current study is inclined to investigate the real processes concomitant with borrowing and imposition.



According to van Coetsem (1988:7), “imitation produces a deviation from the Recipient Language (RL), yielding a borrowing that is often only an approximation to the Source Language (SL) item”. On the other hand, “adaptation is an adjustment to the native RL which does not modify that language” (van Coetsem 1988:9). According to Winford (2003), “imitation” and “adaptation” are equally involved in all of the transfer types. However, imitation precedes adaptation in the case of borrowing, while in imposition; it is adaptation that precedes imitation. On the other hand, “adaptation can produce quite similar results in both borrowing and imposition” (Van Coetsem 1988:12). Van Coetsem (*ibid*) cites as an example a case of Hindi speakers who adapt a considerable number of English words where both recipient language agentivity and source language agentivity are at play. According to Hock (1991), the stops and fricatives of the English language are substituted by supposed equals in Hindi when borrowed into the latter. Hock (1991) clarifies that Hindi replaces the English aspirated stops (/p, t, k/) with unaspirated stops ([p, t, k]), while the aspirated stops [p, t] of Hindi, replaces the English fricatives (/f, t/). The common feature of Indian English is such that the Hindi speakers of English adapt the English sounds in exactly the same way as narrated above (Hock 1991). Among Silozi speakers, a case of dentality is common where the alveolar consonants of English (/d/, /t/, /s/, and /z/) are pushed forward to become dental. If a Silozi speaker encounters an item that comprises such alveolars, for example, in words such as ‘table’, and ‘dog’, the speaker could feel the tip of the tongue in contact with the upper teeth in the articulation of /t/ and /d/. Nurse (1985) clarifies that as native speakers of English articulate the /t/ and /d/ plosives, their tongue touches the alveolar ridge, and the air stream could be felt passing through the alveolar ridge and the tip of the tongue.

Winford (2003) states that the resemblance in consequences could clarify the trend to confuse the processes of ‘imitation’ and ‘adaptation’ and their concomitant kinds of agentivity. According to Van Coetsem (1988), in either ‘imitation’ or ‘adaptation’, the change agents transform materials from another language to align such linguistic materials with the structure of the dominant language. Sankoff (2001) argues that the results of these divergent devices (that is, imitation and adaptation) alone would not indicate the mechanism that was involved without taking cognisance of the comprehensive socio-historical evidence that made contact possible.

Miura (1979) provides a narration that identifies two ways through which the sounds of English that do not exist in Japanese are replaced, or substituted, by the Japanese speakers of English. The ways in which the Japanese speakers of English substitute the English sounds

that do not exist in Japanese are either by opting for the corresponding one in Japanese; or by substituting with a sound that Japanese does not have but is still easy to articulate for the natural speaker. Miura (1979) still identifies that the Japanese substitute the English sounds [th] with either [z] or [s] depending on whether the sound is in word-initial, word-medial or word-final positions. The Japanese who speak English would still substitute the English sound [ng] with [ngu] in Japanese. Such substitutions would, therefore, mean that English words such as ‘theory’ would be pronounced ‘seorri’; ‘all weather’ in English would be pronounced ‘ooru uezza’ in Japanese and the English word ‘song’ would be ‘songu’. Miura’s (1979) observation reflects the Silozi situation in the Zambezi region where speakers of Silozi would pronounce words such as ‘that’ and ‘thigh’ as ‘zat’ and ‘sai’ where [th] was replaced with either [z] or [s] depending on whether the [th] sound was voiced or voiceless.

Haspelmath (2008:49) categorises the influence of a borrowed linguistic item on the word stock of the target language in the following manner:

Insertion (the word is inserted into the vocabulary as a completely new item), replacement (the word may replace an earlier word with the same meaning that falls out of use, or changes its meaning), coexistence (the word may coexist with a native word with the same meaning).

### **2.11.2 Cultural borrowing**

According to Miura (1979), cultural borrowings are transferred language elements that would introduce novel ideas coming from outer speech communities, or even countries, and they are sometimes called ‘loanwords by necessity’. Haspelmath (2008) propounds that cultural borrowing culminates to the extensive usage of loanwords for fresh ideas, or concepts, and one is, therefore, compelled to use these forms of linguistic items for convenience purposes in speech communities where bilingualism is widespread. According to Haspelmath (2008), when speakers are conversant with a particular concept by a different word and not by another one, they would use the better-known word irrespective of the language from where it comes. Speakers would opt for convenience and, therefore, find it convenient to use the familiar word whether it is part of the mother tongue or not (Haspelmath 2008).

Haspelmath (2008) recognises that cultural pressure could see bilinguals avoid loanwords. According to Haspelmath (2008), in most French-speaking countries, it is traditional to compel even the educated-elites to avoid English loanwords. However, the educated elites in European

languages such as Italian, German and Dutch were receptive to English loanwords (Haspelmath 2008). In the absence of significant pressure to avoid loanwords for purism purposes, borrowed words that were incorporated from a different nation are the more likely to be expressed by loanwords, depending on how widely known is the supplier language. The situation in the Zambezi region is such that Silozi speakers are not compelled by any decree to only use the native Silozi lexicon and avoid words from other languages. Interlocutors are at liberty to use any words the audience could comprehend, especially in informal domains such as gatherings at sports centres, parties, and at beer holes. It is common even among educated individuals to use English vocabulary in domains where Silozi should be the medium of interaction.

### **2.11.3 Therapeutic borrowing**

In espousing on the motivation for the use of loanwords, Haspelmath (2008) argues that when the original word is no longer available, borrowing for therapeutic reasons come into play. Haspelmath (2008) identifies ‘borrowing due to word taboo’ and ‘borrowing for reasons of homonymy’ as the two subcases of therapeutic borrowing. Hoffer (2002) clarifies that ‘taboo borrowing’ is common in cultures where the rules on the use of taboo words is put under strict measures. On the other hand, Haspelmath (2008) clarifies that ‘borrowing for homonymy avoidance’ is realised if words begin to resemble each other due to changes on the sound of a particular word.

### **2.12 Theoretical framework**

This study utilises two theories, and these will serve as a model of organisation for the questions and aims the researcher wishes to answer or achieve, as well as for the procedures of collecting data. The Optimality Theory (hereafter OT), and the General and Unified Theory of the Transmission Process in Language Contact are the key linguistic frameworks that will be pivotal in the investigation of the adaptation process of borrowed vocabulary. The researcher will specifically seek to determine how the adaptation of borrowed English words into Silozi and the process of incorporation reflect the process of incorporation as reflected by the two theoretical frameworks.

#### **2.12.1 The Optimality Theory**

Prince and Smolensky (2002) argue that the Optimality Theory is a feasible model that focuses on exploring widespread principles, phonological acquirement and language typology. According to Barlow and Gierut (1999), this language model suggests that the experienced

forms of language arise from the contact between incompatible constraints. Constraints in the current situation refers to phonotactic constraints, which clarifies the guidelines and limitations regarding the manner in which syllables could be formed in a given language. The OT is a theory that could be used to investigate sound sequences in one's endeavour to predict the linguistic outcomes of languages with dissimilar linguistic tendencies (Barlow & Gierut 1999). Al-Athwary (2017:393) states that the phonological incorporation of linguistic elements into the recipient language takes place at the segmental and the syllabic, or phonotactic, levels. The current study investigates the process of linguistic incorporation of English into Silozi.

According to Prince and Smolensky (2002), the OT follows three simple mechanisms in handling inputs (language items) and generates them into different outcomes. These mechanisms have an aspect of universality, and they include generator (GEN), which receives an input and produces a list of probable results. The constraint (CON) component provides the standards, or criteria, which are strictly ordered violable constraints, used to decide between candidates (McCarthy 2007). Lastly, the EVAL selects the best (optimal) contender that depends on the constraints, and this candidate is the outcome. The aspect of violability entails that the best candidate does not have to fulfil all constraints.

The OT supposes that the input does not have to respond to any source language specifics, and each language will deal with the input differently. The written symbols that may appear representative of consonant clusters in Silozi are actually digraphs, or two letters, that result in one sound. Therefore, in Silozi where consonant clusters do not represent separate consonant sounds, inputs such as /flask/ will be dealt with differently. While other languages may delete some consonants, the Silozi language would epenthesis /flask/ to /fulasiki/, as Silozi does not allow a cluster either in the onset or in the coda. McCarthy (2007) narrates that epenthesis is the practice of inserting a sound or letter within a word. The Silozi language follows a CVCV system, which is an alternation of consonants, but no consonant clusters are permissible, and the word must end in a vowel, or even in multiple vowels. For example, there is clear evidence of vowel insertion (and even deletion of some consonants) in the following words that were borrowed from English into Silozi: 'ball' (bola), 'clinic' (kiliniki), 'dress' (diresi), 'bottle' (botela), 'post' (posita), and 'table' (tafule). The above cases of deletion and epenthesis show that the OT could be used to trace the incorporation of borrowing between languages that are in contact. These examples of the lexicon borrowed from English introduce novel, or new, concepts that do not exist in the Silozi speech community and reflects what Miura (1979) terms

‘cultural borrowing’. According to Miura (1979), cultural borrowings are transferred language elements that would introduce novel ideas coming from outer speech communities, or even countries, and are sometimes called ‘loanwords by necessity’. They represent terminologies that are used to refer to items that were introduced to the Zambezi by the English-speaking people, and interlocutors will have no other option but to use them.

Specifically, under the OT, the Consonant/Vowel Theory played a greater part in tracing the process of incorporation through which borrowed material are adapted into the recipient language.

### **2.12.2 The Typology of a Syllable Structure: The Consonant/Vowel Theory**

Prince and Smolensky (2002) argue that universal grammar offers a set of constraints that could be violated on the structure of a syllable, and specific grammars repair the relative position of such constraints. In continuing to examine Universal Grammar under OT, Prince and Smolensky (2002) see it fit to consider espousing on the kind of Consonant/Vowel (C/V) theory. In examining the C/V theory, Prince and Smolensky (2002:92) state, ‘the key simplifying assumption is that the terminal nodes (segments) are pre-sorted binarily as to their suitability for peak (V) and margin (C) position.’ Under this examination, consideration is only given to those units of sound (syllables) that will at most have one symbol C or V in any of the syllabic positions, and this restriction introduces the simple structural constraints and explore the ranking-induced typology (Prince & Smolensky 2002). Barlow and Gierut (1999) argue that all languages of the world allow consonant syllables in the word-initial position (.CV~), and that certain languages permit no others; that all of the languages the world over allow open syllables (.~V.), and that some admit nothing else but those.

However, though both English and Silozi languages allow consonant syllables in the word initial position, for example ‘musa’ (kindness) and ‘kindness’, Silozi does not allow open syllables in the word-initial position. On the other hand, the English orthography allows both consonant and syllables with initial vowels. For instance, the word ‘kindness’ (/ˈkʌɪn(d)nəs/) indicates a consonant syllable in the word-initial position, while ‘eat’ (/i:t/) demonstrates the possibility of an open syllable word-initially.

Barlow and Gierut (1999:93) put it this way:

There are languages lacking syllables with initial vowels and/or syllables with final consonants, but there are no languages devoid of syllables with initial consonants or of syllables with final vowels.

### The CV Syllable Structure Typology

		onsets	
		required	not required
codas	forbidden	$\Sigma CV$	$\Sigma(C)V$
	allowed	$\Sigma CV(C)$	$\Sigma(C)V(C)$

Figure 1: Adapted from Prince and Smolensky (2002)

Figure 1 above represents the layout of the Jakobson Typology, and it clarifies whether onsets and codas are obligatory, forbidden, or neither. There are two choice dimensions displayed: onsets required (column 1) or not (column 2); codas prohibited (first row) or allowed (second row).

Barlow and Gierut (1999) argue that the Basic Syllable Structure Constraints divide notionally into two groups. The first one is the structural, or ‘markedness’, constraints, and these impose the generally unmarked characteristics of the structures involved:

#### 2.12.2.1 ONS: A syllable must have an onset.

The onset is made up of consonants, or even a cluster of consonants, that come at the beginning of a word. Both English and Silozi allow onsets in the word initial position. For instance, the words ‘strike’, ‘pot’, ‘poto’ (pot) and ‘buka’ (book) indicate that both languages allow onsets in word initial position. As mentioned earlier, though the graphemes of both English and Silozi appear to represent consonant clusters in the word initial position, the clusters in Silozi do not result into ‘stand-alone’ sounds in spoken Silozi. While the Silozi orthography mostly shows two consonants in word initial position, the English orthography still allows more than two consonants in the same position. For instance, words such as strike, syllable, symbol, and system, show that the English orthography allows more consonants in the word initial position. To a certain extent, more consonants in word initial position represent conflict between

the English and Silozi syllable structures, and the input (borrowed material) will not be identical to the product of the incorporation process.

The incompatibility between the syllable structures of the two languages offers an explanation to what happens when an English word that has three consonants in its word initial position is borrowed into Silozi. The three consonants are not permissible into the Silozi structure during the process of incorporation, and insertion will have to follow in violation of the FILL constraint. Barlow and Gierut (1999) referred to this violation by observing that linguistic components that do not consider unparsed materials, or parts of a syllable structure, will supply segments to the empty nodes. Silozi does not recognise clusters of more than two consonants in word initial and the empty nodes in the borrowed material are filled with vowels. For instance, the borrowed English word “striker” reads ‘sitiraika’ in the Silozi language.

#### **2.12.2.2 -COD: A syllable must not have a coda.**

The coda is made up of the consonant syllable that follows its centre (nucleus), and it usually consists of a single or multiple consonants. While the Silozi orthography does not allow a coda in the word final position, the English orthography allows both a coda and zero coda in the word final position. For instance, the English word “participants” has three consonants - /n/, /t/ and /s/ - in its coda, while the word ‘flee’ does not have a coda at all. The Silozi words, on the other hand, do not allow consonant clusters in the word final position, and all Silozi words end in syllables with a final vowel or vowels. The implication, therefore, is that the Silozi language is without a coda, and all syllables are open.

This is a linguistic scenario that represents conflict, or constraint, with the syllable structure of the English language. For instance, the Silozi word ‘lizwii’ (lichwe), mukii (someone who locks) and ‘nyoo’ (madness) end in an open syllable with two vowels. On the other hand, words such as ‘leka’ (buy), ‘Jakobo’ (Jacob) and ‘poto’ (pot) end in an open syllable, and the Silozi language does not allow any other in this position. This scenario could explain why English words such as ‘pot’, ‘rugby’, ‘bus’, ‘vinegar’, ‘doctor’, ‘Jacob’, ‘diamond’, ‘gold’, and ‘ribbon’ will appear ‘poto’, ‘ragibi’, ‘basi’, ‘riboni’, ‘dokota’, ‘Jakobo’, and ‘daimani’ when incorporated into the Silozi language.

The second one are those that conflict, or constraint, the relation between output structure and input:

### **2.12.2.3 PARSE: Underlying segments must be parsed into syllable structure.**

A word is parsed if it is analysed into its component morphemes, and the usual focus in parsing words is to clearly indicate the structure of such words. PARSE is a faithfulness constraint where well-formed syllable structures are those where input segments match syllable positions one-to-one. According to Barlow and Gierut (1999), the ultimate impact of parse is not to allow deletion in any attempt meant to fit borrowed material into the recipient language where phonetic components omit unparsed material. In other words, if an English word is transferred from English into Silozi, the PARSE constraint does not allow any deletions to take place to the imported word.

However, Barlow and Gierut (1999) clarify that if the recipient language has to supply segmental values to fill the empty nodes, the PARSE forbids the deletion of some letters. For instance, the English word ‘glass’ follows the CVC string, and when incorporated in Silozi, it becomes ‘gilazi’ following the CVCV string. Though no deletion took place in its incorporation, as per the PARSE constraint, vowels were inserted to fill the empty nodes and remove the consonant cluster in the onset and in the coda. The ‘gilazi’ outcome does not violate both the ONS and the –COD constraints, as the outcome has a consonant syllable /gi/ in word initial and an open vowel /zi/ in word final position.

### **2.12.2.4 FILL: Syllable positions must be filled with underlying segments.**

According to Barlow and Gierut (1999:94), just like PARSE, FILL is a faithfulness constraint that declares that perfectly well-formed syllable structures are those in which input segments are in one-to-one correspondence with syllable positions. Given an interpretive phonetic component that omits unparsed material and supplies segmental values for empty nodes, the ultimate force of FILL is to forbid insertion. In the ‘gilazi’ outcome that was given above, the vowels were inserted in the incorporation of the word into Silozi. Though the outcome violated the FILL constraint, it remained faithful to the constraints that enforce the generally unmarked characteristics of the structures involved (ONS and –COD). It is easy to deduce that if the faithfulness dominates all the structural constraints, the input (borrowed material)



will violate both ONS and –COD. In the rankings where faithfulness is dominated by ONS, every syllable requires an onset. In the rankings where –COD is a dominant factor in the faithfulness constraint are mostly languages in which codas are forbidden. The orthography of Silozi does not allow separate pronunciation of consonant sounds though the combination of two successive letters could be encountered in the language. These combined letters merely represent digraphs that may appear in both word initial, and medial positions. It is common for semi-vowels /w/, /y/ and the nasals /n/ and /m/ which may combine with other consonants to form a combination of letters in a given word. For instance, words such as ‘Nyambe’ (God), ‘mbande’ (eagle), ‘mwana’ (child), ‘mwalyanjo’ (a girl who has reached puberty), and ‘nswe’ (sweet sorghum) demonstrate areas in the syllable structure where a combination of letters that result in one sound is a possibility (NIED 2009). The scenario entails that in the Silozi language every word must have an open syllable (-COD) in the word final position.

### **2.12.3. Qualification of the theory**

The Basic Syllable Structure Constraints demonstrate how it could be used to explain the input and output of languages in contact. Suppose the syllable structure of the Silozi language was dominated by faithfulness constraints (PARSE and FILL), respecting the input (structure of the borrowed English words) will mean different scenarios for Silozi. Since PARSE does not permit deletion, respecting the structure of the input would mean that Silozi would not have words such as ‘dokota’, and ‘gilazi’. The consonant clusters in both words will have to be returned, and ‘doctor’ will keep the /kt/ and ‘glass’ keep the /gl/ and /ss/ clusters. These words would strictly be parsed as is and no transformation would happen to them to make them fit into the Silozi language. On the other hand, since FILL forbids insertion, respecting the structure of the input would mean that Silozi lexicon would not have words such as “poto” (pot), “panka” (bank), ‘botela’ (bottle), ‘tafule’ (table) ‘bonkesi’ (box), ‘dilesi’ (dress), and ‘ragibi’ (rugby). The final syllables would be parsed as COD, violating the –COD constraint, and Silozi would contain words that end in consonants.

In the languages in which the ONS dominates the faithfulness family, it is expected that every syllable will absolutely have an onset (Barlow and Gierut, 1999:94). This ranking responds to the Silozi language, as the orthography permits consonants in word initial, and then allows no other. On the other hand, the –COD also responds to the Silozi language, as the rankings in which –COD dominates strongly respond to languages in which codas are forbidden. According to Barlow and Gierut (1999:94), ‘The imperative to avoid codas must be honoured, even at the cost of expanding upon the input or leaving part of it outside of prosodic structure.’

The theory could help with the investigation of how words are assimilated into the recipient language, especially among languages with different constraints. It demonstrates how vowels are inserted, and consonants deleted to fit the constraints of the recipient language. These aspects of epenthesis, or insertions, entail the sounds or letters that would be inserted inside, or within, a word, to suit the ‘phonotactic’ system of a given language. For instance, the theory shows those linguistic instances where consonants band together will see vowels either deleted, or added, a phenomenon that will result to the violation of the faithfulness constraints or to the retention of consonants causing violations in ‘markedness’. This theory suits the study that seeks to determine how individual words borrowed from the English language were incorporated into Silozi.

### **2.13 A General and Unified Theory of the Transmission Process in Language Contact**

According to Van Coetsem (1998), the ‘Generalised and Unified Theory of the Transmission Process in Language Contact’ traces and analyses both the results emanating from languages used in same speech community and the ‘mechanisms’ through which these linguistic outcomes are realised. The study adopts Van Coetsem’s (1998) approach that embraces cases of ‘borrowing’ in ‘recipient language agentivity’ and ‘imposition’ in ‘source language agentivity’, together with their common processes of ‘imitation’ and ‘adaptation’ that are differently implemented. The ‘Generalised and Unified Theory of the Transmission Process in Language Contact’ helped the researcher investigate the agents of change and the direction of change in the context in which two languages (Silozi and English in this study) came into contact. The theory still helped the researcher deal with phonological loans, which entails the repetition or duplication in the recipient language of borrowed language aspects or source language articulation the speaker of the recipient language does not have in the innate phonology, which is usually an approximation (van Coetsem 1998). The study at hand sought to determine the integration process through which the English lexical items found their way into the Silozi lexicon.

#### **2.13.1 Borrowing and imposition**

Van Coetsem (1988) argues that the phenomena of ‘borrowing’ and ‘imposition’ see the role of the speaker become very important, as the source language and recipient language come into play. Winford (2003) identifies that ‘borrowing’ and ‘imposition’ are the two ways in which language materials are transferred between languages in contact. If speakers of the recipient language carry language materials from the source language (SL) to the recipient language

(RL), the process is referred to as borrowing under recipient language agentivity (RLA). An appropriate example is an instance where students from Silozi communities use English words in Silozi, and other members of the community adopt these words. On the other hand, if speakers of the SL carry materials to the recipient language, the process is referred to as imposition under source language agentivity (SLA) (Winford 2003). A typical example is an instance where students from the Silozi communities speak English and impose their speech habits on the English language. The borrowing process implements imitation first and then adaptation in the process of incorporating borrowed materials (ibid). According to (Winford 2003), adaptation changes the received language items so that they fully follow, or conform, to the phonology, morphology, and syntax of the RL. Therefore, during the process of borrowing from the source language, new vocabulary is added to the recipient language without affecting the RL's structure (ibid). Imposition, on the other hand, begins with adaptation and ends with imitation in the incorporation process (Winford 2003). In the study at hand, 'source language' and 'recipient language' will refer to the transference of linguistic material from the supplier (source) language to the recipient language (van Coetsem 1998). According to Winford (2003), during the borrowing process, speakers of the recipient language employ recipient language habits to modify materials borrowed from the supplier language.

### **2.13.2 Recipient Language Agentivity and Source Language Agentivity**

According to van Coetsem (1998), in the transfer type referred to above, the speaker of the beneficiary (recipient) language deliberately copies, (or imitates) linguistic elements from the source language (SL). According to Winford (2003:19), generally, the benefitting language is the one that should be preserved or the speakers' principal language. Van Coetsem (1998) clarifies further by stating that the agent of transfer is the speaker of the recipient language, while the beneficiary of the speaker's action is the recipient language. In other words, it is easy for one to deduce that the speakers transfer linguistic material from the source language (SL) to the recipient language (RL). Winford (2003) stresses that the received lexicon contains the form of such vocabulary, the shape of the phonology, different shapes of the morphology and the lemma from which such items could not be separated. The linguistic result of the scenario in which the speaker of the recipient language is the agent of transfer is 'borrowing', or, as in the above scenario, 'phonological loan'.

Van Coetsem (1998:11) stresses that:

In *rl* agentivity, imitation is the primary and necessary mechanism, while adaptation is secondary. In *sl* agentivity, adaptation is the primary and necessary mechanism, while imitation is secondary. Since imitation generally requires more consciousness than adaptation, borrowing is a more deliberate action than imposition.

### **2.13.3 Linguistic dominance and social dominance**

According to Van Coetsem (1998), when speaking about the power one language has over another, we need to distinguish between linguistic dominance and social dominance. Van Coetsem (1998) argues that ‘linguistic dominance’ refers to the agent’s ‘first, or natural’, language, which could be clarified as the ‘beneficiary, or recipient’, language in Recipient Language Agentivity, and as the supplier, or source, language in Source Language Agentivity. In the same vein, Van Coetsem (1998:13) states, “the agent’s native language, the *rl* or *sl*, is then dominant by virtue of the greater proficiency that the speaker-agent has in their native tongue”.

On the other hand, Van Coetsem (1998) states that social dominance refers to the social prestige with which the language is renowned in a given speech community, and every manner of language transfer (borrowing or imposition). According to Simango (2000), the direction of contact and influence is generally determined by issues such as social prestige, and, from the languages in contact, one will be of higher prestige and the other of low prestige. These different types of transfer through which an individual speaker transfers linguistic materials to the recipient language could refer to both the once off usage of such borrowed materials, or to frequent application of the materials. According to Van Coetsem (1998:12), “what is borrowed or imposed may be used by other members of the community; it may then have an effect on the *rl* as a medium of communication for the community.”

The ‘General and Unified Theory of the Transmission Process in Language Contact’, as espoused by Van Coetsem (1998), suits this study. The theoretical framework traces the mechanism and process through which language items are transferred from one language to the other. It will help the researcher contribute to the literature in contact linguistics and bridge the literature gap in the adaptation of borrowed words into the recipient language.

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1 Introduction

This chapter presents the research paradigm, research approach, design, data gathering instruments, data scoring and analysis, sample and sampling procedure, data gathering procedure, validity and reliability, and the study ethics. This study utilised two theories, which served as a model of organisation for the questions and aims the researcher wished to answer or achieve, as well as for the procedures of collecting data. As mentioned in chapter 2, the Optimality Theory (OT), and the General and Unified Theory of the Transmission Process in Language Contact are the key linguistic frameworks that were pivotal in the investigation of the adaptation process of borrowed vocabulary.

#### 3.2 Research paradigm

Creswell and Creswell (2018: 54) refer to paradigm as a philosophical worldview that entails “a basic set of beliefs that guide action”. It embraces the philosophical stance one has about the world in general, and, in particular, a specific type of research one incorporates in the study (Creswell & Creswell 2018). Ajayi, Ebohon and Ganiyu (2021) explain paradigm as shared interpretations that signify the philosophies, or views, and ideals that influence how challenges are resolved within a given field. According to Creswell and Creswell (2018), one’s world perspective is established, or groomed, by the careers they choose, research supervisors, and previous research involvements. The phenomenon of borrowing and its influence on the recipient language could be better understood through the different perspectives of participants, as well the objective analysis of their sentiments. In relation to the researcher’s view, the researcher had to gather both qualitative and quantitative data to garner knowledge in relation to the subject under investigation. Since this study analyses both qualitative and quantitative data, the postpositivism and constructivist paradigms were adopted.

##### 3.2.1 The postpositivist research paradigm

Its postpositivist stance emanates from its application of methods synonymous with natural sciences to this social science practice (Creswell & Creswell 2018). The postpositivists hold dear a deterministic perspective that there are causes to every effect, or outcome, that are experienced or encountered (Creswell & Creswell 2018). The researcher wished to verify

whether, or not, reasons existed that caused interlocutors to borrow words from English and incorporate such lexical items in Silozi during discussions in which the medium of interaction was Silozi. The study used Likert-type statements to probe the opinions and attitude of the participants towards the borrowing phenomenon. Statistical analysis was pursued to determine the general tendencies of participants towards borrowing in general, and, in particular, towards the English language and its use in the domains in which Silozi was supposed to be the medium of interaction. Furthermore, these statistical results in relation to the perceptions of participants as far as borrowing was concerned were still related to the theories and literature reviewed for the current study. Cohen, Manion and Morrison (2003:19) clarifies that postpositivists cherish the idea that the “social world can only be understood from the standpoint of the individuals who are part of the ongoing action being investigated.” Positivist paradigm upholds that data should be gathered from a general perspective, but with an unshakable focus on pure data and facts without being swayed by subjective interpretation of individual participants (Alharahsheh & Pius 2020). Therefore, a questionnaire was used to gather quantitative data from individual participants who were randomly sampled from the 18 senior secondary schools.

### **3.2.2 The constructivist paradigm**

The constructivist paradigm’s assertion of gaining knowledge through active participation enticed the current researcher in pursuant of the current undertaking. Adom, Ankrah and Yeboah (2016:1) stress that the constructivist philosophical paradigm asserts that people create their own understanding and knowledge of a given phenomenon via “experiencing and then sharing their experience”. This study sought to collect different perspectives of teachers, lecturers, vocational education trainees and secondary school students in relation to which socio-linguistic factors lead to borrowing, how Silozi benefits from English, as well as provide examples of linguistic items that were borrowed from English. These participants shared their experience as regards the borrowing phenomenon. Therefore, the study also adopted the constructivist paradigm as it used qualitative methods such as focus groups and interviews in order to collect different views of participants in relation to the subject under investigation. The social constructivists cherish the idea that individuals aspire to comprehend the world in which they live and carry out their daily activities (Creswell & Creswell 2018). Each individual develops specific meanings in relation to their differing experiences of entities, or things, that exist in the sphere of life in which they find themselves. Participants under the current study had different views in relation to how English influences the Silozi language spoken in the

Zambezi Region of Namibia. According to Creswell & Creswell (2018), since the interpretation of meanings is varied, researchers should, therefore, seek to embrace the complex perspectives from different participants in the research area. The main purpose of the research is to, as much as possible, rely on the contributions that are made by the participants in relation to their experiences of the phenomenon under investigation. Therefore, to ensure that the participants adequately constructed the meaning of the phenomenon under investigation, open-ended items on the questionnaire, focus groups and interviews were used in the study. These entities allowed participants freedom of response, as the open-ended items on the questionnaire accorded them an opportunity to express their opinion in relation to what factors led to borrowing, and how the borrowing phenomenon has enriched the Silozi language. In the same vein, focus groups and interviews accorded the researcher an opportunity to carefully listen to what the participants were saying in relation to the phenomenon of borrowing that was under investigation. According to Creswell and Creswell (2018: 56), “the constructivist researchers often address the process of interaction among individuals.” Participants were allowed an opportunity to use their knowledge of the context and cultural background to enrich the researcher’s understanding of the phenomenon under investigation. The constructivist philosophical paradigm, therefore, also suited the current study.

### **3.3 Research approach**

As mentioned in the research paradigm above, gaining knowledge on the influence of English on Silozi required one to capture the experiences of participants, as well as test their attitudes as regards the phenomenon of borrowing. Capturing the experience of participants required qualitative methods such as interviews and focus groups, while testing attitudes objectively required one to use closed-ended items on a questionnaire. The mixed-methods approach was, therefore, adopted in order to achieve the main purpose for the current study that investigated the phenomenon of borrowing. Though the mixed-methods approach was adopted for this study, the researcher saw it fit to demonstrate that the current study comprised both quantitative and qualitative versions by providing a succinct analysis of the different approaches.

#### **3.3.1 Quantitative approach**

Dörnyei (2007:24) clarifies that quantitative research refers to a study that includes data collection procedures that end primarily in numerical data the researcher analyses primarily by statistical methods. According to Daniel (2016:94), quantitative research approach refers to the

research that locates much emphasis on numbers and figures in assembling and examining data. Dörnyei (2007:31) clarifies that quantitative approach offers an instrument used to study research questions in an objective way where the sway of the researcher partiality is minimised. The quantitative approach was still selected as the population was large and dispersed to all parts of the Zambezi Region.

The quantitative data gathered were devoted on explicating the attitude the speakers had towards the use of English vocabulary in their Silozi discussions. In short, these quantitative data helped the researcher assess the stance participants assumed towards borrowing, while the open-ended items on the questionnaires helped collect the social-political factors that preceded the transfer of linguistic material, as well as provide answers to how the English language had enriched the Silozi language.

### **3.3.2 Qualitative approach**

Dörnyei (2007) states that qualitative research involves data collection mechanisms that result primarily in open-ended, non-numerical data that is analysed primarily by non-statistical methods. Creswell (2014:32) explains that qualitative research is an approach suitable in the exploration and comprehension of the meaning that individuals or teams attach to a social or human problem. According to Daniel (2016:92), qualitative research entails “a meaning, a concept, a definition, metaphors, symbols and a description of things.” The focus groups, coupled with face-to-face discussions, helped the researcher to continuously realign the discussion around the phenomenon under investigation and even shape the questions asked. These qualitative data were used to determine the social factors that contributed to the borrowing of vocabulary, how these social factors play a part in borrowing, and also indicate which aspects were of interest to the Optimality Theory, and the General and Unified Theory of the Transmission Process.

### **3.3.3 Mixed-methods approach**

Creswell (2014:32) describes mixed-methods as an approach to inquiry that incorporates gathering both quantitative and qualitative data, combining the two types of data, and applying different designs that may entail philosophical assumptions and theoretical frameworks. According to Creswell (2018), a mixed-methods research is a methodology of carrying out an investigation that entails gathering, assessing, and mixing quantitative and qualitative research in a solitary study.



### 3.3.4 The mixed-methods approach in the current study

This study analysed how English enriched the Silozi language spoken in the Zambezi Region of Namibia. The researcher used youth speeches to determine how the English vocabulary was borrowed and adapted into the Silozi language. The researcher investigated the attitudes of participants to determine their experiences and stance as regards the use of English in their Silozi discussions. According to Creswell (2014:32), the variables could be arranged on an instrument and statistical mechanisms could then be used to analyse these numbered data. Statistical procedures were used to curtail much time that could be spent on describing variables. The quantitative approach accorded the researcher an opportunity to study the concept of borrowing and objectively use “likert-type” statements to probe the general attitudes and perceptions of respondents as regards the English loanwords and their use in the Silozi language spoken in the Zambezi Region.

In order to understand the sentiments and experiences of the Zambezi youth on the English vocabulary, quantitative data were gathered to explore their stance on the borrowing phenomenon. To measure sentiments and experiences, the researcher used the following statements:

- I like the sound of English words;
- We can use words that we borrow English to enrich our language;
- The Zambezi Region needs to borrow words from English;
- Words borrowed from English do not pollute Silozi;
- and We can use words borrowed from English for words we already have in Silozi.

The aforesaid closed-ended items were answered by choosing the preferred option in the “strongly disagree/strongly agree” continuum. In particular, participants were requested to respond by indicating their options in the following order:

- strongly agree (SA);
- agree (A);
- undecided (U);
- disagree (DA);
- and strongly disagree (SA).

On the other hand, the researcher also collected qualitative data to explore how and which social-economic and cultural aspects contributed to the diffusion of loanwords from English into Silozi. The researcher used these qualitative data to shape the direction of the discussion around the borrowing phenomenon and generate further knowledge as far as the theories of this study were concerned. The researcher constructed open-ended items and codified them into an interview sheet.

The open-ended items that spurred the face-to-face deliberations with high school teachers and lecturers included the following examples:

- Could you share your take on the assumption languages borrow words from other languages?
- How would you qualify the idea that Silozi borrowed some words from English?
- Could you provide examples of language items that were borrowed from English?
- How does one tell a word that was borrowed from English?
- Could share your take on whether, or not, English borrowing benefits or affects Silozi?
- What is your take on whether this region needs English loanwords?
- What do you think drives Silozi speakers to borrow more from English than other languages?

The researcher held focus-group discussions and interviews with participants to determine socio-economic factors, and cultural issues that contribute to borrowing in order to respond to the questions, or fill the gap, that would have been left by the closed-ended items. The open-ended items still gave the participants the freedom to shed light on the process through which language materials were incorporated into the recipient language in a contact situation. As participants provided examples of English loanwords in Silozi, these deliberations were also used to harvest single linguistic items that had been incorporated into the Silozi language. These items were used to trace the process of incorporation into the recipient language, as well as relate such incorporation to the process advocated by the two theoretical frameworks.

The items that were used to spearhead focus group discussions with high school teachers at their specific schools entailed the following questions:

- What is your take on the idea that languages borrow from each other?
- What factors necessitate borrowing?
- Could we discuss aspects that would lead to language contact?

- Could we share with each other as to whether English benefits or taints Silozi?
- Could we specifically share with the researcher the factors that would compel Silozi speakers to borrow vocabulary from English?
- Has Silozi experienced any changes due to borrowing?
- Could we deliberate on the domains in which English and Silozi are used in the Zambezi Region?
- Do we have social factors that would explain why English lexical items could be used in contexts or situations where Silozi was the dominant language?

The open-ended tools were specifically used to harvest examples of single linguistic items that helped determine how borrowed English vocabulary had been incorporated into the Silozi language. The open-ended items were meant to create contexts where borrowing took place in a natural environment where speakers were not externally compelled to borrow, as they deliberated on different general topics. The researcher planned to harvest linguistic items that numbered between twenty and fifty for purposes of determining how the incorporation of linguistic items related the assimilation as reflected in the Optimality Theory (OT) and the Generalised and Universalised Theory in language contact. Participants that took part in these real-life discussions entailed high secondary school students, vocational education trainees and university students.

The open-ended items that were used to harvest single linguistic items included the following list of triggers:

- What is the significance of sports and exercises to a scholar?
- How could sport benefit a given community?
- How has the music industry changed in the modern era?
- How could music benefit young people?
- How could music benefit the entire region?
- Could we discuss the best way one could make the right friends?
- What could be done to ensure that the youth and adults understand each other?

Daniel (2016:92) clarifies that open-ended questions, observations, in-depth interviews and field notes are qualitative tools employed in gathering information from participants' natural locations. In relation to the incorporation of English into Silozi, as per the General and Unified Theory in Language Contact, several factors were investigated and analysed:

- a) evidence of linguistic contact between Silozi and English;
- b) transferability of language material from English into Silozi;
- c) transformation of borrowed material.

In the same vein, the incorporation of language material in relation to the OT: Syllable structure typology – the CV Theory, several factors were investigated and analysed:

- d) role played by vowels in the incorporation of borrowed materials;
- e) role played by consonants in the incorporation of borrowed materials.

In tracing the process of incorporation, as per the General and Universalised Theory, this study embraced particularly the contribution by Van Coetsem (1998), and Winford (2003). The incorporation of language material, as per the OT: Syllable Structure Typology, the researcher based the analysis on the work of Prince and Smolensky (2002), Barlow and Gierut (1999), and McCarthy (2007).

The researcher interacted with participants and learnt more about the borrowing phenomenon from multiple perspectives. Daniel (2016:92) argues that the qualitative approach employs data collection methods that give a comprehensive depiction of the research with respect to the involved participants. The participants, particularly during the focus group, coupled with face-to-face deliberations with teachers and lecturers, were expected to support their arguments with examples of single linguistic items that were borrowed from English and are now part of the Silozi lexicon. These linguistic items helped the researcher complement the data gathered through closed-ended items by proving any elements of adaptation at the segmental and phonotactic (syllabic) level.

Al-Athwary (2017:393) clarifies that adaptation at the segmental level entails adaptation of individual sounds, while adaptation at the phonotactic levels entails alterations at the syllabic or prosodic level. Issues that depicted the two theoretical frameworks were allowed to emerge from the focus group discussions. Daniel (2016:93) clarifies that qualitative approach allows issues of the theory under scrutiny to emerge from the ground, other than from somewhere else. Therefore, in the current study, the qualitative approach was used to ensure that predetermined linguistic items that depend on the intuition of the researcher did not form part of the study.

The researcher tested the OT: Syllable structure typology – the CV Theory, and the General and Universalised Theory and tried to generate certain aspects of borrowing that may require further research endeavours, as nuance aspects of borrowing were generated through qualitative means. The theories were deductively used to test the incorporation of borrowing

into Silozi. The deductive inclusion was realised, as the study also sought to determine how the English incorporation into Silozi reflected the process of incorporation in the two preferred theories.

### **3.4 Research design**

De Vos, Strydom, Fouche, and Delpont (2009:132) define research design as the plan or blueprint through which data are gathered in the investigation of a given research hypothesis, or question, in the most economical way. De Vos et al (2009) still observe that research design could still be defined as an indication of the suitable activities, or operations, that have to be undertaken in order to test an explicit hypothesis under certain circumstances.

Creswell (2007) describes it as the techniques that researchers apply as they gather, analyse, interpret and report data in research activities. Creswell (2003) clarifies that the function of a research design is to ensure that the proof that has been obtained enables the researcher to answer the initial question as clearly as possible. According to Creswell (2003), obtaining appropriate evidence entails specifying the type of proof needed to answer the research question, testing a theory, evaluating a programme or accurately describing some phenomenon.

Bryman (2012) clarifies that a research design allows a framework that collects and analyses data. The selection of a design, therefore, indicates decisions regarding the priorities that are considered in the different dimensions of the research undertaking (Bryman 2012). A research design provides a framework for the collection and analysis of data, and its choice reflects decisions about the priority being given to a range of dimensions of the research process (Bryman 2012). According to Bryman (2012:46), these decisions include the importance attached to:

- expressing causal connections between variables;
- generalising to larger groups of individuals than those actually forming part of the investigation;
- understanding behaviour and the meaning of that behaviour in its specific social context; and
- having a temporal (that is, over time) appreciation of social phenomena and their interconnections.

The current study that investigated how English influenced the Silozi lexicon, adopted a descriptive and an explanatory design. Seliger and Shohamy (1989) stress that the descriptive study entails a variety of practices a researcher applies in an attempt to stipulate, outline, or describe naturally arising subjects of investigation without subjecting any data to experimental operations. The descriptive design comprises characteristics that are identical to those of qualitative and quantitative study designs (Seliger & Shohamy, 1989). The descriptive design suited this study as it sought to describe the linguistic features that were gathered from discussions that were held with and by participants. Seliger and Shohamy (1989) advise that the descriptive study is deductive in nature as it starts with predetermined premises and a thinner scope of exploration. This endeavour, though, was not to be a mere description of the linguistic situation, but it also answered both the “why and how” questions.

