CODE-SWITCHING DURING CHURCH SERMONS: IMPLICATIONS ON LANGUAGE DEVELOPMENT

BY

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DECLARATION

Student number: 214585552

I declare that this dissertation, entitled:

Code-switching during church sermons: Implications on Language Development

is my own work and that all the sources that I have used or quoted have been indicated, listed and acknowledged by means of complete references.

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Celimpilo Piety Dladla   **Date**

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DEDICATION

I dedicate this work to my father, the harbour of intelligence, Mr Thembinkosi L. Khowa.

ABSTRACT

This study seeks to investigate isiZulu-English code-switching during church sermons among isiZulu speakers at Gamalakhe, which is a township in Port Shepstone. The study also seeks to explore the implications of code-switching to language development. According to Boztepe (2003:6), code-switching is a phenomenon in which languages are alternated within a conversation. Code-switching has become very common amongst isiZulu speakers who are bilingual or even multilingual. IsiZulu speakers switch between English and isiZulu in their conversation.

The study employed Conversation Analysis which has been used for studying different methods applied by communicators during social interactions (Mazeland, 2006:159). Researchers employing this theory gather data through audio or video recordings (Perakyla, 2007:791). To this end, data was also gathered in this manner, that is, recorded and transcribed for analysis. The study was situated within the interpretivist research paradigm. An interpretivist approach is important in enabling understanding as to why people do certain things and is useful to "interpret, create, give meaning, define, justify and rationalise daily actions" in the context being analysed (Babbie & Mouton, 2008:28). A qualitative research strategy was employed in order to assist the researcher in gain an understanding of processes, events and relationships that lead to code-switching between isiZulu and English at churches. Data collection methods involved the recording of naturally occurring conversations, unstructured interviews and open-ended questionnaires. The analysis of data was based on Huberman and Miles's (2002) data analysis framework.

The study found that there are various types of code-switching in conversations of isiZulu speakers during church gatherings. These include intrasentential code-switching, intersentential code-switching and extra-sentential code-switching. The study also established that isiZulu speakers code-switch for various reasons in their conversations. The reasons for code-switching between English and isiZulu include emphasis of an idea, to replace a particular word in one language, accommodating target recipients of message, lack of available words in the matrix language and sociolinguistic play. The researcher also found that code-switching was affected by several factors such as the dogma of homogeneism and monolingualism, the hegemony of the English language

in South Africa, bilingualism and multilingualism among speakers and translanguaging. Furthermore, the study also established that code-switching hindered opportunities of learning isiZulu and gave in into the dogma of English homogeneism because of the hegemony of English. IsiZulu speakers are subconsciously promoting English over isiZulu, given the fact that the definition of the dogma of homogeneism, according to Blommaert and Verschueren (1992:362), is the belief that only one culture and its language should be promoted, sometimes at the expense of another. English is promoted at the expense of isiZulu because it is regarded as a language of accessing opportunities.

LIST OF ACRONYMS

ACRONYM	EXPLANATION
C	Current Speaker
CA	Conversation Analysis
EL	Embedded Language
HUC	Holiness Union Church
ML	Matrix Language
N	New Speaker
RO	Rights and Obligations
SANLP	South African National Language Policy
TRP	Transition Relevant Place

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CHAPTER 1: INTRODUCTION

1.1 Introduction

This chapter introduces the study and contained herein is the background and rationale to the study, the history of language use in South Africa, the research statement, research objectives and the research questions in the second, third, fourth and fifth respectively. The sixth section outlines the research methodology, which is followed by a theoretical framework in the seventh section. The eighth section provides the data collection and analysis procedure which is following by the ethical clearance in the ninth section. The limitations to the study and a breakdown of chapters in the study are provided in the tenth and eleventh section respectively. The twelfth section provides the definition of terms, while the last section concludes the current chapter. This study explores code-switching and its influence on language development and following is the background and rationale to the study.

1.2 Background and Rationale of the Study

South Africa is a multilingual country with 11 officially recognised languages where African language speakers constitute the largest group of the South African population with 74.9% speaking African languages (Census 2011, Statistics South Africa). The 2011 Census demographics show that isiZulu is the most common first language with 23% speakers while English is the fourth common first language with 9.6% speakers. Although this is the case, English continues to dominate the public space – education where it is the main language of instruction, business, technology and law among others. Adding to the latter stated reasons, Coffi (2017:58) believes that the fascination South Africans have over English can also be attributed to the history of the language as well as the history of education in South Africa.

The hegemony of English in South Africa is a result of many factors, but chief among them are colonialism and global pressure. This is found in Prah (2007:29) who states that this position of English is not peculiar to South Africa but is common in all countries that were previously colonised in Africa where the hegemony of English is upheld by the population because of the power and influence it has in the world. In the same vein, Coffi (2017:17) explains that the hegemony of the English language is also promoted by speakers of indigenous languages who

undermine their own languages, in preference of English. This is evident in the constant use of English by non-English speakers even when talking amongst themselves. The researcher has observed this phenomenon to prevail in most of the charismatic churches found in South Africa, and it is the intention of the researcher to establish the factors that influence this.

Generally, being fluent in English is viewed as a symbol of advancement hence Silva (1997:5) states that most South Africans believe that English should continue to dominate as the language of communication because it is an empowering language and of higher status. In simpler words, English is the language of employment and business, thus, the majority defer to it to put bread and butter on the table. Subsequently, parents who are able to afford education in multiracial schools take their children in those schools because of the legacy of education in South Africa, which made schools for black and coloured children provide education of a low quality while white children were afforded education at an international level (van der Berg, Taylor, Gustafsson, Spaull & Armstrong, 2011:1).

The dominance of English has resulted in a common form of bilingualism which constitutes of an African language and English, thus code-switching and code-mixing. Bilingual or multilingual people are known for consciously or subconsciously mixing languages in conversations. Holmes (2013:34-36) refers to the practice of using more than one language in a single conversation as code-switching and using more than one language in a single sentence as code-mixing. Scholars who have studied this phenomenon have defined it in various ways, with some differentiating between code-switching and code-mixing and others regarding the terms as synonymous (Chen, 2013:2 & Muysken, 2000:28). In the current study, the researcher will use the term code-switching as an all-encompassing term referring to the use of more than one language in a conversation or a sentence.

The researcher has observed that language use in charismatic churches is characterised by code-switching by both pastors and congregants during sermons and other church gatherings. It is the researcher's view that there are various reasons that account for the occurrence of this phenomenon, as such, this study seeks to establish the various functions and factors that account for code-switching in such gatherings. The study further seeks to investigate the implications of

code-switching on the development of the previously marginalised African languages, in particular to isiZulu in KwaZulu-Natal.