The researcher used focus group discussions, and interviews to gather data that would provide proof to the set questions and aims. These techniques helped the researcher determine the following:

- how the English vocabulary was borrowed into Silozi (2.1.1);
- how the borrowed vocabulary has adapted into the Silozi lexicon (2.1.2);
- and determine the specific class of language items that were mostly borrowed into Silozi (2.1.3).

The data still provided the researcher with single linguistic items in order to determine how the process of English incorporation into Silozi reflected the linguistic contact as enshrined in the General and Unified Theory. In the same vein, in order to determine how the contact between English and Silozi interests the OT: Syllable Structure Typology – the CV Theory (2.1.3), harvested linguistic items were used to trace the similarity and differences between how the English vocabulary incorporated into Silozi reflects the incorporation as reflected by the CV theory.

On the other hand, Creswell and Creswell (2018) explain that in the explanatory design, relationships between and among a number of facts are sought and interpreted. Dörnyei (2007) clarifies that the explanatory design uses sophisticated statistical procedures that enable a researcher to study the interrelationship of the variables measured. Through this design, the researcher was able to empirically measure youth attitude on borrowing using “likert-type” statements comprising of the earlier-mentioned statements.

This explanatory design suited this study because it attempted to explain the perception participants had on English vocabulary and its incorporation into the Silozi language. The variables were arranged and studied as the research sought to test the attitudes of the participants towards the English language. Measuring the chosen variables still gave a hint on the reasons why English borrowing happens, as well as its eventual incorporation into Silozi. The study required multiple viewpoints, and, therefore, multiple tools such as focus groups, face-to-face discussions and questionnaires were useful to ensure that adequate data was gathered through the mixed-methods approach. The study, therefore, adopted a descriptive and explanatory posture to demonstrate a thorough description and explanation of a 'language borrowing phenomenon' and its linguistic consequences thereof. These designs, together with the OT and the Generalised and Universalised Theory, were used to investigate the process of English assimilation into Silozi.

### **3.5 Research instruments**

Mohammad (2013) defines research instruments as means through which data are gathered, measured, and scrutinised in order to meet the interests, or goals, in a given work of research. De Vos, Strydom, Fouche and Delpont (2009) refer to research instruments as data-collection methods that are determined by the researcher in relation to the research approach adopted for the study. Such instruments could be used in different disciplines such as social sciences and education to assess students, teachers, and staff.

According to Zohrabi (2013:254), the main research instruments in the mixed methods approach would entail closed-ended, open-ended questionnaires, interviews and focus groups. As per the approach, different research instruments that matched the purpose of the current study were used. For purposes of gathering both quantitative and qualitative data, the researcher used a questionnaire, which comprised of closed-ended and open-ended items, as well as focus groups and interviews where participants were accorded the opportunity to interact as they shared views in relation to the phenomenon under investigation.

#### **3.5.1 Questionnaire**

According to De Vos et al (2009), studies that are quantitative in nature need questionnaires as an instrument through which data should be collected. De Vos et al (2009), define a questionnaire as a collection of questions inserted on a form to be filled by participants in respect of a particular study. As per the sampling procedure that was used in order to determine

the sample that would partake in gathering quantitative data for the current study, forty-one questionnaires were administered. The questionnaire comprised of five closed-ended items and two open-ended items. The closed-ended items were meant to enable the researcher to assess and have an overview of the sentiments participants had towards the phenomenon of borrowing.

On the other hand, the two open-ended items on the questionnaire allowed participants the freedom to express their opinion as regards the factors that lead to borrowing, as well as how the borrowing phenomenon enriches the recipient language. Therefore, the open-ended items were meant to enable the researcher to provide answers to research question 2.1.1 (*How was the English vocabulary borrowed from English into Silozi?*). Upon providing answers to the research question mentioned above, the open-ended items tacitly enabled the realisation of the research aim 2.2.4 (*Determine how the English vocabulary was borrowed from English into Silozi*), as so indicated in chapter 1 of this study. This research question and aim meant to specifically determine the socio-linguistic factors that would necessitate the aspect of borrowing.

The questionnaire created by the researcher comprised of two sections. In section A, the participants ticked their preference in the one, four and five option list. The five-option list furnished all the names of all the four circuits, and the names of schools that fell under each circuit. The second, third and fourth questions of section A, required participants to indicate their gender, teaching experience and their level of professional qualification.

Section B presented closed-ended items, which were to be answered by choosing the preferred option in the “strongly disagree/strongly agree” continuum. Participants were requested to respond to a series of statements by indicating whether, or not, they strongly agree (SA), agree (A), undecided (U), disagree (A) and strongly disagree (SA). This section contained items meant to determine the experience and sentiments, or opinion, participants had towards English borrowing.

### **3.5.2 Focus group discussions**

According to Dörnyei (2007), focus group sessions entail situations where the researcher ensures that discussions are held in-group formats and the researcher records, or notes down, the responses.



The current study conducted 12 focus groups, which entailed a team of 19 teachers from five (5) senior secondary schools, and three (3) lecturers from the University of Namibia. Each group of teachers comprised of 3 to 4 members, and their focus group sessions were held at their respective schools.

In the focus group discussions, the researcher functioned more as a facilitator, or moderator, of the deliberations and ensured that there was no hindrance of any sort for each member to make a contribution. In the current study that investigated how English has enriched Silozi, “the already determined” topics were introduced for the participants to narrate with minimal interference from the researcher. The researcher recorded the discussions as they were underway. As participants reacted to the topics of discussion, they provided examples of single-linguistic items that the Silozi language borrowed from English and were now fully-fledged members of the Silozi lexicon. These single linguistic items enabled the researcher to trace the process of incorporation and relate such incorporation to the process of incorporation advocated by the OT and the General and Universalised theories of how language materials are transferred from one language and incorporated into the other. As mentioned earlier, the items for this purpose were harvested from the free-flowing discussions of the sampled participants. On the other hand, the focus groups that were held by teachers at their respective schools still enabled the researcher to harvest socio-linguistic factors that necessitated borrowing.

Furthermore, De Vos et al. (2009) state that researchers require one-to-one discussions to establish communication lines through which they listen to people and draw lessons from them. In the current study, the researcher incorporated direct discussions with focus groups where direct questions were posed to participants. Posing direct questions to participants proved an effective technique of paying attention to participants, gaining knowledge from them, and generating lines of communication (De Vos et al., 2009:300). The focus groups, coupled with one-to-one discussions, also helped the researcher harvest, or determine, socio-linguistic factors that necessitated borrowing tendencies among interlocutors in a multilingual community. Just like the accompanying focus groups, face-to-face deliberations also contributed to providing answer to “why” borrowing takes place and “what” items are mostly borrowed into the Silozi language.

### **3.5.3 Interview sessions**

Creswell and Creswell (2018) clarify that interview takes place when the investigator, or researcher, asks one or more participants open-ended questions and then records the responses

to ensure consistence in transcription. The researcher decided to coordinate the process of discussion by posing questions to which the students provided responses.

This study conducted interview sessions where the researcher collected information from a group of twenty-four (24) students from four (4) senior secondary schools in the town of Katima Mulilo, six (6) trainees from the Zambezi Vocational Training Centre, and five (5) students from the University of Namibia, Katima Mulilo Campus. There was one group of trainees that comprised six (6) members from Zambezi Vocational Training Centre, and their session was held at the institution's premises. The group of students from the University of Namibia comprised a team of five (5) language students in pursuant of a Bachelor of Education Degree, and their session was held in the library auditorium. Lastly, there were four (4) groups of six (6) members each from the high schools in town, and their sessions were held at their respective schools.

These interview sessions by university students, secondary school students, and vocational education trainees from the Zambezi Vocational Education Centre were held in Silozi. The interview sessions by students treated the researcher to real-life discussions, and enabled the researcher to gather linguistic items that were mostly borrowed into the Silozi language during the live deliberations among participants.

The questions that were put to participants to trigger discussions in the Silozi language were created in relation to the following specific topics:

- The significance of sports to the youth;
- The difference between old and new music;
- The best ways to make friends;

Just like the data gathered through focus groups, the single linguistic items gathered during the interview sessions enabled the researcher to trace the process of incorporation and relate such incorporation to the process of incorporation advocated by the OT and the General and Universalised theories of how language materials are transferred from one language and incorporated into the other. The students from Welwitschia University (Katima Mulilo Campus) were not included in the study as the institution did not offer language courses, and only offered a two-year qualification in Nursing and Midwifery.

### **3.6 Data scoring and analysis**

Creswell and Creswell (2018) argue that for outcomes that change raw data into knowledge to be generated, a researcher should pursue lively, rigorous and challenging investigative procedures during the course of the entire stages of the investigation. In the current study, after the quantitative data had been gathered, the first step involved converting responses into some numeric system, which was scoring quantitative data.

The researcher captured all numeric representation of each participant in relation to, gender, years of teaching experience, professional qualifications, and each respondent was given a title via an inscription on the questionnaire. Each of the respondents' responses in relation to the closed-ended items, was captured and organised on the SPSS software for purposes of analysis. The researcher later presented the findings in different forms such as descriptive statistics (frequencies, mean, standard deviation and percentages).

The recorded responses, in terms of data that were collected via focus groups and face-to face discussions, were first transcribed, and categorically organised in word and arranged in accordance with different themes. The focus groups by senior secondary students were held in Silozi and had to first be translated into English and then classified into different categories as per the overriding theme. Gay, Mills and Peter (2009) observe that once the instruments have been scored, the data that emanate from the exercise are tabulated and organised on a computer spreadsheet. Qualitative and quantitative data were analysed differently. Qualitative data were organised into controllable units, lumps and groupings, or categories. The researcher harvested single linguistic items from the focus group discussions, and these helped the researcher determine whether, or not, the process of incorporation through which English words were assimilated into Silozi reflected the process of incorporation as enshrined in the OT and the General and Universalised theories of languages in contact. The researcher compared, synthesised, found patterns, and, importantly, aspects such as what is essential, what is to be learned, and what is to be told to others had to be discovered (Bogdan & Biklen 1992).

Furthermore, certain key words and phrases in the recorded data helped the researcher assign captured qualitative data to emerging themes and verbatim quotes. The data collected was then cross-referenced with the literature and the theoretical frameworks that was reviewed in relation to the borrowing phenomenon. The data was tested against the literature review, theoretical frameworks and the research topic to draw any consistencies.

### 3.7 Statistical techniques

The study used descriptive statistics to assess the coded data through the latest version of SPSS. Dörnyei (2007) advises that descriptive statistics summarise findings through the definition of tendencies in the data and the overall spread of scores.

According to Dörnyei (2007), inferential statistics refer to those tests that help the researcher determine the generalisability of the results to the entire population, or to a theoretical framework, by analysing whether, or not, the results are powerful enough. The aspect of generalisability was not pursued in the current study, as it only sought to assess the perception of participants on the phenomenon of borrowing.

It was important to also determine the notion of significance to determine which results had the required significance to the continuation of the study. Dörnyei (2007) clarifies that the notion of significance in statistics is measured by using a probability coefficient, which ranges between 0 and + 1, and it is usually symbolised by  $p$ , while the results are normally expressed in a correlation coefficient. The study at hand relied on the frequencies, mean scores and percentages to determine which aspects had a commendable bearing as regards the perceptions participants had on the phenomenon of borrowing.

Dörnyei (2007) states that in the social sciences, a  $p$  of  $< .05$  is acceptable, which tells the researcher that there is a 95% likelihood, or probability, that the outcomes are not to chance. Therefore, the  $p$  value must be less than  $<$  or equal to  $.05$  for it to be considered statistically significant. Gay, Mills and Peter (2009) clarify here that the higher the correlation, the closer the relation between the two variables and the predictions based on the relation are considered accurate. The researcher used Pearson Product-Moment Correlation (represented by  $r$ ) to establish the strength of association as regards the participants' perception and the scores made on the questionnaire in relation to the closed-ended items (Gay, Mills & Peter 2009). To carry out the statistical analysis of the aforementioned data, the researcher enlisted the services of a statistician.

Furthermore, Gay, Mills and Peter (2009) explain that a Pearson value between  $.10$  and  $.29$  indicates a weak correlation; between  $.30$  and  $.49$  is a medium correlation; and between  $.65$  and  $1.00$  means a strong correlation. The scores had to indicate how participants perceived the role played by a given attribute in relation to why Silozi speakers borrowed English words in situations where Silozi was supposed to be the medium of interaction.

The researcher, therefore, dropped all the attributes found lowly scored by participants, and could not be considered in further deliberations such as linking them to reviewed literature as far as the borrowing phenomenon was concerned.

### **3.8 Techniques for qualitative content analysis**

The latest version of the Qualitative Content Analyser (QCA) was utilised to analyse qualitative data. The QCA tool could be used to convert the text material such as open-ended interview responses, face-to-face, one-to-one and focus group discussions and observations captured on field notes into manageable chunks (<http://qualanal.wikispaces.com>).

The data that were recorded during focus groups, and face-to-face discussions were typed and saved in word. The records were transcribed from verbal to the written version. The relevant issues of the qualitative data were identified and then exported to QCA. To export the material to the QCA, the researcher ran the QCA, Analysis – Load and Chunk up sources. The researcher organised the qualitative data (material) into chunks and then arrange them into useable categories in relation to the themes that could be determined from the variables that were meant to be assessed. The results of the qualitative data gathered via focus group discussions were analysed and linked to reviewed literature in the discussion stage. The data that was gathered through open-ended items on the questionnaires were analysed and linked to those of the SPSS in the data discussion phase.

### **3.9 Participants**

De Vos et al. (2009) clarify that population refers to persons in the universe with particular features. De Vos et al (2009) refer to universe as all the possible subjects that have the characteristics that have won the interest of the researcher. The population of this study was based in the Zambezi region, and comprised high school students (grades 8-12), high school (grade 8-12) teachers, lecturers and students from the University of Namibia, Katima Mulilo Campus, in Katima Mulilo, which is the capital city of the Zambezi region, and trainees from the Zambezi Vocational Training Centre.

The population was scattered in schools located in the east, central and western parts of the Zambezi region. The western part of the Zambezi region comprised 8 senior secondary schools. These high schools in the west were located in the following vicinities:

- Kongola (Sesheke Secondary School),
- Sibbinda (Sikosinyana Secondary School),
- Choi (Mayuni Secondary School),
- Sachona (Sachona Secondary School),
- Sangwali (Sangwali Secondary School),
- Linyanti (Linyanti Secondary School),
- Masokotwani (Masokotwani Secondary School),
- and Chinchimani (Simataa Secondary School).

The population to the study still embraced schools, university and a vocational training centre in the central part of the Zambezi region in an urban area called Katima Mulilo, which entailed the following institutions:

- Caprivi Senior Secondary School;
- Ngweze Senior Secondary School;
- Mavuluma Senior Secondary School;
- Kizito Senior Secondary School;
- University of Namibia (Katima Mulilo Campus);
- and the Zambezi Vocational Training Centre.

Furthermore, the population stretched to schools situated in the flood-prone areas of the eastern part of the Zambezi region, and these included:

- Luhonono (Schuckmannsburg Senior Secondary School);
- Bukalo (Sanjo and Nsundano Senior Secondary Schools);
- Lusese (Lusese Senior Secondary School);
- Ngoma (Mafwila Senior Secondary School);
- and Ibbu (Ibbu Senior Secondary School).

Students would provide fertile ground for the collection of data in contact linguistics, as they are well known for using English vocabulary in Silozi domains.

The “Fifteen School Day Statistics” for 2022 from the Office of the Director indicates that the Zambezi Region comprises of 1731 teachers that are spread among the 119 schools. The population of this study did not include primary school teachers, as their specialisation was not exclusive to English and Silozi. There were four hundred seventy-six (476) language

teachers in both primary and senior secondary schools of the Zambezi Region. The schools were broken into five circuits, and four of the circuits (Sibbinda, Chinchimani, Katima Mulilo and Bukalo) comprised of four senior secondary schools each, while one circuit (Ngoma) had two senior secondary schools. There were two universities (University of Namibia, and Welwitchia University) and one vocational education centre (the Zambezi Vocational Training Centre) in Katima Mulilo, which is the main urban centre of the Zambezi Region.

### **3.10 Sample and sampling procedure**

Da Vos et al. (2009) define sample as a subsection of the measurements that have been drawn from a population that has won the interest of a given scholar. According to Dörnyei (2007:96), a sample refers to a team of participants the researcher wishes to test in an experimental, or experiential, investigation, while the population refers to the entire cluster of persons the research is about. The schools in the Zambezi Region were broken into 5 circuits and each circuit, except for Ngoma with 2, comprised 4 senior secondary schools. There were 18 senior secondary schools in the region, and each secondary school comprised 3 to 5 English/Silozi teachers. Therefore, a total of just above 80 English/Silozi teachers were attached to the secondary schools in the region. Since the number of language teachers at the secondary schools was known, the researcher used the Krejcie and Morgan (1970) formula to determine the sample size to fill the questionnaires. According to Krejcie and Morgan (1970), this formula is usually preferred in determining the size of samples in instances where numbers are known.

$$s = \frac{X^2 NP (1-P)}{d^2 (N - 1) + X^2 P (1-P)}$$

Where s = required sample size;

$X^2$  = the table value of Chi-square for 1 degree of freedom at the desired C.L (3.841);

N = the population;

P = the population proportion (of 0.50 since this would provide the max. sample size);

D = the degree of accuracy expressed as a proportion (0.05);

As there were 80 English/Silozi teachers at the secondary schools, 45 participants were sampled to fill the questionnaires. In trying to determine the exact number of participants per school, the researcher divided the total number of teachers by the total sample size (80÷45), which amounted to 2 teachers per school. The simple random technique was then used to

draw two teachers from each secondary school to provide responses to the questionnaire. The researcher considered the “container-select” procedure, as it does not require a lot of time to undertake. The name of each individual teacher from a given school was written on a piece of paper. The folded slips of paper were then placed in a bowl or container, which was then shaken. The researcher randomly picked slips of paper from the bowl until the preferred number was reached. If any of the selected teachers expressed unwillingness to take part in filling the questionnaire, the researcher would go back to the same bowl and randomly pick a slip of paper for a replacement. Going back to the same bowl would be necessary, as the population from where the unwilling teacher was drawn shared similar characteristics, and, therefore, all stood an equal opportunity to be selected. Dörnyei (2007:97) clarifies that in random sampling, a sample contains subjects with individualities similar to the population in its entirety, and the selection of participants is based entirely on probability and chance, thus reducing the researcher’s subjective influence on the participants eventually selected.

Furthermore, the purposive sampling technique was used to select three (or four in certain instances) teachers from five (5) secondary schools to take part in focus group discussions. The purposive sampling technique allows the researcher to select participants deemed resourceful to the research purpose. The selection of three, or four, teachers from each of the five secondary schools amounted to nineteen (19) teachers to take part in the group discussions. Each team of three to four teachers from five secondary schools met at their respective secondary schools. De Vos et al. (2009) advise that sets of participants of between 6-10 individuals accord an opportunity to every participant to contribute, while still stimulating a series of replies.

Though focus group discussions were held on separate school days, they were only staged in the afternoons when schools were out to avoid interfering with their teaching time, and each session lasted between one to two hours. Arrangements were made with participants to ensure that venues were prearranged with heads of departments, and the participants would meet the researcher at a given time. The discussions were held in English, as the purpose of the discussions were to determine the role of socio-linguistic factors in borrowing. There were 41 questionnaire fillers, and 19 discussants, resulting to 60 teacher participants.

The purposive sampling technique was again used to draw 4 secondary schools where students were purposively sampled to take part in the focus group discussions. Since teachers knew their students better, the researcher enlisted the services of teachers to recommend six



(6) students (grade 11/12) to take part in the focus group discussions. The teachers were advised to use class lists to randomly select an equal number of boys and girls to take part in the endeavour. Since six (6) learner participants were randomly picked from the class list from 4 schools, 24 senior secondary school students took part in the study. These focus group discussions were held in Silozi at each school where a team of six (6) students assembled in a venue that was recommended by the school principal.

The purposive sampling procedure was again used to select 5 final year language students from the University of Namibia and six (6) trainees from Zambezi Vocational Training Centre and these students took part in the focus group discussions at their own campuses. The class lists were again used to pick an equal number of 3 girls and 3 boys from the final year students, or trainees, by following the alphabetic order in which they appeared on the class list to take part in the focus group discussions. At the Zambezi Vocational Training Centre (ZVTC), the services of trainers were enlisted to purposively select 6 trainees who took part in the focus group discussions that were held at their centre.

The total number of all participants who took part in the current study amounted to a sample of ninety-eight (98), and this entailed forty-one (41) teachers who filled in questionnaires, nineteen (19) teachers who took part in focus group, twenty-four (24) secondary school students (focus group), five (5) students from the University of Namibia (focus group), three (3) lecturers, and six (6) trainees from the ZVTC (focus group).

### **3.11 Procedure**

The researcher sought authorisation from the University of South Africa, and permission to conduct research in schools was then sought from the Permanent Secretary of the Ministry of Education in Namibia. The Permanent Secretary's permission was then attached to the letter of application to the Director of Education in the Zambezi Region. A copy of the Director's written permission was presented to circuit inspectors, who then informed school principals. The researcher sought permission from the campus director of the two University of Namibia, as well as the ZVTC, in the Zambezi region. Participants indicated willingness to take part in the research by signing consent letters well in advance. The period during which the data were gathered was indicated to all partakers before the actual day of the event.

Upon arriving on the school premises, campus and ZVTC, the researcher sought the assistance of the gatekeepers to accompany him to the office of the institution's management. The

questionnaires were distributed to participants in the pre-arranged venues during the interval sessions with some schools and right after school with others, and the filling of questionnaires was completed within a period of one hour. The researcher administered the questionnaires to teachers at their schools and were collected right after the event. There were three to four (3 to 4) teachers who were sampled from the five (5) secondary schools that took part in the study, and their respective schools served as the venues where the focus groups were held. The researcher worked with the Circuit Inspectors to ensure that the principal was well informed of the researcher's presence at the school on a specific date. The Circuit Inspectors informed the different school heads, shared the permission letter from the Director of Education and then gave the principals' mobile numbers to the researcher for direct communication. The teachers' sessions were held on different occasions and times from those of the students. The open-ended items for face-to-face discussions were incorporated with the ones meant for focus group discussions and were put to participants as questions during deliberations at the respective schools.

The purpose of the study was defined at the beginning of each session. The questionnaires were then handed to the participants, and the researcher read the leading instructions of each subsection, as the participants filled out the questionnaires. The researcher collected the filled in questionnaires right away to counter cases of unreturned questionnaires.

The focus group discussions for teachers were held at the schools on the date agreed upon by the researcher, participants, circuit inspectors, and school principals. These sessions were held in the afternoons when classes were over. The focus groups in which high school students and their teachers partook were all held at the respective schools of such participants. In the same vein, the focus group for university students, lecturers and vocational education students were also held at the respective campuses. The researcher triggered a discussion by posing a topic where participants discussed issues in relation to the research objectives. The discussions by students revolved around topics that held much fascination for the youth, and youth topics usually cover aspects such as "sports", "music", "business opportunities", "friendship", etc. Marshall and Rossman (2011) advise that each participant should be free to respond, comment and pose questions of other partakers. All participants to the activity signed consent forms at the beginning of the session. The researcher worked with school principals and the circuit inspectors to determine whether student indemnity forms had to be signed. The sessions played out with absolute freedom of response granted to all participants, and the researcher tape-

recorded the sessions as the discussions continued. Data was collected in a period of two months, as schools were running, and participant availability was not predictable.

### **3.12 Validity and reliability**

Bless, Higgson and Sithole (2013) define reliability, or dependability, as the range to which the empirically noticeable measures that characterise a theoretical notion are precise and constant over repetitive observations. In this study, SPSS (analysis – scales – reliabilities) was used to define reliability, as per Sekaran's (2000) advise. Coefficients less than 0.6 were considered poor, coefficients greater than 0.6, but less than 0.8, were acceptable and coefficients greater than 0.8 were deemed good.

On the other hand, Ross (2005) explains that validity refers to whether, or not, an instrument measures accurately what it is meant to measure. Bless, Higgson-Smith and Sithole (2013) stress that validity also looks at the procedures followed in gathering data. Therefore, this study combined several methods such as interviews, focus group discussions, and face-to-face exchanges. Each method counterchecked other methods via the triangulation process. The data that was gathered was put through thorough editing to curb contradictions, errors and discrepancies.

### **3.13 The study ethics**

According to Marshall and Rossman (2011), research ethics are codes that make researchers recognise and revere the rights, self-respect, discretion and sensitivity of partakers. It includes qualitative methods that are known to intrude into the private spheres of participants. Dörnyei (2007:65) points out those ethical principles also apply to education research as certain qualitative practices include elements that 'muddy the ethical waters'.

Although the study involves participants below majority age of 18 years, as per Namibia's Child Care and Protection Act 3 of 2015 ([www.lac.org.na/laws/annoREG/Child](http://www.lac.org.na/laws/annoREG/Child)), this study assumed medium-risk status. According to the National Statement on Ethical Conduct in Human Research by the Commonwealth of Australia (2021), a medium-risk study could be the one that involves very delicate themes and the contribution of very vulnerable and marginalised personalities, where suitable steps to lower any form of risk were necessary (Walsh 2013).

Ferdousi (2015) asserts that as children are known for bodily fragility and mental childishness, any given investigator should ensure that their interests and rights are protected from risks

associated with any investigation in which they are expected to take part. The International Covenant on Civil and Political Rights (ICCPR) 1966 and United Nations Convention on the Rights of the Child (UNCRC) 1989 are human rights instruments of an international stature that recognises the children as the beneficiaries of inviolable rights (Ferdousi 2015). In addition, Chowdhury (2014) cites the Declaration of Helsinki, recently amended in 1996, that incorporates aspects of children as research subjects in relation to informed consent. Chowdhury (2014:36) clarifies that:

The ethics of research with children is a balance. On the one hand, the focus is on ways of preventing and reducing harms in research and ensuring adequate protection of children and young people. On the other hand, there is concern about the risks and harms of silencing and excluding children from research about their views, experiences and participation.

The researcher, therefore, ensured that school students signed the assent forms that were also signed and kept with the School Counsellor's office just in case parents would want to know whether children's consent was given with the knowledge of the school. Though those high school students had signed assent letters, the focus group discussions only commenced after the School Councillor had signed the forms to ensure indemnity to the researcher.

The researcher first applied for ethical clearance from UNISA. Written permission to conduct research in Namibian schools was first sought from the Education Ministry's Executive Director. Written permission was also obtained from the University of Namibia and the ZVTC to gather data from the two institutions. The approval letters were presented to the different heads of the institutions where data had to be gathered. In relation to high schools, though the request was made with the office of the Permanent Secretary, approval was given by the Director of Education in the Zambezi Region whose office also informed Circuit Inspectors. Circuit Inspectors then informed school principals. The letters that accorded permission to the researcher to gather data at the University Namibia campus and the ZVTC were obtained from campus directors of these institutions. Upon arriving at the school premises, the researcher sought permission from the gatekeepers to access the premises and then requested to be referred to the office of the principal. The researcher presented letters to individual participants for their consent, and the activities only commenced after the participants had indicated their willingness to take part in the endeavour.

The participants were informed via the consent letters that no remuneration accompanied their participation in the research endeavour since the activity was meant to take place at their respective schools. The partakers were informed that participation was voluntary and could be withdrawn at will, and withdrawal would not result in adverse consequences for them. Participation would not amount to loss of the participants' right to privacy, and their identities would not be revealed in both the recordings, the questionnaire fill-ins and in the presentation of data. The researcher ensured that pseudonyms, other than actual names, were written on the questionnaires just for research identification purposes. The researcher discussed with participants the type of study, objectives, possible benefits, and obligations. The manner how discussions and interview had to run, and administration of questionnaires were revealed to participants.

The participants were requested to exercise mutual respect during the discussions and were advised to make indications if they felt the procedure threatened to embarrass them. The tape-recording was revealed in advance and participants were told they could, if necessary, have access to the recordings right after the interviews. The participants were assured of freedom of access to the recording on request even after the exercise. As alluded to, their right to remain unidentified was confirmed. The actual names of respondents were not written on the questionnaires, and pseudonyms were used instead for data capturing and recording purposes.

The researcher ensured that no opportunity was created for the identities of respondents to be traceable from the recorded and transcribed data. The researcher claimed ownership and possession of the gathered data right from the onset. These data were not accessible to anyone, and the questionnaires, audios and any pictures, or videos, taken had to be destroyed after three years. The researcher ensured that the dissertation report revealed no identities, and the level of confidentiality promised would be respected to the end. The recorders were kept with the researcher on a device such as a laptop or a hard drive, and access to such required the researcher's authorization. The consulted statistician was also required to sign the confidentiality form before data analysis commences.

The selection of participants for qualitative data did not have to take cognisance of the status of the COVID 19 pandemic. This non-compliance to COVID 19 restrictions owed to the fact that all the lock down measures that were once put in place had been lifted. The communication

by the Ministry of Health and Social Services, as regards the current COVID 19 status in the country was attached to the researcher's communication with the supervisor at UNISA.

### **3.14 Conclusion**

This chapter presented the research paradigm, research type, or approach, research design, data gathering instruments, data scoring and analysis, sample and sampling procedure, data gathering procedure, validity and reliability, and the study ethics. As the study traced how English had enriched Silozi, and this endeavour entailed tracing the process through which English language materials were incorporated into Silozi, both qualitative and quantitative data were necessary. The study, therefore, followed a mixed methods approach to gather data, as the endeavour could only be accomplished through different research methods. The next chapter presents the results of the study.

## CHAPTER 4

### DATA PRESENTATION

#### 4.1 INTRODUCTION

This chapter focuses on presenting the data that was collected by means of written questionnaires and focus group discussions with participants from three different types of institutions. These institutions were the senior secondary schools in the Zambezi Region, the Zambezi Vocational Training Centre and the University of Namibia (Katima Mulilo Campus). The order of presentation is such that the quantitative data is presented first, and the qualitative data follows afterwards. Therefore, this chapter presents both the descriptive and the analytic outcomes of the study. The descriptive results reveal information on the demographic characteristics of participants such as gender, highest professional qualification, years of teaching experience, and the number of languages participants could speak. Also presented under this chapter are the results on the perceptions participants had towards borrowing, the socio-linguistic factors that lead to borrowing, how borrowing has enriched the Silozi language, as well as the examples of lexical items that moved from English and were now used in Silozi.

The researcher used the IBM Statistical Package for Social Science (SPSS version 27) to analyse the quantitative data. The findings were presented in different forms such as descriptive statistics (frequencies, mean scores and percentages). As regards the participants' perceptions on borrowing, the scores indicate how participants perceived the role played by a given attribute in relation to the borrowing of English words.

The narration form was mainly used in the analysis of the qualitative results. High school teachers were subjected to open-ended items and focus group discussions where both verbal and written expressions were made. In the same vein, students were also subjected to focus group discussions where general topics were used to trigger discussions among themselves. The focus group deliberations were audio recorded, transcribed and then presented in narration form with excerpts from conversations. The written version of the qualitative data was arranged in useable categories in relation to different themes determined from variables meant to be assessed.

## 4.2 Responses from the questionnaire of teachers

Table 1: The survey response rate

Schools	#Participants	#Questionnaires	#Returned	Response rate %
<b>CIRCUIT 1</b>				
School No 1	2	2	2	100
School No 2	2	2	2	100
School No 3	2	2	2	100
School No 4	2	2	2	100
<b>CIRCUIT 2</b>				
School No 1	2	2	2	100
School No 2	2	2	2	100
School No 3	2	2	2	100
School No 4	2	2	2	100
<b>CIRCUIT 3</b>				
School No 1	4	4	4	100
School No 2	4	4	4	100
School No 3	4	4	4	100
School No 4	3	3	3	100
<b>CIRCUIT 4</b>				
School No 1	2	2	2	100
School No 2	2	2	2	100
School No 3	2	2	2	100
School No 4	2	2	2	100
<b>CIRCUIT 5</b>				
School No 1	2	2	2	100
School No 2	0	0	0	0
<b>Total</b>	<b>41</b>	<b>41</b>	<b>41</b>	<b>100</b>

Source: Researcher (2024)

A total of 41 out of 41 participants completed and returned the questionnaire. This was a representation of 100% return rate from the targeted team of teachers that had to complete the questionnaire. All these participants were subjected to the same questionnaire. The 100% return rate resulted from the fact that the researcher visited the schools, and each participant completed the questionnaire and returned it right away. The researcher had to wait for questionnaires as many schools, especially those in circuit 1, 2, 4 and 5, were very far and travelling back to such schools to collect questionnaires would be too costly. The participants, therefore, agreed to complete the questionnaire before they left the school premises. The responses that were received could be affected by factors such as the availability of time, the



length of the instrument, the types of questions, the mood of the participants, from the list of many.

Table 1 above shows that 17 of the 18 senior secondary schools took part in the study. School number 18 did not take part in the main study as it played a part in the pilot study. Since the Zambezi Region had secondary schools that amounted to 18, with a total number of 80 language teachers, a representative sample had to be selected. To ensure that a representative sample was acquired, an extra number of participants were sampled from school 1, 2, 3 and 4 of circuit 3. There were 4 participants that were sampled from school number 1, 2, 3 and then 3 from school number 4. The researcher opted to get extra participants from these schools as they had the highest intake of learners and teachers compared to others in other circuits.

The table shows that two participants were sampled from each of the remaining 13 schools from circuit 1, 2, 4 and 5. Therefore, the total number of participants that took part in completing the questionnaire of the main study was 41. The researcher used the Krejcie and Morgan (1970) formula to determine the sample size to complete the questionnaires. According to Krejcie and Morgan (1970), this formula is usually preferred in determining the size of samples in instances where numbers are known. Initially, since there were 80 English/Silozi teachers at the secondary schools, 45 participants had been proposed to fill the questionnaires. However, since school number 18 in circuit 5 took part in the pilot study, and, therefore, the four possible participants at the school could not take part in the main study, the required representative sample reduced to 41 participants.

#### **4.2.1 Section A: Demographic characteristics of participants**

The findings in table 1 indicated that 100% of the participants completed the questionnaire. The table further indicated the number of schools and number of participants that took part in the study. The demographic characteristics in relation to gender, highest professional qualification, and the number of languages each participant could speak are presented below.

Table 2: The demographic profile of the participants

		Frequency	Percentage
<b>Gender</b>	Male	23	56.1
	Female	18	43.9
<b>Qualification</b>	Grade 12	0	0
	Diploma	10	24.4
	Degree	23	56.1
	PG Degree	8	19.5
<b>Languages</b>	Three languages	20	48.8
	Four languages	6	14.6
	Five languages	7	17.1
	Six languages	2	4.9
	Seven languages	2	4.9
	Two languages	4	9.8
	<b>Total</b>	<b>41</b>	<b>41</b>

Source: Field data (2023)

With regards the gender of the participants, 56.1% of the survey sample consisted of males (n = 23) while the females made up 43.9% of the sampled participants (n = 18).

The table indicates that the majority of the participants, twenty-three (56.1%), hold an undergraduate degree, while 19.5% (n = 8) of them had post graduate qualifications. The table shows that the minimum qualification for one to be a teacher was possessed by 24.4% (n = 10) of the sample. The entire sample (100%), therefore, had tertiary qualifications that allowed them to teach a language. No time could, therefore, be spent on explaining the questions on the questionnaires, as participants were qualified enough to read the questions with ease.

The majority of the participants, 48% (n = 20), could speak three of the languages spoken in the Zambezi Region. Seven (17.1%) of the sample could speak 5 languages, while six (14.6%) could speak 4 of the languages. It could be noted that seven of the languages could be spoken by 4.9% (2), while the other 4.9% (2) could speak seven of the languages spoken in the Zambezi Region. It should be noted that the participants who knew only two languages were those who only had Silozi and English as the only languages through which they could express themselves

in the Zambezi Region. The Silozi language was done as a first language in all government schools in the Zambezi Region. Therefore, it was a language in which all participants were quite conversant though it was not considered a mother tongue to all.

#### 4.2.2 Section B: The participants' perceptions on the phenomenon of borrowing

##### 4.2.2.1 Likert-type Statement 1: I like the sound of English words

Table 3: The prestige of a language

Q1		Frequency	Percentage
N	Valid	41	Valid SA
	Missing	0	A
	Mean	4.54	Total
			22
			19
			41
			53.7
			46.3
			100

The researcher meant to assess the sentiments of participants as regards the prestige associated with English. The Likert-type statement emanated from Simango's (2000:2) argument that the prestige associated with a language could be the driver of borrowing among interlocutors. Table 3 above shows that 53.7% (n = 22) of the participants favourably scored the statement with a mean score of 4.54 to indicate how they perceived the sounds of English words. As indicated in the previous chapter, a mean score of 4-4.99 represented a high score, which defined favourability in terms of the assumptions that participants had towards the English words. The table still shows that 46.3% (n = 19) of the participants agreed that they liked the sounds of the English language.

##### 4.2.2.2 Likert statement 2: We can use English loanwords to enrich our language

Table 4: English borrowing enriches Silozi

	Frequency	Percentage
Valid SA	22	53.7
A	19	46.3
Total	41	100

Table 4 above shows that 53.7% (n = 22) of the sample *strongly agreed* that words borrowed from English could enrich Silozi, while 46.3% (19) of the total respondents *agreed* that the borrowing phenomenon could enrich the recipient language. The researcher had to assess the significance interlocutors attached to the English language. The variable resulted from Atreya,

Singh and Kumar’s (2014) assertion that the importance speakers attached to a language could drive their borrowing mentality.

**4.2.2.3 Likert statement 3: The Zambezi Region needs English loanwords**

The researcher wished to determine whether, or not, there were instances where borrowing of English words would be considered a necessity among Silozi interlocutors of the Zambezi Region. The Likert-statement rose from Miura’s (1979) argument that there were instances where borrowing could not be avoided.

Table 5: The need for English words

	Frequency	Percentage
Valid D	2	4.9
N	3	7.3
A	15	36.6
SA	21	51.2
Total	41	100

Table 5 above shows that the majority of the participants (51.2%) *strongly agreed* with the unavailability of borrowed English words into the Silozi language spoken in the Zambezi Region. It could be read from the table that 4.9% (n = 2) of the participants negatively scored the statement to demonstrate *disagreement*, while 7.3% (n = 3) scored to indicate *neutrality* in relation to the assumption that the Zambezi Region needed borrowing. The table still shows that 36.6% (n = 15) of the sample agreed that the Zambezi Region needed to borrow English words.

**4.2.2.4 Likert statement 4: Words borrowed from English contaminate Silozi**

The researcher assessed the sentiments participants had on whether, or not, words that were borrowed from a source language could taint with the purity of the recipient language. The attribute was meant to test how participants perceived Salazar and Muñoz-Basols’ (2016) argument that words from an alien language tainted with the purity of the recipient language.

Figure 1: English a no pollutant language

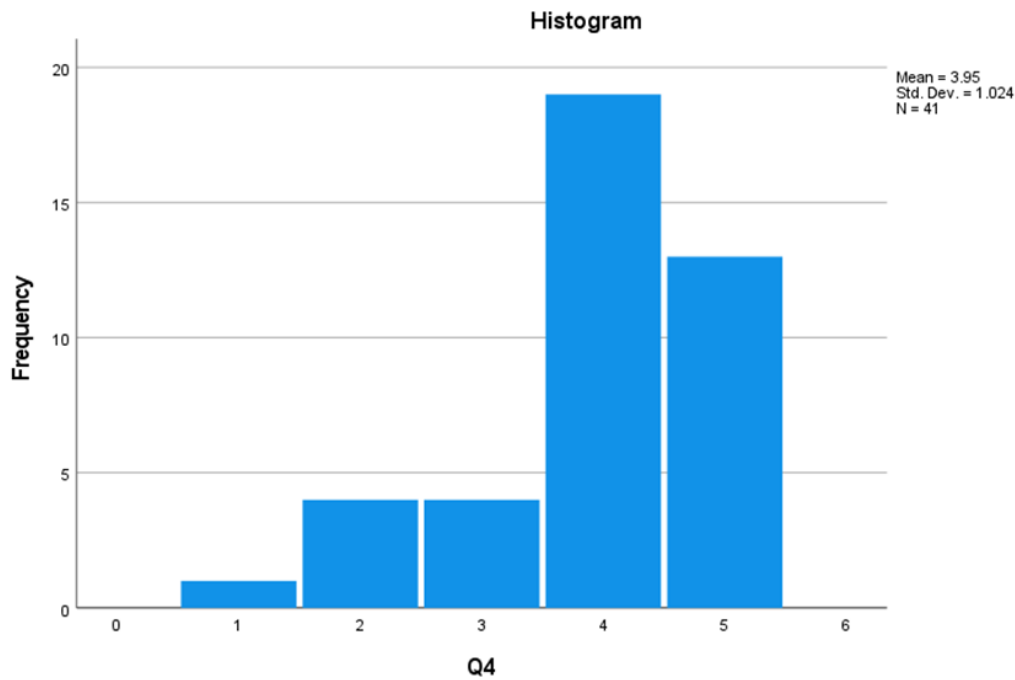


Figure 1 above indicates the mean score of 3.95, in a situation where the 3.95 score represents a satisfactory score in terms of how participants scored to indicate their stance concerning attribute 4 (*Words borrowed from English do not pollute Silozi*).

Table 6: English a no pollutant language

	Frequency	Percentage
Valid SD	1	2.4
D	4	9.8
N	4	9.8
A	19	46.3
SA	13	31.7
Total	41	100

In the same vein, frequencies and percentages could be used to indicate the distribution in terms of the variable under assessment. Table 6 above shows 2.4% (n = 1) and 9.8% (n = 4) of the participants negatively scored attribute 4 to demonstrate *strong disagreement* and *disagreement* with the assumption that borrowing does not pollute Silozi. It can be seen from the table that 9.8% (n = 4) of the total respondents scored to indicate *neutrality* towards

attribute 4. The table still shows that 31.7% (n = 13) of the total participants strongly *agreed* that the borrowing of English words does not pollute the Silozi language, while the majority of the participants (46.3%) (n = 19) also responded in the affirmative.

#### 4.2.2.5 We should not use English loanwords for words we already have in Silozi

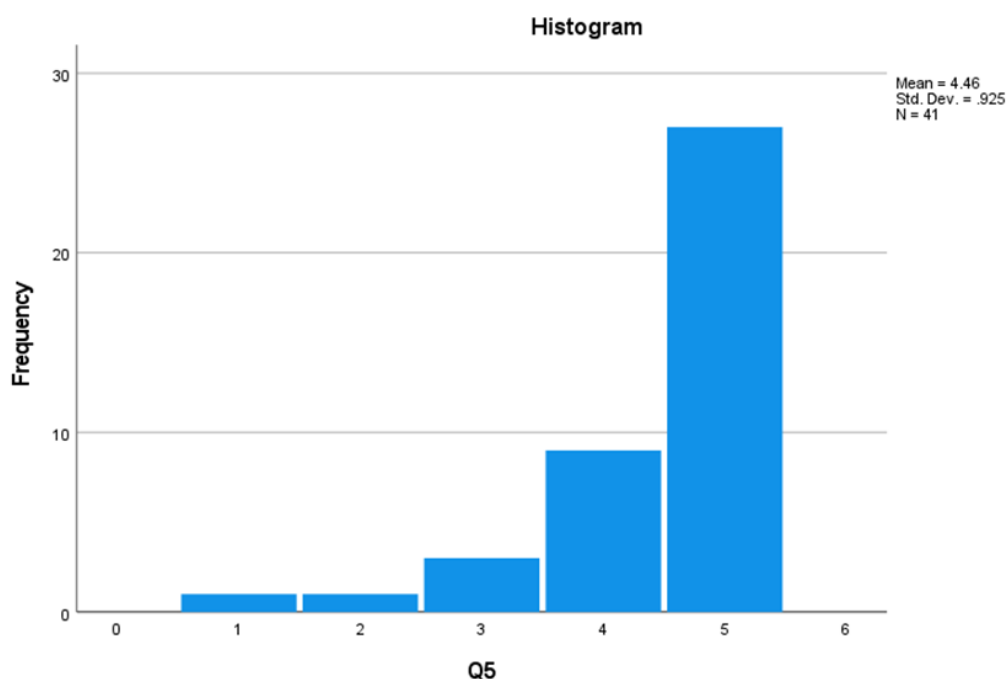
This Likert-type statement assessed the sentiments participants had on whether, or not, Silozi speakers needed to borrow words from English for which Silozi alternative words already existed. The statement was born out of Haspelmath's (2008) assertion that speakers could borrow words for which they have a perfectly appropriate lexical item for the same notion.

Table 7: Available Silozi vocabulary

	Frequency	Percentage
Valid SD	1	2.4
D	1	2.4
N	3	7.3
A	9	22.0
SA	27	65.9
Total	41	100

Table 7 above shows that the majority of the participants (65.9%) *strongly agreed* with attribute 5, and still another 22.0% (9) of the total respondents still *agreed* that English words with an alternative in Silozi could be borrowed. It could be seen from table 7 above that 2.4% (1), 2.4% (1), and 7.3% (3) of the participants negatively scored attribute 5 to demonstrate *strong disagreement, disagreement and neutrality* with the assumption that borrowing English words whose alternative existed in Silozi was a welcome proposition.

Figure 2: Available vocabulary



In the same vein, figure 2 above indicates that the mean score for attribute 5 (*We can use words borrowed from English for words we already have in Silozi*) is 4.46 in a situation where the 4.46 score represents a high mean score.

#### 4.2.3 Section C: Responses to the open-ended items on the questionnaire

Responses were extracted from the 41 participants that completed the questionnaires. All participants were senior secondary school teachers.

##### 4.2.3.1 The way English borrowed words moved into Silozi

The first theme that emerged from the open-ended items was the factor that speakers of the Silozi language borrowed words from English because certain *words could not be found* in the Silozi lexicon. Interlocutors, therefore, *needed linguistic items* with which to specifically refer to certain items during their conversations.

When probed for further elaboration on the theme, two trends emerged within the theme. Some participants advanced that they borrowed English words because linguistic items of certain objects were not known, while others claimed that they borrowed because words of certain items were simply not there in their mother tongue. For instance, participant 9 responded:

*Limited vocabulary words – some words can't be found or used in other languages, e.g. in Silozi, borrowed words are often used – like pillow, bread, motor, keys, ambulance, etc.*

Another trend that emerged within the theme was that of adapting borrowed vocabulary into Silozi, as the lack of words in Silozi "...leads to borrowing then adapting the word" (participant 13). Participants were eager to cite more items whose names were borrowed from English, as they referred to items that did not exist in Silozi. For instance, the argument by participant 17 that "Lack of vocabulary in the native language Silozi. E.g. computer, dress, watch, etc." is a case in point.

The other trend that emerged within the theme of *words that could not be found* for certain items in Silozi was that of borrowing a word from English to ensure smooth communication. This aspect referred to situations where an interlocutor wants to communicate an issue to the hearer, but linguistic features are not available in the code in which discourse is being carried out. It is for the desire to pass a message that was behind the response by participant 29:

*Borrowing takes place for the purpose of easier communication, because there are words which we don't have in Silozi which we can get in English.*

The opinions of participants in relation to factors that lead to borrowing saw the emergence of the second theme. The participants felt that *strides in technological advances* also see the phenomenon of borrowing intensify, as the new technological gadgets are received together with their names. These advances in technology result in so many new words borrowed from English into Silozi, as the names of such items would not be part of the recipient language's lexicon. Elaborations in support of this theme saw the emergency of new trends within the theme of borrowing due to *technological advances*. The aspect of evolution of new items that were never there in the old days came into play. Participants felt that "Some items were not available in the ancient days for the elders to name them" [P7]. The words for these new items do not exist in the recipient culture, and that "...leads to borrowing e.g. technological words in English to Silozi" [P21]. Participant 31 felt that due to "Advancement in technology – some items are only known in English language, e.g. Facebook, twitter, Instagram, etc." It should be noted that the main argument here was that the words were not available in Silozi due to advances in technology.

The other, or third, theme that could be drawn from the opinions of teachers was that interlocutors borrowed words from English to *accommodate the younger generation*. The



teachers' emphasis was that younger people whose Silozi was poor forced adults, or parents, to borrow words from English in order to communicate with them. The passion teachers had about the younger generation aspect saw one teacher point out that "Generation gap resulting in the youth not understanding certain terminologies" [P6]. The younger generation is notorious for avoiding their native languages and only insist on speaking English all the time. The citations that solidify the generation gap as the reason for borrowing were such as:

"New generation not too familiar with the language" [P1].

"To make communication easier with the new generation" [P4].

"To narrow the gap between the elders and new generation" [P4].

"To help younger generation to understand the message, as they are always speaking English" [5].

The fourth theme that emerged from the opinions that were expressed by participants was that borrowing also took place just for *communication purposes*. English words would be borrowed into discussions where Silozi was the medium of interaction for "Easy to communicate" [P1]. The data demonstrated that words were borrowed to ensure that the message was delivered to the hearer, and English linguistic features could be employed to ensure that such a purpose was achieved. The Silozi speakers felt that they borrowed to ensure that they would be able to communicate "...with people of different languages" [P2].

The theme of borrowing for *communication purposes* was considered important and some utterances that could be harvested in support in support of such a stance among speakers. They felt they needed to borrow for purposes of sustaining a conversation with other speakers stood out.

"Furthermore, it helps with the flow of communication between speakers in all spheres of life" [P15].

"The other reason is for ease of communication" [P18].

"Secondly, it is because we articulate in English most of the time and the English vocabulary helps us to communicate so easily" [P19].

The other theme that also stood out from the opinions expressed by teachers was that just living in a *community of diverse culture* itself compelled interlocutors to borrow words from English. Interlocutors who live in a community where different languages are spoken will be forced to

borrow. As one perused through the opinions, trends began to emerge within this theme. Participants felt speakers who speak dialects or "...languages that are different but a bit similar end up borrowing words from them to understand each other" [P8]. The other trend that emerged within the theme was that people of different languages in the same community need to borrow for purposes of integration and joining their languages. For instance, participant P39 responded:

*The factor of intertwining of languages, i.e. one or more language intertwined by the movements of people.*

The other element that became so clear in the data, as far as influencing borrowing among interlocutors was concerned, was the *status of the English language*. Interlocutors would want to borrow from English to show pride, condescend, or just show off, demonstrate their level of education and being associated to the English language. Further elaboration in support of the *status of the English language* as a driver for borrowing, a trend emerged under the theme that speakers borrowed English words to "show-off", and sometimes people borrowed to "...level himself or herself higher" [P11]. It is in elaboration to the theme *status of the English language* that participant 24 responded:

*To meet or to impress someone. English is regarded as a superior language, so people prefer using it and that people believe that when you use English you are regarded as smart.*

Further trends such as colonisation by the English culture, associating oneself with the prestigious language and showing one's level of education began to emerge. Reaction linked to the theme triggered observations such as:

*"We borrow words to feel part or associate ourselves to a particular language"*  
[P32].

*"Education level demonstration – We sometimes borrow to show our level of education"* [P37].

One of the socio-linguistic factors that emerged as a theme from the participants' opinions was *intermarriage*, where people from different cultural background united in marriage. The gathered data showed that loanwords would be frequent among these people from different linguistic backgrounds to ensure that communication was enhanced. Further compilation of the

data saw a barrage of expressions emerge in reiteration of intermarriage as one of the drivers of the phenomenon of borrowing.

*“Intermarriage – will also influence language uses to borrow from English to smoothen communication, as English is a universal language and people are more comfortable borrowing English words to ensure that communication is done” [11].*

Further trends within the *intermarriage* theme began to emerge. Ease of communication began to trend under this theme too, as one of the reasons why those in intermarriages borrow. They felt borrowing would lead to easier communication among people “who are married to those from different tribes” [23]. They considered intermarriage an issue where family involved could not escape the drive to borrow, as it appears the only way to ease communication. They would be obliged to mix words through their interactions or verbal engagements. It is the conviction that intermarriage led to borrowing that utterances such as the following ensued:

*Intermarriage, whereby if a person English marries a person speaking Silozi, borrowing will take place during their day-to-day communication [P29].*

*Tribal, ethnic and regional intermarriages compel those involved to mix words through their interactions or verbal engagements [P26].*

As participants shifted from intermarriage as one of the factors that lead to borrowing, the theme that began to emerge was that of *wars or conflicts*. *Wars, or conflicts*, lead to migratory tendencies where people moved from one place to the other fleeing war. The participants felt the movement from one place to the other lead to language contact, and eventual borrowing where loanwords assimilated into the recipient language. In most cases the only tool they have to communicate an official basis “will be English, leading to the mix of native languages to those of foreign languages” [34]. It was in an attempt to prove that wars or conflicts were the drivers of borrowing that participant 39 responded:

*War factors where people from the conflicting countries seek asylum in other countries of different languages.*

Since English and Silozi were languages that were used in school, or for school purposes, so *schooling* in itself emerged as factor that would lead to borrowing. Students in school are encouraged to speak English and this would create a fertile ground for borrowing as both languages are used in everyday interaction in school. For instance, participant 41 responded:

*Education is one of the factors because in schools, learners are encouraged to use English all the times other than Silozi and with that they tend to forget some of the vocabularies in Silozi and when they go home, they use the English vocabularies.*

In certain instances, for many youths of the multilingual Zambezi Region, “Silozi is only taught in schools” [P1], and they do not use Silozi once they have left school. The issue of *schooling* as driver of borrowing saw the emergence of a trend of kindergarten, as children are sent to “kindergarten whereby they learn English” [P36]. The language in which most of these children interacted at kindergarten was English.

#### **4.2.3.2 Summary of the factors that lead to borrowing**

As per the data presented above, there are key factors that lead to Silozi interlocutors borrow vocabulary from the English language. The following table is a succinct representation of the factors that were concerned.

Table 8: Language borrowing factors

<b>Factors that lead to borrowing</b>
<ul style="list-style-type: none"> <li>• Lack of vocabulary               <ul style="list-style-type: none"> <li>- Words not known to interlocutors</li> <li>- Names of certain items non-existent</li> </ul> </li> <li>• Technological advances</li> <li>• Communicate with younger generation</li> <li>• Communication purposes</li> <li>• Diverse culture</li> <li>• Status of the English language</li> <li>• Intermarriages</li> <li>• Wars/conflict</li> <li>• Schooling</li> </ul>

#### **4.2.3.3 Benefits to Silozi language**

The variable elicited a number of factors that were so frequent across all participants. The theme that emerged first as a benefit to Silozi language was *enhancement of communication* among speakers. Teachers felt communication was made easy as “The word that has been borrowed make it easy for people to communicate and develop or expand on the language”

[P12]. The trends that began to emerge under the theme “enhancement of communication” among speakers entailed aspects such as smooth communication, effective communication, better understanding, enjoyable communication, and modification of communication. For instance, the emphasis on ensuring that the recipient language benefitted as communication improved, led to the following expressions by teachers:

*Modifies communication and sweetens communication e.g. in a relationship it’s preferable to use English and it shows romantic in a relationship [P24].*

*It makes communication very simple to understand and one will not struggle as to what is being said because almost every person speaks in the same pattern, that is, English combined with Silozi in sentence whether spoken or written [P19].*

The second theme that emerged from the expressions was that of *vocabulary enhancement*. Since vocabulary has been enhanced, fluency improved, and the learning of the English language became easier. The borrowing phenomenon enriched Silozi as “It enriches our languages and helps improve the recipient’s vocabulary and understanding” [P2]. It improves the language of learners “as they will have enough words to use” [P5]. Further trends that began to emerge under this theme were aspects such as improved confidence and fluency, vocabulary enrichment or acquisition of wider vocabulary. Few examples of expressions that emanated from the emphasis on *vocabulary enhancement* could be cited from participant 37, 41 and 21.

“It enriches the recipient language with new words such as day of the week. The recipient language benefits through new vocabulary that becomes part of the recipient language in the end” [P37].

“The vocabulary has thus increased much and since English is used as a medium of instruction in all sectors people have indeed enjoyed and benefited from it” [P41].

“The other benefit is that it enriches our language, as we only have to change it slightly but still carry the same meaning” [P21].

The third theme that emerged in defining the enrichment of the recipient language entailed how English loanwords could help with the *development of the Silozi* language. For example, the expression by participant 12 could be cited here:

*“To be at par with the developed and advanced languages, and develop local content that will be used to understand western culture”*

The fourth theme to emerge from the scribbled expressions by participants was that of *cultural integration* where contact ensures mutual cooperation between the two groups. In support of the theme, participants 26 and 40 could be cited:

*“It builds strong bond and relationships between tribal groups and enhances mutual cooperation”.*

*“Cultural diversification is effected, and norms/ethics of other nation will be well-learnt” [P40].*

The fifth theme that emerged as a benefit to the Silozi language due to its contact with the English language was that of *neutrality among speakers* from diverse linguistic backgrounds. The Zambezi Region is a multilingual community where eight languages are spoken as mother tongues by different people. The only languages that are done in school are English and Silozi. Therefore, teachers felt that English was a neutral language in which people who did not share a mother tongue could communicate. The English vocabulary would ensure better relations as participant 26 and 35 indicated:

*“It builds strong bond and relationships between tribal groups and enhances mutual cooperation”.* [26]

*“People will be united as they will have a common way of communicating”* [P35].

The last theme that emerged from the written deliberations by teachers entailed *bridging the vocabulary gap* between the younger and older generations. The older generations were easily introduced to names of new entities that emanated from the advancement in technology. For example, participants 27 and 39 responded:

*“Integration of other cultures and influences to the recipient language, e.g. the older generation would comprehend some new technology”* [P27].

*“Young and old people will easily understand the use of foreign language to native language”* [P39].

#### **4.2.3.4 Summary on teachers’ opinions on how English benefits Silozi**

The data presented above indicated the different ways in which the recipient language in a linguistic contact situation was enriched. The following table succinctly represents the factors that spells out linguistic enrichment on the side of the recipient language:

Table 9: Benefits to recipient language

<b>Benefits to the recipient language</b>
<ul style="list-style-type: none"><li>• Enhancement of communication</li><li>• vocabulary enhancement</li><li>• development of the Silozi language</li><li>• cultural integration</li><li>• neutrality among speakers</li><li>• <i>bridging the vocabulary gap</i></li></ul>

#### **4.3. Responses from the Focus groups by teachers and university lecturers**

There were 6 focus groups that were held. Each of the 5 schools had its own team of participants, and then 1 team of lecturers from the University of Namibia.

In order to answer the questions similar to those that were answered by teachers who completed the questionnaires in terms of which socio-linguistic factors led to borrowing, as well as how borrowing enriched the recipient language, participants had to respond to a few questions that included:

- What is your take on the idea that languages borrow from each other?
- What factors necessitate borrowing?
- Could we discuss aspects that would lead to language contact?
- Could we share with each other as to whether English benefits or taints Silozi?
- Could we specifically share with the researcher the factors that would compel Silozi speakers to borrow vocabulary from English?
- Has Silozi experienced any changes due to borrowing?
- Could we deliberate on the domains in which English and Silozi are used in the Zambezi Region?
- Do we have social factors that would explain why English lexical items could be used in contexts or situations where Silozi was the dominant language?

##### **4.3.1 The focus group 1 by teachers at secondary school 1**

It has to be noted that the participants were not identified by their names. So, a pseudonym was created out of the names of the school at which they taught and the title of their profession. For

instance, the first participant was Sanjo Teacher 1 (ST1), and the second would be Sanjo Teacher 2 (ST2) in that order. A similar scenario repeats itself with participants at all the schools that participated in the study.

#### **4.3.1.1 The way borrowed words found their way into Silozi**

Sanjo Teacher (ST) 1: I strongly agree that languages borrow from each other. We have materials that are not in other particular cultural groupings. They are manufactured by companies from countries with different languages. For example, the word “sugar”. We don’t have the correct word for sugar in Silozi. The “swikiri” is modified from English just to suit the environment. Also, the level of development dictates. We are moving away from our original beliefs into the modern beliefs such that even a car for example, it is difficult to say “simbaya-mbaya”. The new generation will not understand you. So, if you use “motorcar”, they will understand what you mean.

ST2: I do believe that we normally borrow words from English to Silozi. If I way to use the word “boss”, we don’t have that one in Silozi. Normally we have to write it as it is. The word “substitute” also, or the word “office”, we normally borrow those words from English because we don’t have them in Silozi.

ST3: Borrowing is there. I do believe, yes. The reason why we want to borrow from English into Silozi is because the Silozi language is vulnerable. Some words are not there and then despite that you will find there are phrases that may sound well, or that may make more sense in English, but then translated into a vernacular will not sound very well. That is why people get to borrow from the English language.

ST1: There is evidence of borrowing especially when we are writing essay texts. They will just write it as it is as borrowed. My take is on the word “office”. It is not there in Silozi. We will say “Where is your brother?” In Silozi we say “Ba inzi kwa “ofisi”. Office is not a Silozi word. It is just plucked out of English and pasted in Silozi to make sense for comfortability. People are very comfortable with borrowing from English to Silozi rather than vice versa. You will find that there are lots of changes. Like in Silozi, this orthography has been revised several times due to the effect of this borrowing. They want to change it, to narrow it, to specifically to Silozi. They have noticed that the language itself is spoiled by borrowing. So, they want to go back to its roots, which is very difficult at this stage.



ST1: We are looking at English as a universal language. A language that could be understood by any individual elsewhere on this planet. So, if we borrow a word from English, obviously, the receiver of the message will interpret it correctly. Just like, we have in other countries, they speak different languages, but they have chosen one particular language as their first language because this language is a lingua franca. Like in Zambezi region, we have chosen Silozi. It is not that Subias, Mafwes and Yeyis speak Silozi. We speak different languages in our households, but this Silozi now can be spoken and understood by every Zambezi resident. So is English if you want to move at an international level.

ST1: I think that one it will hold water. Even the fact on a political note most African countries were colonised by western countries. So, as they came in, they never had our own native language items. So, they only knew them in their own native languages; English, German, and whatever. Now for them, because they influenced us economically, socially and politically, so we have even moved to borrow more from this international language because the British colonised 90% of the whole world. That is why English is across the world. Now it is very difficult for you to communicate with the youth to understand “ingwere-ngwengwe”, meaning cattle. So, you will just borrow from him for conversation or communication to go through. Now that trend has grown to an extent that borrowing is now at 90 or even 99.5%.

ST3: We also have another factor that can be migration and immigration. We have those who are from other countries into our country, as well as our own people moving around our own nation. So, the kind of English that they get exposed to could be another thing that needs to be looked at.

ST2: It is also for the purpose to understand one another. The issue of understanding one another so that we can communicate. Whereby you find sometimes you could use signs. Simply because they want to understand one another.

#### **4.3.1.2 Lexical items that already have an alternative in Silozi**

ST3: The word that quickly came into my mind is the word “pin” a “pin”. In English it’s a pin. Now coming to Silozi we will also say “kapini” so it is still an English word.

ST1: We have also the word “TV”. Normally you go in area household they will not call it “mazimumwangala”. The new generation don’t know that “mazimumwangala”. And “mazimumwangala” if you go in detail, it means something different again. So, we never had a television. So, we just borrowed it as TV, iradio.

ST2: We have the word “ambulance”. In silozi it is “katungabusi”. Whereby when you explain “katungabusi” to learners they will not understand. “What’s this?”. “Are you talking about fire or public health”?

ST1: Seizing borrowing or bringing it to a halt is not easy. Having made all the changes and getting accustomed to the new trend of borrowing. It is very difficult. It is easy to mess up something, but to restructure it to its originality, is very difficult. As we speak, even in other Silozi books, they use borrowed words. They don’t have the “katungabusi” my brother mentioned here. I am also learning it for the first time in this meeting. So, it is very important for all of us. However, if attention is given and go down to the roots where we engage native language users of Silozi and try to change everything. I remember there Silozi/English dictionary previously. Now even you go in any library I don’t know. I have never spotted it. So, it is no longer existing. So, changing this trend, aaa, I don’t see it happening.

#### **4.3.2 Focus group 2 by teachers at secondary school 2**

##### **4.3.2.1 Factors that lead to borrowing**

Kizito Teacher (KT) 1: We have to borrow, as the language does not possess all the words necessary for it to express all its experiences. So, we have to borrow words from other languages to make the expression possible.

KT2: Borrowing will come in a way because some languages are not official languages, so they lack diction. Because of lack of diction, we borrow from official languages or languages that are more engineered and have more vocabulary.

KT3: As for me it will mean that if people have to borrow it makes communication easier with the current generation. Because the current generation might not have the vocabulary for the terminologies that were used before. So, to make communication easy with them, we have to borrow from the official language for purposes of bridging the gap between us and the new generation.

KT4: I feel like we have to borrow; Like take for example in our country here, were colonised by the Germans, by a lot of people who came to our country. And then that you will find a lot of the words were used, and some of the words that they came to find in our country, more especially in our indigenous languages that we have here in the Zambezi Region. We have got a number of them. So, they had a problem of pronouncing some of the words. So instead of just pronouncing it the way it is, they have to change that word. So, it will mean changing the

word sometimes it was going to be difficult for them. But then what they did was to borrow from the different languages that were there by then. So, they borrow for them to understand each other. Now you will find that both parties; the other one who came and the owner of the country; they will be there. They will be sharing the languages. So, they will come up with a new language that will come from there.

#### **4.3.2.2 The benefits to Silozi language**

KT1: In my own opinion, I would say Silozi has not benefitted because instead of learning new words in Silozi, people today tend to create words from English and that become part of Silozi. So Silozi has negatively benefited from language.

KT5: I believe Silozi also benefited because most of the words for Silozi, are now used in English. Instead of using English words we are using Silozi words. For me I understand it is like Silozi is more beneficial, like “mupani”. We don’t have “mupani” in English. We are using it, and it is a Silozi word.

KT1: For academic purposes, we have a word like “nyowani” is a Silozi word, and it is “new one” in English. But can Silozi be written as a Silozi word for academic purposes?

#### **4.3.2.3 Specific factors compelling Silozi speakers to borrow English words**

K2: I would say it is limited words or vocabulary. So, if they don’t have it in their language Silozi, they have to borrow because they need it.

K6: And maybe communication purposes. For example, these young people for today. Like for my kids, they didn’t learn Silozi. So, for them to understand they have to borrow. For instance, what are we going to call “Facebook” in Silozi?

#### **4.3.2.4 The lexical items that already have an alternative in Silozi**

Kizito Teacher (KT) 2: I think we normally do it because when we grew up, even our own parents, they could switch, code-switch, mix up the two languages. Sometimes we don’t have. We lack a specific term of that. You don’t know. You were not taught how to call pillow in Silozi, therefore you just say “pilo”. And you grew up and you continued with that.

KT5: Another point is, let’s look at Silozi itself. This was a language that we borrowed from another country, more especially here in our region. So it happens that a number of words are very limited for us. You will find that most of the people in the past they normally used English

words. They used to turn them to change them. Now you will find that the younger ones that are growing, they won't be able to understand some words. It might happen that some words are there, but it is not that they used to speak in that language. It is like they feel like they are speaking a different language which they just borrowed from others, and which is not theirs because they are claiming Silozi is not theirs. You will find that normally they will speak their own native languages like Subia. They will speak Sifwe. But then, when they come maybe Silozi is going to be used in certain areas, maybe at church, or maybe somewhere, so you will find that the words sometimes, they might even forget how to use those words, yet they know. But because every time they are used to speak some of the words that are commonly used, the words that were changed already. They feel that is the normal word, while there is a word that they are supposed to use in the first instance, but then they ignore. Sometimes it's ignorance while they know that we suppose to say this, but they just do it deliberately.

KT4: It is just Pride. I understand my sister from her side view, but in reality, we are all Subias, but we speak English. That is just show off. You know your language, especially Subia, we don't have a question on that. You should know that I don't know some of the words, but why are we not speaking? I normally tell people that "Why do you speak to me in English while you know I am from here? Why can't you localise?" They say "I didn't know you are from... But you know my name when I say I am Ms Matomola you already know I am a local person, so why can't we communicate in our local language. So, it's just pride in most cases, nothing else.

KT6: You will find that a number of people feel if they speak in Silozi, the way people will look at them. They will feel like they don't know anything. So, they want to show that they also know to put themselves on a higher position that they are better people so that other people can value them. Then they turn to leave their local language. Although in other words again, okay Silozi is a bit difficult for some of the people, but our own mother tongues, is not a problem, but we turn to change. I don't know. Maybe we are trying to change ourselves. I have a brother. He cannot speak two words without shifting to English. The other thing could be how the person is now used to. The environment where you are most of the times, maybe that can influence the way you will be communicating in different languages. I have been in the North for a long time. Those people like communicating in their languages, but the young stars are also mixing now with English. I could hear them mixing. There are a lot of Oshiwambo words which they are trying to mix with English. So, sometimes is not pride only. It is the environment.

KT3: It could also come to the social status of the language in the community. English being an official language, commands status and people to speak more of English. We were even colonised by Britain. These are the people who speak English, and they are the people who colonised our region. So, we are used to speaking in English. We don't struggle to speak in English so to say.

KT5: You will find that here in our region, once you leave our region and go to other regions, some don't want to be identified to be from the Zambezi region. Even if you know that that man or that woman is from the Zambezi region, you communicate with him or her in English. We need to be proud of our languages like the Oshiwambo people. And it's easy to identify someone from the Zambezi through their accent or the way they pronounce some words.

### **4.3.3 Focus group 3 by teachers at secondary school 3**

#### **4.3.3.1 Factors that lead to borrowing**

Caprivi Teacher (CT) 1: Languages do borrow from each other. I say so because one may borrow in order to suit in different types of communities. If you are going to be stuck to your own language, you won't be that adaptable when you have to move to a different community. So, once you are like using English or using another language, it's much easier for you to go and adapt once you are with different people from different types of backgrounds, and it just makes your ability to learn another language even much easier.

CT2: For me, I see that people use lexical borrowing because they want to comprehend. They want to comprehend what they are saying. It's all about comprehension.

#### **4.3.3.2 Lexical items that do not exist in Silozi**

CT3: There are certain items such as a file in English. When we borrow this word in Silozi we say "ifailu". The other reason why languages can work together whereby we borrow words from one language to another, it is because in some other situations it depends to our culture. Some other cultural concepts [is] difficult to know them in another language so you have to borrow that word.

#### **4.3.3.3 Borrowing to communicate with young people**

CT1: Our younger ones are not aware of some of the Silozi words, and this could be one of the reasons why we borrow words from English when we speak to younger ones. The learners themselves may not know Silozi because at we hardly speak. It could be Subia, so that could

be the reason why we borrow from English just because of the younger generation that is not accustomed to some of those words in Silozi.

#### **4.3.3.4 Domains that compel borrowing**

CT2: We do not find borrowing in court and in church as there are interpreters there. Those people are somehow accustomed with their language. In church also, they look for someone who knows the language. Otherwise, I have seen cases where the person might start mixing. Even class when learners do not understand what you are explaining, you will switch to the language that they will be able to understand.

#### **4.3.3.5 The role schools play in borrowing**

CT1: Firstly, I would say borrowing takes place in the homes. When parents and their children are communicating, you will use borrowing of English into Silozi or be it Subia. Because just to prepare the kids to make them more accustomed or to help them to perform academically much better. Because if my child at home is already exposed to certain English vocabulary, they will perform much better at school. And then also when they interact with each other playing. As kids they adapt. They easily pick or copy from what other kids are saying, and they integrate it into their own vocabulary.

CT2: For me, people use lexical borrowing in markets. Because I have seen it with a lot of tourists. Once they go there, they want to buy maybe souvenirs which they will take with them, maybe to Europe or America. So, they will need a translator. Again, I have seen taxi drivers borrowing. I used to see them at Shoprite. They use different languages in order to attract customers. The same thing is happening at hospitals. If you have foreign doctors who are coming from Cuba or whatever. So, in order for you to be treated at the hospital, you need a translator to translate to them.

#### **4.3.3.6 Lexical items that do not have an alternative in Silozi**

CT1: I will go with the foods that we use, and these are loanwords. We have “kolugeti”, (Colgate), “saladi” (salad), “koki” (coke), and “sautu” salt. It’s mostly the things we use in our homes. It’s mostly the foods, brooms. Even some materials of business wheelbarrow.

#### **4.3.3.7 Benefits to the recipient language**

CT1: It enhances the language communication because when you take from the other to supplement what is lacking there you are bridging the gap.

CT2: I would go for both. It does benefit and it also does disadvantage the language. Because you will find that where there are already words for a certain thing, we still go on and adapt a word. Apart from that, it can also be beneficial because for things that are not in that cultural setting, it can advance a language. You can now have a word to call something that you did not have.

#### **4.3.3.8 Specific factors compelling Silozi speakers to borrow English words**

CT1: It depends to situations. There are some words that we don't have in Silozi, so it will force us to borrow from English. Especially that we don't have in our culture. So, now, Western life brought all those. It will be difficult. Only if we create a new name for that, if not we will keep on borrowing.

### **4.3.4 Focus group 4 by teachers at secondary school 4**

#### **4.3.4.1 Social factors that lead to borrowing**

Ngweze Teacher (NGT) 1: Yes. According to my observation, or my learning how languages, or how Silozi borrowed from English. I would give an example. There is an aeroplane in English. An aeroplane in English, to us we call it "fulayi". The word "fulai" emanated from the word "fly". That is how we have borrowed the word "fulayi". Meaning, to us "fulai" is the name of an aeroplane, but from English where we borrowed that word, that's the action word of an aeroplane. So, this is how languages do borrow from each other. Simply because, or the reason why we have borrowed that word, we do not have, or an aeroplane itself was not within the African culture. It was not manufactured in our villages. We did not have that equipment to manufacture. So, we just only learnt when it came through us, and then observing when it's flying. We then said, "Okay, ki fulai". So, this is how most of our languages use, or borrow. The other aspect which I have observed, is "toilet". A toilet has become publicly known as "toileti", but our forefathers used to call it "kalimba-limba". This is how English influences other languages. Because these are common, or present things which are happening on a daily basis. So, it gets easier for us and our children to adopt such type of thing. Because previously, our parents, our forefathers did not use toilets. They actually went for outside, just only within

the bushes there. So, now when toilets, or when the world is developing, people are putting up toilets within their houses. So, that one itself influences the language in the villages.

NGT2: I would say it is important for us to borrow words from English and use in Silozi because I would say, like the example Mr Mwilima gave about the toilet. I would say some words are outdated. You might even, in today's modern world, be laughed at when you use those words, especially with young people today. You have to move on with the world. You can't be left behind. So, that's why we borrow some of these words because we can't use some of these words. Also, the other reason is because in some schools today, for example, I have a four-year-old. When I took him to school, the school where I took him, everything is taught in English not in our Silozi like in all the schools. That's what they do in most private schools. So, when we communicate at home, I think we have to borrow, because some of the words he wouldn't understand.

NGT3: I just want to allude to what my two colleagues have said regarding the borrowing of words. It's true, a language is something that evolves as time goes on. I remember some of us who grew up in the old days, we had words, like in Silozi they would say "silei", or in our local language we would say "cirei". When I tried to think about it when I was growing up. I said okay "This 'silei' where did it come from?" But as we went through the books, we discovered that that "silei" or "cilei" come from the word "sleigh", that thing which is drawn by animals. So, those parents borrowed maybe. They used to see it somewhere with the horses, with the what and then they said "this thing" they gave it the name "silei" from the word "sleigh" in English. We have got also words like "folo" when it's time for ploughing in the villages. We say "folo, folo, folo". That word I was wondering, "This folo, what's it?" I think it was coming from the word "follow" (f-o-l-l-o-w). You see, but then we are saying "folo-folo". Not only that one. We have got also words like, today even in schools, they always indicate with Silozi that okay, "This is paper 1. This is paper 2. This is paper 3, or whatever". Then, that paper. Okay, it's a paper indeed, but when it comes to Silozi it's the same "pampili". You can see the "p", the what, okay, those similarities. That pampili, I think it comes from the word paper. So, all in all, what I can say is that it's true language keeps on evolving. It cannot be stagnant for all those 10 years or 20 years. So, it keeps on evolving because of the changes that are taking place maybe because of the technology that is also coming in. That's why the language should not be stagnant.



#### **4.3.4.2 The reasons why borrowing is only from English**

NGT1: The reason why we are not borrowing from our own vernacular language, it is simple because our own vernacular language has got certain words, or they only differ on translation. You will find that like a word “mezi” one from Totela will say “menzi”. The Subia will say “meenzi”. You go at the side of the Mbalangwe, they will say “menzi”. You see, this one itself, if you bring young ones today of these tribes, this one will be speaking in Subia. This one will be speaking in Simbalangwe. This one will be speaking in Totela. Differently, but they understand each other. The one who is there will know that this is speaking in Subia. This one is speaking in Simbalangwe. This one is speaking in Totela. This is speaking in Silozi. This is the major reason why we don’t borrow from our own vernacular languages because our own languages interact in most cases.

NGT2: I would say most of our languages fall under what we call the Bantu languages. So, they are like similar. So, we can’t really borrow from them. So, that’s why we borrow from English. Some of them we see them like some kind of dialects, and we can’t really borrow from them.

NGT3: The reason why we turn to borrow from English is that in our own vernaculars, our own dialects, we don’t have the orthography whereby these languages are in black and white. Okay, this is what we do. Unlike in English and in Silozi we have got the orthography for Silozi, for English and so on and so forth. So, it will make sense if we get words from there rather than from our vernacular. Somehow, we will not understand what we are trying to put across. We want to be neutral other than this or that dialect, as English can cover everyone.

#### **4.3.4.3 Domains where English and Silozi are used frequently**

NGT1: The other domains where Silozi and English can be used, for example in churches for those who are preaching. They do preach in Silozi. Or they do transfer from English to Silozi, or from Silozi to English. When you go in our traditional authorities, they do have that the language which is used there is Silozi. The reason for Silozi to be dominating in all aspects originally the people from this region migrated from the Silozi speaking people, and most of the words that are being used in indigenous languages most of them emanated from Silozi. As I have given the example say the word “mata” (*run* in English). You will find that it is just only the tone that changes, but when it is written on a paper, it is just only the same. It’s only from this indigenous language say “maate”, “mate” “maata”, “mate kunu”, you see. That is the reason that makes that Silozi should dominate in churches, and traditional authorities. Even

when there are meetings, for example if people are gathered in case of any disputes, you will find in those disputes the language that is mostly used is Silozi itself. When there are arrangements for marriages, you will find that in all those aspects the languages will still dominate.

NGT2: I would say that in formal situations that is when we use English and Silozi. As he mentioned at school and also in churches, I would say also in traditional courts people would turn to use Silozi then. And we would use Silozi then if we encounter foreigners, especially people from Zambia. Because they don't know our languages, but they know Silozi. And then also when we meet each other, especially people from different sides because the other side speak Subia, and the other side of the same region others may speak Siyeyi. Because Siyeyi is a bit complicated. It has cliques in there and stuff like that. So, those people in there would normally speak to each other using Silozi. For example, a person greeting in Siyeyi they will say "ngahare" and then you say "kushiama", but in Subia it's different. When you say "mwa buka bule" or "mwa zuza bule", and then you say "hande". It's a bit different. So, it's difficult even for some of us to learn Siyeyi.

NGT3: To add to what the people have said, I would say the Silozi and English are commonly used at funeral services. You know that Namibia we are an independent country, and if maybe there's a funeral procession that's taking place, you will find that the other people coming from the other regions to come and join you. So you cannot just use one language, so you are going to have maybe two languages maybe speak English and the interpreter will translate into Silozi. Or maybe vice versa, the master of ceremony can take it in Silozi, and then someone to interpret for those who understand our English. Not only that one, also in school communities you see when it comes to parents' meetings. It's always better to use the two languages because you know that one is going to cover everybody. Those who can't understand English, then they can go for the Silozi. But majority I know that okay, when we normally conduct the meetings here the majority will get it better when you make use of the Silozi. As alluded to yes, magistrate's court yes. They will use the English and then they will have those translators to translate. Another domain where this Silozi and English are prevalent are for the political office bearers you see. When it's time for them to come to us the masses to campaign. They are going to prepare their message in English you see, but they will then translate it to Silozi for purposes of relating with the masses.

### **4.3.5 Focus group 5 by teachers at secondary school 5**

#### **4.3.5.1 The borrowing phenomenon in general**

Mavuluma Teacher (MT) 1: Yes, I think languages do borrow from each other. We always get words from other languages to use in our own languages. So, you will find that once you borrow, sometimes you want to say something, and maybe you are getting stuck, you cannot even get a word to use, so you will borrow from another language that will make it easier for you to communicate whatever you want to communicate. So, we usually borrow from other languages.

MVT2: I think also with the change of time, as we are evolving. We look at those that actually know the language are no more to teach the younger generation. So, as we are moving forward, and time is going, you will find that we are somehow forgetting our own language. So, we find that it's easier to speak in English, as the medium of instruction in the country. So, you will find that it will be much easier for you to communicate in English. Let me say, for example, calling certain items that you don't really know what's the meaning of that in Silozi or in Subia. I will give an example of book, "buka". I don't think there's another word for it in the native. That is the only word that I know. Like the word "pillow" as well. Our parents also will just tell you "Yende ka ni hindile impilo". So, you will not know what is the other word for that specific item. So, we think that is normal. It's the word that is supposed to be used.