1.3 Languages in South Africa

This section presents the linguistic situation of South Africa, in an attempt to situate the issue of code-switching within the larger linguistic context. According to Kamwangamalu (2001:364), the language terrain of South Africa is complex as it is estimated that South Africa has nearly 25 languages spoken by different racial and linguistic groups. Of the 25 spoken languages, 11 were granted official status in the advent of the democratic era. South African languages are divided into 4 major groups, namely the Bantu languages, European languages (former colonial languages), Indian and Asian languages. Black South Africans speak languages that are grouped as Bantu languages and these are the 4 Nguni languages; isiZulu, isiXhosa, isiNdebele and Siswati, the Sotho languages which are Sesotho, Sepedi and Setswana and lastly Tshivenda and Xitsonga. Bantu languages are believed to have originated from the West of Africa and the speakers settled in different parts of South Africa hence the similarities in the languages (Kamwangamalu, 2001:364). Bantu languages share common features such as agglutinative morphology, use of concords and pronouns plus the classification of nouns. lt is important to state that there are a few exceptions (Kamwangamalu, 2001:373).

According to Kamwangamalu (2001:371) Asian languages in South Africa comprise of languages spoken by people who came to South Africa from Asia, which are Indians and Chinese. The mostly spoken Indian languages in South Africa are Hindi, Tamil, Telegu and Gujarati while the Chinese languages are made up of Hakka and Cantonese. Indians arrived in South Africa in the 1860s to work as labourers in sugarcane plantations in Natal (now known as KwaZulu-Natal). It is worth noting that South Africa has the highest population of Indians outside India. Therefore, it is no surprise that they spoke Indian languages among themselves. Just like indigenous people of South Africa, they had to learn English in order to communicate. With time however, as they mingled with isiZulu speakers from Natal they created a pidgin which, Fanagalo, which is a combination of English and isiZulu. In the 1960s and 1970s English became the first language of many Indian families. Indian languages are not commonly used anymore but they do come alive during religious practices (Kwamwangamalu, 2001:371).

The Chinese in turn arrived in South Africa after the Anglo-Boer War which took place between 1899 and 1902 to work in the gold mines. Most Chinese can be found in Johannesburg, Port Elizabeth and the Witwatersrand. This language group has learnt English and speak it alongside with Cantonese which they still speak it among each other (Kamwangamalu, 2001:372). Strangely enough unlike the Indians, Chinese were given an honourary white status during apartheid and had access to privileges like white people whereas Indians lived in areas demarcated for Indians because of their skin colour (Kamwangamalu, 2001:362).

Most White South Africans are divided between Afrikaans and English speakers even though other European language speakers are among the population. The Afrikaans and English-speaking population did not arrive in South Africa from Europe at the same time. Dutch was the first language to arrive in South Africa in 1652 and was later called Afrikaans. On the other end, the British brought English to South Africa in 1795 and worked their way into power with the aim of overthrowing the Afrikaans rule (Kamwangamalu, 2001:368). A historical war, ensued for the second time between these two nations between 1899 and 1902, namely the Anglo-Boer War and it was won by the British. The foundation of the Anglo-Boer war that took place was that English and the Afrikaans speakers had different ideologies concerning the dominance of Afrikaans. The British also wanted to have political rule and economic power (Kamwangamalu, 2001:369).

The Afrikaans language was undermined by the British before the war, but once the war was over, Afrikaners around the country worked together to elevate the status of their language. To this end, the 19th and early 20th centuries saw the first Afrikaner ethnic movement which aimed at unifying Afrikaans speakers in order to promote positive information about Afrikaners. According to Kamwangamalu (2001:370) the language was eventually standardised because of a language campaign that ensured. "The efforts of the Language Movement, in 1909 the Zuid-Afrikaanse Akademie voor Taal, Letteren en Kunst (The South African Academy for Language, Literature and the Arts) was established (later to be renamed and restructured as Die Suid-Afrikaanse Akademie vir Wetenskap en Kunst or The South African Academy for Arts and Science)" (Kamwangamalu, 2001:370). From this point on, the language became very powerful and oppressive in the country, especially with the driving force being the fact that government between

1948 and 1994 was made up of Afrikaans speakers (Broeder, Extra & Maartens (2002:4). This period saw Afrikaans being instituted as a language of control in the country (Kamwangamalu, 2001:370). The use of Afrikaans as a language of instruction at schools was a contentious issue among the black people in their fight for liberation, thus in 1994 when ANC came into power, the privileges, mainly meant to advance Afrikaans were taken away by the new government.

English replaced Afrikaans in 1994 in terms of stature when 11 official languages were afforded the same status in a new Republic of South Africa born in 1994. From then onwards, it became the working and education language of the land alongside with previously marginalised languages which were given official status in the new South Africa (Broeder et al., 2002:4). The elevation of previously marginalised languages was meant to open many doors for South Africans. However, Broeder et al. (2002:4) found that the country faced difficulty in terms of incorporating them into the country's official situations by moving to a post-apartheid language system and as stated above, previously marginalised languages are undermined by their own speakers.

The researcher believes that the social status of English and a long history of colonialism are among the reasons why code-switching has become popular – whereby speakers of previously marginalised languages try to elevate their statuses by incorporating English in their speech. This approach to language has consequences on the development of African languages hence this research that seeks to examine the impact of code-switching on the development of African language, specifically isiZulu.

1.4 Research Statement

Code-switching has become a common phenomenon among isiZulu speakers at the church. This type of code-switching involves the use of isiZulu and English in a conversation or in a sentence. In this study, we argue that the code-switching phenomenon does not occur in a vacuum. Speakers code-switch to achieve various communicative goals, and at the same time, there are various factors that trigger this particular phenomenon and it is these factors that the researcher will examine. It is also the researcher's view that the occurrence and prevalence of code-switching among isiZulu speakers has implications to the development isiZulu, one of the previously marginalised indigenous African languages. That being the case, this study examines code-

switching in charismatic churches in order to determine its impact on language development. Following are the questions that the study seeks to answer.

1.5 Objectives of the Study

The study seeks to address the following questions:

1.5.1 To examine different types of code-switching among congregants and preachers during church sermons.

1.5.2 To identify factors that influence code-switching during church sermons.

1.5.3 To establish the impact of code-switching on the development of isiZulu.

1.6 Research Questions

The main question to be answered in the current study is: How does code-switching in charismatic churches influence the development of isiZulu? This question is broken down into the following 3 questions:

1.6.1 What are the different types of code-switching that exist among congregants and preachers during church sermons?

1.6.2 What factors contribute to code-switching by preachers and congregants during sermons?

1.6.3 What are the impacts of the code-switching phenomenon on the development of isiZulu?

1.7 Research Methodology

The study is situated within the interpretivist paradigm because it will help the researcher to understand the social context of code-switching, as well as features that influence the phenomenon (Rowlands, 2005:82). A qualitative research strategy was employed in order to gain an understanding of processes, events and relationships that lead to code-switching between isiZulu and English at selected churches. According to Rowlands (2005:81), this strategy is best in studying various techniques through describing, decoding and translating them with the aim of understanding reasons for a particular phenomenon. Subsequently, the researcher found it fit to employ this strategy, combining it with the ethnographic approach. This approach, simply explained, is a method of studying people through observing their actions and/or interviewing them in order to address a phenomenon being studied (Muñoz, 1983:6). The researcher applied this

approach in the current study because it focuses on collecting and analysing data from a particular cultural group which is required in the current study (Hogan, Dolan & Donnelly, 2009:37).

Data was collected through voice recordings of sermons, unstructured interviews and open-ended questionnaires that were distributed to members of the selected congregations. The researcher was authorised by the Senior Pastor of the church to conduct the study in his church. The preachers were not informed or alerted that they would be recorded in order to avoid influencing the behaviour of participants.

1.8 Theoretical Framework

Conversation analysis was employed as a theoretical framework of this particular study. The origins of the conversation theory can be linked to Harvey Sacks who is said to have developed the theory in the 1960's. However, other scholars such as Herold Garfinkel, Emanual Schegloff and Gail Jefferson later contributed to the development of this theory (Grandy, 2010:239). The success of this theory grew from ordinary daily conversations to interviews, newspapers, speeches from politicians and basically any form of talk that required an analysis (Goodwin & Heritage, 1990:284).

In addition to the above, Sert and Seedhouse (2011:1) state that ethnomethodology gave birth to conversation analysis from the work of Garfinkel (1964, 1967). They state that Garfinkel (1964; 1967) studied common sense resources, practices and procedures that were used by people when speaking. He studied how people understood the topic under discussion, the situation under which the talk occurred as well as the action that arose from the utterance of the speakers. Prominent features of this theory include turn taking organisation, sequence organisation, repair organisation and turn design organisation (Gardner, 2004: 271-273). These features will be used to determine the functions of code-switching in the church. The researcher will study how each feature stands out in the data as well as the role it has in a speech that has been code-switched. This will take place during the analysis of the data that had been collected.

1.9 Data Collection and Analysis Procedures

This study was conducted at Port Shepstone, a town situated at the south-coast of KwaZulu-Natal. Port Shepstone is predominantly an isiZulu speaking town, however, other languages such as English, isiXhosa and Afrikaans are spoken in the area. According to Census (2011) Statistics South Africa, isiZulu is also the most spoken language in Port Shepstone under Ugu Municipality with 588 483 speakers who make up 82.69% of the population, followed by English with 58 801 speakers, making 8.26% of the population.

The researcher attended church services with the intention of recording the service. The church was made aware that the researcher was conducting a study and recording the service. She then recorded sermons and interviews were recorded with an audio recorder. The recorded data was transcribed and translated to English because the study was being conducted in English. The translation stage was followed by the creation of connection and themes that were relevant to the current study. The themes that were found were the types of code-switching that occurred; the dynamics of code-switching as well as the factors that contributed to code-switching. Data was studied though conversation analysis plus the Huberman and Miles data analysis procedure. A further presentation of data analysis is presented in Chapter 4 of the current study.

1.10 Ethical Clearance

The researcher followed the University of KwaZulu-Natal Research Ethics Policy for conducting research on human beings. Permission had to be sought before participants in the study could be contacted. In acquiring permission, each step required for ethical clearance was followed and is presented in chapter 4.

1.11 Limitations and Delimitations

The researcher was unable to test her study among speakers of isiZulu across charismatic churches throughout the province because the pastors she spoke to did not allow her permission to conduct the study in their churches. Subsequently, the researcher managed to conduct the study in Port Shepstone where permission was granted by the senior pastor of the church. All ethical considerations were met and permission to continue with the study was granted by the University of KwaZulu-Natal Humanities and Social Sciences Research Ethics Committee (HSSREC) in 2017. One major challenge was to ensure authenticity in the behaviour of participants (preachers

and Sunday school teachers) during the recording of conversations while also paying attention to research ethical requirements. Therefore, the researcher sought their permission to record their sermons to which they consented.

1.12. Definition of Terms

(a) Code-switching

Code-switching is a phenomenon of using more than one language within the same sentence or conversation that may be found during an exchange of utterances or during one utterance (Van Dulm, 2007:1).

(b) Code-mixing

Code-mixing is the insertion of affixes, words, phrases or clauses from one language into another language in one sentence or conversation (Olugbara, 2008:37).

(c) Borrowing

It is the phenomenon of inserting words or phrases from one language in another. The person borrowing words or phrases takes words from another language and applies them in sentences rendered in another language (Ndebele, 2012:21).

 (d) Language development

Language development is a process conducted by the government or language community where different activities are combined with the objectives of changing the structure as well functions of using the language according to well-crafted strategies and policies (Doğançay-Aktuna, 1997:15).

(e) Translanguaging

Translanguaging is the process of using all linguistic abilities to convey a message which makes languages form part of a single linguistic structure (Schreiber, 2015:72).

1.13 Breakdown of chapters

Chapter 1 introduces the reader to the study by providing the rationale and motivation for conducting this study. This is followed by a description of the language situation in South Africa, the research statement, objectives and research questions of the study. Thereafter a brief overview of the research methodology is given followed by the theoretical framework. Lastly, the limitations and delimitations of the study are stated.

Chapter 2 provides a review of literature on the code-switching phenomenon which is followed by a discussion of functions of code-switching in which the researcher discusses the role of code-switching in conversations. Research on the occurrence of code-switching in various fields, such as the education sector, the media, in conversations and religion is also presented. Language use in society and aspects such as monoligualism, bilingualism, multilingualism and translingualism are discussed. Finally, the chapter provides a literature on language development.

Chapter 3 presents the theoretical framework of the study. To this end, the chapter provides literature on foundation CA. The chapter also tackles the different features of this theory which include Turn-taking, Sequence Organization and Repair organization. The researcher also discusses related theories that have been employed in code-switching research such as discourse Analysis and Myres-Scotton Markedness theory.