MVT3: I think like others have said, we use borrowed words. We borrow words especially from English to Subia, as I speak Subia at home, and not that we are looking down on our language, but sometimes you are really stuck, you don't know what to say. Then you have to take something from English, and some words to say the truth, we don't even know how they were used by our forefathers, if I may say so. Words like "Christmass", "ingilisimasi". I don't know if we have another word for it other than that. Sometimes we borrow to shorten because it will need you to use more words than to borrow this one word which covers a sentence. Like last night my brother called. His son was involved in an accident. He just said so "Wa ba involved mwi accident." Instead of saying "Wa ba involved mwi nkozi ya ha mukwakwa or so". So, it becomes easier to borrow and make whatever you want to say short.

#### **4.3.5.2 Lexical items that do not have an alternative in Silozi**

MVT3: Like number one "Christmass", service station, we just say kwi "service station".

MVL4: We also have words like a "fan" we will say "ifeni", and the "kettle", the one we use to boil water, we just say "inketele". So, it's just from the word kettle you just add. Words like

fridge also. We don't have the fridge word in our language. We just say "Nihe menzi mwi fridge".

MVT2: Also, the word fly, we say infulai. We don't have the word for it in our languages. Katungamulilo is supposed to be used for the vehicle used by the "firebrigade". We don't say katungabusi to refer to "ambulance", but we just say "ambulance". We refer to the team of police officers "mapolisa". We say "imotor", "citofu" from stove, baby shower

#### **4.3.5.3 Benefits to the recipient language**

Silozi benefits from English. You will find that most of the words were just changed from English to Silozi.

#### **4.3.5.4 Specific factors compelling Silozi speakers to borrow English words**

MVT3: One thing I have realised is that sometimes we want to show off that I can also speak English. This one is happening in many of the homes because parents, especially these young parents, they want to communicate to their kids at home in English as if there is no other language in which they can communicate. Like when you come to the village your parents will just be looking at you wondering if there is something wrong with you. Why are you training your children to speak in English while you know they have grandparents who does not understand the language? So, showing off is another way. Sometimes it's done unconsciously without realising that you are using words which you are not supposed to use.

MVT4: I will be happy when my children speak in English because it shows that they are clever. They are learning something. Wherever they will go, they are able to communicate. It will show that my kids are learning something in school. Because if your child cannot speak, then you will say I am just paying for nothing. The kid is not getting anything. So, if they are able to speak and communicate in English, then you will 'That one, mine, can speak English.

MVT2: English is a requirement. You see when you apply to go further your studies, if you failed English you will not be able to go further your studies. Whether you are looking for a job, English is a requirement.

MVT2: We find that though when they interview for a Silozi position they do it in Silozi, it will be difficult. Even the people will not be able to answer the questions because of some of the terms that will be used there. But if you use the same terms in English, it will be easier for you to understand what the person means than when the person asks you a question in Silozi.

Like this other interview where they were asking ‘Mention lizibo’. You know lizibo they say it’s skills. So, for a person who does not know what lizibo means, you will not get that question right. But if they say ‘skills’ in English, then you will know that they are talking about speaking, reading and whatsoever.

MVT3: The other thing is that our local languages are not promoted the way they should be. They are looked down at. Even us from those particular regions. Like I gave an example when I was studying at university doing DEAF African languages, from our region we were just two. And you look at the Hereros, you look at the Owambos, they could go up to 50, us here we are so shy. Even if you go into offices in Owamboland, I think you will be greeted in Oshiwambo. You will have to say, ‘Me I don’t understand’, but here you speak Silozi, you will be looked at as ‘A, who’s this? In an office Silozi?’. But while we all understand the language. It is us who are pressing it down instead of lifting it up. Maybe there is no future for the language.

MVT2: I think it is also the Silozi speaking people, or people from Zambezi are not that much compared to other regions. Because if you go to Rundu, or even here in the Zambezi region, you will find people can speak Oshiwambo, Oshihherero, and Afrikaans. In other regions, one person can speak all these languages, but when it comes to us here, we can only speak English with other Namibians. I think it is because we are a small population.

MVT3: It is just us who are putting down our language. If someone speaks to you in Oshiwambo, why don’t you also respond in Silozi? This person will know that they need to revert to the medium of instruction or the official language.

MVT1: It’s like when you look at these languages like the Oshiwambo speaking, those languages are being taught in schools. Here it’s like we just chose this Silozi and when you look at it there are only few people who speak Silozi. Most of us we speak Subia, Totela, Sifwe. So that’s where the problem comes. We are not learning these other languages in school, and this is what is making it difficult because we learn Silozi in school, but when you go back at home, you speak Subia. You speak Totela. You speak whatsoever. So, you will find that Silozi is just like a language that you just use at school.

MVT3: Our doctor here needs to do something about this. Our languages, like Subia. I want my kids to learn this Subia. Maybe that’s why our kids are failing. Why do we have to push them to learn in English or Silozi while at home they speak Subia? Chinese are excelling in

life, because they learn and do their things in their own language. I also need my kids to learn Subia at school.

#### **4.3.5.5 Domains in which English is frequently borrowed**

MVT2: Now we have like, let me give an example of myself, in our family we are having my uncle, my dad, those that got married outside the region. So, you will find that these people are not yet fluent in the Silozi. So, in order not to be left out, you have to include English as well. For some of us also is difficult in Silozi where we grew up in homes whereby you will find that one parent speaks Subia or Sifwe and the other speaks a different language. So, the only common language that we can use at home is English.

#### **4.3.6 Focus group 6 by teachers at Secondary school 6**

##### **4.3.6.1 Social factors that lead to borrowing**

Lecturer (L) 1: Because of multilingualism, these students actually come with their language. By the way, Silozi for them is not their first language. So, for them, it comes either as second or third language. So now, because they also struggle to speak this language [Lozi], but because of their first language, so they borrow from their language so that they replace for the words, or for the statements that they don't know how to say in Silozi. It's either they are going to borrow from English because English is commonly used, so there are better words that they can pick from English, so they use in their conversation, or in whatever they want to say. So, because of multilingualism, there is no way they can complete a conversation without borrowing either from their first language or from a language that they see that there is a better word that they can use that suits the conversation.

L2: In addition to the better words for conversation, it could be that there is no appropriate term to use, or maybe they want to appear fashionable. There are certain expressions that they turn to borrow from English, for example terms such as *apparently*, just maybe for appropriateness. They also borrow, as indicated because there is no correct term, they are not fluent in a particular language such as English. They have to take from English or vice versa. You see, when speaking in Silozi, words might come from English to Silozi and vice versa, just like that. The other reason could be terms that are deeply rooted. They may not be aware that they have borrowed. They think it is a Silozi word or English word, without knowing that it's a borrowed word. They think it is part of that language, as it's deeply rooted. It has been there for a very long time that it has become a family member.

L3: Just to add on. You know, they have already taken my ideas. Sometimes someone can be speaking in Silozi but then if you were to express more. Like you want to emphasise a point, they will just say it in English. Even one phrase or one word, can mean a lot in English, but then saying it in Silozi might have a different meaning. For example, if someone says that “You are likely to get injured,” and then in Silozi maybe you might run out of words which might substitute the word likely in Silozi. Sometimes other students, or other people, normally code switch to English because English is even much better to speak than Silozi. As you might have seen, some people do not know Silozi. For example, a person can only learn Silozi when in grade 7 or grade 8 but the background is not there. It is not the first language for them.

L2: Some people tend to borrow depending on whom they are talking to. Sometimes they may be trying to condescend to show that they are university students. They are at a high level. They bring in fashionable English words just to show that I am different from you. I am at a higher level.

L1: I think one of the reasons is that some feel ashamed to use their language. So, it’s like someone actually said when I was doing my studies 2018/2019, someone said “For me I actually feel that if I speak Silozi to my learners. No, silozi, where is it going to take them? It’s not going to take them anywhere. It’s better I stick to English.” So, you see that influences people to say, “English is the language of power, so it’s better I stick to English.”

L3: Like in a home situation, some children might not be fully aware of words in their mother tongue. Since they spend much of their time at school, kindergatarn, and in the classrooms at school, on the television as well they know much of the words in English. These children do not even know what a spoon is in their native language. If you tell them “Lete kunu ka tiyo a ko”. He will look at you. “What are you saying?” “Pass me the spoon”, in English. But if you use the word in your mother tongue, they will not understand. But when you use English in which they are very conversant, they will now understand more clearly.

L3: With my background as well, I now take the word “pillow” as if it’s a Silozi language as well. It’s like now it’s part of the Silozi language. Saying the way it’s supposed to be, I might not know how it’s called in my language. I will just use the English word, and then kids also understand it even better.

L1: Just to add on what she said, you will find that most of the terms in Silozi are actually English. It’s either they are English, or they are Afrikaans. So, then when you say that word, for example, “pooto”, a child who doesn’t know that that’s from English, they will take it for

granted that that is not from Silozi. So, even if you explain to them that this is an English word, I do that with my students. There was this day in class, I tell them that “Do you know that the word “luli” is an English word? Then I asked them to say, “When you get surprised, your friend tells you something, even in your languages, you say “luli”! But in English you say “really”! The students got surprised because they had taken it for granted that this is a Silozi word. So, what I am saying is that the English terms have been ‘silozinised’, so that they do not sound like it’s English. But then you go deep into that term, you will find that it’s actually English. So, at the end of the day, like the point he mentioned, in our local languages, we don’t have generic things. So, you take it the way it is in English, but then it will sound as if it’s a Silozi word.

L2: One of the reasons for borrowing from English is just to enrich our children with English words. In other words, we are training them to be familiar with English, to be fluent in the language. In that process of using English, some of the words get home in Silozi or our local languages. That is what happens. You know, we want our children to pass English. We don’t want them to be struggling. So, we keep on borrowing so that they become familiar with those words so that they get rich in English knowledge.

L1: One of the socio-political reasons why languages come into contact is, “How can you be talking to people in the language they do not understand?” So, for example, if you speak Subia, and you want to go to the people who speak SiMbukushu, they are not going to hear you. So, you make sure you get the language that is going to make sense to the people you are going to talk to. At the end of the day, you will find that in your address to those people, because you are not a speaker of their language, so at the end of the day you will find yourself that you are also borrowing from your language or from the languages that you see that they are close and when you use those terms, they are going to make sense to the people that you talk to. So, in other words, for political reasons they borrow because they want to understand the audience that they are talking to.

L2: One cannot talk with the reason of just talking. We talk in order to be understood, in order to send messages. So, if you know that the words in Silozi will not be understood by your children or whoever you are talking to, you will have to find a term that you think the person you are talking to will be able to understand. In brief, it is for effective communication.



#### 4.3.6.2 Lexical items that do not have an alternative in Silozi

L1: We were saying that there are no generic terms. For it to make sense, to the people that you are writing to. Like in the word “dikishinari”, the writer has to take the word the way it is because it is easier understood by the people that the person is targeting. So, if he was to write that in Silozi, it was going to be a long long sentence which was going to be confusing to the people. So, to keep the word as it is. Just like the word kompuyuta, memori stiki, so you take it. You use it the way it is. Someone said “kakota ka munahano”. It doesn’t make sense. But when say “memory stick”, “Ake u ni fe memory stick yeo”. It is going to make sense. So, you pick it the way it is. Just like in English, there are words also that you can say, for example the word “makwenyani” in Silozi in English it’s going to be two words “in-laws”. So, you see. This is why at the end of the day you will find that there are terms you have no choice but to just take the way they are and use them.

L3: In households we have words like “kadish”. “Nihe ka dish ako”. We use the word “ka”, but the word “dish” is English.

L2: I also hear one term, but it’s not common in my area. It’s commonly used by Silozi speakers. They would say “kuwasha”.

L1: We have situations where some call a phone “muhala wa fa noka”, while others just call it “foni”.

L2: When it is cold we put on a “jersey”, and others just say “jansi”.

L3: So, I have written on some of the things that are borrowed from English, from Afrikaans. I could share with you, but there’s also a book that shows some terms in Silozi that have been borrowed from English. So, just like I mentioned you will find that like the word “wine”, in Silozi they say “veine”. The word “viki”, that’s English “week”. “Gauda”, “gold”, “silivera”, “silver”, all those.

L2: They have been in Silozi for many years.

L1: Yes, and you cannot change it. Just like it is in English today, we have the word vuvuzela. It has been accepted. We have the word “mupani”, but when you hear people today say “mopane” then you think that it’s English, yet it’s not.

L2: It seems most of the words that are borrowed are nouns. But earlier I gave an example of a verb for washing “kuwasha”. That one is a verb. It’s coming in, but mostly you will see that they are nouns.

L1: I think it’s because language develops or evolves. So, the way Silozi was spoken before now is different. It has changed. If we were to bring the Kololos and the pure Luyanas today. They hear the Silozi that is being spoken, they were going to say the language is corrupt. But that is the stage where we are. It has evolved. It has changed, because every day there are new things that come in. Previously there was no phone. There was no memory stick. There was no aircon. Apparently, “aircon” kuti “sesi batisa”. Fridge, “kifridge” just like that. Because of this conflict. If an “aircon” ki “se sibatisa”. A fridge “ki se sibatisa”. Then someone is going to say just say “kifridge o na cwalo”.

**4.3.7 A summary of the way English has changed Silozi as gathered from the focus groups by teachers and lecturers**

**4.3.7.1 English words that are incorporated into Silozi**

The participants demonstrated that the contact between the English and Lozi culture resulted into many English vocabulary getting assimilated into the Silozi lexicon. The data cites examples of such words referring to items, or features, that were not part of the Silozi culture. These linguistic items are now imbedded into the Silozi lexicon, and interlocutors, mostly younger generation, may find it difficult to determine that these words were borrowed from the English language.

Table 10: English words assimilated in the Silozi language

<i>Silozi</i>	<i>English</i>	<i>Part of speech</i>
Veine	Wine	Noun
Viki	Week	Noun
Gauda	Gold	Noun
Silvera	Silver	Noun
Dikishinari	Dictionary	Noun
Swikiri	Sugar	Noun
Pampiri	Paper	Noun
Ambulensi	Ambulance	Noun
Pooto	Pot	Noun
Kompuyuta	Computer	Noun

Buka	Book	Noun
Ofisi	Office	Noun
Pini	Pin	Noun
Nyowani	New one	Noun
Failu	File	Noun
Fulai	Aeroplane	Noun
Kolugeti	Colgate	Noun
Koki	Coke	Noun
Sileyi	Sleigh	Noun
Kirisimasi	Christmas	Noun
Ketele	Kettle	Noun
Feni	Fan	Noun
Mapolisa	Police	Noun

Table 10 above comprises a list of the entire words that were collected from the focus groups and were fully assimilated into the Silozi language.

#### 4.3.7.2 English words that are not incorporated into Silozi

In like manner, the data gathered on the way English has changed Silozi included lexical items that are used but not fully assimilated into Silozi.

Table 11: Borrowed words used but not assimilated in Silozi

<i>Silozi</i>	<i>English</i>	<i>Part of speech</i>
Dishi	Dish	Noun
Kuwasha	Wash	Verb
Foni	Phone	Noun
Jansi	Jersey	Noun
Pilo	Pillow	Noun
Memory stick	Memory stick	Noun
Kolugeti	Colgate	Noun
Saladi	Salad	Noun
Koki	Coke	Noun
Sautu	Salt	Noun
Silei	Sleigh	Noun
Folo	Follow	Verb
Ekisidenti	Accident	Noun
Fridge	Fridge	Noun

Aircon	Aircon	Noun
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Table 11 above indicates lexical items that were used by participants but were not yet assimilated into the Silozi lexicon. These are lexical items one would not find in a Silozi dictionary.

#### 4.3.7.3 Specific factors compelling Silozi speakers to borrow English words

L1: I would say when I was doing my studies from the teachers, looking at the ideologies towards the implementation of translanguaging in the teaching of English in grade 4. So, I asked a question to say, so they admittedly do translanguage, or code-switch. However, the language that they use to translanguage is only English and Silozi. Their reasons are that it is because English and Silozi are the only designated school languages. So, there is no way they can code-switch from English to Sifwe for example, to Subia, to Totela to Siyeyi, because the actual first languages of the learners are not designated to be used in school. So, at the end of the day, they feel that they are going against the policy if they use these other local languages. But translanguaging goes beyond that. It's looking at the linguistic repertoire of the learners to say, whatever language the child speaks can be used in class. The most important is that the child understands that which the teacher is trying to communicate to the learner.

L2: I will talk on the political aspect. A teacher might be concerned with other learners speaking different languages. For example, in the class, especially here in town, there are other learners speaking in Siyeyi, Sifwe, Mbalangwe, Subia. If, for example, a teacher has to switch to Subia, one of the learners might report to the parent that "They are speaking in Subia." Then there will be tension there. Some parents you see they are not stable. They might come and attack the teacher, complain, or maybe do something. It is like those learners not speaking that language might feel alienated, sidelined. It is unlikely that that teacher will be fluent in all the language in the region. So, it becomes an issue. One has to speak in either English or Silozi just to be neutral. Otherwise, if it happens others felt that 'What about our language?' Our teacher is not from our side. He is from that side.'

L3: Even here on campus as well. Sometimes you will be teaching a class, but not a language lesson, but any other module, sometimes you have to explain, for example, "the succession". People will be asking, 'what is that?' Then you will have to explain using the vernacular. If you say "mayolo", then the other tribes will not understand. You will be forced to give further examples. At least you lose the meaning of the word.

L2: That is the challenge with multilingualism, especially in this region with tribalism, ethnic differences and so on. One has to be cautious. Yes, those first languages are important too, but how do we introduce them? There are some authors who argue that separating learners into their local languages it's like linguistic segregation, which might bring certain challenges. There's a challenge also there. That is why we keep on debating in this region, but we fail to reach consensus.

L1: I think of the reasons is that there is a belief that Silozi is the only written language. So, these other local languages do not have vocabulary. So, even in church this is why they make sure that they use or stick to Silozi with the belief that we live in a multilingual society. So, if they stick to Subia, there may be people who are not conversant in Subia. So, they would rather use Silozi because it is the neutral language.

#### 4.3.8 Theme summary

The data presented above showed the socio-linguistic factors that led to borrowing of English loanwords into Silozi among Silozi interlocutors in the Zambezi Region. The factors were gathered from the focus groups that were held and are presented in table 12 below.

Table 12: The socio-linguistic factors behind borrowing

<b>Socio-linguistic factors</b>
<ul style="list-style-type: none"> <li>• Different culture contact / Non-existent items;</li> <li>• Accommodation of young generation;</li> <li>• Outdated vocabulary;</li> <li>• Level of civilisation</li> <li>• Death of experts (elderly people)</li> <li>• Language evolution;</li> <li>• Inadequate vocabulary;</li> <li>• Universality purposes;</li> <li>• Colonial tendencies;</li> <li>• Societal role;</li> <li>• Migration;               <ul style="list-style-type: none"> <li>- Region to region</li> <li>- Country to country</li> </ul> </li> <li>• Effective communication;</li> </ul>

- Technological advancement;
- Speaker attitude;
- Language domain;
  - Business domain
  - Work domain
- Neutrality purposes;
- Inadequate Silozi vocabulary;
- Lack of pride in own language;
- Vocabulary origin;
- English and Silozi contact

#### **4.4 Responses from the interview sessions with secondary school students, vocational trainees, and university students**

There were 6 interview sessions that were held. Each of the selected 4 secondary schools had its own team of participants. There was one team of trainees from the Zambezi Vocational Training Centre, and one team of students from the University of Namibia. Each team of participants held its interview session at the respective school.

The questions that were put to participants to trigger discussions in the Silozi language were created in relation to the following specific topics:

- The significance of sports to the youth;
- The difference between old and new music;
- The best ways to make friends;

##### **4.4.1 Interview session 1 by students at secondary school 1**

###### **4.4.1.1 Butokwa bwa lipapali ku mwana sikolo**

*[The importance of sports for a scholar]*

Kizito Student (KS) 1: Inge ku mwana sikolo, mwa linoko ze nata ba inzi ahulu kwa sikolo. Cwale mwa linoko zemwi ku tokohala kuli mwana sikolo ha zwa kwa sikolo u swanela ku pumula. Lipapali zona zi tiseza mwana sikolo kuli a pumulise boko bwa hae. Kuli a kone ku pumula kuzwa, kuli a siye ha nyinyani fela fa sibaka sa sikolo. Kuli lika kaufela za sikolo zani asiye hanyinyani fela kuli a kone kwi kotolola kapa ku itabisa.

*[Scholars spent much of their time at school, so they sometimes need time to rest. Sports helps rest the mind of a scholar. It enables school children to switch from academic activities and focus on stretching or making oneself happy.]*

KS2: Mane sina taba ya bulezi o na ye... Buniti fela ki bwa kuli sikolo ha siba hahulu se sinata sa nyikwa nisona. Kona kuli ha lufita kwa mandu, kapa ha lufita kwa libaka zemwi, nihaiba kwa sikolo, mutu ni mutu u swanela kuba ni nako ya ku mata-mata, ya ku seha-seha ni babamwi. At least ha lu ka kuta kwa kueza misebesi ya sikolo, wi kutwa kuli kele u eza freshen up.

*[The truth is that when school activities become so much, they become monotonous for a scholar. Which means when we get at other places, be it at home or even on the school premises, everyone needs time to run around or even enjoy funny jokes with schoolmates. Running around as well as enjoying funny jokes with others, would enable one to freshen up for academic activities.]*

KS3: Na ni fumana kuli kubapala ki kwa butokwa ku mwana sikolo kakuli ne luhulile ningana ya kuziba kuli mwanana ha sweli ku bapala kuna ni se simwi sa sweli kunopa fateni. Inge fale hane ba lufa nga tukota kuli wa eza lika fateni. Kona fane luezanga kuli se siya se siya kai. Ko na kuli si luluta kuli ituta organisation ya lika i beiwa cwani. Mi kacwalo lusweli kuhula mwa ngana.

*[I also find playing to be very important for a scholar. We were raised with the knowledge that there are lessons that could be drawn from the activities into which people engage themselves. I remember we used to be given pebbles, and small sticks cut from tree branches, from where we were encouraged to build all sorts of things. Out of that we were exposed to how each pebble, or small stick, contributed to the organisation and construction of the entire object, and that contributed to our wisdom.]*

KS4: The part where, aaa, the part where, eee, ku bapala ki kwa butokwa kakuli likolo nako ye za lueza drain. Za lueza drain in terms of u inzi a hulu focused kwa sikolo than kuba ni free time ya hao kuli noo wa kona ku chilina-chilina ni ba likani ba hao, wa bapala-bapala mboola. You are just mostly focused on no kamuso nina ni test kapa I am having exams in a month's time, so I have to study.

*[Yes, playing and sports are indeed very important because schools drain us these days. They drain us in the sense that we are always focused on our academic activities, and one does not*

*even find time to chill with friends by playing some ball with them. One is just concerned on the test that is scheduled for the next day, or "I have examinations in a month's time, so I have to study."]*

KS5: Na nili ki ku matafaza mubili. Kakuli bunata bwa ha bazwa kwa sikolo bana ni mentality ya kuca ahulu. Cwale ha ba eza lipapali zeo ba kona ku matafaza mibili ya bona ni ku fumana ka healthy benefit.

*[I am saying sports is meant for exercising one's body as many have the tendency of eating too much upon returning from school. Such people would draw some healthy benefits from sports.]*

KS3: Nina ni lumelelana ni taba ya kuli lipapali kuluna bana ba sikolo ki za butokwa a hulu. Bakeni sakuli ma zazi aa, kuluna, especially luna mwa naha ya luna Namibia, ha lungi a hulu lipapali ze matafaza mubili kuba a hulu za butokwa. Ha kuna ye mu ka fumana mwana sikolo mwa Namibia, a ki ba bañata be mu ka fumana kuli kele bashimba lipapali ze za kulaha mboola za ku mata kuba a hulu za butokwa. Cwale nibona kuli kwa ku libeya mwa zikolo cwana ku lieza mwa sikolo, lu cinca mentality ya luna kuli lubone kuli lipapali ze ha li beiwa mwa likolo zina butokwa kapa likona ku isa babamwi ba ba sakoni a hulu mu za kubala za kueza zemwi kwa sikolo kuli ba fumane chance ya ku ieza engage mwa lipapali ze.

*[I also salute the significance of sports to a scholar. Many of us in Namibia do not take sports seriously. Scholars who think sporting activities are important are rarely found in Namibia. For instance, there are only few school children who thinks sport codes such soccer and athletics are important. I feel that these sports codes should be formalised in schools in order to fight the negative mentality. Bringing them into school would help us learn that sports could come in handy for those students who could not do well in academic activities, as they could have a chance to excel in sports.]*

#### **4.4.1.2 Bunde bwa lipapali mwa naha**

##### *[The significance of sports in a given country]*

Kizito Student 2: Zeo lipapali za tusa zeo. Batu ba ba hulu ba kwanu, not kaufela, but kuna ni babamwi ba ba sa utwisisi kuli sikolo batu ha ba koni, ha ki kaufela ba ba kona za sikolo. Mi mwa nako, mwa mikwa yemwi batu ba bulela nga kuli ki gift nto yeo. Meaning babamwi, inge lubulele inge Masilingi yo ya zwa fa musanga, esi kiyo fokumwi mwendi niyena na sa ikoneli kwa sikolo kono kiyo kele a fumana kwateni nzila yenwi ya kueza mali, kakuli all in all, ni ha lusweli ku kena sikolo, nzila ki kueza kuli luyo fumana mali. Lubata mali kona main aim.



Cwale taba yeo ya tusa kuli manaha amanwi ba to ku lemuha, ba to kubona kuli wa ziba niwena u na ni zibo yemwi. U cilaukile kwa litaba zemwi mwendi za ku mata-mata ni za ku opela.

*[Different sports codes are quite helpful to communities. However, many people do not understand that not everyone can do well in academic activities. Some people, though, understand that sports entail a talent. We could cite Masilingi, the Namibian athlete who hails from Musanga here, who has managed to turn her athleticism into a source of money for herself. It could be that she could not do well when it came to academic activities, after all whether, or not, we pursue academic achievements or sports, the ultimate aim is making money. Sports has raised the fame of many people, and their sports prowess has been noted the world over.]*

#### **4.4.1.3 Lipina za kale ni ze nca**

##### **[Old music versus modern music]**

KS4: Mwa ku zi opelela. Mwa bona kwa kale, nihaikile lika zene ba sebelisa kuti ba eze ma beats ale. Kona kuli ne ba zebelisa nga bilimba, milupa, ona zale zinto zale za ku shekisa-shekisa. Fa bona batu ba sebelisa mostly like ma laptops, ma piono. Za cincana.

*[The type of music played nowadays differs from how it was played then, and the difference emanates from the instruments used to create the beats. Musicians in pre-modern times used drums and other related instruments, which differ from laptops and pianos used today.]*

KS2: Mu wopelelo. A mu ka utwisisa kwa muopelelo, niwona mu opelelo kaufela I think u cincize. A luka talima kwa kale mone ba opelela, ne ba sebelisa manzwi abona. Manzwi abona ne ana ni maswe maswe meaning. Then ho ka teleza a kacenu a, sina nibulele ona ze ze lutabela luna babanca fa, lipina ze, aa zaluna ze, kuna ni mwateni kupapa luli. Taluso yateni a zina a hulu taluso. Kono kutabela fela ka limba-limba fela ha kalila.

*[The way how musicians sing has also changed, as the musicians of today do not rely on their natural voices. Though the musicians of old times relied on their voices, their pieces of music bore a lot of meaning. When one listens to the music of today, it will be realised that the concentration is on the rhythm and puts no emphasis on the meaning.]*

KS3: Kwa lipina ze lusweli fa, za nako ye ku ka fumana kuli iswana inge ma peers baluna kele baba ma musician cwale ba bulela ka za ba bupilo bwa bona. Cwale muka fumana kuli bababmwii ba ile through mwa ma situation a cincana-cincana, like anxiety, depression ona zani. Muka fumana kuli ba kala ku opela mone ba nyandezi, mone ba baezelize cope up ni ma situation abona. And then mu ka fumana kuli ni kacenu fa banana ba sweli kunyanda kwa ma

situation a swana. So ba eza relate. Ba fumana kwateni ma motivation, likelezo ni mo ba kona kuezeza. Ba fumana kuli batu bao ba ba sweli ku opela ba ba utwisisa.

*[However, the music of today is mostly sung by our peers who share their experiences through their music. Some of these musicians might have gone through situations similar to what we also go through. They may go through situations such as anxiety, and depression and these are conditions through which many of us go through. These musicians would narrate how they coped with such situations and that would benefit us. The youth would then relate and draw motivation and guidance as regards what they should do to cope with their own situations.]*

KS3: Ze ba opela zale zi yeza accommodate mo luikutwela ni luna ma youth. Kuswana inge, ba bulela nga, “Sometimes music is able to express what you yourself cannot”. Cwale wa kona ku fumana kuli kuna ni mo ikutwela. Ku bulela yo ha utwisisi, ku bulela yo ha utwisisi, kono ho ka to teleza pina uto fumana kuli kuna ni yale pina ye eza kuli mutu yo u opezi fela mo ikutwela wena luli luli. Kuswana inge mutu yo kiyena ya kona ku u twisisa mo ikutwela. U kona ku ina ni kuteleza pina yeo. Kona hañata ha mufumana kuli ni luna batu se lulata kulatelela a hulu batu bale ba ba opela. Kakulu u kona kubona kuli yena yale kiyena ya ni utwa kakuli za na opezi zani ne ni utwisise a hulu.

*[What these musicians sing accommodate how the youth feel. It is as if, as they say, “Sometimes music is able to express what you yourself cannot”. It is as if one finds someone to talk too, as many do not understand when we tell them what we go through. Therefore, some pieces of music would provide a relief, as they would exactly touch on how one feels. It appears as if that musician is the one who can listen to you, and one would spend time listening to such pieces. This could be one of the reasons why many people follow musicians, as they feel that it is those musicians who listen to their problems.]*

#### **4.4.1.4 Mo ku pangelwa ba likani**

*[The right way to make friends]*

KS3: Kuyona taba yeo nibona kuli, bashemi ba luna ba lata a hulu ku lubulela kuli lu kuno keta balikani, lu mamele balikani be luikenya ku bona, lumamele lika ze lueza nibona. Kono ha u cheka ha ba lualusezi hande kuli mwa nzila mo kona ku keta o na ba likani bao. Ba ku bulelela fela kuli u mamele balikani ba ba zuba, u sike wa ikenya kwa ba likani ba ba zuba. Kono ha u to fita kwa sikolo mwa kilasi mo mo inzi banana kaufela a ba lati ku bapala niwena, ba ba lata kubapala niwena ki bona fela ona bao ba zuba. Nibona inge kuli bashemi baluna ha ba luhupuleli kuli ko luya kwani ha kuyo simpulu, ha kuyo bunolo. Ku eza fela kuli yani wa zuba.

Mu kabona kuli fokunwi mwa bupilo na mo ni bonela, fo kunwi u ka fumana fela kuli mutu yo wa zuba. Ni ho ka kala ku bapala niyena bashemi ba hao ba ka kubulela kuli u sike wa bapala ni yena yani wa zuba. Kono ha ba talimi fela kuli fokunwi impact i kona kuba the other way around. Fo kunwi instead wena kucinca kukala kuzuba inge wena, yena u ka kala ku cinca kuli wena u mulute ze nde. Cwale ba a nkufela fela a hulu ku luzwisa kuli yale kiyena ya kushinya kono ha ba lufi chance kuli lu ikopanye hande kuli luna bañi lukone ku itusa.

*[Our parents tell us to choose friends and be careful with what we do with such friends. They, however, do not tell us the right way to choose such friends. They just tell you to avoid friends that smoke, but they forget that friends that smoke could be the only ones who would want to play with you. Our parents do not realise that getting a friend is actually not simple. Parents should not just look at those who smoke, as the impact could be the other way round. Your friend could be the one that stops smoking due to the friendship with you. Instead of just telling us to stay away from some people, they should allow us time to help one another.]*

KS2: Na nibona kuli mo kona ku fumanela mulikani, is all about mo inezi. As long as mutu yani yo bapala niyena, wi kutwa kuli u inzi free niyena. U izi free kwa ku bulela lika kaufela niyena. Niyena ha kuezisi bu maswe. You don't need ku mu puma ka lifestyle yahao. As long as mutu yo wa kuezisi accept kuli, no, na lifestyle yaka inzi cwana. Ki mo ni inezi cwana ni cwana, ha niyo fake. Niyena as long as wa utwisisa, then nimina mwa yelela. Kona silikani silikani se situna seo, mutu ya ku utwisisa. Kakuli Kuna ni ma moments kaufela luna fo lu ba nga ni ma conflicts ni ba shemi baluna. Kapa sometimes u to ipumana kuli ni ma siblings a mu lumelelani hande. U ka fumana kai mutu yo ka bulela haiba kuli mulikani ye ba saba o na bao bashemi hayo? So, it is better wa yela mutu yo utwisisa, ya ku utwisisa niwena. Yo bona "Yo ha ni ka mubulela sika, wa ziba situation yaka. Wa ziba mo ni inezi and a kuna sa sazibi. So that is the best way ya kuezisi mulikani.

*[I feel that getting a friend depends on how one is. One should feel free with the associate, free to express anything with such a person. One should feel respected by such a person and should not lie about their lifestyle. Such a person should accept you fully, and vice versa, so that you have something in common. A friend could be the only person with whom you may share certain things, as there are times where one might not even share certain things with siblings or parents. So, that is the best way of making a friend.]*

#### **4.4.1.5 Ku kolwisisa ba bahulu** *[Satisfying one's parents]*

KS5: Na nihupula kuli bashemi ni bana ba bona ba kone ku ikopanya ili kuli bateleze za bulela mwana bona, niyena mwana a teleze ko ba yo zwelela. Ha ba to ipumana kuli lika za bona za eza clash, ha ba utwani, ni sa hupula kuli kuna ni nzila ya kuli ba kona ku zieha kuli libe hande.

*[I think parents and their children should always have time to sit together and listen to each other. If their interests are in conflict with each other, they still can find ways through which they can work together.]*

KS4 Mwa nzila ya kuli mushemi nimwana ba utwane, there is a point where bashemi ba sahapula kuli lu sa inzi mwa ma 1990. Ho lieha ba to kuyela. No u sweli kueza cwana ni cwana. Fokumwi wena ho ikutwi, Ok you are not comfortable in doing that, but bona ba bata fela kuli wena u weze cwana. Mo swanela ku tinela u swanela ku tina cwana. These days ku wile ma jean a sa pazaukile, luna babamwi bashemi baluna ha ba zilati zale, mwa bona. But u bona kuli ba sizani ba gire-gire wena u bata ku itama sitenge ni ha uya kwa town. So, that's where most of the parents don't get along with their kids, because parents want their kids to follow what they say. Sometimes ze ba bulela does not go along with the time we are in.

*[Some parents think we are still in the 1990s, and this has hindered the two generations from understanding each other. They would lock their children out for coming home late. Children are told to do things they do not want. They would tell them what to wear, and some of us have parents who do not want us to wear torn jeans which are quite common today. While some girls are allowed to wear modern clothing, some parents force their children to wear traditional java prints, commonly known as "sitenge" in Silozi. This is one of the areas in which parents do not get along with their parents, as certain things they advocate are not relevant in modern times.]*

KS3: Ki taba ya ku sa ina hande, not getting enough time to spend with each other. Because mu ka fumana kuli bashemi bona most of the time bana ba bona fokunwi ba ba kiyela. A ba ba kiyela cwalo mu ka fumana kuli most of the time bana ba bona most of the time ba inzi kwa ma room. They don't even know ze ba sweli kueza bana ba bona kwa maroom. Meaning they are claiming kwa batu kuli "I know my child better" while ha ba zibi mwana bona za lata. Mu ka fumana kuti one day mwanana yale sa sweli kueza mwa room fokumwi u sweli kuzuba. Mu kato saba fela lelimwi lizazi ha mu to fumana kuli kona za eza nga ze? And then mina mufumana kuli mwanake na muziba while a ki mona cwalo. Kambe bashemi bashimba nga nako ya kuli ku ina ni mwana a hao, fokunwi mwa ina wa mubuza kuli "Mwanake u bata ku pila cwani kambe ki wena fa?" Nibona ba bulela kaufela ze ba lata nibona bashemi ba kena

fateni, nibona bashemi ba bulela no, niluna ne lupila nga cwana. Ok lulike nzila ya hao lubone mo lu ka pilela. Haiba haina ku konahala, ki cwana ni cwana.

*[It all emanates from the failure to spend time together. Many-a-times children are locked in their bedrooms, and one wonders how locking them in rooms would help both know each other better. Parents do not even know what their children do when locked up in these rooms. Every parent would proclaim “I know my child better” to other people, while they know nothing about their own children. Many children began smoking in the bedrooms their parents ushered them to. It would be helpful if parents shared how they were raised up so that their children understood them better. Children would share their feelings with their parents and parents should give them an opportunity to live their life.]*

KS4: Fokumwi mane ha ki bashemi fokunwi ki banana. Luna banana kele luhula ni mahanyi a ma ñata. Wena u bata fela kuli u kuno eza, you are not asking for permission. Inge u eza fela inge u eza. Kona ha muboana kuli bashemi ba nyema nga. Kakuli ho kupi sibaka kuli i ma nibata kueza se, wena wa eza fela.

*[Sometimes it is not only our parents. The children have grown resistant to what their parents tell them. They want to take and do whatever they want without permission from parents, and this is what makes many parents angry.]*

KS3: When it comes kwa issue ya permission, na I mostly blame the parents because in order for mwanana kuli a ishimbe yena kuli na nibata kuya kwa bashemi, nibata ku yo ba kupa se, kikuli wa ziba kuli baka bashemi ba teleza. Ho ziba kuli bashemi ba hao bateleza, niwena u ka ba encouraged niwena kuti u ba kupe. Cwale batu ba bamu ba bana ni bashemi ba ba eza kuli ni ku bulela ha u si ka bulela kale. Ho ka bulela fela kuli “Ima neli foni”. Kutu, “Ha, wena mane u kutele fela o na ko. Kuna mane ho ka fita ni ku pila ha u na ku pila”. Kona problem yani. Ba lu sabisa a hulu. Ki mo ba luezeza. Ha ba lati ku lu shimba ni ku lu e zeza explain kuli bupulo ki cwana ni cwana. Ni boni cwana ni cwana na kwa side yaka. Okay, se lu sa utwisisi like parents ni luna bana ba bona we want the same things. Parents will never wish bad on the child, ni wena muñi obviously you will never want anything bad for yourself. So, ona yeo kona common ground. We both want the same things. Lu ka eza agree. Ona yale common ground lutokwa kuli lu fumane nako lukone ku i fimana, luyelele.

*[When it comes to permission, I mostly blame the parents. It is only when children are assured that their parents would listen to them that they can always go to them. The courage to talk to ask parents comes from the knowledge that they would always listen to you. It is common for*

*parents one down before they even finish with what they want to say. Just when someone says, “Mom it was the phone”. The parent would shut you down and tell you not to even come near as that would see you dead. That is what they do to us. They do not want to explain us how they think we should lead our lives. Parents should know that children also want what parents want. Children will never wish evil for their parents and vice versa, so that is the common ground both parents and children need to find.]*

KS2: Taba yeo ye bulezwi yeo ya sabisa a hulu yeo. Ki yona taba yeñwi yeo buñata bwa luna ye lufapanela nga ni bashemi ba luna. Kakuli ni luna kuna ni lika ze lubata sina mutu. But ha ni koni ku yela bome ni ku ba bulela kuti “Ima, fa spray ifelile.” Yeo fa age yaka niswanela ku fiwa fela at least sheleñi. Ha ba konile fela ba ni fa sheleni then na ni yo itekela zona. Kakuli ku swana inge ki ma tapa. A i konahali yeo. Sesiñwi se si tisezanga kuli batu ba sike ba lumelalana nga ni bashemi ba bona ki ya kuli ni luna banana lwa utwisissa background ya bashemi ba luna mone ba huliselizwe, but at the end of the day, ni ha u lika ni ha u lika, kuli lueze mo ba latela, ha ba ezi appreciate. Kapa wa lika cwani. Kapa wa kasha cwani, mu ka fela kuli ha ba itumeli fela kuli mwanake yo za eza ki za ngana. They will continue. Kuna ni baba sebelisa ma abusive words. Ha bulela niwena u ku bulela kuli “Wena u sikuba wena. Ha kuna zo ziba”. Constantly ona cwalo. Mu ni bulele kuli mu ka elela in the future ona cwalo?

*[That’s true. I cannot go to my mother and say, “Mom, the spray is finished”. There should be an amount of money that I should receive on a monthly basis for me to buy what I want. The other thing is that parents want us to lead a kind of life that they led themselves. We understand their background, and we try to follow their wish, but they do not appreciate. There are some parents who use abusive words no matter how one tries. They would constantly call you names, and how could there be a better future between the two. It is as if our parents want to colonise us to keep the old culture alive. They would relate to the kind of suffering through which they went through and expect one to also not complain when times are difficult. Parents should know that the fact that they also wear modern attire is grounds for them to know that times have changed. Times have changed and we will always see things differently. However, as children we also need to maintain respect towards our parents, as they are the ones who will assist us in future.]*

KS6: Nitaba ya ku eza kuli bashemi baluna ku swana inge ba bata ku lueza colonise to keep the culture yani ya kale alive. Mu ka fumana kuli bona ba bulela kuli na ne ninyanda nga, kuzwa kwanu ni mautu kuya kwa sikolo. Zani ne zi felile. Ku ba talima nibona fa se ba tinile

makatulo, kusupeza kuli lika kele lincinca. Yeo ki taba ye ka yo shwa ku lumela. They just want us to go through ma situation ene ba boni bona kuli mwendi lu ka bona while luna lu bona lika mwa way ye cincana.