Chapter 4 outlines the research methodology which was employed in the study. The chapter begins by presenting the research paradigm in which the study is situated, which is the interpretivist research paradigm. This is then followed by a detailed discussion of the qualitative research strategy, a discussion of the ethnographic research design, and lastly data collection methods which were employed in this study and their relevance.

Chapter 5 and 6 present and analyse data for this study. Chapter 5 discusses the different types of code-switching that occur during sermons and Chapter 6 focuses on the functions of code-switching in the church gatherings. These different types of code-switching and the different functions are analysed through CA. The last part of the analysis is a presentation of factors that influence code-switching. In this section, a presentation of responses from interviews and recurring themes on different factors are presented.

Chapter 7 presents the conclusion and recommendations of the study. Research questions of the study are discussed based on the findings. This is then followed by recommendations for further research on code-switching and language development.

1.14 Conclusion

This chapter provided a foundation of the study on code-switching among congregants and preachers at religious gatherings. The chapter presented a detailed background of the language situation in South Africa and outlined the research questions, objectives, methodology and theoretical framework work of the study, among other things. Chapter 2 follows with a presentation of literature that was considered in the current study.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of literature on the code-switching phenomena. The chapter commences by providing a discussion on linguistic behaviour followed by an overview of code-switching, seminal work on code-switching with particular attention to South Africa. Thereafter is an overview of the different functions of code-switching based on studies conducted in different domains namely the education domain, the media, ordinary conversations and the religious domain. A discussion on the relationship between code-switching and translanguaging is then provided. The final section presents literature on language development.

2.2 Linguistic behaviour: Monolingualism, bilingualism and multilingualism

This section discusses various aspects of linguistic behaviour in society namely monolingualism, bilingualism and multilingualism. It is important to highlight at this stage that the above-mentioned aspects are important factors in the occurrence of code-switching.

According to Ellis (2006:176) monoligualism is the use of only one language even though a person could have been exposed to other languages. Monolingualism limits the opportunities of interaction among people who speak different languages (Ellis, 2006:173). Harmers and Blanc (2000:6) in turn define bilingualism as "the psychological state of an individual who has access to more than one linguistic code as a means of social communication: the degree of access will vary along a number of dimensions which are psychological, cognitive, psycholinguistic, social psychological, sociological, sociolinguistic, sociocultural and linguistic."

In support of the above, Ellis (2006:176) argues that it is not merely the use of two languages equally but embodies the ability to communicate in two languages. She further states that even though people may be able to communicate in two languages, the ability to grasp both of them equally is quite rare even if an individual is academically qualified in them (Ellis, 2006:176). Bilinguals (people who speak two languages) are known to have the propensity of using the languages they are able to speak interchangeably when speaking to other people who are bilinguals, thereby code-switching (Olugbara, 2008:37). For example, a person who speaks isiZulu

and English has the advantage of switching back and forth between the languages when speaking to a person or people who understand both languages.

Monolinguals (people who only speak one language) are only exposed to limited opportunity since they cannot socialise in a community that speaks a different language as compared to bilinguals who have better opportunities (Ellis, 2006:173). Countries that opt for monoligualism shut doors for multilingualism (the ability to speak more than two languages) in promotion of language homogeneism, which is common with former colonial languages in Africa. In addition to the above, Blommaert and Verschueren (1992) refer to monoligualism as the dogma of homogeneism which they explained as a belief that anything which is not naturally from a particular society is harmful, thereby promoting one language, one religion, one ideology and one culture. People who practise homogeneism promote monoligualism which can be taken as far as suppressing other languages which might co-exist in a particular society. The suppression of languages is a common feature of linguistic hegemony. Linguistic hegemony is the enforcement of a language of the dominant group in a society, on the less dominant members of the society. Speakers of other languages are convinced to use the dominant group's language instead of their native languages (Wiley, 2000:113).

English is a language that is well known for its hegemony in the world. For instance, in Australia, only English is recognised as a legal language in the court of law and should there be a need for an interpreter in the court room, the only documents that will be accepted will be those written in English, a clear sign that everyone in the country is left without a choice but to use English as a communication tool, especially when accessing justice (Eades, 2003:115). Similarly, in most African countries, English continues to dominate in higher domains of life such as education, government communication, industry and trade, among others resulting in the continued marginalisation of local languages (Kamwangamalu, 2009).

Multilingualism on the other hand is defined as the ability of a person to speak more than one language (Badejo, 1989:42). This definition can mean a person who person speaks two languages as well as a person who speak many languages, thus falling under multilingualism. However, Baker (2003) specifically mentions that bilingualism is the ability to use two languages or to have

a command for two languages. According to Makoe and McKinney (2014:662,670) multilingualism can also be referred to as the ability to know separate languages as well as the ability to use a range of linguistic resources. Various views in the arena exist on multilingualism including definitions that bind explain the two terms in a manner that does not draw the feint line between them (Badejo, 1989:42. However, in the current study multilingualism means the ability to use more than two languages and bilingualism as the ability to use two languages which coincides with an explanation of the term by Diamond (2010:332) who states that multilingualism is the ability to comprehend and also communicate in several languages.

Multilingualism has also seen as an obstacle unlike monoligualism which is seen as a useful resource in teaching because learners can be able to learn a language without being adversely influenced by another (Makoe & McKinney, 2014:666). Paradowski (2008:18-20) lists advantages of multilingualism and one of them is that the ability to use many languages can help the speaker to solve linguistic problems and also contribute to effective communication. Other benefits of multilingualism as stated by Okal (2014:225) include the ability to communicate with ease in personal and formal situations. Multilingualism also sharpens the mind of speakers and allows them to be more creative in their thinking patterns. It also helps speakers to understand different cultures and experiences which automatically makes the speaker multicultural. It also contributes greatly to the job market today since multilingual speakers have access to more jobs than people who can only speak one language. Lastly but not least multilingualism creates oneness in a multicultural society (Okal, 2014:226).

It is important to highlight that in South Africa most indigenous African language speakers are either bilingual or multilingual. The prevalent type of bilingualism and multilingualism entails the knowledge of an indigenous African language(s), and English or Afrikaans. This is largely because of South Africa's colonial and apartheid history. Given such a context, the existence of the code-switching phenomenon in conversations is therefore not surprising.