*[It appears as if our parents want to colonise us to keep the old culture alive. They would tell us how they suffered going to school. Such things are over. They never had shoes, but now they wear them. That is a demonstration that things have changed. This is an issue that they will never understand. They just want us to through the situations they saw while ourselves see things differently.]*

KS2: Kono niluna, as children, luswanela ku eza maintain likute ku ba ba hulu. Kakulu muni bulele kuli u mu tusa cwani in the future.

*[But, as children, we are to maintain respect towards the adults, as we we will always need their assistance in future.]*

#### **4.4.2 The interview session 2 by students at secondary school 2**

##### **4.4.2.1 Butokwa bwa lipapli**

###### *[The importance of sports]*

Caprivi Student (CS)1: Lipapali litusa bana ba sikolo kuli ba kone ku fumana ba likani ba banca. Ni ku ituta ku ze nde ni ze maswe. For example, kwa sports kwale lukona ku ziba mo ba bizeza lika zemwi. Lipapali litusa kwa mibili ya bana ba sikolo kuli ba kone ku ikutwa hande.

*[Games help scholars to find new friends, as well as learn more on what is good and bad. For example, sports would help one know how certain things are called. Games still help scholars have healthy bodies.]*

CS2: Lipapali zina ni bunde ni bumaswe. Kwa lineku la bunde, sina ha mu utwile, lukala ku to ituta ze zinca ha lukopana ni ba bamwi. Mutu fokunwi nihana sa zibi sika u to itutela sona ku yo mumwi. Bana ba sikolo fokunwi hase ba balile a hulu kappa hase ba keni hahulu, batokwa kuli fokunwi kuna ni nako ye ba telwa fela kuli ba to otolala misinga ku matisa gazi mwa mubili. Kwa lineku lelimwi, lipapli lina ni bumaswe. Babamwi bakena fela lipapali ni kufiteleza. Ba libala kuli kuna ni ku ituta mwateni. Babamwi ba zwisa ngana kwa sikolo. Which means zifa bumaswe ku yo mutu, kakuli babamwi ha ba sweli ku ituta wena u fumana fela kuli ha kuna zo sweli ku fumana kwa sikolo.

*[However, games have advantages and disadvantages. Some of the advantages are that participants learn new things from each other, as well as have their bodies refreshed, and blood flow enhanced, after spending much time on their school activities. However, some students would neglect their studies and only focus on sports activities. Focusing on sports would mean losing a lot on knowledge that others would be gaining from school.]*

CS3: Ku ekeza fa point ya bulezi, lutokwa nakonyana fela ya kueza refresh mind ya mina kakuli boko bwa mina nese butezi ahulu. Ba likolo la health ba eza ahulu advise kuti brain ha I koni ku eza concentrate ka nako ye telele sika si li simwi. Kona butokwa bobumwi bwa lipapali ha u yo bapala kwale wa eza refresh mwa ngana ya hao. Hape ka kuba mwana sikolo, haiba wa bapala lipapli sihulu kwa sikolo, bakona ku eza identify talenta ya hao. Wa kona ku zibahala kuya ka talenta ya hao.

*[In addition, we need we need some time to refresh our minds. The ministry of health advises that one's brain cannot focus on one thing for a very long time. Sports still gives a platform for one to showcase their talent and get spotted.]*

CS4: Mwa malapa a luna koluzwa kwa shelana-shelana. Malapa amanwi kuna ni matata a lukona ku fumana mwatani. Cwale ha lu itinga mwa lipapali ze matafaza mubili, lukona ku fumana nako ya ku libala matata a ni a li mwa malapa aluna. Mi lufumana nako ya ku i katulusa ni kulukuluha ha lunze lu eza ba likani ba banca. Ku matafasa mubili ki kwa butokwa hahulu kakuli ku kona ku lu tusa ni ku za bukamusu bwa luna. Kakuli ku ina fela lu sa itingi mwa lipapali ku kona ku tisa butata kwa pili kwa makete a luna.

*[We come from different homes, and some homes are riddled with problems emanating from poverty. Sports would help one forget about the problems they have at home. We will focus on playing and making new friends. Exercising our bodies through games would ensure that our bodies stay healthy and would not encounter health-related issues in future.]*

#### **4.4.2.2 Lipapali mwa sikiliti sa Zambezi**

##### ***[Sports in the Zambezi Region]***

Caprivi Student (CS)1: Mbola ya mautu ya lutusa kuli mibili ya luna i sike yaba ye mituna a hulu. Hape mbola ya mautu haiba ba bona kuli u mubapali yo mutuna, no sa zibi talenta ya hao, o na fo ba ku bonela mwatani mi wa kona kuya.

*[Soccer helps us maintain small and healthy bodies, and sports gives one an opportunity to showcase their talent and get spotted by scouts.]*



CS5: Mbola ya mazoho. Because kuna ni lipapali ze nata za mbola ya mazoho, ni ka bulela a hulu fa volleyball. Ili yona mbola ya mazoho yese itumile a hulu mwa tolopo ya luna ya Katima Mulilo.

*[We have netball and volleyball, which have become so prominent in the town of Katima Mulilo.]*

#### **4.4.2.3 Cinceho ye mwa lipina ze nca ni za kale**

*[The difference between old and modern music]*

CS6: Mu ka bona kuli lipina za kale kuna ni mone ba opelela. Za cincana kwa lipina za fa. Mu ka bona kuli lipina za fa kuna ni milumo ye tabisa sihulu ku luna bana ba sikolo. Kono za kale ne ba sebelisa milupa ne ba sa sebelise ze ze lusebelisa fa. Fa mu ka bona kuli lusebelisa ma gitaya, ma mics, nizenwi cwalo.

*[The way songs were sung in days past differs from how they are sung these days. These days, pieces of music are accompanied by different sounds that impress scholars. In days of old, musicians used drums only, and one can see that modern musicians use guitars, mics and many more.]*

CS2: Ki niti, lipina za kale ne ba sa sebelisi a hulu ma equipment a a manca a inzi advanced a fitile nako ye. Ka mutala, lipina ze tumile a hulu ze ba teleza a hulu ki za mwa South Africa, kwa lineku laka na lipina zani ha ni litabeli kakuli ki mabeat fela ha kuna litaluso. Ha lueza compare za ba ikale ni ba opeli ba fa. Za kwa ikale ne zina ni taluso. Ba fa ki lika fela za kueza bu show off. Ku bata fela kueza attract attention a ba lateleli ze ba lata.

*[The music of today does not communicate much for the listeners, unlike the music of then. For example, this South African music that is followed by nearly everybody in Namibia places much emphasises on beats than on the message.]*

CS4: Lipina za fa, ba opeli ba fa ba eza fela kuli ni tuume nina inge babamwi. A ba opeli lipina inge ba ikale kuli ba susuweza batu. Bumaswe bwa lipina za fa, mu ka bona kuli, especially lipina za ma American luna ma African ni luna se lu bata ku kopisa manzwi a ba sebelisa, ni tinelo ya bona ze shinya buntu bwa luna.

*[The musicians of today just want to show off, attract attention to themselves and be famous. Many Africans admire American music and not only do they copy the words used but also the way the American musicians clothe themselves.]*

CS5: Kuna ni shutana ye tuna yese bile teni fa ha lotalima kwa mu opelelo wa kwa ikale ni mu opelelo wa cwanunu fa. Kwa kale ne ba opela a hulu ka maloko ni linguli ili ku fitisa a hulu linusa kwa batu, ku luta batu mu pilelo o munde. Ne ba seliza milapa ye lazwizwe ka likatana ya lifolofolo. Mwa mazazi a, se ba sebelisa li harepa ni tu piyololo. Kokno lubona kuli linusa ha lisa liyo a hulu. Seli ku opela fela kuli ba tume kono ha kusana linusa le ba fitisa kwa batu.

*[The other difference is that musicians of old times sang in idioms and proverbs to teach people on how they had to live with one another. They used drums crafted from dugout tree trunks with an exit hole that was covered with animal hide. Modern musicians use harps and whistles, and less emphasis is put on the actual lessons listeners should draw from their music.]*

#### **4.4.2.4 Mo ku fumanelwa mulikani**

##### *[The way to make a friend]*

Caprivi Student1: Mo ka zibela, haiba u inzi mwa siyango ni ba likani ba ba maswe, bona ba eza lika zo sa ezi wena, for example, ze ba ku hanisize kwa ndu. Ikona kuba lika ze swana inge ba ku hapeleza kuli u zube kapa u new bucwala. Wena so swanela ku eza ki eza fela stand your ground. Ha u swaneli ku latelela ze ba eza. U latelele ze ba ku bulelezi bashemi ba hao.

*[One could tell whether his/her acquaintances are bad or good for friend making by looking at what they do. If they do that which one's parents do not allow, they might not be good friends. These acquaintances could, for instance, force one to indulge into activities such as taking alcohol and smoking. In the face of such temptations, one should just stand the ground and follow the parents' wishes.]*

CS3: Ngana twa kulu. Yo muhulu ha kufa kelezo kuna ni sa boni kapa kuna ni sa utwile. Mo ni ka fumenela mu likani ya lukile, obviously ha ni kaya kwa mipanda, hanina ku yo fumana mulika ya lukile. Ha ni kaya ku ba ba lwana a hulu, ha nina ku yo fumana mulikani ya lukile. Kono kuli ni itinge kwa libaka ko ku fumaneha batu ba ba lukile ha nyinyani, inge maybe ha ni kaya kwa keleke. Ko ni kona ku yo fumana maybe ba likani ba ba kona ku nitusa ha nyinyani mwa bupilo bwaka.

*[Wisdom comes from the elderly. If an elderly tells a child to stay away from something, it's because he or she saw or heard that it is detrimental to one's moral wellbeing. It's obvious that when one goes to places where alcohol is sold, such will not get good friends. If one goes to places where fights are quite common, there will not be good friends coming from such places. But if one goes to places kind people frequent, for example churches, one could get good friends beneficial to one's growth.]*

#### **4.4.2.5 Ba banca ni ba bahulu**

##### *[The youth versus the elderly]*

Caprivi Student (CS) 4: Bome ba ni bulelela nga kuli kota iwotololwa ha i sali mezi ha i si ka woma kale. Banana baswanela ku lutwa ku latelela litaelo za bashemi ba bona ba sali ba nyinyani luli. Ba ka hula niyona o na yeo kuli ba latelele litaelo za ba shemi ba bona, mi ha bana ku keluha mwa nzila yeo haiba ba lutilwe hande kuli ba latelele ona nzila yeo.

*[My mother usually tells me that “a plant should be straightened when it’s still fresh”, other than when it is dry. This expression advises parents to start talking to their children when these children are still young, other than wait until they have grown up. These children would then grow in the direction in which their parents turn them and rarely divert from such a direction.]*

CS5: Ka ku ba ba banca, lufita nga fa stage fale baba hulu fo ba bulelanga kuti kele a talifa, mwandi sa ipile lifasi. Cwale nibona kuli ba ba hulu niluna ba banca lu lumelelane lukona fela kumikutwisisa. Ni bona ba tisa maikuto a bona, niluna lutisa maikuto a luna. Bumaswe bo ba bona mwa sika seo. Niluna mwendi kuna ni bunde bo lubona mwateni, cwale ha lufitisa maikuto aluna ni ku a ambola, Iwa fita fa conclusion.

*[While still in our youth, we always get to a stage where our parents we think everything and our let us storm the world. It’s therefore important for parents and the youth to always discuss matters to reach an agreement. It could be that though there’s a disadvantage that they see in something, there could be an advantage that the child sees in it.]*

CS6: Taba ye tisa butata ki ya kuli bashemi bona ba sa ku malezi kwa sizo, kono ba kacenu bona se ba kumalezi fela ku ze ba bona fa ma mazimumwangala kapa ma TV.

*[The key issue is that our parents are still stuck to their culture and tradition, while nowadays the youth follow what they see on TV.]*

#### **4.4.3 Interview session 3 by students at secondary school 3**

##### **4.4.3.1 Bunde bwa lipapali mwa sikiliti**

##### *[The significance of sports in a community]*

Ngweze Student (NGS) 1: Ka kuya ka ziba yaka. Nibona kuli butokwa bwa lipapali ku mwana sikolo, ka mutala mwanana fale ha itinga mwa lipapali ze swana inge kulaha mbola kapa ku mata, zakona ku tusa mwanana yani ku matafaza mubili wa hae kuli abe mwa mayemo a inzi hande. Mi hape ku itinga mwa lipapali ku kona kutusa mwanana yale kuli wa kona ku fumana sesimwi, kapa wa kona ku yo felela kwa hule haiba inge a eza mwa papali yani.

*[I feel that games, such as soccer and athletics, help scholars exercise their bodies so that they feel all right in their bodies. It depends on the specific sports code the child chose, as that may see such a child excel and tour the entire world.]*

NGS2: Na ni bona kuli lika zani ki za butokwa a hulu. Sina ma kuwa mo ba bulela, litusa a hulu mibili ya batu. For example, mbola kapa ku mata. Kapa mwendi nibulele rugby, ikona kutusa mutu kuli a be ni maata. Hape ni ka fa mutala wa mbola. Ba lahi bani ba mbola bene Ronaldo, Messi kaufela boni ne ba zikalezi ona kwanu. Ka ku kala ku mata-mata kwa sikolo no balikani. So ni bona kuli lipapali ki za butokwa kakuli litusa mutu. Kuna ni bani ba ba eza kuli kwa sikolo a koni, kono lipapali wa kona ku kona.

*[It is true that sports activities such as soccer, athletics, or let me talk about rugby, could help one become more powerful. We have soccer players such as Ronaldo and Messi who also began at the school level. So, sports is very important because it helps people, and this would benefit especially those who might not be gifted at academic activities.]*

NGS3: Inge fa fitile mu likanaka fa kuli ba bamwi kwa sikolo ha knoni, sina ha lushimbe ka mutala wa mutu ya luna yo zwa mwa Namibia, Mboma. Kwa sikolo ha ni zibi hande mwa ezeza kwa sikolo kapa wa eza hande kapa ha ezi hande. Luna luziba kuli fa Mboma wa luna yo sa inzi kwa manaha a kwa. Mboma ni masilingi.

*[In expanding to what my friend said concerning those who are not academically talented, we have some Namibian athletes, Mboma and Masilingi. It could be that these two are not as gifted academically, but they are now travelling the world.]*

NGS4: Na ni fumana kuli za kona ku tusa. Kuya ka mutala hape ona wale wa bulezi mulikana ka wa Mboma ni masilingi. Mboma I think na yahezi bo mucembele wa hae haye. Ku yaha ni ndu ku ba lekela ni mota kaufela. So, ni bona kuli nibona kuli li ba tusize a hulu. Kakuli batu bale kele ba ipeya mwa mayemo a kuli ba kona kutusa sicaba kapa ku tusa mabasi a bona.

*[Mbama has actually built a homestead and bought a vehicle for her elderly parents. These two people (Mboma and Masilingi) have put themselves in a position where they can help their families.]*

NGS5: Lipapali likona ku zibahaza sibaka kwa zwa mutu yo. Mane kutiseza kuli batu bale ba ba tabela papali yeo ba kone ku ieza kakuli ba boni kuli yale u konile ku yo zwela pili ni lipapali yani ni ku fumana mupuzo fateni.

*[Sports could bring fame to the palce where one comes from, and such benefits may leave many young people wishing to emulate those who have succeeded in such activities.]*

#### **4.4.3.2 Lipina za kale ni zenca**

*[Old music versus modern music]*

Ngweze Student (NGS) 6: Lipina za kale ne zina ni litaluso. Ze za kacenu seli za ku ikopelela fela. Ka kufa mutala lipina ze za South Africa, yo munwi mutu wa kona ku opela fela za sico, sico silisimwi ona seo se si sina nihaibile taluso.

*[Old music touched on how life was lived in times prior as well as passing pieces of advice to listeners. Today's music does none of that. We have as an example this South African where a musician could just sing about a specific type of food, and nothing else.]*

NGS4: Sina mulikana ka yo ha bulezi kuli ba i kale ha ne ba opela ne ba fitisa nga maikuto a bona mwa lipina za bona. Mi ne ba fitisa nga ni litaluso ni likelezo mwa lipina zani. Kono lipina za mazazi aa a zisana hande litaluso, a lisana hande likelezo, mi ha basa kandeka ni za mazazi a kwa mulaho mone ba pilela batu. Mwa lipina za mazazi a se kutezi fela matapa, za ku bulaya ni kutabela ku matisa limota.

*[Musicians of old days would always share their true feelings through their music, and this is contrary to modern music that is riddled with insults, cases of murders and stories relating to the fun of driving vehicles.]*

NGS5: Sina ba likani baka kaufela ha ba bulezi, lipina za mazazi a ha zi sana ahulu taluso. Za mazazi ba eza kuti ha opela pina, wi opelela fela kueza masheni. Ha opeleli pina yale ku fitisa ma ikuto a hae kwa batu, wi opela fela kuezeza kuli a fumane sesimwi mwa bupilo. Ba kwa ikale ne ba eza kuti ha ba opela pina, pina yeo ya isa ma ikuto a bona kwa sicaba. Mu ka utwa kuli pina ye ina ni taluso ya niti luli.

*[As my Friends have indicated, today's music lacks the message that is appropriate to one's growth. They register songs for purposes of making money. These musicians do not sing to bring any message to the multitude, but they just do it for themselves. Old music was composed for the benefit of the audience.]*

NGS1: Na nibona kuli, eni lipina za kwa ikale ne zina ni litaluso ze tuna ha hulu luli zene likona kuyahisa mutu. Kono hape ni bona kuli ba banca mo ba inezi lipina za kale ha ba koni ku yeza relate mone liezahalela lika kakuli lipina za bona zenata neli mone liezahalela lika. Cwale banana ba nako ye, ba teleza a hulu lipina za kacenu kakuli ki lika ze ezahala mwa mazazi a

bona. Ba kona kueza kuti no, ha opela se nina na si twisisa. Cwale lipina za kwa kale nizona ne zina ni litaluso ze inzi hande.

*[Modern musicians joined the trade just for money, and they even fail to relate to old music that narrates how life was lived then. However, the youth follow modern music as it covers issues that are relevant to their era, and they would follow certain musicians as they feel such musicians do music that relates to their situation.]*

NG2: Na nibona kuli a ki kuli mwendi kuna ni ncincheho ye nata ahulu kwa lipina za kwa ikale ni za ona o na fa. Lipina za kwa ikale ni za ona ona fa, kaufela zina ni likunutu. Ba bahulu nibona kuna nizene ba pata nga mwa lipina o na ona mwani. Ne ba ikeza nga express ka ba ikutwela. Lipina za mazazi ona aa ni zona ki mo zi inezi.

*[I do not see much changes between the music of yester years and the music of today. Both old and modern music are embedded with secrets that listeners need to unravel. The musicians of old times expressed how they felt, and modern musicians do exactly the same.]*

NGS3: Lisebeliso zene ba sebilisa ba kale licincanela a hulu kwa hule. Mu ka fumana kuti fa, okay ni bulele kuoi no, kale fale nekuna ni ma situdiyo ni fa kuna ni ma situdiyo. Kono muka fumana kuli lisebeliso ze inzi mwateni lienza inge ze inzi ahulu updated ku fita zani za kale. For example, muka fumana mic, mic ya faha iswani ni yale ya kale. Ya fa iswala a hulu voice ya mutu yale. Yale ya kale konji ha mu isutelela cwana. Cwale kuna ni cincheho ye nata a hulu. Ni lisebeliso zene basebelisa nga fani ba ikale. Baikale ne ba sina lisebeliso ze zieza mabeat. Ona mabeat a ba ikale bona ne ba sebelisa nga milupa kwa kueza mabeat abona. Mi ne ba sebelisa nga ni mabanjo. Fale kale neli batu ba banata ba ba kopana kueza pina. Yo wa nata mulupa yo wa opela. Mazazi a mwendi kutokohala fela ba ba beli. Mutu a limumwi u eza beat yale fa ma nkompuuta. Ze zimwi ze ba sebelisa mazazi a ki ma drum pads.

*[Though they had studios even in old days, the instrument that both musicians use is very different. The instruments of today are updated and include mics that raise one's voice to wonderful levels in contrast to the old ones that required one to put them very close to the mouth. Drums and banjos were used to concoct some beats, and a number of people were required to beat the drums to create a cacophony of different sounds. These days a band may require only two people where one person would use and computer and drum pads to create wonderful beats.]*

#### 4.4.3.3 The way to make friends

NGS4: Ka kuya ka mo nihupulela na, bashemi ba hao ba swanela ku bona kuti wena ni mulikana a hao mueza lika zena ni taluso kapa ze kona ku ku isa kwa hule. Ni ka fa mutala, muna ni purojekiti ya kunola. Ku ka bonahala kuli ha mu kataha ni mulikana a hao, bashemi ba hao ba ka to eza observe behaviour ya mutu yo. It is either ba ka fumana kuli wa eza lika za ngana, u inzi focused, u na nilikute. Ba ka zitalimela kaufela zona zeo. Cwale ha ku ka bonahala kuli mulikana hao yo kaufela zona zeo ha ziyo, ba ka bona kuli yo ha ki mutu yo munde kapa mulikani yo munde kuli mwanake a hule niyena.

*[It is very important to ensure that one's parents become aware that the friendship into which the child has gotten involved is for the benefit of the two of them. Suppose you have a school project and you come home with this friend to work on it, your parents will monitor and observe the behaviour of your friend. The parents always want to determine whether, or not, the potential friend to their child is focused and has respect. If one's parents realise that the potential friend has neither, they will conclude that they could not be good friend for their child.]*

NGS6: Bashemi nibona ba talima nga fa taba ya balikani. Mwendu mulikana ya hao nabozo mubona kwa sibaka sisili inga eza mikwa ye maswe, inge kunwa kapa kuzuba. Cwale wena ha u ka mushimba ni ku muisa kwa ndu kuli bashemi ba hao ba yo mubona, bona ha bana ku tabela kakuli ba ka bona kuli mulikana hao yale niwena u ka kushimba ni ku kuisa mwa nzila ya hae yona yale ya eza ni ku kusupeza mikwa ya hae ya eza. Kono bona ha ba zilati. Libaka ze ki ze swana sina mabar, mashebeen. Kwa libaka zani ze eza kuli balekisa kwai.

*[Parents may not want their child to befriend someone they may have seen at bars and shebeens where people smoke and do other immoral activities. Parents would then conclude that their child is likely to end up in such places the friend frequents.]*

NGS5: Na ze nika bulela kuti ki likuta. Sina ha mubona, balikani luna ba banca ha u yo fita kwa ndu ya mulikana hao kakuli utwaezi a hulu mulikana hao, u bata ku kena fela mwandu. Cwale ba bahulu bona ba twaezi ho bona ba ba hulu wa ina ni ku ba lumelisa kona kusupeza likuta. Nibona ba ka bona mwanana yo u nzi hande u na nilikute. Cwale ba mazazi a ha ba bulelisi ni ba ba hulu. U yo fita fa ndu ya mwanana yo, wa kena ni kuzwa mi yeo ha isupezi mikwa ya mulikani yo munde.

*[Friends are always very free with each other, and they would want to be as freer even at their friend's home. They may just walk past without greeting such a friend's parents, and, since this does not show respect in our culture, parents might not like such friends. Parents would expect their child's friend to always kneel down and greet them before proceeding to their child's room.]*

#### **4.4.3.4 The adults versus the young ones**

NGS1: Kuli bana ni bashemi ba kone ku utwana, na ni tabela mutala mo ba ezeza makuwa kuli haiba ba shemi ba ku inisize kuli ba kueleza, niwena ba kufa sani kuti u bulele mo ikutwela kuli mu utwane. Kono bashemi ba fa ha ba kufi sibaka kuli mu utwane. Ha ba ka kulwanisa fani ho ko bulela kuli no, tate kapa ima ki mwa nzila ye mone ku ezahalezi. Bona ba ka ku alaba kuli “Usike wa ni alaba. Ha una likuta, u alaba yo muhulu”. Cwale ona zani, a bana ku utwa zona ni zona mwa pilu.

*[For parents and their children to have a better understanding of each other, there should time set aside for them to discuss their issues. Our parents do not allow time to listen to their children. If parents are busy reprimanding their child and the child try to give their side of the story, they are accused of disrespect.]*

NGS4: Na ni bona kuli bashemi ba mazazi a ba ikelelezwi. Kona kuli lifasi lisweli la cinca, mi nibona mwana bona ha zwa mwa ndu ba bona kuli no, ha ba zibi ze sweli kuezahala ku mwana bona. Kona na nib ona kuli bashemi sapili baswenela ku buza. Sina mwa bulelezi mucaha yo, ha ba buzi. Bona fokunwi mulikana ka u tile kwa ndu, mwendi ba muboni ni ka kochi ka ka kuswani. No mulikana a hao ki lihule ni wena u ka ba lihule. Fokunwi mulikana ka kona ka tino ka likamwi ka sweli u tile kuna kuli ni to mufa sitenge. Na nibona kuli ba rushina kueza prove point ya bona yeo. Mi fokunwi ha ki niti. Sapili ba sika eza conclusion ya bona ba swanela ku buza kuli mu utwane hande.

*[Parents of nowadays are forever worried about what their children are up to, especially when they are not at home. I, however, feel that parents should always strive to find out other than just accuse their child. Some parents would always accuse their child of suspecting that they could be doing what their friend is doing. They would accuse their child because what the friend dresses, eats or drinks.]*

NGS2: Na nibona kuli bashemi baswanela ku ziba bana ba bona ba bona. Ku ziba mikwa ye ba file mwana bona. Kakuli na ziba kuli mushemi kiyena ya uta mwana hae kuzwa mwandu



pili inge a si ka ya kwa sicaba. Yena mushebi wa ziba kuli mwana hae u na nimikwa ye cwana. Kapa u na nibuhata kapa u na ni niti.

*[Each parent should know how they raised their child, and they should not just think that their child will easily wander away from the manner in which they were taught. They will know the behaviour and habits of their child before the child leaves the care of the home.]*

NGS6: Nibona bashemi ku na nimikwa ye ba ziba ku mwana bona cwale ba swanela ku ziba ni balikani ba hae. Kuli mwendi u na ba likani ba ba cwana. Fokunwi a ko kunde kuli wa buza. Ki kunde kuba ni patisiso ya hao wena mushemi kuli mwanake ucwani. Kakuli ka ku cinca litopa kuna ni mo cinceza. Silimo ni silimo mutu kuna ni za ituta, ni mibili kaufela za cinca.

*[It is sometimes not good for parents to approach their child and find out more about the friend. Parents could conduct their own investigations as to how their child conducts themselves in the absence of parental care. Children change as they change grades. Their ages, together with their bodies, change and there are new things that a child learns.]*

#### **4.4.4 Interview session 4 by students at secondary school 4**

##### **4.4.4.1 The importance of sports**

Mavuluma Student (MVS) 1: Ki ba ba bañata ba ba sa ikoneli kwa sikolo, so sports ya kona ku yo ba tusa kwa pata. Fokuñwi haiba u ziba ahulu kulaha mbola ba mushimba ba muisa ku a mañwi ma regions u yo lahela kwateni. Mwa kulaha o na mo u yo fumaneha kuli seli yena best sa fumana sheleñi.

*[The majority do not do well at academic activities, and it is only through sports that many have gone on to lead decent lives. For example, those with soccer talents could be hired by other regions where they will be given an opportunity to be the best and then make money.]*

MVS2: Sports ki ye nde kwa bana ba sikolo. Fokuñwi kwa ndu ya mina kuna ni ba likani ba ba fosahalile ba ba lata ahulu kueza zale ze maswe. Then ho ya kwa sikolo u ka fumana kuli ho yeza lipapali ma stress a kwa ndu a fela. U ka fumana ba likani ba banca, ba likani ba ba inzi hande ba ba kutusa mo ni mwale isini ba ba kuisa mwa lika ze fosahezi. Ha mueza sports mwa ambola. Maybe you can share your future ni balikani ba hao so bata ku ba. Then they will give you advice mo kona ku zizeza.

*[Sports is important for scholars who may face taxing situations at home, as it could be used to fight stress. Sports accords one an opportunity to meet and make new friends that would not*

*lead them astray. One could then have an opportunity to discuss and seek advice on so many issues pertaining to how they could realise a better future.]*

MV3: Sina ya bulezi ona yo kuli ba bañata a ba si kafiwa kwa sikolo kono sports yeo ya kona ku ku tusa kuba yomunwi mwa bupilo. Sina ki ba bañata ba ba zwa kwa State bese ba zibahezi mwa linaha zeñatañata. Cwale niwena wa kona ku zibahala ka ku zwelela kwa sports o na yeo.

*[Sports is well known for making one famous, and there are many students who came from State secondary school and have become very famous. One could therefore become famous as well.]*

MVS4: Sports ki yende ya bulezi musizani. Ho eza sports, u eze sports usike wa ina nibale ba ba nwa kakuli niwena u ka kala kunwa. Better ho eza sports zemwi zo sa zibi u ka zi ziba and then waya kwa manaha akwa u yo eza represent naha ya mina then wa fumana masheleñi.

*[When one does sports, it is advisable not to stay with those who consume alcohol as one could also be tempted to do it. Sports allows one exposure to so many new things as one would visit so many places in representation of their own country.]*

#### **4.4.4.2 Old music versus modern music**

MVS2: Kuluna ha lu liza lipina ze zenca lwa kona ku utwisisa taluso, kono mina ni mina ha muliza za mina za kale mwa u twisisa taluso.

*[The youth clearly understand modern music, just like adults on their own type of music.]*

MVS5: Ze mwi ze mwa rylics a bona we can make sense of what they are saying. We can relate to what they are saying in real life because some of them what they are going through we're also going through. So, we understand them like that.

*[We may be able to make sense with some of their rylics. We could relate to real life situations as their music may touch on what we are also going through.]*

MVS6: Sesimwi se ni bona ki ma instruments ene ba sebelisa ba kale ni e lusebelisa za cincana. Ba bañata ba banca ba latelela fela ona cwana mo inatela pina. Munyaka fela ona wale wa ku bina, not message kono munyaka fela. Za kale zale ne ba sebelisa ahulu milupa nilikamani. Cwale zale ba banca a ba koni ku zilatelela a hulu. Kuluna lu utwa fela inge ki lilata. Ma intruments a ka ceke se ba sebelisa ma laptop, makompuyuta, ma keyboard, ma beat pads. Kono fale kale ne ba sebelisa milupa, ni licinza. Kono fa kacenu se ba sebelisa ona ao makompuyuta ku eza ma beat.

*[The instruments modern musicians use are different from the ones that were used in the old days. Many of the youth just follow the rhythm of the beats in a piece of music, and do not mind the message embedded in it. Musicians of then used drums, and the youth do not follow such kind of music today, as they feel that such kind of instrument makes noise. The instruments commonly used today are laptops, computers, keyboards, and beat pads.]*

#### **4.4.4.3 The way friends are made**

Mavuluma Student (MVS) 3: Ka ku talima ka mazazi a banana ba bañata se ba fosahezi. Cwale bashemi haiba bana ba bona baziba mo ba inezi, and then bayo fumana ba likani ba sili, baswanela ku talima luli ku talimisisa kuli za eza yo ki lika mani? Ha ni kala ku bapala niyena zi ka ni isa kai mwa bupilo? Lika za eza ki lika ze nde kapa ki lika ze maswe?

*[Parents know that young people have grown wayward nowadays, and this is the reason why they would want to know the type of a person their child befriends. Before parents give in to such an association, they would want to determine, whether or not, the friendship is beneficial to their child.]*

MVS4: Kwa balikani ona ba bashemi ba swanela kutalima kuli u swanela ku bapala ni mulikana yana ni likute ku ba bahu, ya sina mahanyi ni ya eza fela kuti nihaiba ze mubulela ziamana fela ni za sikolo, ze mu bata ku yo ba ha mu ka feza sikolo.

*[Parents prefer their children befriended people who respect them and do not resist pieces of advice from the elderly. Every parent wants their children to find friends who would support them in school-related activities and achieve the goals they set for themselves.]*

MVS1: Kakuli fo bashemi ha ba bona kuli mulikani yo u taha fela kwa lapa ku to shimba mwanake. Mwanake sa sweli ku siyala kwa sikolo. Ba ezani kanti? Kwa matuko hape ba utwa kuli ba zuba, likamani. Cwale o na fo ba kala ku bulela bashemi cwale. Bakala ku ku buza cwale fo. Kapa wa zuba kapa ha u zubi.

*[A friend should not be someone who just comes home and pick one's child without parental consent. Parents would then begin to question what the two are up to. The situation might be worse if parents hear issues of cigarettes, and this would then drive them into confronting their child over the friendship.]*

MVS3: Bashemi ki batu ba ba ziba a hulu mikwa ya bana ba bona kakuli ki bona ba ba ba hulisize kuzwa kwa bwanana. Nihaike cinceho bakona ku ziba kuli mwanake a ki mona mwana

inezi cwana kele a cinca. Balika ku lueza, ni ku batisisa kuli ki ba likani ba ba inzi cwani be lu ikeza associate ni bona.

*[Parents know the behaviour of their children and will quickly realise if there are changes in the manners of their child. Their suspicion will drive them into wanting to know the associations their child has.]*

MVS6: Banana ni bona ba swanela ku telezwa. Kakuli kuze zemwi ze ezahala za kona ku ba eza affect nibona. Fokunwi a ba zilati kapa cwañi. O na cwana mwanana wa hana ha lekelwa sika kakuli mwendi na tabela kuli ba mubuze kapa ku mufa masheleñi not ku mulekela. Kapa kuya niyena haiba ne ba sa lati ku mufa masheleñi kakuli a ba zibi sa lata. Ku butokwa ku ina ni mwanana kuli ba ambole niyena ku a mana ni za lata ni za salati. Kapa ze ezahala mwa bupilo bwa hae kakuli fokuñwi ha ba zi zibi bashemi ba hae.

*[Children need to be listened to as well. The issues that happen around homes could affect them. For instance, parents would buy things for their child without consulting with such a child, and such decisions have seen many children refuse to accept the items. In instances such as these, parents could have given the money to their child to buy for themselves, or even go with them to the shop to choose for themselves. It's important to sometimes sit with children and give them an opportunity to also tell what they or do not want.]*

MVS2: Bashemi nibona fokuñwi esi ki batu ba ba sa telezi a hulu bana ba bona. Cwale ka kuya ka banana yena mwayo bonela ba likani ba hae, aa mulikana ka bashemi ba hae ba mu fa nga masheleni wa itekela zemwi za tokwa. Bashemi ba bamwi bona ba bata kuli ba muezeze lika kaufela za lata. Yena zezimwi mo ze ba eza a zitokwi. Yena niyena kuna ni fa level ya hae kapa fa generation ya hae fa zamaya. Cwale ki ku ba eleza kuli ba kuno lika kuteleza bana ba utwe kuli bana ba bona ba bulela ni. Kuswanela ku ba ni open discussion ni mwana bona kuli ba utwe kuli mwana bona za tokwa ki zi fi, za satokwi ki zifi.

*[Many parents rarely listen to their children, and this leads to conflict, as children would wish for their parents to do to them what they see other parents do for their own children. Some parents would give money to their children to buy what they want, but other parents prefer buying things for their children. It could be that parents would do things their children do not prefer, as they belong to different generations with different demands. It is, therefore, important for parents to listen to their children through open discussions where both parents and their children would exchange views. If children are not given an opportunity to be listen to, they would end up stealing from parents in order to buy into what they see from their friends.]*

MVS5: Bashemi baswanela ku buza mwanana. Ku teleza ku mwanana kuti u bata sikamani. Otherwise yani ha yo bona ku mulikana hae kuti ba mufa masheleni wa leka za lata. Kono bashemi baka a ni ba bulela kuli ba nife masheleni na ni yo leka ba hana. Then kwa mafelelezo ku yo tisa kuli na ni uzwe masheleni then ni ku kala ku yo leka za sweli ku yo leka mu likana ka.

*[Parents may think that their child is all right while such a child could just be hiding their true feelings. The child could interpret the parents' failure to give them money as lack of trust in their ability to handle their own matters]*

MVS3: Fokunwi ba ka bona fela kuli mwendi u right kanti wena ho ikutwi ku lukuluha bakeni sa zona zale. Inge ona cwana mwa bulelezi mucaha fale kuli wena u ka bona fela kuli since na a ba nifi masheleni mulikana ka ba mufa kanti a ba ni trust. Kuna nifela mo ni shimbela nina. Kapa kwa mafelelezo u yo fumana fela kuli ba ku ketulula. Fokunwi ba like kuteleza. Kakuli ni luna fokenwi ha lu ikutwangi ku lukuluha. Kona fo kuyo tisa kuli mwanana na inzi hande kono yena muñi kele a to yembuluka ni ku kala ku eza zale ze maswe. Kapa mwa ku mulwanisa ona mo uka fumanaha kuli sa sweli ku a laba bo mahe inge ba bulela. Hape ku kafita kuli u na ni ahulu bu ikalabelo kono inge kusina ki ku sa telezwa fela. Bashemi se ba bulela kuli mwana bona u na ni mahanyi. Ba libala kuli mahanyi a zwelela kai.

*[Children may feel even feel discriminated against, and such feelings could see a young person indulge into things that contradicts their parents' wishes. Going against parents' wishes could be done in revolt to their parents' failure to trust their children. Some children would even develop "answer-back" tendencies and begin to engage verbal duels with their parents, especially when such children are not given an opportunity to also express what they want.]*

#### **4.4.5 Interview session 5 by students at university campus 1**

##### **4.4.5.1 Butokwa bwa lipapali**

*[The importance of sports]*

University Student (US) 1: Lipapali ki za butokwa a hulu kwa ba ituti kapa kwa bana ba likolo mwa nzila ya kueza kuliwa kkona ku zibana ni batu mwa lipapali mo. Haiba kuli u laha mbola, mi u lahela sikwata sa Zambezi, mukana mobile ni nako ye mu eza kuli mu zwa mwa sibaka sa mina muya kwa sibaka sa batu basili ku yo laha mbola. Taba yemwi hape ki ya kuli lipapali litusa booko bwa luna. Mu ka fumana kuli mutu ya inzi a hulu nako kaufela inge a buha mazimumwangala/TV a swani ni ba ituti bale ba eza kuli nako ni nako ba itengile a hulu mwa

ku bapala mbola/tennis. Mu ka fumana kuli nihaiba mwa lituto booko bwa yani ya itengile mwa lipapali u swana inge ya itahanezi ku fita balikani ba hae ba ba sa itengi mwa lipapali.

*[Sports is very important for scholars as it leads to forming friendships with s o many people. For example, if one is a soccer player who plays for the Zambezi regional team, there are times when the team would leave the Zambezi region and play with teams of other regions. Sports also helps our minds. One would find that those who spend much of their time watching TV are different from those who are involved in different sports activities. It will be realised that the mind of those who involve themselves in different sports activities grasps academic challenges faster than those who do not.]*

US2: Ku bale babamwi ba bana ni matohonolo, ka mutala kuna ni bale ba ba ketanga ba ba ziba hande ku laha mbola, ikona kuba volleyball, mbola ya mautu kapa ya mazoho. Kona kuli ha iba wena, haiba kuna nibale ba ba keta, mi ubile ni lithonolo ba kona ku ku keta kuli u yo bapalela national team mi wa kona kuya kwa mafasi asili bakeni sa mbola.

*[For that soccer, or netball, players who are very fortunate could be selected by scouts to play for the national team and, therefore, end up playing in different parts of the world.]*

US3: Kuna ni lipapali ze cincana cincana mi lipapali likona ku tisa kuli ba ituti ni bana ba sikolo ba kone ku ziba bu ikoneli bwa bona mwa lika ze cincana. Ba bamwi ba kona ku ba kuli ba kwanisa mbola ya mautu, ba bamwi ba kwanisa mbola ya mazoho, ili yona netball mwa sikuwa. Mi lipapali zani li ba tusa mwa nzila ye swana sina mwa mubili wa bona ku kona ku siala mayemo a mande kakuli gazi ya bona mwa mubili ika mata ka ku itahanela ili yona ye ka kona ku nyinyifalisa matuku a swana inge a ni a lipulu, ma heart disease, ni ku bonisa batu bani mwa mayemo a inzi hande. Yemwi taba ki ya kuli likona ku tisa kuli batu bani ba zibahale ku babamwi ili ku fumana likalulo mabaka a kuli ba kone ku ketwa kuzemwi, ili ona ma opportunities.

*[Since there are different sports activities, students would find it easy to identify the specific area in which they could participate. Some might be good at soccer while others at netball, and all these sports codes help hasten the blood flow of participants. Participating in these sports codes would help lower the risk of one falling sick to heart diseases. Participating in such activities could open up opportunities for participants, as they could be selected to represent bigger sports entities.]*

#### **4.4.5.2 Lipina za kale ni ze nca**

##### **[Old music versus new music]**

University Student (US) 4: Na ni bona kuli lipina za ikale bakeni sa kuli na ba sebelisa ahulu ma instrument ale a ku ipangela, kona kuli lipina za bona za cincana ni za ba kacenu ze sena ni ma sounds azwa fa lipangaliko ze zese liliteni, ona ma sound system.

*[I find that old musicians used a lot of improvised instruments, and this spells out differences with the modern music that is accompanied by sounds that emanate from modern sound systems.]*

US3: Na nibona kuli za kale ne litomami a hulu fa sizo, imi ne ku opelwa lika inge ba bahulu ne ba bata ku fitisa likelezo ka ku sebelisa lipina za kale ni kunyaza batu mwa lipina mwale mi ne kusina kusebelisa manzwi a sikuwa. Kono lipina ze lu teleza fa ki lipina ze zieza kuli muna ni sikuwa mi hape ni manzwi a utwahala kuli ki lipina ze lu sa koni ku opela fa pila a bashemi ba lna kakuli kuswana inge ki manzwi a matapa, mi manzwi a ki manzwi a eza kuli a bnonisa ku sa ba ni likuta ku ba ba hulu. Ni mibinela kona mo inezi. Lipina za kale zale libonahala kuli ne ba bina ka mukwa wa sizo kono kace nu fa se ku bonahala kuli mibinelo ya bona mane ki ku ipitela mane kapa ki tukuluho ha lu sa ziba hande. Mi bashemi ni babamwi a ba sana maata fa halimu a mibinelo yeo.

*[It is so clear that old music never used vulgar words and revolved around traditions and culture. The music of then comprised of pure words from native languages and did not mix with English words. Modern music is riddled with English words and many of these words are words we cannot even sing in front of our parents as they are too vulgar and shows no respect to the elderly. The vulgar words could be coupled with the dancing styles that accompany the type of music. The dancers to modern music demonstrate utter freedom and the way they dance, and parents do not have control over the form of dancing pursued nowadays.]*

US1: Na nibona kuli difference yemwi ye tisa nto ye tisa shutano ye tuna mwa lipina za kale mu ka fumana kuli lipina za mazazi a a zi sana taluso ye zi fitisa. Kona kuli seli lipina za kubapala fela for enjoyment. Se li lipina za mikiti fela a isali lipina ze eza kuli wa teleza ni ku ituta fateni. Se ba zieza fela base fa ma beats. Cincezo ye tisisze zeo ki mafoni a tilo taha, ni ma laptop a se lusebelisa kuli lwa kona ku panga ma beats fa laptop fale wa beleka fateni wena muñi. Ha u tokwi batu babañata kuli yale u liza sale yale u liza sale. Wena muñi u kona ku panga pina u nosi bakeñi sa ona ma laptop a se lusebelisa, ana ni ma app a eza kuli u kona ku eza lipina zo lata wena muñi. Kona advancement yemwi ye nibona fela kuli kona ye tisisze lika zeo.

*[It is true that modern music does not put emphasis on the message that must be put across, but it is music that is driven by enjoyment. Modern music is just based on beats, and is only meant for parties rather than for one to sit and listen to the message. The other difference is brought about by the introduction of phones and laptops, especially in the production of beats. An individual can use these gadgets that are armed with different apps to create different beats. On the other hand, the old music industry required many people to beat different drums to create different sounds. All these represent advancement that spells out differences between the two forms of music, old versus new.]*

US4: Lipina za kacenu na na litabela bakeni sakuli se zi zamaelela ni nako fo lu inzi, hape ni beat ya zale lipina za kwa ikale lu ka li ne zi inzi a hulu slow. And then beat ya lipina za fa zi inzi ahulu fast, kona kuli ni mubinelo kele u cinca ni ona kona za zamaelela ninako ya luna.

*[I like modern music as it is linked to the times in which we find ourselves. This music is fast-paced in relation to the old one that was too slow.]*

#### **4.4.5.3 Lisebeliso mwa lipina** *[Music instruments]*

US1: Ma instruments a ne a sebeliswa mwa nako yale neli lika zene zi inzi physical zene lukona ku swala haiba kuli ki ma drums mukona ku a swala. Cwale fa ma instruments ale kele ba eza convert mwa software. Kele ba beya fa ma compuyuta fo lukona ku sebelisa ma apps. But ona mani a si ka shwelela kale ma instruments a kele ba eza fela convert kuli a lu sa belekisa physical mo lu a natela natela cwana seli ku cona fela fa computer fale u kona ku a belekisa.

*[The instruments that were used then required physical strength, as one had to grab the drum. These days those drums have been converted into softwares, and have been installed on computers via apps. Old instruments have not been completely removed. They have just been converted to states where they could only be used on computers.]*

US2: Nibona kuli kwa ma instruments ko a kushutani a hulu but bakeni sa technology ba ezize advance kuli nihaike fa foni wa kona ku rekoda pina. Cwale kwa kale ne li lika za ku iponela. Ka mutala zilimba ne ba kopana ba panga, but fa neba wena muni u nosi u kona ku eza fa foni ha ku tokwi kuli ki kuli mwendi uye ku sili ko kona ku yo lifumana lika zeo. Nibona kuli ciceho yeo itile bakeni sa ku pangela lika bunolo kapa ku a nkufa.

*[I also see that there isn't much difference when it comes instrunments, but due to advancements in technology, one could even record a piece of music on the phone. One does not have to beat the drum, but simply uses the stroke of a finger to bring about the required*



*sound. All things have been modernised to simplify everything and enhance the pace at which music was played.]*

#### **4.4.5.4 Mo ku fumanelwa mulikani**

*[The right way of making friends]*

University Student (US) 2: Nifumana kuli batu ba cincana, mi mwendi se ni bata na a ki sona Maria sa kona ku bata. Kona kuli ki same fela ni mwa linzila. Fokunwi mwendi nzila ya kona kueza mulikani Maria a ki yona nzila ye nitokwa na. Mi nibona kuli kwa bashemi se si ba bulaya hape ki ku lika ku kutisa ahulu mwa lizila za bona za kale. Kuli lube o na cwalo mone ba ezeza nga kono a ku konahali ka kuli lika lizamaya zi cinca. Kona kuli linzila zende ki ku sa ikopanya mwa liyango ze maswe. Kwa zibahal kuli mutu yo, kapa mulikani yo ka likezo za eza u kona ku ba mulikani ya inzi hande kapa ya siyo hande. Kona kuli u kona kuziba ka mikwa ya hae ni mwa pilela ni batu, mwa bulelela ni batu, mwa inkingela ni mwa ikezeza expose kwa batu. Mi ki mukwa wo munwi o kona ku tusa mutu kuli a zibe mutu yani uzi cwani kapa hayo hande.

*[Since people are different and have different interests, even the way they make friends will be different. Parents always want to drag everything and everybody into their own old ways, so that we should all do how they used to do things. The best way to create friends is by ensuring that one avoids company with those who engage into unacceptable behaviour. It is easy to tell through what one does whether they will be good or bad friends. One could look at how a person relates and associates with people and talks to them, as well as how they carry themselves when among other people.]*

US4: Na ni bona kuli ha kuna mo kona ku lutela kapa kusupeza mwana hao mwa ku fumanela mulikani ya inzi hande, kakuli ho koni kuziba kuli mulikani yo u cwani kapa mutu yo u cwani. Cwale mo konela fela kutuseza mwana hao ki ku mutaluseza kuli za ka eza mulikana hao a ki kuli mwendi niwena haisi ho ka zieza. Mulikana a hao wa kona kueza sika se simaswe cwale wena a ki tukelo ya hao ku sieza sika seo. Wa kona ku hana ku sieza. Kona kuli lu bulele bana ba luna lika ze lukile ni lika ze maswe.

*[It is difficult for parents to show their child how they should make friends, as it is difficult to tell how someone could turn out to be. A parent should just tell their children to guard against what their friends do, as they don't have to engage into all what their friends embark upon. It is, therefore, important for parents to teach their children how to differentiate good from evil, so that they will refuse to join their friends in bad pursuits.]*

US1: Na ni fumana kuli approach ye bashimba bashemi kwa kueza discipline bashemi ba bona, ba sa eza stick kwa ma tactics ene ba sebelisa nga kwa ikale. Physical, inge bashapa bana ba bona. Nibona kuli ba swanela kushimba approach ya psychology, ku utwisisa kuli lika kele zicinca. Banana mose ba hulela fa, a ki mona mone ba hulela mazazi a ni. Sina ha bulezi Maria kuli se kuna ni peer-pressure. Mu bona nga kwa likolo batu ba eza nga magroups, mwa magroup mo bayeza lika zeshutana.

*[I find that the approach parents adopt to discipline their children still sticks to the old tactics that emphasises corporal punishment. Parents should adopt a psychological approach to show understanding that things change. The circumstances in which children grow today are different from those of old. When children go to school, they get exposed to different groups and peer-pressure in such groups is always immense. Young people could form a group and such a group could be held together because they either smoke or drink together.]*

Kuna ni magroup a nwa bucwala, mi kuna ni magroup a zuba. Batu ba magroup ale bayezeza kuli bazibahale kuli bona ba shutana kuli ha baswwani ni sichaba kaufela. Cwale mukabona kuli mwanana hazwa fandu u ya kwa sikolo sesi cwana u yo fumana kuli kuna ni magroup group. Mu ka bona kuli mwanana cwale wa fumana butata kuli ayeme anosi hakoni kuyema anosi. U kalika ku ikakateza inge alika lika kuli na ni kawela kakai? Kona nto ye ba swanela ku utwisisa bashemi kuli lika zemwi ki lika ki machallenge a lu yo fumana kwa sikolo kono a zwi kwa ndu. Cwale bashemi ni bona ba swanela ku ziba kuli kanti kiñi bana ba luna ha ba eza behave cwana ha ba sa ezi cwana. Cwale a ba kaeza address situation ye from a psychological perspective ku ka ba bela bunolo kuli ba eza discipline bana ba bona kakuli baeza understand kuli evolution isweli ya ezahala.

*[Different groups of young people compete to be different, and to prove that they do activities that are unique. When a child leaves home and goes to school, they will encounter these different groups, and it will be difficult for such a child to opt to stay alone. This child will begin to force themselves into one of the groups, and parents should understand that certain issues are as the result of challenges their child encounters at school. Parents should therefore know that children may behave in a certain way due to their associations at school. Therefore, if they address discipline problems from a psychological perspective, it will be easier for them to discipline their child, as they will understand the evolution their child is going through.]*

US5: Haiba kuli bashemi baka baleleka mulikanaka kuli azwe a kute ni ka ikutwa bumaswe kakuli a ba si ka mufa sibaka, kapa chance, sakuli ba muzibe mutu yo. Ba muezize fela judge

ka mo ba mubonezi. Bashemi baka ni ka batelokela kuli ba mufe chance kuli ba kone ku muziba. Fokuñwi mo ba mubonezi a ki mona mwa inezi.

*[It makes us feel bad when our parents chase our friends away when they come to visit us. Parents should give a chance to this person to prove how good they are to a given parent's child, other than just judge them from the perspective they themselves see fit.]*

US3: Bashemi baka ni ka ba bulelela kuli mulikanaka yo kuna ni se sitisize kuli lukone ku zamaelela. Fokunwi mulikanaka yo kiyena ya ni tusa kwa sikolo saka. Hape ha ki kuli mo ba inezi bashemi ba hae, kapa history ya hae ikona kueza influence mwa inezi yena. Ikona kuba kuli mulikanaka yo u bata kuncincana ni lubasi lwa hae. Kona ha kuli kwa butokwa kuli bashemi nibona ba ku no ipeyanga mwa makatulo a luna kuli perspective ya luna nibona ba kone ku ibona. Basike ba eza judge mo ba zibela bona kono ba kone kueza welcome niluna babanca kwateni.

*I would inform my parents that there were reasons why I established a friendship with such a person, as this could be the person with who I work at school. It is not always the case that the history of one's parents will have an influence on how the child behaves. Parents should always try to fit themselves in the shoes of their children, so they see their children's perspective. They should not judge us from their knowledge and on how they see things.*

#### **4.4.6 Interview session 6 by vocational trainees at vocational institution 1**

##### **4.4.6.1 Butokwa bwa lipapali**

*[The importance of sports]*

Vocational (V) 1: Butokwa bwa lipapali ki ku matafasa mubili. Kakuli hakuna mutu ya kona ku ina fela inge a ca fela inge a nuna. Mu ka fumana kuli ho sa matafazi mubili u ka atelwa ni matuku mwa mubili. Mubili u swanela kuzwa situkutuku.

*[Sports freshens one's body, as it is not good for someone to just eat and get fat without exercising. Exercises help one's body fight diseases, as the body needs to sweat.]*

V2: Nibona kuli luna bana basikolo especially kwanu kwa sikolo sa bupanga-panga, luswanela kueza kuli nako yeñwi ha luezi ahulu ku tundamena a hulu ku sebeza kakuli lingana nizona za katala. Misebezi ye lueza kwanu ya katalisa booko. Luswanela ku pumula kuli ha u yo ina-ina fani wa mata-mata, wa swala-swala zemwi. Fokuñwi wa ina fela ka mizuzu ku pumulisa ngana. Ho kuta kwa sikolo u ka hupula kapili ka misebezi yo eza kakuli lika za kwanu za katalisa. Zitokwa ku tundana ni booko.

*[I feel that since students of vocational education engage activities that are manual in nature, they need to find time to relax their minds. The work that we do here tires one's mind, and we need to ensure that we have time to jog and do other things. Even if it means just find time to relax without doing anything to ensure that one's brain is rested. When one goes back to school, they will quickly recall things they have to do as they are well relaxed.]*

V3: Butokwa bwa lipapali kwa sikolo ki kutusa bana ba sikolo kuli ho feza kuzwa mwa workshop mwale u katezi. Mwa ziba mutu ya sebeza musebezi u limumwi fela nako ye telele, like u inelezi fela mwa workshop, wa kona ku lianganisa. Then kona ha lutokwa lipapali kuli ho feza ku zwa mwa workshop mwale u katezi, u yo mata-mata. Ni ha u sa lahi mbola but u eza fela ma exercise ki kwa butokwa kuli u eze refresh mind ya hao.

*[Students need sports to relax themselves because they spend long hours in workshops. Without engaging sporting activities to relax their minds, they could start making mistakes. One does not have to play soccer to exercise. One could just do exercises to refresh their minds.]*

V4: Lipapali litiseza zibo. U fumana zibo kwa likwata zenwi. Like fa sikolo fa kutaha likwata zenwi, kuna nizale ze mu sa zibi ze mu kato shimba kwa likwata zale ze ka taha, then mu ka shimba kwateni zenwi.

*[Sports could be a source of knowledge, as players from one team could exchange ideas with those from another. There are certain aspects that a given team might not know and this knowledge gap would be filled by members of the other team.]*

V5: Kakuya mo ni utwela taba mo inezi. Mwana sikolo u fiwa lika zenata a hulu ha inzi mwa kilasi. Kona kuli kueza kuli booko bwa hao busike bwa imelwa, u swanela ku no bapala-bapala ni ba likani ba hao. Nihaike ha u mati-mati, kona kwale ku no seha-seha ko musweli kuseha. Ku tiseza kuli booko bwa hao bueze inge bo bueza refresh kuli ni ha u inzi mwa kilasi u kone ku eza concentrate kuzenwi. Kakuli mwana sikolo u hupula zenata. U hupula za sikolo. U hupula za izo siya kwandu. Cwale ku bapala ki kwa butokwa a hulu kuli u sike wa luza nzila ya hao mo zamaya. Butokwa bwa lipapali kikuli, inge ka mutala ni bulele ka mbola, lika ha zi zibelwi mwa lifasi mo, fokunwi wa kona ku palelwa kwa sikolo cwale u yo itenga mwa bola ya basali kapa ya baana.

*[We know that students are always given a lot of academic activities, so to ensure that these students are not burdened, they need time to play with friends. If one does not jog, they could*

*find time to mingle and laugh with friends. This could be a form of relaxation that would relax their minds and rejuvenate concentration during classes. A student's mind is occupied with so many issues that either has to do with their school work or other home-related issues. Sports is indeed important as it ensures that one does not lose concentration in what they are doing. On the other hand, sports could help others build a career. For instance, one may not do well in the academia but could build their career in male or female soccer.]*

V6: Na nibona kuli, sicaba sa Zambezi mo sikona ku tusehela fa lipapali, sina mo ba bulelezi

fale ba felise taba ye kuli haiba ho kwanisi kwa sikolo kapa ku kwanisa za mazoho, niyona papali ki talenta. Kakuli lwa cincana. Mutu u kona se yomumwi u kona se. Kwa lipapali ona kwale, ka mutala lushimbe ona yo Mboma ni Masilingi, nibona ne ba itengile kwa kumata. Ha u na ku nyanda. Hauna kuba lisholi. Ha u na kulobala mwa mastreet. At least u kona kufumana fateni fo kona ku ituseza wena muni, mane ni kutusa sicaba. Kaufela bene Mboma esi ne ba ezizwe sponsor. Nibona ba kona kutusa mayouth kaufela ba ba inzi mwa macommunity. Ba kona kutusa ni mastreet vendors nibona. Habana kueza kuli nifa-nifa se ba uzwa lika kapa ku ina fela mwa mastreet. Baka ba nitakozo ya kuya kwa ku yo eza lipapali nibona.

*[Just like what my friend has alluded to, I also feel that people from the Zambezi could benefit from sports. We are different. There are those who might not do well n school, and those could showcase their talent by taking part in sports. We have an example of Mboma and Masilingi who decided to take athletics seriously. Sports would, therefore, ensure that one does not steal, sleep on streets, and they will be able to help themselves and even their communities. Mboma and Masilingi secured sponsorships of some different kind, and they could also the youth that are in their communities, especially street vendors. Their support of communities will see other young people also opt to build their careers in sports.]*

#### **4.4.6.2 Lipina za kale ni ze nca**

*[Old music versus new music]*

Vocational (V) 1: Na nibona kuli kuna ni shutano ye tuna a hulu. Kwa lipina za kale ne lu utwa nga ku ba ba hulu batu ne ba bina ahulu lipina zani za sizo zani. Ni lipina ze ba lata bona za cincana ku ze lulata luna.

*[I see that there is a big difference between the music of today and the one of them. Our parents tell us that they played music that reflected their culture, and that form of music differed from the music that we enjoy today.]*

V2: Sina kana mo nibonela, lipina za kale zani zina ni taluso. Cwale ze za kachenu zaluna babanca ze ze lusweli kuno teleza mumka fumana kuli wa teleza fela. Ho utwi kuli mutu yo ya sweli ku no opela pina ye u toloka sika mani, konmo wa bina fela. Yo munwi mutu ha ka ku buza kuli pina ye yo teleza nga ye itoloka sikamani, u ka bulela kuli ha kuna. Kona na ha nitabela kuteleza lipina za kale kakuli kuna ni ze ni ituta mwateni. Lika zale ze ni tuta mwateni kona ze ka tisa kuli nina inzi cwana ni balikani nina nakona ku ba eleza. Ka mutala lipina za Luck Dube zale na opela lika zana ziba kuli kwa mafelezo zi ka ezahala, mi kizona ze sweli ku no ezahala mazazi a.

*[I feel that old songs bore a lot in terms of message and meaning for listeners. Contemporary music requires one to just dance and care less about what the message that the musician is trying to convey to multitudes. One is not even able to tell the actual words the musician is saying. They just dance. This is the very reason why I prefer old music because it is embedded with lessons that I would be able to share with my friends. For instance, the Luck Dube music is rich with prophecy that is currently happening now.]*

V3: Na nibona kuli luna ba banca lueza inge ye lu bata ku yumba sizo sa luna. Kamutala bakale ne balumela kuteleza lipina ze ba kona ku utwa mushobo. Haiba na ni utwa Silozi, ni ka beya lipina za Silozi mwa foni yaka kakuli mutu ha opela ha kuna se ni sa koni ku utwa mwateni mo. Ha luhani kulli kwa kale ne ku sina lipina za kuwa. Kono ba kwa kale ne ba latelela a hulu lipina za sizo za kale zani kakuli ne ba kona ku utwa content. Cwale luna ba banca se lueza inge ye lu zamaela fa level fe luzamaela fa. Se lu bona kuli ha ni ka liza pina ya sipelu mwa nzila, balikani baka ba ka niseha nzila kaufela kuli ni siyalezi. Nikona ku liza pina ya sikuwa, ikona kuba kuli na utwa ze buleliwa mwateni kapa ha ni utwi, nibata fela kuli bale ba ba teleza mwa matuko ba bulele kuli nitalifile.

*[I feel that the new generation wants to abandon the culture, as we have even stopped to listen to music that is produced in our vernaculars. The earlier generation listened to music that were done in Silozi, and did not care with pieces of music that were sung in English. The current generation does not even have Silozi songs saved on their cellphones. If one has Silozi songs saved on their cellphones, they will understand all what the piece of music entails. As a young*

*person, I wouldn't want to play Silozi music in the company of friends, as I fear that friends would laugh at me for lacking civilisation. One would, therefore, play English music even if they do not understand the language just to show that they are intelligent.]*

V4: Kacenu le lusebelisa ma radio. Lusebelisa ma foni ona a. Lusebelisa ma recorder.

*[The difference is so obvious in that today we use radios, cellphones and recorders.]*

V5: Okay, nihaike I am not too much in the music industry but ze ni ka bulela kizona ze ba

sebelisa ba music industry. Ba sebelisa ma voice recoder a ku cinca mazwi kuli batu ha ba ka yo utwa kwale ba sike ba utwa kuli this is my original voice. Ba yo tabela nihaiba pina yeo imaswe. Linzwi fela kona le li ka ku bizeza kuyona pina yale. Fokunwi ni mabeats, mixer, ba cinca-cinca kuli mutu ha ka yo zwa ko ni pina mu ka utwa pina ye ya pahama, ya tuluka. Ya cinca-cinca. I ka ku biza.

*[Even though I am not well vested in the music industry, I also feel that the difference between the two forms of music is embedded in the instruments that are used. Contemporary musicians use voice recorders that change their voices, and even the producers themselves may not recognise their own voice. It is the changed voice, not necessarily the content of the piece of music, that mostly entice listeners, or fans. A piece of music is treated to different beats, mixers, and changes introduced by the falling and rising rhythm will drive the youth crazy.]*

#### **4.4.6.3 Mo ku fumanelwa mulikani**

*[The right way to make friends]*

V4: Fose luzamaela fa mo lukona ku fumanela mulikani ya lukile, mo kuinezi luna baba lata a

hulu kulaha bola. Hona cwalo ha muezwa mingle ni batu kona mokonela ku fumanela mutu ya inzi right. Ka kuya ka behaviour ya mutu, mwa ezeza behave towards wena mulikana hae.

*[In the modern world, friends are made when people meet for sports, especially soccer. It is through mingling with other people that one could determine the right person with whom to establish a friendship. One's behaviour towards those that they meet determines whether, or not, they could be befriended.]*

V5: Mushemi ha koni ku ku ketela fo ka nyalela. Ki wena ka tato ya hao kunyalela fo lata ku

nyalela. Ho ka nyalela fa liso le linde, kuka ba ni butata bwa kuli mutu yale u ka kala ku ku buza zana ku ezeza nga zani. Hape ho ka kuta kwa bashemi ba hao lika ha zi ka fosahala, bashemi ba hao ha kuna se ba ka bulela. Wena fela kiwena ya kona kueza kuli na niya fela fani.

*[A parent should not choose a friend for you. It's you who must do it. Imagine a situation where your parents choose a wife for you. Parents would always want you to marry in a rich family. Marrying in rich families leads to problems in future, as a woman would always demand back what they spent on you. It is during these difficult times in marriage that your parents would not want anything to do with it. Therefore, it is important for one to get their own friends.]*

V6: Kuya ka mikwa ya mutu yo. Bashemi ba nako ye batalima nga kuli ba lata muuna ya

sebeza, usike wa batiwa ku mutu ya sebeza. Ba ku fa pressure ye cwalo kuli u batiwe ku ya sebeza kapa wa kulata kapa ha kulati.

*[It all depends on the behaviour of a given person. The parents want us to date a man who can provide. One is, therefore, put under pressure by their parents to date someone that is employed. They do not care to find out whether, or not, the person they want you to date loves you.]*

#### **4.4.7 The single lexical items from the interview sessions by secondary school students, vocational trainees, and university students**

The interview sessions meant to gather single lexical items that would be used to trace the process of incorporation in relation to the selected theories. Some of the lexical items that were collected were already incorporated into Silozi, while others were not incorporated. The study, therefore, divided these lexical items into incorporated and unincorporated lexical items. The following tables provide a succinct representation of these single lexical items.

##### **4.4.7.1 The incorporated single linguistic items**

Table 13: English loanwords incorporated into Silozi lexicon

<b>English</b>	<b>Silozi</b>
Banjos	Mabanjo
Computer	Nkompiyuta
Studio	Situdio
Harp ( <i>musical instrument</i> )	Harepa
Copy	Kopisa



Guitar	Gitaya
Talent	Talenta
Phone	Foni
Shilling ( <i>English coin</i> )	Shiliñi ( <i>Used to refer to money in general</i> )
Lock ( <i>lock someone out</i> )	Kiyela ( <i>kiyela fande</i> )
Class	Kilasi
School	Sikolo
Ball	Mbola
Piano	Piyano

Table 13 above provides a representation of the single linguistic items that were collected from the interview sessions. They are items that have been incorporated into Silozi, and one could find them in the Silozi dictionary. The specific incorporated linguistic feature has been highlighted to distinguish it from other linguistic items of the Silozi language.

#### 4.4.7.2 The unincorporated single linguistic items

Table 14: Unincorporated English loanwords used in Silozi lexicon

English	Silozi
Radio	Radio
Recorder	Recorder
Workshop	Workshop
Software	Software
App	App
Laptop	Laptop
Volleyball	Volleyball
Keyboard	Keyboard
Beat pads	Beat pads
Region	Region
Project	Project
Beats ( <i>rhythmic unit in a piece of music</i> )	Beats
Rugby	Rugby
Spray	Spray
Town	Town
Jean	Jean

Resource: Researcher (2024) – adapted from data presentation

Table 14 above indicates the lexical items that surfaced in the interview sessions but were not yet incorporated into the Silozi lexicon. These lexical items did not play any further role in the study as they do not indicate any form of incorporation.

#### **4.5 Conclusion**

This chapter presented the data that was gathered in an attempt to respond to the research questions and aims of the study. The data were gathered to determine how English influenced Silozi, how borrowed linguistic items moved from English into Silozi, and how these items were incorporated into Silozi. Single linguistic items were also gathered to determine how the incorporation of borrowed English vocabulary reflected the assimilation as reflected by the literature review, as well as the selected theories of the study.

Specifically, the presentation entailed the data that had to provide information on the general sentiments participants had in relation to the incorporation of English words in Silozi. The data that was meant to determine whether the loanwords enriched, or benefitted, the Silozi language was presented. The data was still presented to assess the participants' perception on whether, or not, Silozi speakers needed to use English words in their interactions where Silozi was the medium of communication.

Since languages in contact could affect one another, data was also presented to assess the participants' perception on whether English words could taint the purity of the Silozi language. The researcher aspired to make a determination whether, or not, such a reality affected the borrowing mentality among Silozi speakers. Since there were English words in Silozi for whose equivalent alternative already existed, data was also presented to inform the study on the participants' stance as regards the borrowing of English words for whose equivalent alternatives were readily available in Silozi.

Furthermore, data was presented in order to determine how Silozi benefitted from its contact with English. The Silozi language received adequate vocabulary that enhanced communication among Silozi speakers. It was the research's aim to determine the way borrowed words entered the English language. Therefore, data had to be presented in relation to the social factors that led to borrowing among Silozi speakers. To determine the ways through which English words moved from English to Silozi, the data that was gathered through focus groups were presented. The presented data entailed focus groups that were done by secondary school teachers and university lecturers.

Since the manner through which lexical items were incorporated into Silozi had to be determined, data pertaining to the single lexical items that moved from English into Silozi were also presented in this chapter. This data was inevitable as it also had to be used to determine whether the incorporation of English words into the Silozi lexicon reflected the incorporation as contained by the Optimality Theory and the General and Unified Theory of the Transmission Process in language contact. The next chapter, therefore, focuses on the analysis and discussions of the data this chapter presented.

## CHAPTER 5

### THE DATA ANALYSIS

#### 5.1 Introduction

This chapter presents the analysis of the data that was collected through questionnaires, interviews and focus groups. The chapter will determine the perception of participants in relation to borrowing, how the data presented exhibited factors that necessitate borrowing, the enrichment of the recipient language, and, finally, how borrowed words were incorporated into the recipient language in relation to the literature reviewed and the theories of the study. Specifically, this chapter discusses the outcomes from the data that was gathered to determine how English influenced Silozi and the way borrowed lexical items found their way from English into Silozi. It will demonstrate how the phenomenon of borrowing sees words move from the source language (SL) to the recipient language (RL). The demonstration will extend to how the SL enriches and or influences the RL.

This chapter responds to the research questions and the questions that were raised via the instruments that were prepared for the study. The responses that were presented in chapter 4 showed how participants felt about the borrowing phenomenon in general, the socio-linguistic factors that lead to borrowing, and how borrowing enriches Silozi. It further demonstrated evidence of words moving from English into Silozi through real life discussions, or interviews, by secondary school students, university students, and vocational education trainees.

In its scrutiny and assessment of the participants' responses, this chapter begins with the questionnaire items, and then shifts to the focus groups that were held by teachers and lecturers, and the interviews in which university students, trainees from the Vocational Training Centre (ZVTC) and secondary school students participated. The chapter relates the findings of the current study to the findings that resulted from previous studies in the field of Contact Linguistics. Only limited studies could be found in Southern Africa in general, and, in particular, Namibia where language contact outcomes were systematically pursued. This gap in literature, therefore, provided impetus to the researcher to investigate the influence of English borrowing on Silozi. In trying to determine how English influenced Silozi, this chapter analyses whether, or not, the outlined aims were attained, and research questions answered.

### 5.1.1 Key scholars with respect to literature review and theoretical framework

The analysis of the data presented in chapter 4 was influenced, or informed, by the literature reviewed and the two theoretical frameworks adopted for the phenomenon under investigation. Different scholars variedly covered the element of lexical borrowing, traced the process of linguistic incorporation, and analysed the socio-linguistic factors that lead to lexical borrowing in multilingual speech communities. For instance, the literature that particularly influenced the analysis of the data in relation to borrowing as well as the process of incorporation entailed authors such as Simango (2000) in *The adaptation of English loanwords in Chichewa*; Poplack & Sankoff (1984) – *Borrowing: The Synchrony of integration*; Karuru (2013) – *Borrowing and communication in language: the impact of morphological adaptation process*; Haspelmath (2008) – *Loanword typology: steps towards a systematic cross-linguistic study of lexical borrowability*; Hoque et al (2021) – *Lexical borrowing from the English language into Bangla short stories*; Sales (2022) – *Linguistic borrowing of English words and utterances among philippine's generation Z in Cebuano Visayan*; Thomason (1999) – *Language contact and deliberate borrowing*; Hafez (1996) – *Phonological and morphological integration of loanwords into Egyptian*.

In the same vein, there was literature that influenced the analysis in relation to the factors that influenced borrowing among interlocutors in multilingual speech communities. *These scholars included the work of Smeaton (1973) – Lexical expansion due to lexical change*; Nyqvist (n.d) – *English as a lingua franca in Namibia*; Crystal (2000) – *Language death*; Baugh and Cable (2002) – *A history of the English language*; Myers-Scotton (2006) – *Multiple voices*; William & Hummarburg (1998) – *Language switches in L3 production: implication for a polyglot speaking model*; Miura (1979) – *English loanwords in Japanese*; Benjamin (2005) – *An integrated perspective: Immigrant heritage language loss in Canada*; Atreya, Singha and Kumar (2014) – *Magahi and Magahi: Language and people*. It has to be mentioned that some participants felt English had a negative impact on the growth and development of Silozi, and Salazar and Munoz-Basol (2016) concurs with such participants in the text “*Cross-linguistic influence between English and Spanish*”.

There were two theoretical frameworks that provided direction to the analysis presented in chapter 4, and those were the Consonant/Vowel theory enshrined in the Optimality Theory, and the General and unified theory in language contact. In relation to the general and unified theory, the study drew guidance from the work of Simango (2000), Wilfred (2003), and Van

Coetsem (1998) and (2000). In relation to the Consonant/Vowel Theory embedded in the OT, the scholars that played a key role in this analysis were Prince and Smolensky (2002), Barlow and Gierut (1999), and McCarthy (2007). The analysis of the presented data in chapter 4 follows.

### **5.1.2 Separation of data analysis as per the two-research lens**

Though both the literature reviewed and the two theoretical frameworks provide the lens from which the data is analysed, the analysis of the two key aspects to this analysis is presented separately. The separation owes to the fact that the process of incorporation as per the literature review and the two theoretical frameworks, clearly demonstrates how borrowed items assimilates into the RL. Presenting the two separately would give the reader enough experience on how English influenced Silozi, which is the main aim for this study. Therefore, the separation in analysis was for the mere purpose of providing utter clarity in terms of how lexical incorporation into the RL ensue, which is the key indicator of how the SL (English in this case) influence the RC, which is the Silozi spoken in the Zambezi Region of Namibia in the current study.

## **5.2 The analysis of the data gathered through questionnaires**

The questionnaires were only filled by a representative sample of teachers in the secondary schools that took part in the study. These questionnaires comprised both closed-ended and open-ended items that were devised to determine how the English vocabulary moved from English into Silozi, as well as how that borrowing of English words enriched Silozi in the Zambezi Region.

### **5.2.1 The way English words were brought into Silozi**

The researcher first assessed the perceptions, or attitudes, of participants as regards the borrowing phenomenon in general, and, in particular, the influence of borrowing on Silozi. The specific variables assessed were classified under five different categories, and each main category had a sub-category through which it was measured. The analysis of closed-ended items received enrichment from the open-ended items of the questionnaire.

### 5.2.1.1 Borrowing as a result of the English language prestige

The sentiments of participants in relation to how the prestige associated with the English language led to borrowing was assessed. Simango's (2000:2) asserts that "Lexical borrowing occurs when one of the languages in contact is more influential or prestigious than the others." The results revealed that the majority of the participants liked the sound of English words, and, therefore, admired, or respected, the English language, which was associated to the participants' perception that the English language had greater prestige. The results indicated a high mean score of 4.54 to clearly demonstrate that the participants liked the sounds of the English language, hence their interest in borrowing from it. In the same vein, a total percentage of 53.7 of the participants "strongly agreed" that they liked the sounds of English words. Though the remaining 46.3% of the total respondents just "agreed" with the Likert statement measuring the prestige sentiment, they still did not negate with the perception that language prestige could compel speakers to borrow from such a language. Therefore, interlocutors borrowed words from the English language because they considered English prestigious when contrasted to Silozi. English was borrowed because it was more influential than Silozi (Simango 2000), and such a perception was the driver of borrowing among Silozi interlocutors. On the other hand, the analysis of the open-ended items on the questionnaire also revealed that interlocutors borrowed words from the English language to show pride, condescend, or just show off, demonstrate their level of education and being associated to the English language. For instance, one participant observed that they borrowed:

*To meet or to impress someone. English is regarded as a superior language so people prefer using it and that people believe that when you use English you are regarded as smart.*

These results, therefore, still tacitly revealed that speakers of a low prestigious language are the ones who would want to borrow from the language of power. It is the speakers of a low prestigious language who will aspire, and, therefore, work hard to learn the language of the more powerful (Poplack & Sankoff 1984). In short, this result demonstrated that the prestige associated with English was one of the *social factors* that compelled Silozi interlocutors to borrow words from English.

### **5.2.1.2 The importance attached to English could be the driver of borrowing**

Closely linked to prestige, the perceptions of participants concerning how the significance, or importance, speakers attached to the English language led to borrowing was assessed. It was discovered that Silozi speakers borrowed from the English language because they perceived English an important language in the society of the Zambezi Region (*see* Atreya, Singh and Kumar (2014)). The analysis discovered a high mean score of 4.54 demonstrating that the participants borrowed English words during their Silozi interactions because of the significance they attached to the English language.

The result attaches relevance to the observation by Atreya, Singh and Kumar (2014) that languages such as German, French, Portuguese, English, etc. are languages that saw years of widespread significance and even have had diverse levels of effect on the local languages spoken in the communities over which they have had power. The path of interaction depends on how important the other language is in a given society, and as is usually the case, one of the languages in contact has a higher and respectable standing than the other (Benjamin 2005). In short, the result showed that the importance interlocutors attached to a particular language, coupled with the intention to enrich one's language, was one of the *social factors* that led to borrowing of words from English as a source language. In Namibia, one has to pass English to pursue university education, and even to access other services from government offices, as it is the official language.

### **5.2.1.3 The inevitability of English words among Silozi speakers**

An assessment to determine the inevitability of English words in the Zambezi Region was made. It was the researcher's wish to have a general understanding as to whether there were instances where borrowing of English words would be considered a necessity among Silozi interlocutors. The analysis showed that participants believed that the Silozi speakers of the Zambezi Region could not do without incorporating the English words in their conversational interactions done in Silozi. Participants highlighted the inevitability of borrowing English words in domains where Silozi was the preferred code. The analysis exposed a high mean score of 4.34, to prove that participants held the perception that English words were an inevitability in domains where Silozi had to be the dominant language.



In the same vein, the analysis of the open-ended items added that borrowing of English words was inevitable among Silozi speakers due to certain items that were not part of the Silozi culture.

*“Limited vocabulary words – some words can’t be found or used in other languages, e.g. in Silozi, borrowed words are often used – like pillow, bread, motor, keys, ambulance, etc.”*

The result talked to the idea of Miura (1979) that the borrowing phenomenon could be driven by new ideas that originated from other cultures of the world. According to Miura (1979), cultural borrowings were transferred language elements that introduced novel ideas coming from outer speech communities, or even countries, and they were sometimes called ‘loanwords by necessity’. The analysis of the data indicated that speakers did not have lexical items with which they could use to refer to certain entities that were not part of the local culture. They, therefore, relied on borrowing. In the same vein, the analysis of the open-ended items indicated that Silozi speakers borrowed English words because the Silozi lexicon did not have enough linguistic features with which they could express everything in their interactions. They borrowed words because *“some words can’t be found or used in other languages”*, and there are other words *“which we don’t have in Silozi which we can get in English.”*

Words such as *“computer, dress, watch, etc.”* simply do not exist in Silozi. A given speaker could experience inadequate lexical units required to express oneself in the target language, and, therefore, the other language/s supply linguistic items to compensate for the missing lexical units (Williams & Hammarberg (1998). The major reason for language borrowing is to ensure that communication was eased, and borrowing, therefore, takes place *“out of necessity or need where a language does not have a readily available word for something”* (Karūrū 2013: 1). The novel ideas that found their way into Silozi meant that Silozi speakers had to borrow English words to enrich one’s ability to communicate in Silozi. Silozi has, therefore, benefitted in the sense that communication has been enhanced by the new lexical entrants into the Silozi lexicon.

It is for purposes of borrowing for communication that the following utterances were made:

*“Furthermore, it helps with the flow of communication between speakers in all spheres of life” [P15].*

*“The other reason is for ease of communication” [P18].*

*“Secondly, it is because we articulate in English most of the time and the English vocabulary helps us to communicate so easily” [P19].*

The result, therefore, showed that novel ideas from other cultures were one of the *social factors* that drove speakers to borrow words from the English culture.

#### **5.2.1.4 The acknowledgement that borrowing pollutes the recipient language did not stop speakers from borrowing**

This attribute assessed whether, or not, the borrowed English words tainted with the purity of the Silozi language, so it indicates if the wish to uphold the purity of Silozi barred participants from borrowing English words. Though the result did not show a high mean score, a satisfactory mean score of 3.99 was scored to indicate that words from the English language did not pollute Silozi. Borrowing meant a plethora of lexical items for a Silozi speaker to use.

In contrast to Salazar and Muñoz-Basols’ (2016) argument that the intrusion of alien words threatened the purity of a given language, the result reflected that though Silozi speakers conceded that English tainted with the Silozi language, they still upheld the divergent proposition by Salazar and Muñoz-Basols (ibid). Language should celebrate receiving new lexical items from another language as such words enriched the recipient language with a lot of vocabulary that resulted in greater accuracy and elegant expressions. Silozi speakers used English words in Silozi to ensure precision in their communication and were not dissuaded by the threat borrowing posed to Silozi.