2.3 An Overview of Code-Switching

Literature shows a variety of interpretations of the term code-switching with similar and contrasting views. According to Boztepe (2003:4), some scholars have defined code-switching by

first explaining the word "code" which he believes "is a relatively neutral conceptualisation of a linguistic variety, be it a language or a dialect." In particular, Wardhaugh (2006:88) states that the term 'code' refers to a language, dialect, style, register or a language variety which supports this definition of a code. The latter suggests that a code can be a language or a manner of speaking which transmits information from one speaker to another. According to Moradi (2014:23) code-switching is the exchange of one language code for another during a conversation. The term 'code-switching' has been formed by combining the word 'code' and 'switching' which shows clearly that code-switching refers to changing from one language or manner of speaking to another. When one switches from one code to another the language he/she switches from is termed the matrix language (hereinafter referred to as ML) that is in the lead, and the one he/she switches to is termed the embedded language (hereinafter referred to as EL). Code-switching has been defined in various forms in various studies.

Boztepe (2003:4) describes code-switching as an alternation between languages or dialects during a single conversation while Al-Hourani and Afizah (2013:40) define code-switching as an act of using more than one language within a conversation. In addition to the above, Mabule (2015:339) defines code-switching as a process of using more than one language within a clause or an utterance spontaneously.

The term code-switching has been presented by some scholars as a synonym of code-mixing because of the fine line that exists between the two phenomena. According to Muysken (2000:28) code-switching is a process of interchanging languages during a single speech event whereas code-mixing is an all-encompassing term that extends to the interchanging of languages to grammatical features and lexical items. Aligned with the latter scholar, Holmes (2013:34-36) provided different definitions for code-switching and code-mixing. However, her definition differed from Muysken's (2002:28) in that she argues that code-mixing occurs when a switch is made within a sentence (intrasententially) and code-switching is a switch that occurs between sentences (intersententially) which is a view sustained by Chen (2013:2).

Not blinded by the above-mentioned arguments, Moradi (2014:283) adds another concept, which is code alternation. He states that code-switching should not be mistaken for code-alternation,

which refers to grammatical aspects of changing codes as compared to the latter which refers to the communicative function of changing codes. Furthermore, Gulzar and Asmari (2014:144), add another dimension to the equation by arguing that "code-switching appears to be intertwined with a range of inter-linguistic phenomena in language contact from strict interference to several other kinds of language mixture." As a result, these scholars bring in another concept worth mentioning for clarity; which is language interference, that is, the mixing of language rules that occurs subconsciously as a result of knowing more than one language system.

Despite the different arguments linked to terminology choices, Boztepe (2003:6) adopted the term code-switching as an umbrella term for the phenomenon of interchanging languages or dialects within the same dialogue. This particular study will therefore follow Boztepe (2003:6) and use code-switching as an all-encompassing term for the phenomenon of alternating languages within a conversation.

2.4 Seminal work on code-switching

Various scholars have written about language contact in the past years and their work has laid a solid foundation for the study of code-switching. Poplack (1980:611) reviewed studies conducted by prominent scholars in the field and outlined different arguments that arose due to the classification of code-switching according to different types of the phenomenon. The issue of inter-sentential code-switching (switching between whole sentences) and intra-sentential code-switching (switching within a sentence or phrase) was introduced but was not well accepted and eventually dismissed by scholars such as Labov (1972), Lance (1975) and Weinreich (1953). Fortunately, these scholars eventually agreed that code-switching was possible in various language structures. In the midst of these arguments, Poplack (1980:581) came up with his own explanation for code-switching, which is the alternation between two or more languages in a conversation. Thirty years later the view was sustained by Shen (2010:166) who stated that code-switching is common in bilingual communities where speakers tend to alternate between languages. Poplack (1980:581) further considered the position of a switch that occurred in sentences where he observed that some people switched at syntactical boundaries and at a level that would avoid breaking grammatical rules of a particular language. He also noted that people switched according to their fluency in the languages concerned.

As more studies developed in language alternation (interchanging between languages, usually two, during a conversation), Hoffer (2002:1) studied language contact with focus on language borrowing and language diffusion. This particular scholar defined language borrowing as the extraction of words from one language to another. Under normal circumstances one usually borrows that which one does not have. Likewise, in linguistics, when one borrows a word he/she needs from one language and uses it in another language, this is called borrowing. The art of borrowing has branched into other studies such as code-switching. Hoffer (2002:5) stated that scholars have separated terms such as borrowing and code-switching which has become problematic for people studying the field due to the fine line that exists between them.

Some scholars argue that code-switching cannot exist outside of bilingual or multilingual communities, which are a group of people who speak two or more languages respectively. Exposure to more than one language can also be regarded as a reason for code-switching, where a speaker can use languages interchangeably consciously or subconsciously with ease (Riehl, 2005:1945). According to Shen (2010:166), the prevalence of code-switching in bilingual communities can be taken as a norm and is mostly found in spoken language as compared to written language forms. Regardless of the fact that code-switching occurs in bilingual communities, there have been concepts that demand the switch due to their absence in one language. Hoffer (2002:2) states that a Danish linguist Rasmus Rask born in 1787 who died in 1832 stated that there are terms and words which cannot be transferred to another language because of the original language's cultural meanings and connotations. He specifically mentioned religious terms as one of those terms which have to be rendered in their original form even when the religion is practiced in another culture which possesses another language because of the function they perform in the sentence.

2.5 Code-switching and its functions

Holmes (2013:44), Rose and Van Dulm (2006:3) and Eldin (2014:5) argue that code-switching has a crucial role to play in speech, whether the speaker uses it consciously or subconsciously. For example, in a study that was conducted by Rose and Van Dulm (2006) on the use code-switching in the classroom, it was found the phenomenon helped the teacher to reach out to learners by

communicating information in their mother language, Afrikaans. This study coincides with Holmes (2013:44) who stated that code-switching was used as a tool for expressing solidarity among speakers, to show off, to clarify information, to bridge a lexical gap, to impress or to persuade an audience and to hide some information from a third party. In the same vein, Maharjan, Blair, Bethard and Solorio (2015:72) also confirm that the phenomenon can also be used to hide information from a third party.

Code-switching can be viewed from a grammatical perspective, as well as from a sociolinguistic perspective (Van Dulm, 2007). Grammatically, there are three types of code switches. Hoffmann (1991) asserts that code switches can occur within sentences, (intrasentential code-switching); between sentences, (intersentential) or at an extrasentential level which involves a situation in which a bilingual attaches a tag from one language to an utterance in another language. From a sociolinguistic perspective, there are two types of code-switching, namely metaphorical and situational code-switching (Van Dulm, 2007). According to Van Dulm, metaphorical code-switching refers to the process in which a bilingual speaker changes codes because of the change in what is being talked about. In contrast to metaphorical code-switching, situational code-switching refers to the process in which a bilingual person often switches from one code to another depending on whom that person is talking to (Van Dulm, 2007). These different types of code-switching are also explored by different other scholars such as Khati (1992:183), Barredo (1997:535), Ene (2011:49), Holmes (2013:35), and Offiong and Okon (2013:899) among others.

2.5.1 Code-switching in the Education Sector

Most code-switching research in South Africa has been conducted in the education sector. Scholars argue that code-switching has various functions in this particular domain. Code-switching between English and isiZulu was reported by scholars such as Mati (2004), and Moodley and Kamwangamalu (2004:191) as an instrument for bilingual education in the classroom, which can help students understand literature better.

Ramsay-Brijball (2004:144) conducted a study on code-switching at the University of KwaZulu-Natal which showed that respondents considered code-switching as a tool that hinders the development of isiZulu and further suggest that it should not be used as a communicative tool to

avoid tainting isiZulu. However, in Ramsay-Brijball (2004:160) a conflicting outcome was realized which was that code-switching fulfilled essential and recreational needs all at once and enabled them to have an identity chosen by them.

Rose and Van Dulm (2006:12) studied functions of code-switching between English and Afrikaans in the classroom through audio recordings of conversations that took place in the classroom. The study established that functions of code-switching in the classroom included clarification, confirmation, expansion, identity markers and humour. However, the function that stood out was that code-switching served as a communicative tool in the classroom which placed teachers and learners at an advantage. Similarly, Uys & Van Dulm (2011:75) studied code-switching between English, Afrikaans, isiXhosa and Setswana, which were languages found in the classroom at Siyanda district in the Northern Cape. The findings of their study were that code-switching was used in the classroom for studying and for general communication in the classroom and outside of the classroom. They stated that the phenomenon had a positive impact in the classroom because the medium of instruction in South African classrooms is not the home language of learners and sometimes teachers as well. Both these studies employed Myers-Scotton's (1993) markedness theory to analyse code-switching data.

Voster (2008:33) also conducted a study on code-switching between English and Setswana in the Mathematics classroom among learners from two schools in a rural area. He established that code-switching was used as a means of clarifying notes for students in the classroom. As a matter of fact, students were happy with the use of two languages in the classroom and wanted to use them even in writing. This opened a door for the development of mathematics terminology in Setswana. Should this matter be further dealt with, it would contribute immensely on the development of Setswana, which is also a door that the current research envisages on opening, to determine the possibility of code-switching playing a part in language development (Voster, 2008:33). This corresponds with a study conducted by Olugbara (2008:103) who investigated the use of code-switching in a Biology class at a high school. Findings from this particular study revealed that students performed better when the teacher code-switched to their mother language as a means of clarifying what was being taught in English, a non-native language.

Setati, Adler, Reed and Bapoo (2002:32) studied code-switching in a Science, Mathematics and English classroom. In this study an investigation on exploratory talk (talking in a relaxed manner using students" home languages) and discourse-specific talk (formal academic terminology used for the subject) was conducted to see the impact this method had on teaching students effectively. These scholars discovered that teachers code-switched deliberately and recommended that switching to another language when required should be legitimized since it already is the norm (Setati et al., 2002).

Moodley and Kamwangamalu (2004:197) in a study that focused on code-switching as a technique in teaching literature in a secondary school classroom argued that when code-switching took place, learners had the opportunity of learning language structures of English which was going to help them develop their linguistic abilities in the second language. Ayeomoni (2006:93) concurred with the above and advised that code-switching, can be utilised positively towards the linguistic growth of the children rather than to their detriment. Ayeomoni (2006:93) also stated that Nigerian children acquired Yuroba as a mother tongue and English at school, and as a result, growing up with two languages simultaneously was advantageous to the children and was being used positively by teachers. The situation in Nigeria is similar to the current situation in South Africa as children acquire English and the mother tongue simultaneously due to the use of English at multiracial schools. Ayeomoni (2006:93) also encourages children to code-switch as they please in order for them to be able to grow in either language and pleads with parents to be available for assistance to their bilingual children, should they require assistance. This scholar argues that code-switching assists children in knowledge acquisition of both languages simultaneously.

Lee (2010:6) studied how bilingual children who spoke Korean and English code-switched as a communicative tool in the classroom. She dismissed negative beliefs on code-switching that view the phenomenon as a disruptive act which works to the detriment of the speaker in the classroom. She studied functions of code-switching as well as the benefits of code-switching such as using it as a language repair tool, taking turns or discussing work with classmates. Lee's (2010) findings were that code-switching can occur to accommodate the people being addressed in accordance to their language competence. Algarín-Ruiz (2014) also undertook a study to investigate the educators' knowledge and understanding of code-switching. Algarin-Ruiz (2014) focused on

code-switching between Spanish and English in the United States as migration from Hispanic countries has increased and children had to be taught in the language of the land. The research was undertaken as an education enhancement strategy. The study found that code-switching was used as an approach to apprise educators on language difficulties that the learners could have. This was going to enable teachers to develop a means of helping them to build up their English vocabulary through code-switching.

Contrary to the latter views, a study by Chitera (2009) revealed that in Mathematics classrooms at colleges in Malawi, code-switching was considered as an instrument that came with many problems instead of advancing studying. Even though the overall view was negative, student teachers in that classroom believed that students had to be assisted to express themselves in their home language for continuity in communication (Chitera, 2009:55). A similar view is by Topbas (2011) who studied how bilingual children in Turkey were faced with a problem of language impairment due to knowing more than one language. Code-switching was blamed for challenges faced by children who used minority languages in their education. This was due to the fact that they were unable to produce sentences without code-switching but findings from the research proved the contrary. Instead of code-switching being a negative element in language development, it was discovered to be positive because it allowed children to express themselves better (Topbas, 2011).

2.5.2 Code-switching in the Media

Nurhaki (2013:197) conducted research among students to identify and analyse types of code-switching, function, and the language attitudes towards a radio interview that was held with President Susilo Bambang Yudhoyono. Nurhaki (2013) identified code-switching between English and Indonesian during the radio interview. Different theories were applied in the study and the results were that the president code-switched intrasententially, intersententially and also by tag switching. Nine functions of code-switching were discovered which were reiteration, personalization, untranslatability, substitution, mitigating message, interjection, emphasis, clarification, and quotation (Nurhaki, 2013:197). The results proved that the public was unhappy about the method applied by the president of alternating languages as they believed that it was destroying the Indonesian language structure.