Similarly, the analysis of the open-ended items revealed that participants felt that borrowing has gone too far, and it will not be easy to stop it, as borrowed words are now in the Silozi literature. Many speakers do not even recognise that some of the words they use as Silozi words are actually English words that have been incorporated into Silozi. Attempts to maintain the purity of Silozi are proving difficult as English words are well imbedded into Silozi. For instance, one participant asserted:

*“People are very comfortable with borrowing from English to Silozi rather than vice versa. You will find that there are lots of changes. Like in Silozi, this orthography has been revised several times due to the effect of this borrowing. They want to change it, to narrow it, to specifically to Silozi. They have noticed that the language itself is*

*spoiled by borrowing. So, they want to go back to its roots, which is very difficult at this stage.”*

Therefore, they used the English words to enrich their communication in Silozi and the wish to maintain the purity of Silozi did not deter them from borrowing English words.

#### **5.2.1.5 There is a need to borrow English words that has an equivalent in Silozi**

The researcher assessed if participants borrowed English words for which alternative words already existed in Silozi. The results showed that English words were borrowed even though Silozi words that expressed the very same notion could be found in the language. The analysis revealed a mean score of 4.46 representing a high mean score for core borrowing, which entails that Silozi speakers borrowed English lexical items whose alternatives existed in Silozi.

In the same vein, the analysis still revealed that 65.9% of the participants in the research area strongly upheld the assumption that English words whose alternative existed in Silozi should be borrowed. The results resonate well with Haspelmath's (2008) assertion that speakers could borrow words from the supplier language for which they have a perfectly appropriate lexical item for the same notion. For example, the words 'kiyi' (English – key; Silozi - sinotolo), 'moota' (English – motor; Silozi – simbayambaya), 'pilo' (English – pillow; Silozi – musamo) are used in Silozi though Silozi native linguistic items that could be used to refer to similar items existed.

Speakers would borrow such items for purposes of being linked to the reputation of such a supplier language. Haspelmath (2008:48) advises that “The way we talk (or write) is not only determined by the ideas we want to get across, but also by the impression we want to convey on others, and by the kind of social identity with which we want to be associated”. These lexical items were borrowed for purposes of making an impression on the audience. For instance, one participant observed on the open-ended items:

*“We borrow words to feel part or associate ourselves to a particular language”*  
[P32].

*“Education level demonstration – We sometimes borrow to show our level of education”* [P37].

The results, therefore, show that a speaker borrowed words to impress upon the listener the idea that they could also speak English.

### **5.3 The analysis of the data gathered through focus groups by teachers and lecturers**

The focus groups allowed participants ample time to deliberate on how English words found their way into Silozi. There were different aspects that were gathered as the ways through which words were transferred to the Silozi language, and those are individually presented below.

#### **5.3.1 Specific entities that did not exist in the Silozi culture led to borrowing**

The analysis showed that speakers borrowed words to refer to “*specific entities that did not exist in their culture*”. The participants argued that there were materials that were manufactured in other cultural groupings. These materials, or entities, were manufactured by companies from countries with different languages. Some concepts are difficult to know as they hail from different cultures, so one has “to borrow that word”. Hoque et al. (2021) elaborates that this kind of borrowing is driven by the speaker’s need for words, and it entails single linguistic items, which are mostly nouns. For example, the words such as “aeroplane” to which Silozi speakers refer when they say “infulai” from the word “fly”, “fridge” (“ifurigi”), “Christmass” (“kilisimasi”), “fan” (“feni”), “kettle” (“inketele”), etc. were just borrowed as such because they referred to entities that were not part of the Silozi culture.

However, it does not mean that speakers only borrowed due to lack of words in the recipient language (Myers-Scotton 2006), some words whose alternative existed in Silozi were borrowed. For instance, it is through this kind of borrowing that Silozi has words such as ‘pillow’ (pilo), ‘key’ (inkiyi), ‘television’ (television), ‘ambulance’, etc., have equivalents in Silozi. The Silozi alternative for ‘pillow’ is ‘musamo’, ‘key’ – ‘sinotolo’, ‘television’ – ‘mazimumwangala’, ‘ambulance’ – ‘katengamalilo’. The borrowing of words for words that had an alternative in Silozi was due to the high symbolic value associated to the social prestige of the donor language (Myers-Scotton 2006). Speakers borrowed words to prove that they also had the ability to speak in a prestigious language like English.

#### **5.3.2 Accommodating the younger generation**

The analysis showed that borrowing still ensued for purposes of accommodating the younger generation. The younger generation had limited Silozi vocabulary and there were instances where borrowing was an inevitability to bridge this gap in vocabulary. Sales (2022) clarifies that due to widespread exposure to English, especially in the world of academics, it is difficult

for the young generation to maintain the purity of the native language. Many participants felt borrowing was meant to ease communication with the young generation, as many of them lacked exposure to original Silozi vocabulary. One discussant argued;

*“As for me it will mean that if people have to borrow, it makes communication easier with the current generation. Because the current generation might not have the vocabulary for the terminologies that were used before”.*

### **5.3.3 Obsolete or outdated Silozi words**

Some of the borrowing mentalities were pursued because some words were considered obsolete, and speakers opted for English words to express certain notions. Some words were old-fashioned, and, therefore, someone *“has to move on with the world”* as they *“can’t be left behind”*. All languages of the world, which includes Silozi, go through continuous changes and eventual decay which is characteristic of all forms of life (Baugh & Cable 2002). Speakers could not use some of the words in Silozi, and borrowing was the only alternative for them. Due to developmental issues, language also evolved, and during the process of evolution, a language could pick words from other languages. One participant observed;

*“It’s true, a language is something that evolves as time goes on. We had words, like in Silozi they would say “silei”. But as we went through the books, we discovered that that “silei” come from the word “sleigh”, that thing which is drawn by animals”.*

According to Baugh and Cable (2002), words of any language die out, fresh lexical items are included, and the meaning of present words is altered. The toilet was once called *“kalimbalimba”* by the older generation, as it referred to visiting the bush when one was inconvenienced. But *“when the world is developing, people are putting up toilets within their houses. So, that one itself influences the language in the villages”*. Baugh and Cable (2002) stress that just like English, some vocabularies of any given language are lost, and new words are developed to meet the existing conditions. As all forms of life change, languages change too, and a language that does not change is considered a dead language. Latin vacated the global world of communication as it failed to change for more than 2000 years (Baugh & Cable 2002).

It was revealed that as older people die, one would find that many words are also lost as new ones were adopted. The death of those who can speak a language, as a precursor to language death, espouses Crystal’s argument. According to Crystal (2000: 70), a language dies when

those who are conversant in it die, so all the aspects that directly or indirectly threaten the lives of those who speak a language “is the bottom line”. The younger generation moves on with changing times. One participant observed;

*“I think also with the change of time, as we are evolving. We look at those that actually know the language are no more to teach the younger generation”. “So, as we are moving forward, and time is going, you will find that we are somehow forgetting our own language”.*

#### **5.3.4 Universality purposes**

Further analysis of the data revealed that English words were borrowed for universality purposes. The English language is considered a universal language that is understood by many people the world over, and, therefore, most words borrowed from English could be correctly interpreted by many Silozi speakers in the Zambezi Region. This is so because several languages in countries that were colonised by Britain underwent a process of Englishisation “in which a happy marriage took place between English and the native language” (Kachru 2005:99). Englishisation is a phenomenon that entails “the mass popularisation and incorporation of English into another language” (Kachru, *ibid*: 99). It is a language some people at some parts of the world could understand.

*“So, if we borrow a word from English, obviously, the receiver of the message will interpret it correctly” [ST1].*

English, being the language of the former British empire that colonised many parts of the world, is scattered to many different parts of the world where its colonial tentacles reached. Therefore, as Haspelmath (2008) asserts, the incorporation between English and other languages has become an international phenomenon. It was for the very reason participant ST1 stated:

*“So, we have even moved to borrow more from this international language because the British colonised 90% of the whole world”.*

#### **5.3.5 The societal role of the English language**

The universal role English plays could be linked to the *societal role English plays* in the Zambezi Region. The role that is assigned to and played by English in Namibia in general, and the Zambezi Region in particular, see many Silozi speakers borrow words from it. Many people

would borrow from English as it is the official language in Namibia (Nyqvist's n.d.). Upon independence, English was officialised as the only official language in Namibia, as it was assumed that English would enable Namibians to communicate with the global community (Nyqvist, n.d.). From all the many languages in Namibia, English was chosen to be used by Namibians from different linguistic backgrounds both in in official and informal settings.

*“Just like, we have in other countries, they speak different languages, but they have chosen one particular language as their first language because this language is a lingua franca. Like in Zambezi region, we have chosen Silozi. It is not that Subias, Mafwes and Yeyis speak Silozi. We speak different languages in our households, but this Silozi now can be spoken and understood by every Zambezi resident. So is English if you want to move at an international level.”*

The societal respect that is attached to the SL stimulates interlocutors to borrow and use the vocabulary even without altering the phonological properties of such lexical items (Hoque et al. 2021). It was obvious from the analysis that the official language status that is assigned to English in Namibia spurred many to borrow from it as it was the language of official communication, education, business, and literature (Hoque et al. 2021). The universality aspect of English in Namibia made speakers borrow words from English, as one participant uttered:

*“We are looking at English as a universal language. A language that could be understood by any individual elsewhere on this planet. So, if we borrow a word from English, obviously, the receiver of the message will interpret it correctly.”*

Parents aspire to see their children exposed to English as much as possible as they have to pass English at school. English is of a *“different class in our community, and it is the dream of every parent to see their child do well in English”*. So, parents expose their children at home because:

*“If my child at home is already exposed to certain English vocabulary, they will perform much better at school”*.

### **5.3.6 Migratory tendencies**

The analysis proved that languages would come into contact as *“people migrate or move from one place to the other.”* As unforeseen migration activities befall a community, it will be difficult for such a community to preserve its own integrity in a foreign land, and, as such, its tradition and linguistic prowess will be shuttered (Crystal 2000). One may borrow from a given source language in order to adapt in a new environment. Another factor could be “migration

and immigration” as the Zambezi Region has those “*who are from other countries into our country, as well as our own people moving around our own nation*” [ST3]. Migrants may, therefore, borrow “*in order to suit in different types of communities*”. The purpose for borrowing among these people is for adaptability purposes as expressed in the following utterance by participant CT1:

*“If you are going to be stuck to your own language, you won’t be that adaptable when you have to move to a different community”.*

### **5.3.7 The need for effective communication**

The *need to communicate effectively* was also discovered as one of the factors that drove Silozi speakers of the Zambezi Region into borrowing from English into Silozi. The main aim why people borrow words is to ensure that they hear the speaker and they are heard by the hearer (Sales 2022).

*“It is because we articulate in English most of the time and the English vocabulary helps us to communicate so easily” [P19].*

In all cases, borrowing is indicative of the scenario that a language is growing, and therefore, communication has been enhanced and it is nonstop (Karūrū 2013). The focus of a speaker is on ensuring that a message is conveyed to the hearer without fail, and the language through which the message is conveyed from the speaker to the hearer did not matter, as the focus is on comprehension. One may have the desire to communicate but struggle with the right word with which they would want to convey their opinion. Therefore, such speakers opted to use borrowed linguistic items so that they are understood. They want the hearer to grasp what they are saying. It’s all about comprehension. One participant exclaimed:

*“One cannot talk with the reason of just talking. We talk in order to be understood, in order to send messages” [L2].*

### **5.3.8 Technological advancement**

The analysis portrayed that *technological advancement* was another factor that drove interlocutors into borrowing words from English. The Silozi language keeps changing relentlessly due to breakthroughs in the realm of technology. It is the advent of new words as a result of new technological inventions that bore comments such as:



*“So, it keeps on evolving because of the changes that are taking place maybe because of the technology that is also coming in. That’s why the language should not be stagnant” [NGT3].*

Silozi language cannot resist change, as changes in technology are irresistible. The terminology that is meant to describe that which does not exist in Silozi is simply borrowed from the English language. This kind of borrowing, as Baugh and Cable (2002) explain, is launched in order to communicate a concept for which an alternative equivalent does not exist in the recipient language. Insufficient vocabulary does not restrict, or deny, a language the ability to spread, as it is acceptable for a language to obtain the linguistic items it needs through numerous mechanisms such as borrowing (Baugh & Cable 2002). As the introduction of ground-breaking technological gadgets to the entire world is so relentless, the addition of new lexical items to the Silozi lexicon will not be halted. These new entities come with new names from the worlds of the manufacturers:

*“The other reason why languages can work together whereby we borrow words from one language to another, it is because in some other situations it depends to our culture. Some other cultural concepts [is] difficult to know them in another language so you have to borrow that word.”*

### **5.3.9 Speaker attitude**

The analysis revealed that the *attitude interlocutors have towards a given language* has an influence on their borrowing mentality. Benjamin (2005) clarifies that the ability of individual people to speak more languages and the accompanying behaviour towards borrowing are the key features that are relevant to contact issues. Interlocutors that harbour an element of pride towards a given language, would always aspire to speak in that language, and borrowing from such a language will not be an inevitability. According to Myers-Scotton (2006), speakers of one language are pulled or attracted to the other language by certain aspects they find prestigious in the target language. Silozi speakers abandoned their own languages as they aspired to raise their status in their society. Silozi would show that they were not smart:

*“You will find that a number of people feel if they speak in Silozi, the way people will look at them. They will feel like they don’t know anything. So, they want to show that they also know to put themselves on a higher position that they are better people so that other people can value them. Then they turn to leave their local language.”*

Therefore, the positive attitude speakers have towards the English language compels many of them to borrow words from it. According to Kachru (2005), English words are borrowed as a result of the symbolic respect that is linked to an overriding language such as English. Silozi speakers would want to include English words in their conversations “to put themselves on a higher position that they are better people, so that other people can value them”. The collective respect linked to the source language inspires the use of English vocabulary (Myers-Scotton 2006).

The analysis discovered that some interlocutors who borrowed English words “turn to leave their local language”. Speakers borrow words from English because they “were better words for communication”; it could be that there was no appropriate term to use [in Silozi], or maybe they want to appear fashionable”. A university lecturer explained:

*“Sometimes they may be trying to condescend to show that they are university students. They are at a high level. They bring in fashionable English words just to show that I am different from you. I am at a higher level”.*

Speakers borrow words from English because they want to *appear fashionable*. They want to demonstrate their societal level through the language with which they communicate. It is that association to the prestige of the English language that they aspire to attain for themselves. Borrowing due to language prestige supports Kachru’s (2005) argument that borrowing could ensue due to the figurative status, or symbolic prestige, accompanying an overriding language of the English language’s calibre.

*“I don’t know. Maybe we are trying to change ourselves. I have a brother. He cannot speak two words without shifting to English. The other thing could be how the person is now used to.”*

### **5.3.10 Language domain or context**

It was so vivid from the analysis that a given *domain, or language context*, also played a role in the borrowing phenomenon. Sales (2022) talks about specific domains where English borrowing would be quite frequent among interlocutors in multilingual communities where English is treated with some elevated prestige. The environment compelled interlocutors to borrow from a given source language. Domains such as school, college, hospitals, and hostels are known to be fertile ground for lexical borrowing (Sales 2022).

*“The environment where you are most of the times, may be that can influence the way you will be communicating in different languages. We do not find borrowing in court and in church as there are interpreters there. Those people are somehow accustomed with their language. In church also, they look for someone who knows the language.”*

#### **5.3.10.1 Borrowing in the school domain**

According to Sales (2022), education has proven to be one of the domains where lexical borrowing was at the highest. The analysis revealed that the dominance of English in schools rules the day-to-day life of a student (Sales 2022). For instance, as one participant stressed:

*“You see, when it comes to parents’ meetings, it’s always better to use the two languages because you know that one is going to cover everybody. Even in class when learners do not understand what you are explaining, you will switch to the language that they will be able to understand.”*

It is common for principals of many schools in the Zambezi Region to request everyone to speak in either Silozi or English on the school grounds. Therefore, school premises, or even university campuses, represent a domain where the ground is so fertile for lexical borrowing.

School children, especially those at kindergartens, spend much of their time at schools where a lot of English is spoken. Therefore, these younger people get exposed to a lot of English when compared to other languages.

*“Some children might not be fully aware of words in their mother tongue. Since they spend much of their time at school, kindergarten, and in the classrooms at school, on the television as well they know much of the words in English.”*

#### **5.3.10.2 The home domain**

Parents use a lot of English words in their home interaction with their children to prepare them for life at school. They believe that their children should be exposed to the English language as early as possible as their competence in English would save them in good stead once they begin to go to school. Children begin to use these very English words in their interaction as they play with others on the playgrounds at their homes.

*“Firstly, I would say borrowing takes place in the homes. When parents and their children are communicating, you will use borrowing of English into Silozi or be it*

*Subia. Because just to prepare the kids to make them more accustomed or to help them to perform academically much better. Because if my child at home is already exposed to certain English vocabulary, they will perform much better at school. And then also when they interact with each other playing.”*

The English words children get from their parents in the home domain and the one they pick from their peers are adopted and fossilised into the Silozi these children would use.

*As kids they adapt. They easily pick or copy from what other kids are saying, and they integrate it into their own vocabulary”.*

### **5.3.10.3 The marketplace domain**

As interlocutors meet for business of some sort, a great deal of borrowing takes place among the interlocutors. One participant cited life at markets that were frequented by tourists.

*“For me, people use lexical borrowing in markets. Because I have seen it with a lot of tourists. Once they go there, they want to buy maybe souvenirs which they will take with them, maybe to Europe or America. So, they will need a translator” [CT2].*

### **5.3.10.4 The taxi rank domain**

The interaction that taxi drivers have with potential passengers is riddled with a great deal of borrowing as drivers solicit for customers. One participant claimed:

*“Again, I have seen taxi drivers borrowing. I used to see them at Shoprite. They use different languages in order to attract customers.”*

### **5.3.10.5 The hospital domain**

So many doctors came from outside Namibia to work in hospitals. A form of language has developed between patients and doctors to ensure that communication ensues. Translators could be used to translate between the two, and the result is a lot of English words being used in such an interaction.

*“The same thing is happening at hospitals. If you have foreign doctors who are coming from Cuba or whatever. So, in order for you to be treated at the hospital, you need a translator to translate to them.”*

### **5.3.11 Neutrality and internalisation purposes**

It was for *neutrality* and *internationalisation* purposes that English was chosen the medium of instruction in Namibia. English was considered the language of the international community, and, if taught in school, English would open doors for Namibians to the international community (Nyqvist, n.d.). Namibians are able to effectively participate in international affairs which are normally held in two languages, English and French. Teachers in schools feel the pressure as they are expected to only speak in either Silozi or English when talking to students at school. If a teacher was to speak in one of the local natives, other than English or Silozi, other students from a different linguistic group will be aggrieved. It was a practice that extended to university students in the Zambezi Region. Lecturers felt compelled to only stick to Silozi or English. English and Silozi words would be used interchangeably in classrooms as lecturers felt the pressure to do so. The significance of neutrality could be harvested from the following expression:

*“That is the challenge with multilingualism, especially in this region with tribalism, ethnic differences and so on. One has to be cautious”.*

The analysis revealed that children are exposed to more English than Silozi, and parents, therefore, have no choice but to borrow words from English to facilitate a conversation in Silozi. One participant observed:

*“They have to take from English or vice versa. You see, when speaking in Silozi, words might come from English to Silozi and vice versa, just like that” [L2].*

### **5.3.12 The native language shame**

The analysis showed that Silozi speakers borrowed from English, and not from their mother tongues, because they regarded speaking in their native languages a shameful undertaking. They believe native languages could not take them anywhere, and, therefore, saw no reason in speaking Silozi.

*“I think one of the reasons is that some feel ashamed to use their language. So, it’s like someone actually said when I was doing my studies 2018/2019, someone said “For me I actually feel that if I speak Silozi to my learners. No, silozi, where is it going to take them? It’s not going to take them anywhere. It’s better I stick to English. So, you see that influences people to say, “English is the language of power, so it’s better I stick to English.”*

Poplack and Sankoff (1984) argue that a group of speakers from a language of low prestige will have no choice but learn the language of the more powerful. Even some of the participants also harboured negative attitude towards the Silozi language. Some teacher participants did not even want to speak to their children in Silozi. Their understanding was that Silozi had no value, and many felt “*No, Silozi, where is it going to take them? It’s better I stick to English*”.

Myers-Scotton (2005) explains that the reputation synonymous with the culture of the dominant language pulls speakers of the minority language due to its wider use in the speech community where both languages are spoken. English is a language of a powerful nation, and its significance is indicative of power in global politics, economics, technology, and in its military prowess, and so are the arts and sciences that it communicates, including the opportunities it presents to speakers (Myers-Scotton 2006). Therefore, English carries the potency with which it manages to unify the Silozi speakers of the Zambezi Region, and interlocutors borrow from it to exercise neutrality and to be associated with such a prestigious language.

The tendency of looking down upon the native languages of the Zambezi Region in favour of English had extended to people of the entire region. Borrowing was so frequent in the region because the native languages were not developed, and there was no desire to see them developed. One participant captures it so well:

*“The other thing is that our local languages are not promoted the way they should be. They are looked down at”. It is us who are pressing it down instead of lifting it up. Maybe there is no future for the language”.*

### **5.3.13 Lack of knowledge for genealogy of Silozi words**

Lack of knowledge for the genealogy of most Silozi words, especially by young people, also emerged from the analysis as one of the drivers for English language borrowing. Some English words are innocently used by interlocutors in their Silozi discussions, but they do not have the knowledge that such words were actually English words. The early contact between English and Silozi saw many English words move from English to Silozi, and these words became heavily fossilised into Silozi that younger people could not tell their origin. These terms are “deeply rooted”. They are used by interlocutors without the knowledge that these items came from English. For instance, participant L2 responded:

*“They think it is a Silozi word or English word, without knowing that it’s a borrowed word. They think it is part of that language, as it’s deeply rooted. It has been there for a very long time that it has become a family member”.*

For example, the loanwords “pooto”, “buka”, “silivera”, “ketele”, etc. are Silozi words from English words “pot”, “book”, “silver”, and “kettle” but many young people take it for granted that they are Silozi words. Many English words that entered the Silozi lexicon have been “Silozinised”. They underwent some phonological adaptations to an extent that they do not sound like English words. Many languages have a CVCV system, which means consonants alternate and the word must end in a vowel (Atreya et al. 2014). Judging by the examples given above, the Silozi language has a CVCV system. For instance, the phonological transformation saw the English word ‘kettle’, and ‘silver’ transform to “ketele” and “silivera” where vowel insertion was used to separate the consonant clusters for the words to fit in the Silozi phonotactic system. Thomason (1999) clarifies that phonological borrowing is a manner through which borrowed words are made to fit into the sound system of the beneficiary language. These changes to the received vocabulary replicate Benjamin’s (2005) clarification that as the recipient language adopts received vocabulary, a number of phonological changes to the recipient language should be expected. There are processes through which loanwords are transformed and aspects such as sound changes, addition, omission and shifting take place (Hafez 1996).

## **5.4 The way English words were adapted into Silozi**

### **5.4.1 Focus groups by teachers, lecturers, university students, trainees and secondary school students**

The deliberations assisted the researcher gather data in terms of single linguistic items for the sake of determining how words had been incorporated into Silozi. The data also helped the researcher determine how the incorporation of English words in Silozi reflected the theories selected for the study. The specific class of items that were borrowed was also clarified. The analysis of the data revealed that some of the single lexical items that moved from English had become part of the Silozi lexicon. On the other hand, there were linguistic items that were borrowed into Silozi but were not yet assimilated into Silozi, but these lexical items were used by Silozi speakers. This study, therefore, classified the borrowed lexical items into the ‘incorporated’ and ‘unincorporated’ lexical items. The incorporated vocabulary entails words that had gone through the process of incorporation and were fully fledged members of the Silozi lexicon (Karuru 2013).

### 5.4.1.1 The assimilated lexical items from the teachers' and lecturers' focus groups

Table 10: English words assimilated in the Silozi language

<i>Silozi</i>	<i>English</i>	<i>Alternative available</i>	<i>Part of speech</i>
Veine	Wine		Noun
Viki	Week		Noun
Gauda	Gold		Noun
Silvera	Silver		Noun
Dikishinari	Dictionary		Noun
Swikiri	Sugar		Noun
Pampiri	Paper		Noun
Ambiyulensi	Ambulance	Katengamalilo	Noun
Pooto	Pot		Noun
Kompuyuta	Computer		Noun
Buka	Book		Noun
Ofisi	Office		Noun
Pini	Pin		Noun
Nyowani	New one		Noun
Failu	File		Noun
Fulai	Aeroplane		Noun
Kolugeti	Colgate		Noun
Koki	Coke		Noun
Sileyi	Sleigh		Noun
Kirisimasi	Christmas		Noun
Ketele	Kettle		Noun
Feni	Fan		Noun
Mapolisa	Police	Mupokola	Noun

Source: Researcher (2024) – adapted from chapter 4

The analysis revealed that the single lexical items that were incorporated into Silozi were mostly nouns, and the majority refer to items and commodities that were manufactured from cultures other than that of the Zambezi Region. Table 10 above reveals that the incorporated lexical items that had an alternative in Silozi represented 8.7% (2) of the total harvested linguistic items. On the other hand, the incorporated lexical items without an alternative in Silozi represented 93.3% of the total harvested linguistic items. The lexical items that have an equivalent are loanwords that match or replace words that are available in the local language (Haspelmath 2008). According to Haspelmath (2008), speakers could borrow words from the supplier language for which they have a perfectly appropriate lexical item for the same notion.



However, table 10 allows one to conclude that the majority of the English words that are assimilated into Silozi are those that do not have an equivalent in Silozi. Silozi speakers, therefore, mostly borrow words from English due to lack of lexical items to express notions that are novel to the Silozi culture. Miura (1979) explains that cultural borrowings are transferred language elements that would introduce novel ideas coming from outer speech communities, or even countries, and they are sometimes called ‘loanwords by necessity’.

#### **5.4.1.1.1 Phonological integration**

The analysis demonstrated that the single lexical items that moved from English to Silozi were subjected to a process of phonological incorporation that was meant to make them correspond to the Silozi phonotactic system. As single lexical items assimilate into the lexicon of the recipient language, numerous phonological changes ensue which influence the phonological system of the recipient language (Benjamin 2005). Phonological borrowing entails the manner through which borrowed lexical items are transformed in order to fit the sound structure of the beneficiary language. All the words in table 10 had vowels added to either word medial or word final position in an attempt to ensure that the received lexical item is permitted in the phonotactic system of the Silozi language. Phonotactic refers to how sounds that are permissible in the recipient language are combined (Thomason 1999). Just like other languages of the world that have a CVCV system, Silozi has a CVCV system where consonants alternate, and all words end in a vowel. For instance, a vowel was inserted in the word medial and final positions of ‘silver’, ‘dictionary’, ‘computer’, ‘kettle’ and ‘Christmas’ to turn them into ‘silivera’, ‘dikishinari’, ‘kompiyuta’, ‘ketele’ and ‘Kirisimasi’. Hafez (1996) states that for the phonological forms to be adapted there are processes through which loanwords are transformed and aspects such as sound changes, addition, omission and shifting take place. The aspect of vowel lengthening could be witnessed in the lexical item “pot” that was transformed to “pooto” in the process of incorporation. During the process of incorporation vowels are either substituted or lengthened (Smeaton 1973).

The analysis of lexical items in table 10 still revealed that the incorporation process saw an element of deletion as some consonant clusters were partitioned or removed. For instance, the consonant /t/ in word medial of ‘kettle’ was removed and a vowel /e/ inserted in the creation of the word ‘ketele’. However, the analysis revealed that consonant clusters in words such as ‘ambulance’ and ‘computer’ were not destroyed. One could, therefore, conclude that in the process of incorporation, the Silozi language may allow consonant clusters of different

phonemes that share the same place of articulation, and then will allow no other. For instance, the bilabial nasal /m/ and bilabial plosive /p/ were not partitioned by a vowel in both ‘ambulance’ and ‘computer’. However, it should be stressed that the consonant clusters in single lexical items such as “nkomp iyuta” and “ambiyulensi” are mere digraphs that represent a single sound.

#### 5.4.1.1.2 Morphological integration

In almost the same way borrowed lexical items are assimilated into the target language, they are also subjected to a process through which they become morphologically indistinguishable from the recipient language (Miura 1979). Loanwords are modified structurally to achieve harmony with the recognised major pattern and root structure of the recipient language.

This process of adaptation espouses Karuru’s (2013) conclusion that loanwords endure adjustment of morphological construction to attain concord with the prevalent arrangement and the root system of the RL. The affixation process to which English loanwords are subjected when incorporated into Silozi is meant to make communication natural to Silozi speakers (Karuru 2013:3). For instance, a vowel was inserted in the word medial and final (infixes and suffixes) of ‘silver’, ‘dictionary’, ‘computer’, ‘kettle’ and ‘Christmas’ to turn them into ‘silivera’, ‘dikishinari’, ‘komp iyuta’, ‘ketele’ and ‘Kirisimasi’.

Lastly, the analysis (of table 10) demonstrated that a prefix was added in the word initial of ‘police’ to create the word ‘mapolisa’ where the morpheme /ma/ denotes plurality of the word ‘police officers’ in Silozi. Therefore, the analysis concluded that the singular and plural morphemes in the Silozi language were only marked in the prefixes. This conclusion resonates Karuru’s (2013) study on the adaptation process of loanwords in the Gĩ-Gĩchũgũ language in Kenya. The study concluded that, “in Gĩ-Gĩchũgũ the plural morpheme is marked in the prefixes only” (Karuru 2013: 3). The borrowed lexical items are used with prefixes, infixes and suffixes of the recipient language to achieve morphological harmony.

#### 5.4.2 The assimilated lexical items from the focus groups by university students, trainees and secondary school learners

Table 13: English loanwords incorporated into Silozi lexicon

English	Silozi
Banj os	Mabanjo
Computer	Nkomp iyuta

Studio	Situdio
Harp ( <i>musical instrument</i> )	Harepa
Copy	Kopisa
Guitar	Gitaya
Talent	Talenta
Phone	Foni
Shilling ( <i>English coin</i> )	Shiliñi ( <i>Used to refer to money in general</i> )
Lock ( <i>lock someone out</i> )	Kiyela ( <i>kiyela fande</i> )
Class	Kilasi
School	Sikolo
Ball	Mbola
Piano	Piyano

Source: Researcher (2024) – adapted from chapter 4

The single linguistic items that were analysed were gathered from across the general topics that triggered students into live discussions. It should be noted that items that were not incorporated into the Silozi lexicon and emanated from the socio-linguistic phenomenon known as code-switching, or code-mixing, were not part of this study. Table 12 provides a representation of the single linguistic items that were collected from the focus groups by students. They are items that have been incorporated into Silozi, and one could find them in the Silozi dictionary. The analysis revealed that 100% (n=14) of the incorporated lexical items in table 13 do not have an alternative in Silozi. Though borrowing could take place even for lexical items that have an equivalent in the recipient language (Myers-Scotton 2006), but, once again, the analysis still proved that the majority of lexical items borrowed from English by Silozi speakers were as a result of inadequate vocabulary in the recipient language to express novel ideas (Holmes 2013).

As seen earlier, the analysis discovered the evidence that all the single lexical items in table 13 went through a process of adaptation in order to be assimilated into the Silozi lexicon. Karuru (2013) asserts that for the received language materials to fit into the lexicon of the recipient language, for purposes of delivering grammatically correct communication, they need to be subjected to a process of morphological and phonological adaptation. There are different strategies through which borrowed single lexical items could be incorporated into the recipient language. Karuru (2013:1) identifies processes such as “prefixation, suffixation, substitution, zero transmorphemisation and substitution of the prefix”.

It was realised that all the words have had either morphemes or vowels added either to their word initial, word medial or word final through affixation. Karuru (2013) advises that these processes were necessary to achieve ease of articulation that would enable (Silozi) speakers to converse in a way that is tolerable to their language. Once again, the analysis revealed that vowels have been added to all the single lexical items of table 13 to ensure that they fit the syllable structure of the Silozi language. For instance, vowels were added to ‘talent’, ‘harp’, and ‘class’ to turn them into “talenta”, “harepa”, and “kilasi” respectively. In the same vein, the morpheme /ma/ have been added through prefixation to create “mabanjo”, which is the Silozi plural form of the word ‘banjos’. Just like the Gĩ-Gĩchũgũ language in Kenya (Karuru 2013), the Silozi plural morpheme sits in the prefixes and nowhere else.

The inseparability between the phoneme /m/ and /b/, especially in word initial of the Silozi language, was displayed in table 13. For instance, in incorporating the word ‘ball’ into Silozi, the bilabial nasal /m/ was added in word initial of ‘ball’ through prefixation to create the word “mbola”, which is acceptable in Silozi. This scenario still demonstrates that consonant clusters do not represent separate consonant sounds in Silozi, so inputs such as /class/ and /school/ are dealt with differently. Silozi uses vowels to partition consonant clusters, as it does not allow clusters either in the onset or in the coda. For example, in the words ‘class’ and ‘school’, vowels were used to separate the consonants in the creation of the words “kilasi” and “sikolo”, which are the acceptable versions of ‘class’ and ‘school’ in Silozi.

Vowel insertion represents what McCarthy (2007) terms epenthesis. According to McCarthy (2007), epenthesis is the practice of inserting a sound or letter within a word. The Silozi language follows a CVCV system, which is an alternation of consonants, but no consonant clusters are permissible, and the word must end in a vowel, or even in multiple vowels. The phenomenon of epenthesis in the incorporation of borrowed single lexical items provides the reason why Silozi has words such as “silivera”, “kirisimasi”, “dikishinari”, “pini”, “sautu”, “dishi”, “harepa”, “talenta”, “sikolo” and “gitaya” (see tables 10 and 13 above).

#### 5.4.3 The unassimilated lexical items from focus groups by teachers and lecturers

Table 11: Borrowed words used but not assimilated in Silozi

<i>Silozi</i>	<i>English</i>	<i>Part of speech</i>
Dishi	Dish	Noun
Kuwasha	Wash	Verb
Foni	Phone	Noun

Jansi	Jersey	Noun
Pilo	Pillow	Noun
Memory stick	Memory stick	Noun
Kolugeti	Colgate	Noun
Saladi	Salad	Noun
Koki	Coke	Noun
Sautu	Salt	Noun
Silei	Sleigh	Noun
Folo	Follow	Verb
Ekisidenti	Accident	Noun
Fridge	Fridge	Noun
Aircon	Aircon	Noun

Source: Researcher (2024) - Adapted from chapter 4

Table 11 reveals that the unincorporated lexical items that had an alternative in Silozi represented 40% (6) of the total harvested linguistic items. On the other hand, the unincorporated lexical items without an alternative in Silozi represented 60% (9) of the total harvested linguistic items. The table still shows that from the linguistic items that were borrowed only 13.3% (2) were verbs, and the majority (86.7%) of them all were nouns. It could, therefore, be concluded that most of the words that Silozi speakers borrow from English are nouns. The analysis of the new arrivals still indicated that the majority of lexical items Silozi speakers borrowed from English were those that did not have an alternative in Silozi. This conclusion seals the researcher's argument above that most words borrowed by Silozi speakers are those that describe concepts that do not form part of the Silozi culture. There are certain few words that have a Silozi equivalent and could be borrowed for purposes of association with the prestigious language (Benjamin 2005). The analysis indicated that some of the words that were borrowed into Silozi came as is and did not have to be changed. These words had not gone through the process of incorporation though the spelling may have changed to suit the Silozi phonotactic. It is words such as these that led to the following utterance:

*“Yes, and you cannot change it. Just like it is in English today, we have the word “vuvuzela”. It has been accepted. We have the word “mupani”, but when you hear people today say “mopane” then you think that it’s English, yet it’s not”.*

Table 11 indicates words such as ‘fridge’, ‘air-corn’, ‘memory stick’, and ‘coke’ that were borrowed as is. They did not go through the morphological process “in which grammatical and lexical information is added to a stem through affixation” (Karuru 2013: 2).

The analysis of table 11 further indicated words such as ‘dish’, ‘follow’, ‘phone’, ‘pillow’, ‘salt’ and ‘wash’ that were transformed from English into Silozi though they had Silozi equivalents. For instance, the word ‘pillow’ is ‘musamo’ in Silozi, but all what one hears is ‘pilo’, an incorporation of the English word ‘pillow’. The analysis demonstrated that though these single lexical items were not entered in the Silozi dictionary, they were subjected to a process of incorporation that was meant to fit them into the Silozi phonotactic system. All these words have had vowels added to their word final through suffixation to ensure that they correspond to the phonotactic system, or syllable structure, of the Silozi language. As mentioned earlier on, the affixation process to which English loanwords are subjected when incorporated into Silozi is meant to ease communication among speakers (Karuru 2013: 3). For instance, a vowel was inserted in the word final of ‘wash’ and ‘dish’ to turn them into ‘washa’ and ‘dishi’. The insertion of such vowels is meant to make the articulation of these words natural for a Silozi speaker.

#### 5.4.4 The unassimilated lexical items from focus groups by teachers, lecturers, university students, trainees and secondary school learners

Table 14: Unincorporated English loanwords used in Silozi lexicon

English	Silozi	Part of speech
Radio	Radio	Noun
Recorder	Recorder	Noun
Workshop	Workshop	Noun
Software	Software	Noun
App	App	Noun
Laptop	Laptop	Noun
Volleyball	Volleyball	Noun
Keyboard	Keyboard	Noun
Beat pads	Beat pads	Noun
Region	Region	Noun
Project	Project	Noun
Beats ( <i>rhythmic unit in a piece of music</i> )	Beats	Noun
Rugby	Rugby	Noun
Spray	Spray	Noun
Town	Town	Noun
Jean	Jean	Noun

Resource: Adapted from chapter 4

In like manner, the data still showed some of the words Silozi interlocutors used quite often. These words were of interest to the researcher as they showed to be in the early days of incorporation into the Silozi lexicon. Some of these linguistic items that were commonly used by interlocutors had alternatives in Silozi. These single linguistic items were not yet entered in the Silozi dictionary. Though not yet entered in the Silozi *dikishinari*, these single linguistic items still clearly indicated the process of incorporation. It has to be noted, as indicated in chapter 4, that the lexical items collected from university students, trainees and secondary school students did not play any further role in the study as they did not indicate any form of incorporation (*see* table 14). However, as indicated in chapter 1, the data collected from the focus groups by the university students, ZVTC trainees, and secondary school students also played a role in the determination of the process of incorporation in relation to the selected frameworks.

## **5.5 The way the incorporation reflects the selected theories**

The study set out to investigate the influence of English on the lexicon of Silozi that was spoken in the Zambezi Region of Namibia. The study had to determine how the process through which English words were incorporated into Silozi reflected the incorporation as advocated by the the Optimality Theory and the General and Unified Theory of the Transmission Process.

### **5.5.1 Lexical incorporation as per the General and Unified Theory in language contact**

Simango (2000), Wilfred (2003) and Van Coetsem (1988) provide an elaboration on the incorporation of lexical items in relation to the General and Unified Theory of the Transmission Process in language contact. According to Van Coetsem (1998), the General and Unified Theory (henceforth, GUT) of the Transmission Process traces and analyses both the results emanating from languages used in the same speech community and the ‘mechanisms’ through which these linguistic outcomes are realised. The theory, therefore, spans together both the socio-linguistic factors that lead to language contact, as well as the process through which these lexical items are incorporated into the recipient language.

### **5.5.2 Borrowing and imposition**

Just like in the transfer of lexical items from English to Silozi by Silozi interlocutors themselves, the GUT stresses the pivotal role of a speaker in ‘borrowing and imposition’, as language materials move from the SL to the RL. Borrowing entails speakers of the RL being

the agents, or carriers, of language materials to the RL (Winfred 2003). The analysis, therefore, discovered conformity between borrowing as advocated by GUT and what English borrowing by Silozi speakers entailed. It was the Silozi speakers who used English words when speaking Silozi, a scenario Van Coetsem (1988) terms Recipient Language Agentivity (RLA). Van Coetsem (1988) clarifies that the change agents transform materials from another language to align such linguistic materials with the structure of the dominant language. It should be noted that 'imposition' entails Silozi speaker imposing their speech habits on English, as they speak English, which is referred to as Source Language Agentivity (SLA) (Van Coetsem 1988). Imposition did not form part of the study as the study investigates how English influenced Silozi, and not the other way round. Again, imposition does not give room to the process of incorporation through which lexical items go to form part of the recipient language's lexicon (Van Coetsem 1988).

### **5.5.3 Adaptation of lexical items**

The GUT proposes the process through which lexical items were incorporated into the lexicon of the RL. Van Coetsem (1988) clarifies that 'adaptation' is the mechanism through which borrowed linguistic items are transformed and, therefore, made to fit the phonology, morphology and syntax of the recipient language. According to Winfred (2003), the borrowing process begins with 'imitation' of lexical items and then 'adaptation' to incorporate borrowed materials ensues. The speaker of the beneficiary language deliberately imitates, or copies, language materials from the source language. According to van Coetsem (1988:11), since imitation generally requires more consciousness than adaptation, borrowing is a more deliberate action than imposition. The agent of transfer is the speaker of the recipient language, while the beneficiary of the speaker's action is the recipient language (Van Coetsem 1988).