In the same vein, Modipa, Davel and De Wet (2013:1) investigated code-switching between Sepedi and English in radio broadcasts to determine the frequency and methods of the phenomena and also to evaluate the impact it has on speech recognition performance. These scholars discovered that code-switching frequently occurred in nouns, numbers and dates. They were astounded to learn that about 50% of words were rendered in English because Sepedi did not have equivalents. What stood out during that study was the code-switching was at a very high level and hoped that in future terms will be coined into Sepedi to help speakers of the language be able to express themselves in their language without being forced to code-switch to English (Modipa et al., 2013:6).

Lowi (2005:1394) also examined code-switching patterns which occurred during telephone conversations between bilingual speakers of Spanish and English. Findings from the study were that code-switching occurred intersententially and intrasententially. Further, functions of code-switching were also revealed which were tag switches, emphasis, change of topic, forms of communication such as using another language when expressing anger and also how their alternating patterns silently painted a full picture about their competence in these languages (Lowi, 2005:1394).

Al-Khatib and Sabbah (2008:7) conducted a study on the language choice in mobile text messages among Jordanian University Students. They studied text messages in English and Arabic with the intention of obtaining reasons for code-switching in those messages. They learnt that code-switching was motivated by the relationships that existed among students. Code-switching was a means of communication which "lowered language barriers" and also helped in identifying themselves with students from their culture. As a result, the messages had more English than Jordanian because it was quicker to write in English and there was no challenge of limited space when writing in English. Participants in the study were able to move back and forth in both languages choosing a language that best suited the communication need. (Al-Khatib & Sabbah (2008:58).

Cárdenas-Claros and Isharyanti (2009:68) investigated code-switching patterns that occurred among English and Spanish scholars in a chatroom. The objectives of the study were to determine the frequency and the topics that triggered code-switching among church members. The results depicted that topics such as technology trigger code-switching to English, possibly because people chatting knew the words in English.

Eldin (2014:78) studied code-switching on Facebook (a social network website) among speakers of English and Arabic and learnt that code-switching was used to satisfy the addressee's requirements, reiteration, message qualification, clarification, emphasis, checking, indicating emotions, availability, principle of economy and free switching functions. Code-switching has been found to be highly prevalent in the media mostly and the researcher believes that it could be demanded by the wide audience who are use different forms of the media. People who communicate in the media are from communities of that code-switch as manner of speaking in their ordinary conversations as well. The next section discusses how code-switching occurs in ordinary conversations.

2.5.3 Code-switching in ordinary conversations

Code-switching is also prevalent in most aspects of life, such as daily conversations, in order to meet linguistic or social demands during communication. Mazrui (1995:175) studied conversations that had Swahili-English code-mixing patterns in Sheng (a slang used in Kenya founded from English and Swahili). He discovered that the language is not always clear and that it was disintegrated at a phonological level. However, at morphological levels Swahili grammatical rules were more prevalent and smoother than those of English except where there were code-switches within phrases. The English word order was only found when the slang was analysed at a lexical and syntactic level (Mazrui 1995:175-176).

Finlayson and Slabbert (1997:66) studied code-switching between South Sotho and Setswana which are languages with similar morphosyntactical structures. Their objective was to determine strategies applied in code-switching between South Sotho and Setswana. Findings from that study were that grammatical rules were not negatively affected in any way because of the similarity of structures of the languages. In the same vein, Alexander (1998:274) promotes the harmonization

of languages, stating that mutually intelligible languages should be merged into one language. However, this was not possible because of what he called the lack of political will and not linguistic challenges. However, the same could not be said about Afrikaans and English. Van Dulm (2007:17) studied the position of the verb in code-switching between Afrikaans and English in grammatical theory of Afrikaans. His findings were that Afrikaans and English had completely different structures which calls for concern in intrasentential code-switching.

Patterns of code-switching were further studied by Kheirkhah (2010:32) as an approach to language restoration. In the study an investigation of the phenomenon was conducted by recording a conversation between a mother and a child who were bilinguals, using Swedish and Persian as their language choices. The study revealed that the child spoke Swedish and when he was asked to repeat what he was saying, he opted to repeat- in Persian. In most cases the child's linguistic choice was accepted by the mother but at times not. This study portrays that code-switching can sometimes be prompted by the person being spoken to and served the purpose of accommodating the second person.

Code-switching was also found to fulfil certain functions and intentions in conversations by Das (2012:2). He studied how code-switching is used as a strategy to achieve the communicative intents and serve certain functions in a conversation. His findings were that code-switching is not only a tool to cover weaknesses in a particular language but rather a strategic resource that helps the speaker convey exactly what the speaker wants to convey in a specific manner. This is contrary to studies which view code-switching as a phenomenon that occurs subconsciously. In the same vein, Al-Hourani and Afizin (2013:40) explored patterns of code-switching in daily conversations. Their research was based in Malaysia among Jordanian speakers. They collected data during daily conversations and through conducting interviews. These researchers were determined to establish the basis of code-switching among these speakers and they discovered that speakers were influenced by settings, topics, age groups as well as familiarity with the people that they spoke to. Respondents stated that it was natural for them to code-switch in conversations they held with people that they had a well-established relationship with.

Another interesting study was conducted by Kheder and Kaan (2016.). Kheder and Kaan (2016) studied code-switching patterns between French and Algerian-Arabic and also between Standard Algerian-Arabic and French in Algeria. The study examined problems that occurred within sentences and the interchanging of languages during discussions. They conducted a test to evaluate the effects of switching between these languages to realise whether there was proper understanding among language users. Results from the study revealed problems in the construction of sentences proving that it was easier to change to French in formal situations as compared to informal situations. The above results suggest that the construction of sentences while switching was prompted by the environment of the speakers. These scholars emphasise that, when code-switching, users should be ready to respond in any of the languages that they would be switching (Kheder & Kaan, 2016:1).

A study conducted in Nigeria by Inuwa, Christopher and Barkin (2014) sought to unpack factors that contributed to code-switching between Hausa and English, which was the norm among Nigerians who were bilingual in those languages. These scholars set to establish from code-switchers (people who alternate between languages within a language) the reasons for mixing languages. The results depicted that people code-switch as a communicative strategy in order to show solidarity with people from a certain social environment. It enhanced communication among bilinguals and was "influenced by some social variables and morphosyntactic construction of the two or more languages" (Inuwa et al., 2014:48).

Kamwangamalu (1989:322) embarked on a study to investigate the existence of restrictions in language structures and language universal which hindered the code-mixing process in Zaire, using Swahili and English plus French and Lingali code-switching patterns. The scholar envisaged to analyse the syntax of languages that a speaker code-switched between by determining linguistic systems which allowed code-mixing to take place as well as the motivation that drove bilinguals to switch between languages in a single conversation. Study results revealed that although the languages had syntactical structures are different, code-switching did not act as a barrier since most speakers switch naturally following morphosyntactical procedures of the matrix language instead of the embedded language (Kamwangamalu, 1989:322).