As per GUT, therefore, adaptation changes the received language items so that they fully follow, or conform, to the phonology, morphology, and syntax of the RL (Winfred 2003). In like manner, the analysis of the presented data discovered that English items went through a process of incorporation to conform to the Silozi language system. All the incorporated words in tables 10 and 13 above had vowels added to their word medial and word final through affixation to ensure that they correspond to the phonotactic system, or syllable structure, of the Silozi language. The affixation process to which English loanwords were subjected when incorporated into Silozi was meant to make communication natural to Silozi speakers (Karuru 2013).



Once again, the incorporation of lexical items into the Silozi lexicon as per the data analysis reflects the incorporation of language elements as advocated by the GUT. For instance, the process as advocated by the GUT reflects the process through which the adaptation of the following words into Silozi took place: ‘silver’ – “silivera”, ‘dictionary’ – “dikishinari”, ‘computer’ – “kompiyuta”, ‘kettle’ – “ketele”, and ‘Christmas’ – “kirisimasi”. The Silozi language follows the CVCV phonotactic system, and it is the very system to which the received lexical items conformed. The Silozi speakers employed recipient language habits to modify materials borrowed from the supplier language (Winfred 2003).

As per the GUT, the process of borrowing from the source language sees new vocabulary added to the recipient language without affecting the RL’s structure (Winfred 2003). Despite the modifications that happened to the lexical items that were received, the structure of the Silozi language was not distorted. Though borrowed lexical items are similar to the donor words, strategies are morphologically implemented to ensure that the structure of the recipient language is attained for simplicity of communication (Karuru 2013:1). The formation of lexical items remains intact as “adaptation is an adjustment to the native RL which does not modify that language” (van Coetsem 1988:9). In short, the process of incorporation through which lexical items were carried into the Silozi lexicon played heed to the requirements of the phonotactic system of the Silozi language.

#### **5.5.4 The socio-linguistic factors that lead to borrowing**

The analysis revealed a plethora of socio-linguistic factors that drove the borrowing mentalities of interlocutors among Silozi speakers of the Zambezi Region. These factors included, *inter alia*, different culture contact, non-existent lexical items, accommodating the young generation; outdated vocabulary; level of civilisation, universality purposes, colonial tendencies, language prestige, etc.

The GUT, as Simango (2000) asserts, advocates for the role of extra-linguistic factors in the movement of linguistic material from the SL to RL. According to Simango (2000), the direction of contact and influence is generally determined by issues such as social prestige, and from the languages in contact, one will be of higher prestige and the other of low prestige.

The status of languages in contact as the driver of borrowing became so apparent among the Silozi speakers of the Zambezi Region. The Silozi language is always considered inferior to

the ever powerful and prestigious English language. Being the medium of communication on the global arena, English is highly regarded the world over, as it is the language of employment, scholarship, and technology (Sales 2013). In short, the role of socio-linguistic factors in borrowing was so apparent in both the GUT and as demonstrated by Silozi speakers.

### **5.5.5 Lexical incorporation as the per the Optimality Theory (OT)**

As mentioned earlier on, the Optimality Theory (OT) is one of the theories that were selected for the study. The incorporation process of English words into Silozi was also compared to the process of incorporation as advocated by the OT. Prince and Smolensky (2002) argue that the Optimality Theory is a feasible model that focuses on exploring widespread principles, phonological acquirement and language typology. According to Barlow and Gierut (1999), this language model suggests that the experienced forms of language arise from the contact between incompatible constraints. One could, therefore, conclude that the obvious incompatibility between the English and Silozi constraints implies that modifications to received lexical items should be expected.

According to Prince and Smolensky (2002), the OT follows three simple mechanisms in handling inputs (language items) and generate them into different outcomes. These mechanisms have an aspect of universality, and they include generator (GEN), which receives an input and produces a list of probable results. The constraint (CON) component provides the standards, or criteria, which are strictly ordered violable constraints, used to decide between candidates (McCarthy 2007). Lastly, the EVAL selects the best (optimal) contender that depends on the constraints, and this candidate is the outcome. The aspect of violability entails that the best candidate does not have to fulfil all constraints.

By implication, it supposes that the input (lexical item) does not have to respond to any source language specifics, and each language will deal with the input differently. For instance, the Silozi language that does not allow a consonant cluster either in the onset or in the coda, would epenthesise, or insert a sound or letter, within a word to generate an outcome that suits the Silozi syllable structure. It is the epenthesis process that generated outcomes such “kilasi” from ‘class’ and “sikolo” from ‘school’ and the consonant clusters /*cl*/ in class and /*sch*/ in school were split.

Specifically, under the OT, the Consonant/Vowel Theory was selected to determine the process of adaptation through which lexical items are incorporated into the RL. The study followed on

how Prince and Smolensky (2002), and Barlow and Gierut (1999) espouse on the Consonant/Vowel (C/V) Theory in relation to its elaboration on the process through which words are incorporated in the RL. In examining the C/V theory, Prince and Smolensky (2002:92) asserts that, ‘the key simplifying assumption is that the terminal nodes (segments) are pre-sorted binarily as to their suitability for margin (C) and peak (V) position.’

Barlow and Gierut (1999) argue that all languages of the world allow consonant syllables in the word-initial position (.CV~), and that certain languages permit no others; that all of the languages the world over allow open syllables (~V.), and that some admit nothing else but those. In like manner, the analysis of the data for this study proved that the Silozi language allows consonant syllable in the word-initial and does not allow any other. There was no evidence of modification in the word initial of the consonant syllable of the lexical items that moved from English to Silozi. For instance, the analysis of lexical items in table 10 and 13 indicated that no modification was made in the word initial of ‘kettle’- “ketele”, ‘salt’- “sautu”, ‘dish’- “dishi”, ‘school’- “sikolo”, ‘harp’- “harepa”, ‘talent’- “talenta”, ‘copy’- “kopisa”, ‘silver’- “silivera”, and ‘class’- “kilasi”.

It is obvious that the consonant syllable in word initial of the lexical items that were gathered through the different methods used in this study were not subjected to any form of modification. This particular scenario replicates the Consonant/Vowel Theory in that all languages of the world allow consonant syllables in the word-initial position (CV~) (Barlow & Gierut (1999)). It should be noted that the analysis of the data revealed that the Silozi language does not allow open syllable in word initial, but open syllables are quite frequent in word final of every lexical item. The absence of consonants in word final position for Silozi lexical items is in line with Barlow and Gierut’s (1999) argument as far as the Consonant/Vowel Theory was concerned. According to Barlow and Gierut (1999), there are languages lacking syllables with initial vowels and/or syllables with final consonants, but there are no languages devoid of syllables with initial consonants or of syllables with final vowels. Though Silozi is one of those languages whose lexical items lack syllables with final consonants as well as those with initial vowels, syllables with initial consonants and those with final vowels are an inevitability. The analysis discovered that 100% of the incorporated lexical items that were harvested in this study had syllables with initial consonants and those with final vowels (*see* tables 10 & 13).

Barlow and Gierut (1999) identify the two groups into which the constraints of the Basic Syllable Structure could be divided. The initial group consists of the ONS constraint and the –COD constraint.

The ONS constraint dictates that each syllable must have an onset. The onset is made up of consonants, or even a cluster of consonants, that come at the beginning of a word. The analysis revealed that, just like English, Silozi allow onsets in the word initial position. For instance, the words ‘banjos’- “mabanjo”, ‘talent’- “talenta”, ‘class’- “kilasi”, and ‘piano’- “piyano” indicate that both languages allow onsets in word initial position. However, the analysis revealed that while the Silozi orthography mostly shows two consonants in word initial position, for instance, in words such as “mbola”, “nkompiyuta”, and “shiliñi (table 13), the clusters in Silozi do not result into ‘stand-alone’ sounds in spoken Silozi.

Since English allows consonant clusters in word initial position, for example, in words such as “school”, and “class”, (table 13), these consonants in word initial position represent conflict between the English and Silozi syllable structures. Therefore, the input (borrowed material) will not be identical to the product of the incorporation process. For instance, the incorporation of the input such as “school” and “class” resulted into “sikolo” and “kilasi” where vowels were inserted to destroy consonant clusters that were in word initial of ‘school’ and ‘class’ respectively. The consonant clusters are not permissible into the Silozi structure during the process of incorporation, and insertion always followed in violation of the FILL constraint. Barlow and Gierut (1999) referred to this violation by observing that linguistic components that do not consider unparsed materials, or parts of a syllable structure, supplied segments to the empty nodes.

On the other hand, the –COD constraint dictates that a syllable must not have a coda. The coda is made up of the consonant syllable that follows its centre (nucleus), and it usually consists of a single or multiple consonants. While the Silozi language does not allow a coda in the word final position, English allows both a coda and zero coda in the word final position. The Silozi words, on the other hand, do not allow consonant clusters in the word final position, and all Silozi words end in syllables with a final vowel or vowels. The implication, therefore, is that the Silozi language is without a

coda, and all syllables are open. This is a linguistic scenario that represents conflict, or constraint, with the syllable structure of the source (English) language. For instance, the analysis showed that though the English words such as ‘talent’, ‘class’, ‘school’, ‘harp’, ‘Christmas’, and ‘ball’ had consonants in word final, their incorporation in Silozi resulted into “talenta”, “kilasi”, “sikolo”, “harepa”, “kirimasi” and “mbola” in that order to prove that Silozi allows no coda in word final (*see* table 10 & 13).

The second one in the second category are the PARSE and the FILL constraints, and these two conflict the relation between input and (Barlow and output structure Gierut 1999). The PARSE constraint dictates that the underlying segments must be parsed into syllable structure. A word is parsed if it is analysed into its component morphemes, and the usual focus in parsing words is to clearly indicate the structure of such words. PARSE is a faithfulness constraint where well-formed syllable structures are those where input segments match syllable positions one-to-one. According to Barlow and Gierut (1999), the ultimate impact of parse is not to allow deletion in any attempt meant to fit borrowed material into the recipient language where phonetic components omit unparsed material. Therefore, if an English word is transferred from English into Silozi, the PARSE constraint does not allow any deletions to take place to the imported word. However, the analysis showed that an element of deletion was experienced when the word ‘kettle’- “ketele”, and ‘office’- “ofisi” were incorporated into Silozi. The consonant /t/ in ‘kettle’ and /f/ in ‘office’ were all deleted (*see* table 10).

However, Barlow and Gierut (1999) clarify that if the recipient language has to supply segmental values to fill the empty nodes, the PARSE forbids the deletion of some letters. For instance, the English word ‘school’ follows the CVC string, and when incorporated in Silozi, it becomes ‘sikolo’ following the CVCV string. Though no deletion took place in its incorporation, as per the PARSE constraint, vowels were inserted to fill the empty nodes and remove the consonant cluster in the onset and in the coda. The ‘sikolo’ outcome does not violate both the ONS and the –COD constraints, as the outcome has a consonant syllable /si/ in word initial and an open vowel /lo/ in word final position.

On the other hand, the FILL constraint dictates that syllable positions must be filled with underlying segments. According to Barlow and Gierut (1999:94), just like PARSE, FILL is a faithfulness constraint that declares that perfectly well-formed syllable structures are those in which input segments are in one-to-one correspondence with syllable positions. Given an interpretive phonetic component that omits unparsed material and supplies segmental values for empty nodes, the ultimate force of FILL is to forbid insertion. In the case of Silozi, the analysis showed that words such as “kilasi”, “harepa”, “sikolo”, etc. (*table 10*), had vowels inserted in their incorporation into Silozi. Though the outcome violated the FILL constraint, it remained faithful to the constraints that enforce the generally unmarked characteristics of the structures involved (ONS and –COD). It is easy to deduce that if the faithfulness dominates all the structural constraints, the input (borrowed material) will violate both ONS and –COD. In the rankings where faithfulness is dominated by ONS, every syllable requires an onset. In the rankings where –COD is a dominant factor in the faithfulness constraint are mostly languages in which codas are forbidden.

The Silozi language does not allow separate pronunciation of consonant sounds though the combination of two successive consonants could be encountered in the language. These combined letters merely represent digraphs that may appear in both word initial, and medial positions. It is common for semi-vowels /w/, /y/, the nasals /n/ and /m/, and the bilabials /b/ and /m/ which may combine with other consonants to form a combination of letters in words such as “mbola”- ‘ball’, “nkompiyuta”- ‘computer’, and “Nyowani”- ‘new-one’, as the analysis revealed.

The constraints, as per the Consonant/Vowel theory, reflected the processes through which the words were incorporated into the Silozi lexicon. The Consonant/Vowel Theory helped provide interpretations to the process through which English lexical items were incorporated in the Silozi lexicon. Just like all other languages of the world, the incorporation of English words into Silozi did not remain faithful to all constraints. However, the manner of assimilation into the recipient language, as advocated by the Consonant/Vowel theory, shed light on what happens when an English word moves from English to Silozi.

## 5.6 Conclusion

This chapter is the analysis and discussion of the data that was presented in chapter 4. The analysis and discussion was done in pursuance of the research questions and research aims in chapter 1 of the study. The questions and aims that guided the analysis involved the factors that led to borrowing among Silozi speakers, the manner through which borrowed lexical items were incorporated into the Silozi language, as well as how the incorporation of received vocabulary reflected the two theories that had been chosen for the study.

Specifically, the analysis of questionnaire items entailed aspects that had to give information on the perception participants had in relation to English borrowing, and how English words ended up in the Silozi lexicon. It was revealed that since the English language is prestigious, Silozi speakers borrowed words from it for association purposes. Linked to prestige, as also a driver of borrowing was the fact that English was considered important in the Zambezi society. Many Silozi speakers, therefore, preferred to borrow words from it as it was the language of school, the language of the courts, as well as the language of business and of day-to-day interaction in the region. Since there were items that were manufactured from different cultures, borrowing words from English was considered an inevitability for most Silozi speakers. Words through which these novel entities were labelled came from places of production, and borrowing for a Silozi speaker was, therefore, by necessity. Though participants recognised that borrowing polluted the Silozi language, they still borrowed English words as these novel ideas had taken the borrowing phenomenon to a level that is not easy to manage. The analysis still revealed that Silozi speakers also borrowed English words for which an equivalent alternative existed in Silozi, as they aspired to be associated with the English language.

This chapter also analysed the data that was gathered through the teachers' and lecturers' focus groups to determine how English words entered the Silozi lexicon. Still, the analysis resulted into the discovery that one of the ways through which English entered Silozi emanated from the fact that Silozi speakers could not find words to describe certain entities in the Silozi language. These speakers also believed that they also used English words to communicate with the younger generation as many of these young people did not have adequate Silozi vocabulary.

The analysis still showed that Silozi speakers also borrowed English words as many Silozi words were obsolete and out of use among Silozi speakers. These linguistic items were out of fashion, and many Silozi speakers did not know that the English words used in the stead of these obsolete words came from English. It was, therefore, concluded that the lack of

knowledge for the genealogy of Silozi words led to borrowing, as speakers innocently used these words that have been ‘silozinised’ under the impression that they were Silozi words.

The analysis further revealed that the fact that English was considered a universal language was enough to encourage many Silozi speakers to borrow from this global medium of communication. It is the language of the majority as it could be spoken by nearly everyone from different linguistic background. It could still be drawn from the analysis that words also entered Silozi through the migratory tendencies of speakers, societal role assigned to the English language, the desire to communicate effectively, as well as the advancements in the world of technology. The analysis demonstrated that the attitude speakers had towards either English or Silozi made them borrow words from English and shun those from their native (Silozi) language.

It could still be drawn from the analysis that the domain from where the language was used could also be a driver for language borrowing. Borrowing was quite prevalent in the home domain, at hospitals, or healthy centres, taxi ranks, the marketplace, and at school. Being a multilingual community, borrowing was also meant to portray neutrality in the way speakers used English words when among people from different cultural backgrounds. It was also observed that the English words that were borrowed into Silozi were subjected to a phonological and morphological process to ensure that they fitted into the Silozi structure and phonotactic system. Finally, the analysis proved that the process of assimilation through which Silozi entered the Silozi language reflects the process of incorporation as advocated by the theories selected for the current study.



## **CHAPTER 6**

### **Summary of Research Chapters, Findings, Suggestions/Recommendations and Conclusion**

#### **6.1 Introduction**

This chapter presents a summary of chapters, the conclusions drawn from the findings, and recommendations. The conclusions are made based on what has been found. Moreover, the study spells out the methodological limitations; and finally, recommendations for future research in the field of contact linguistics are made.

#### **6.2 Summary of research chapters**

This study is comprised of six chapters which jointly contributed to finding solutions to the problem of the study, responding to research questions and realising the research aims and objectives. A summary of each chapter is done below:

##### **Chapter 1**

Chapter one provided the background of the study. This entailed the statement of the problem, the definition of key variables, the purpose of the study, as well as the research gap the study had to fulfil. It clarified and alluded to prior studies that had been pursued in relation to the Silozi language in particular, and, in general, to the phenomenon of language contact in the Namibian context. This chapter elaborated on the language situation in the Zambezi Region where the use of English and Silozi has dominated most formal discourses and other local languages have been pushed to discussions between family members at home.

The purpose, or rationale, of the study was clarified in this study. In the analysis of the research problem, the research questions and research aims that gave purpose for the pursuance of the study were provided. The different aspects in relation to how the English language has influenced Silozi were defined through the provision of the research questions and research aims. The two theoretical frameworks upon which the study was modelled, or framed, were clarified and the role they would play in the study were explained. The key terms that would enhance the comprehension of this study's audience were defined and their relevance to this study was spelled out in this chapter.

The context of the research area, which was the Zambezi Region of Namibia, the scope of the study as well as the previous studies where the researcher drew motivation to pursue this study

were provided. Finally, the structure of the research in terms of the outline the researcher wished for the dissertation to follow was provided.

## **Chapter 2**

In chapter two, the literature that was reviewed for the study was provided and the two theoretical frameworks that played model to the study were examined. The literature related to the factors that led to borrowing in a multilingual community, and how languages in contact influenced one another, were assessed. The key aspects of literature that addressed the research questions and aims that were given in chapter 1 were singled out as they were deemed relevant to the study.

This chapter further reviewed the literature that elaborated on the key variables of the research topic that looked at how the donor language could influence the lexicon, morphology and phonology of a recipient language. It thoroughly presented the literature that looked at other studies that pursued the language contact outcomes in multilingual communities.

The two theoretical frameworks that played model to this study were the Optimality Theory, particularly the Typology of a Syllable Structure: The Consonant/Vowel Theory (Prince & Smolensky 2002), and ‘Generalised and Unified Theory of the Transmission Process in Language Contact’ (Van Coetsem 1998). These two theories were examined under this chapter. The chapter elaborated on the processes through which lexical items could be incorporated in the recipient language (RL).

## **Chapter 3**

Chapter three presented the research methodology, where the different research paradigms (the postpositivist and the constructivist worldviews) were discussed. The research methods and research designs were then clarified and the mixed-methods research methods, as well as the descriptive and explanatory designs were elaborated. The population of the study and the sample and sampling procedure were clarified in this chapter. The data collection methods were defined, and questionnaires, focus groups, and interviews emerged as the tools that would be used to collect both quantitative and collective data.

This chapter clarified the data analysis, and thematic analysis were determined as the appropriate methods for the study. It spelled out the procedure through which data would be gathered in the research area, and the tools through which the data would be collected for analysis. Finally, ethical consideration and validation criteria were elaborated.

## **Chapter 4**

In chapter four, the raw data was presented. The presented data was divided into three main sections, namely: the teachers' questionnaire, focus groups by teachers and lecturers, as well as interviews by university students, vocational education trainees, and secondary school students.

The data in relation to the ways through which words moved from English into Silozi was presented in this chapter. The participants expressed their choices in relation to how they perceived the phenomenon of borrowing and how such a socio-linguistic phenomenon could have enriched the language of Silozi spoken in the Zambezi Region. This data that concerned the participants' perceptions on the phenomenon of borrowing, and its eventual enrichment of the recipient language, were presented via tables and figures upon which the findings were reflected in different forms such as descriptive statistics (frequencies, mean scores and percentages).

This chapter still presented the data that was gathered through focus groups with teachers and lecturers. The data from the focus groups were audio-recorded, transcribed and then presented in this chapter as per the themes that had been created from the research questions, research aims and the focus-group-specific questions the researcher prepared for the endeavour. The single linguistic items were gathered from the focus groups were as well presented in this chapter.

Similarly, the interview sessions with university students, vocational education trainees and secondary school students were also audio-recorded and transcribed. Both the focus groups and interview sessions were audio-recorded, and then transcribed. The single linguistic items that were collected from the live discussions by university students, vocational education trainees and secondary school students were presented on tables in this chapter in preparation for analysis in chapter 5.

## **Chapter 5**

Chapter 5 was the data analysis and interpretation. The SPSS software was used to analyse quantitative data and presented in descriptive statistics (frequencies, mean, standard and percentages). The different perceptions in relation to borrowing, and its eventual enrichment of the Silozi language, were analysed.

The analysis began with the ways through which borrowed lexical items moved from English into Silozi where socio-linguistic factors that played precursor to borrowing were assessed. The analysis then shifted to qualitative data, and multiple themes in relation to how words moved from English to Silozi emerged. These themes were then related to the literature that had been reviewed in pursuance of the research questions and research aims. The single linguistic items that were collected from the focus groups were also analysed in this chapter. The analysis entailed determining the process through which these single linguistic items were incorporated into the Silozi lexicon.

Since this incorporation of lexical items had to be related to the incorporation as reflected by the two theories, cases of incorporation in relation to Optimality Theory and the General and Unified Theory in language contact processes were also analysed in this chapter. The process through which single lexical items gathered from interview sessions were incorporated into Silozi were used to measure the incorporation as reflected by the theories selected for this study.

## **Chapter 6**

Through chapter 6, the study presented a summary of each chapter of this study, conclusions drawn from the analysis, the methodological limitations, and at last, the recommendations for further studies in the area of contact linguistics were indicated. The chapter revisited the purpose of the study and determined whether the research questions had been answered and the research aims realised.

This chapter clarifies whether, or not, the process through which English words were incorporated into the Silozi lexicon reflected the incorporation as advocated by the two theoretical frameworks selected for the current study.

This chapter still presents the findings that were made in the study in relation to how words found their way into the Silozi lexicon. It reclarifies the purpose of the study and the main motivation that spurred the researcher into pursuing a study into the influence English has had on the lexicon, morphology and phonology of the Silozi language.

### **6.3 Findings of the study**

This study set out to investigate the influence of English on the lexicon, morphology and phonology of the Silozi language spoken in the Zambezi Region. Its aim was to pursue a scientific investigation into the borrowing phenomenon to provide evidence of the ways

through which lexical items were transferred from English into Silozi spoken in the Zambezi Region. The study determined the ways through which English words moved from English and entered the Silozi lexicon, and, therefore, how Silozi has benefitted from the borrowing phenomenon.

The study also determined that so many English words are now part of the Silozi lexicon, and the knowledge of the genealogy of these words would specifically help the language students to easily unravel the morphology of many Silozi words. It was concluded that the two theories indicated the ways through which borrowed words were transferred to the recipient language and how such words were then incorporated into the recipient language. Finally, the study aimed to recommend further research gaps in the field of contact linguistics in which further studies could be pursued to broaden the knowledge base in the area.

The background of the study showed startling presence of English words into the Silozi lexicon that were used by speakers in the Zambezi Region. The Zambezi Region has more than 8 native languages. However, the colonial history of Namibia left the Zambezi Region with English as the official language, and Silozi as the lingua franca of the Zambezi Region. English and Silozi have formed a communicative tool that is inevitable to the Zambezi Region schools, the academia, courts, and pretty much in the day-to-day activities of people in the Zambezi Region. The study was motivated by the argument that linguistic interaction usually entails direct exchanges amid assemblies of interlocutors some of whom could utter many languages within a given speech community. The study was also motivated by the wish to establish how this linguistic exchange between English and Silozi has benefitted the Silozi language spoken in the Zambezi Region.

From the findings, it was discovered that the English and Silozi languages were not only used interchangeably in formal settings such as schools, courts, etc., but also used in domains such as markets, taxi ranks, hospitals, playgrounds, and homes. Upon independence, English was adopted as the official language and, therefore, the medium of instruction in Namibian schools (grade 5 to 12). However, since Silozi is considered the first language of everyone in the Zambezi Region, it is also used in schools, and even as a medium of instruction for junior primary school learners (grade 0 to 4), in the Zambezi Region. It was further discovered that a great deal of borrowing took place where lexical items moved from English into Silozi, and rarely the other way round.

It was also identified that borrowing could take place for purposes of referring to entities that did not exist in the Silozi culture. These were words that referred to entities, or items, that were not manufactured in the Zambezi Region, but from some other parts of the world. Although speakers borrowed words even for lexical items whose alternative existed in Silozi, the study demonstrated that much of the borrowing took place due to words that did not exist in Silozi. It was, however, realised that the main purpose why Silozi speakers borrowed words whose equivalent alternative existed in Silozi was their desire to be associated with the English language. These English words were borrowed due to the symbolic value that is always attached to a prestigious language such as English.

Although parents always wish to see their children speak their mother tongue, or any of the local languages, it was discovered that parents borrowed English words to be able to communicate with the younger generation. Parents attached some importance to the English language in relation to the contribution English played in the school careers of these young people. Parents, therefore, believed that using English words when speaking to their children would expose these children to a lot of English that would save them in good stead in their careers. The exposure to English would, as much as possible, help the young ones to do well in their English examinations.

It was also realised that some of the Silozi words had grown obsolete and speakers could not use them as they had lost relevance in the contemporary society. Just like other languages of the world, some Silozi words underwent some form of decay and, therefore, borrowing was the only alternative for them. Due to evolution that results from developmental initiatives, some words fall out and are replaced with new ones that address aspects of modern initiatives.

As English was the language of the international community, it was discovered that English words were borrowed for universality purposes to as it meant boosting abilities to speak to relate well with speakers from other nations. It is the language that is understood by many people in different parts of the world, and borrowing from such a language is now considered international phenomenon.

It was further observed that the borrowing mentalities of Silozi speakers were also motivated by the societal role assigned to English. Silozi speakers borrowed words from the English language because it was an official language of Namibia, and it is the language through which Namibians from different linguistic backgrounds communicate. The societal respect that is

attached to English stimulates interlocutors to borrow and use its vocabulary, as it was the language of official communication, education, business, and literature.

It was proved that languages came into contact as people migrate, or move, from one place to the other. The movement of people from other parts of the world intensified borrowing mentalities of speakers. New entrants to the Zambezi society wanted to make friends, or even a spouse, into the new environment. The speakers were, therefore, compelled to borrow from English for communication purposes. The aspects of migration and immigration also saw the Zambezi Region receive people from other countries, as well as people moving around within the Namibian nation.

It was still discovered that speakers borrowed English words due to advancement in the world of technology. The Silozi language keeps changing due to breakthroughs in the realm of technology that results into the advent of new words. As the introduction of ground-breaking technological gadgets to the entire world is so relentless, the addition of new lexical items to the Silozi lexicon cannot be halted.

Though some speakers could fluently speak Silozi, their attitudes towards both languages made them shun Silozi and borrow words from English. It was learnt that Silozi interlocutors that harboured an element of pride towards the English language aspired to speak in English, and borrowing from it was perceived inevitable. The positive attitude Silozi speakers have towards the English language compels many of them to borrow words from it. Certain aspects they find prestigious in the English language made them abandon their own language as they aspired to raise their status in society. Some Silozi speakers borrowed from English, and not from their mother tongues, because they regarded speaking in their native languages a shameful undertaking.

It was realised that most of the English words that were incorporated into Silozi were nouns, and these were subjected to a process of phonological and morphological incorporation that made them correspond to the Silozi structural system.

For phonological incorporation, aspects such as sound changes, addition, deletion, omission, vowel lengthening, and shifting took place. The Silozi language has a CVCV system where consonants alternate, and words end in a vowel. Though the Silozi language shows consonant clusters in some lexical items, it was discovered that these are mere digraphs that represent a single sound.

The English lexical items that were borrowed by Silozi speakers were also subjected to a process through which they became morphologically indistinguishable from Silozi. Affixes (prefixes, infixes and suffixes) were added to borrowed lexical items to ensure morphological harmony.

Finally, it was realised that the process of incorporation through which the lexical items were incorporated into the Silozi language reflected the process of incorporation as advocated by the theories that were selected for this study.

#### **6.4 Suggestions and/or recommendations**

The following recommendations from the study findings were made:

In relation to the findings analysed in the previous chapter and summarised in the current one, there is a need to make recommendations for further studies in the field of contact linguistics. The current study pursued an investigation on how the borrowing phenomenon enriched the Silozi language spoken in the Zambezi Region, a recommendation is hereby made in the following respect:

- A study on how the sociolinguistic factors of codeswitching and codemixing influence the Silozi in the Zambezi Region. These sociolinguistic aspects were heavily experienced during the focus groups, particularly by students from senior secondary schools.
- A comparative study that would seek to determine the borrowing frequency among speakers in relation to their age range. The current study collected data that indicated that borrowing, coupled with codeswitching and codemixing, was quite intense among participants in grades 8 to 12 when contrasted to university students, vocational education trainees, and university lecturers.
- Though the results confirmed that borrowed English words appeared in essays done by secondary school students, no scientific study has been carried out to determine its overall impact on the Silozi language.
- The current study investigated borrowing from the perspective of teachers, lecturers, university and secondary school students, and vocational education trainees. Research is needed that would pursue borrowing from the perspective of participants from other sectors such as courts, businesses, churches, and health centres where the study showed that the borrowing was quite prevalent.



## 6.5 Conclusion

This chapter outlined the structure of the study, including the conclusions of the study were also made. It was concluded that English and Silozi are used alongside each in many sectors of the Zambezi Region and the unidirectional influence has resulted into a plethora of single lexical items move from English into Silozi. The borrowing phenomenon has proven to be relentless as evidenced by the lexical items that have been incorporated into the Silozi lexicon. The new items that continue to enter the Silozi vocabulary due to issues such as technological advancement and all the forms of development in general proves that borrowing cannot be brought to a halt. The findings demonstrated that there were extra-linguistic factors that necessitated the element of borrowing among speakers in the Zambezi Region. The elements that paved the way for linguistic items to move from English to Silozi entailed, *inter alia*, inadequate vocabulary to cover novel ideas, prestige of the English language, communicating to the younger generation, the out-of-fashion Silozi words, societal role of a language, migratory tendencies, attitude towards either language, and the domain in which the language was used.

The majority of the participants conceded that Silozi benefitted from its contact with the English language. The vocabulary has been enriched to an extent that communication has been enhanced. The element of borrowing was common among people from all different walks of life in the Zambezi Region. It was experienced in different societal settings, formal (schools) or informal (taxi ranks), and the words that were transferred from Silozi were mostly nouns.

It was concluded that most Silozi speakers included these English words in their conversations to put themselves on a higher position that they are better people, so that other people can value them. They borrow English words to appear fashionable and demonstrate their societal level through the English language from where they borrow words in the process of communication. It is the association to the prestige of the English language that they aspire to attain for themselves.

It was still concluded that the domain in which the language was used influenced the borrowing mentalities of Silozi speakers. The borrowing of English words was frequent at home, playground, school premises, market, taxi ranks, as well as at hospitals and health centres. There were times when teachers and lecturers borrowed words from English, other than from any other local languages, to appear neutral as the Zambezi Region is multilingual.

The single linguistic items that were transferred to Silozi were subjected to a process of morphological and phonological incorporation to ensure that they fitted into the structure, or phonotactic system, of the Silozi language. The process of incorporation through which English words were incorporated into Silozi reflected the process of incorporation as advocated by the Optimality Theory and the General and Unified Theory of the Transmission Process in Language Contact. In view of the arguments provided above, it is essential to consider the results, conclusions and recommendations of the study.

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## Appendices

Appendix A: Consent forms for participation in the study

### CONSENT TO PARTICIPATE IN THIS STUDY

#### Research title:

The influence of English on the lexicon, morphology and phonology of the Silozi language spoken in the Zambezi Region

**Researcher:** Morgan Simataa Silume

I, \_\_\_\_\_ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation.

I have read (or had explained to me) and understood the study as explained in the information sheet.

I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I understand that my participation is voluntary and that I am free to withdraw at any time without penalty.

I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified. I agree to the recording of the discussions in which I may take part.

I have received a signed copy of the informed consent agreement.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

## ASSENT TO PARTICIPATE IN THIS STUDY

### Name of study:

The influence of English on the lexicon, morphology and phonology of the Silozi language spoken in the Zambezi Region

I understand that I have been asked to participate in the study about: *The influence of English on the lexicon, morphology and phonology of the Silozi language that is spoken in the Zambezi Region of Namibia.*

I will be asked to take part in a group discussion that is likely to last about 40 to 60 minutes. I understand that I do not have to participate. If I do participate, I can quit any time. I also understand that I do not have to answer any question I don't want to answer or do anything I don't want to do. It has been made clear that I will not be subjected to bullying and intimidation by anybody during the focus group discussions. My welfare will be taken care of and necessary arrangements will be made in response to unforeseen occurrences.

My parents, teachers or anyone else will not know what I have said or done in the study. No one but the researcher will know. My identity before, during and after the study will not be revealed, and my contributions to the focus group will not be revealed to my teachers, other students at the school and even to my parents.

The study is not meant to subject me to any kind of pain or harm, but it gives me an opportunity to express myself, share a view, or opinion, over a given topic. The discussions will be held in one of the public places at our institution, and in the language in which I can freely express myself. The discussions will be recorded and I give permission to such an endeavour. There is a possibility that the information shared in focus groups may be shared in future after the study has been completed.

The study is being done by Morgan Simataa Silume at the University of South Africa. His phone number is: +264814076489 and his email address is: dylan31\_nam@yahoo.com or 36735094@mylife.unisa.ac.za.

If I have any questions or concerns about the study, I can call and ask him about them.

When I sign my name, this means that I agree to participate in the study and that all of my questions have been answered. I have also been given a signed copy of this form.

Participant Name & Surname..... (please print)

Participant Signature.....Date.....

Researcher's Name & Surname.....(please print)

Researcher's signature.....Date.....

## Appendix B : Questionnaire

### THE INFLUENCE OF ENGLISH ON THE LEXICON, MORPHOLOGY AND PHONOLOGY OF THE SILOZI LANGUAGE SPOKEN IN THE ZAMBEZI REGION

Morgan Simataa Silume, Doctor of Philosophy in Languages, Linguistics and Literature,  
University of South Africa

#### **Ethics statement**

Thank you for participating in this study. The researcher should assure you that as this research is being carried out, the utmost conceivable standards will be observed. As far as data gathering will be concerned, the researcher will maintain the uppermost truthfulness at all times. The data gathered through this questionnaire will be handled with confidentiality and will be used only for research purposes.

#### **SECTION A:** For statistical purposes only

Instructions:

For this section, please tick (√)

1. The appropriate response.
2. Tick only one in each case.
3. Section B and C will follow with their own instructions

#### **1. Name of school**

<b>Circuit</b>	<b>Name of school</b>	<b>Grades</b>	<b>Option (√)</b>	
Sibbinda	Sikosinyana Senior Secondary School	8-11	1.	
	Mayuni Senior Secondary School	8-11	2.	
	Sesheke Senior Secondary School	0-11	3.	
	Sachona Senior Secondary School	0-11	4.	
Chinchimani	Linyanti Secondary School	0-11	1.	
	Masokotwani Senior Secondary School	0-11	2.	
	Sangwali Senior Secondary School	10-12	3.	
	Simataa Senior Secondary School	10-12	4.	
	Caprivi Senior Secondary School	10-12	1.	

Katima Mulilo	Kizito Senior Secondary School	8-12	3.	
	Mavuluma Senior Secondary School	8-11	4.	
	Ngweze Senior Secondary School	8-11	5.	
Bukalo	1. Sanjo Senior Secondary School	10-12	1.	
	2. Nsundano Senior Secondary School	8-11	2.	
	3. Lusese Senior Secondary School	0-11	3.	
	4. Schuckmannsburg Senior Secondary School	0-11	4.	
Ngoma	1. Mafwila Senior Secondary School	10-11	1.	
	2. Ibbu Senior Secondary School	0-11	2.	

## 2. Gender

Male/female	M	F
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## 3. Which of the following most closely describes your highest professional qualification?

No formal qualification	
Grade 12	
Diploma holder	
Degree holder	
Post graduate degree	

## 4. For how long have you been teaching a language?

Years	English	Lozi
3-5		
5-10		
11-15		
More than 15		

## 5. Which of the following languages can you speak?

Silozhi	
English	
Subia	

SiFwe	
Yeyi	
Totela	
Mbalangwe	
Barakwena	

## SECTION B:

### The Sentiments and Experiences on English enrichment of Silozi

For each of the statements below, please indicate the extent of your agreement or disagreement by placing a tick in the appropriate box.

The response scale is as follows:

1. Strongly agree
2. Agree
3. Undecided or neutral
4. Disagree
5. Strongly disagree

<b>STATEMENTS</b>	<b>SCALE</b>					
<b>CATEGORY: The prestige associated with English</b>						
1. I like the sound of English words	1	2	3	4	5	6
<b>STATEMENTS</b>	<b>SCALE</b>					
<b>CATEGORY: The significance associated to English</b>						
2. We can use words that we borrow from English to enrich our language	1	2	3	4	5	
<b>STATEMENTS</b>	<b>SCALE</b>					
<b>CATEGORY: Borrowing in the Zambezi Region in general</b>						
3. The Zambezi Region needs to borrow words from English	1	2	3	4	5	
<b>STATEMENTS</b>	<b>SCALE</b>					
<b>CATEGORY: Maintaining the purity of a language</b>						
4. Words borrowed from English do not pollute Silozi	1	2	3	4	5	
<b>STATEMENTS</b>	<b>SCALE</b>					
<b>CATEGORY: Available vocabulary</b>						
5. We can use words borrowed from English for words we already have in Silozi	1	2	3	4	5	

## SECTION C

In your opinion, what are the factors that lead to language borrowing, and how does this linguistic exchange benefit the recipient language?

**FACTORS THAT LEAD TO BORROWING:**

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**BENEFITS TO THE RECIPIENT LANGUAGE:**

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## Appendix C: Focus groups

### THE INFLUENCE OF ENGLISH ON THE LEXICON, MORPHOLOGY AND PHONOLOGY OF THE SILOZI LANGUAGE SPOKEN IN THE ZAMBEZI REGION

#### **THE OPEN-ENDED ITEMS**

These open-ended items will trigger discussions in the focus group discussions in conjugation with face-to-face deliberations. Some will be crafted to complement closed-ended items, while others will be for providing answers to research questions and research aims.

#### **Face-to-face deliberations (Teachers and Lecturers)**

1. Could you share your take on the assumption languages borrow words from other languages?
2. How would you qualify the idea that Silozi borrowed some words from English?
3. Could you provide examples of language items that were borrowed from English?
4. How does one tell a word that was borrowed from English?
5. Could share your take on whether, or not, English borrowing benefits or affects Silozi?
6. What is your take on whether this region needs English loanwords?
7. What do you think drives Silozi speakers to borrow more from English than other languages?

#### **Focus group discussions (teachers and lecturers).**

1. What is your take on the idea that languages borrow from each other?
2. What factors necessitate borrowing?
3. Could we discuss aspects that would lead to language contact?
4. Could we share with each other as to whether English benefits or taints Silozi?
5. Could we specifically share with the researcher the factors that would compel Silozi speakers to borrow vocabulary from English?
6. Has Silozi experienced any changes due to borrowing?
7. Could we deliberate on the domains in which English and Silozi are used in the Zambezi Region?
8. Do we have social factors that would explain why English lexical items could be used in contexts or situations where Silozi was the dominant language?
9. Why is it so easy to tell a Zambezi native by the way they speak English?



10. Could we deliberate on the agents of these linguistic features that end up in the recipient language?

## Appendix D: Interview guide

### INTERVIEW SESSIONS (SECPNDARY SCHOOL STUDENTS, UNIVERSITY STUDENTS AND VOCATIONAL EDUCATIONAL TRAINEES)

Students at the University of Namibia, ZVTC and senior secondary schools held these deliberations. They were meant to create a context where borrowing took place in a natural environment where speakers were not externally compelled to borrow. The language items collected through this interaction were also used to test the two theories.

1. What is the significance of sports and exercises to a scholar?
2. How could sport benefit a given community?
3. How has the music industry changed in the modern era?
4. How could music benefit young people?
5. How could music benefit the entire region?
6. Could we discuss the best way one could make the right friends?
7. What could be done to ensure that the youth and adults understand each other?
8. What challenges do students face and how could they be solved?
9. What should be done to curtail unemployment in our region?

Appendix E: Approval from the University of South Africa, Ministry of Education in Namibia, the Zambezi Vocational Training Centre, and the University of Namibia.