2.5.4 Code-switching in Religion

Code-switching in religion has been a point of interest, mostly among Arabic researchers who have observed this phenomenon in relation to the Muslim religion. According to Susanto (2006:1) not many studies have been conducted on code-switching within the religious domain during a study he conducted with a focus on code-switching in Islam. Susanto (2006:1) reflects on Barnes and Mohamed (1994) who conducted a study in Ladium, a suburb in Pretoria, where they studied the linguistic patterns of Muslims who were Indian and spoke various languages such as Telugu, Gujarati, Tamil, Urdu and other Indian languages. They discovered that when these Indians discussed religious matters they code-switched from their mother tongues to Arabic since the Muslim religion was administered to them in Arabic. Susanto (2006:2) also makes reference to Wong (2000) who studied code-switching in the Catholic religion, which revealed that Catholics code-switched due to the intimacy of the religious practices that were being conducted such as the confessing of sins to a priest where the confessor found it easier to speak in her mother tongue rather than English, a language mostly used in church.

Chen (2013:3) studied code-switching, focusing on Christians who code-switched between English and Chinese languages at predominantly "Chinese churches" in the United States. Data was collected during an observation which took place over a month during bible studies and during Sunday school services which were used to observe code-switching patterns. While conducting the study, Chen's (2013:3) hypothesis was that the pastor code-switched for style and identity but it was rejected due to the fact that the pastor code-switched for clarification. Reasons for code-switching were further studied by Sihombing (2013:2) at a worship centre called HKBP Siantar Kota Pematangsiantar during preaching (oral delivery of a religious message, usually at a church). It was deduced from the analysis that there are several factors which led to code-switching such as the shifting of the message, the spirit that the congregants were in when the message was delivered and the incompetence of the preacher in the second or third language spoken at the church. The preacher used code-switching to strengthen his or her character of preaching (Sihombing, 2013:10).

Related studies conducted in South Africa within the religious domain include a study by Masubelele (2007) who analysed language shifts in the Bible book of Matthew. These shifts were studied to determine developments that have taken place in isiZulu over the years through translation of Matthew. The study revealed that translators had to find various word-formation processes such as borrowing, creating new words from existing morphemes in isiZulu as well as giving other words another meaning to accommodate lexical gaps that were caused by the absence of isiZulu words required for bible translation (Masubelele, 2007:237). Language shift was also studied by Joubert (2008:217) who investigated code-switching in religion. He reflected on how the arrival of European missionaries affected the use of African languages. He learnt that the contact of languages triggered shifts in African languages such as the development of new terms in these languages. Religious terms which were absent in isiZulu had to be created such as the word for God "uNkulunkulu" which means a supreme being. It stands to reason that Christianity brought shifts that affected the manner in which language was used (Joubert, 2008:217).

In the current study, the researcher closes the existing gap in studies conducted in South Africa on code-switching in religion by studying the practice of code-switching in the Christian fraternity. As stated above, Joubert (2008:217) learnt that the contact of languages gave birth to new terms. However the researcher, when attending church, noticed that even though new words have been developed and standardized in isiZulu, English words are still prefered by speakers of isiZulu. The current study seeks to close a gap in literature by determining reasons for selecting English words over isiZulu words as well as the impact that phenomenon has on the development of isiZulu. Subsequently, the researcher believes that the Christian community comprise of people from different backgrounds, in terms of age and economic class, therefore situating her study there will reveal elements that contribute to code-switching as well as the impact it has on language development in a more realistic manner.

2.6 The relationship between code-switching and translanguaging

Translingualism can easily be confused with code-switching. However, Schreiber (2015:72) attempts to solve the confusion by stating that the difference between the two phenomena is in the focus. Translingualism focuses on the communication process instead of the communication

product which is the rendering of a message. Contrary to translingualism, code-switching follows linguistic rules of the languages concerned (Sugiharto, 2015:140).

Schreiber (2015:70 & 72) describes translingualism as the use of all linguistic abilities of a speaker to convey meaning. It is the ability to use different languages in an integrated manner that allows for fluency in communication. This definition can be elucidated as the use of multiple languages in speech or in written documents to convey meaning. Baker (2011:288) understands translanguaging "as the process of making meaning, shaping experiences and gaining deeper understandings and knowledge of the languages in use." In the same vein, the term has been extended to the interconnection of dialects and registers within languages (Sugiharto, 2015:127). A differentiation between the terms was also made by Garcia and Wei (2014:22), who stated that translanguaging concentrates on far more than just move back and forth between languages. Translanguaging focuses on how the speaker designs an utterance in a manner that cannot be drawn from a single language but rather shapes the utterance in line with the speaker's knowledge of the languages concerned. This makes it evident that translanguaging is aligned with code-switching which is the process of moving back and forth between languages with the aim of fulfilling certain communication functions (Park, 2013:50).

Accordingly Baker (2011:288) and Karlsson (2016:3) agree that translanguaging is a common manner of communication in the education sector. A similar view was held by Park (2013:50) who stated that translingualism is a recent term for a type of code-switching that was discovered in a classroom where learners were taught in more than one language to ensure that they understood the language being taught as well as the lesson being taught. Despite the fact that translanguaging is still a new term in the arena, scholars have conducted studies that test the concept in various aspects. Karlsson (2016:5) conducted a study on code-switching as a linguistic resource in the multilingual science classroom. The study aimed at revealing how students who were new in the country used translanguaging in the form of code-switching in the science classroom as a means of communication and also considered how that manner of speaking could be used as a resource in the classroom. The findings of the study were that code-switching was very prevalent as student used translanguaging to bridge vocabulary gaps in communication, thus enhancing their learning

capabilities, language development, subject specific learning and best results in their studies because students were able to continue with the knowledge they already had from their countries.

Mokolo (2014:66) also conducted a study on the use of translingualism in the foundation phase at selected primary schools in Limpopo. The study was aimed at assisting teachers and learners to tap into bilingual and multilingual resources that would yield positive results in learning. Findings of the study were that teachers were not aware of translanguaging; subsequently they did not offer learners an opportunity of being taught in multiple languages. Children were prompted to learn through translanguaging by incorporating Sepedi to a lesson conducted in English and the results were that participation in the lesson was overwhelming. The scholar believes that the learners were being deprived of an opportunity to grasp more information than they normally would when being taught in more through translanguaging (Mokolo, 2014:71).

Just like code-switching, translingualism is a product of multilingualism which is the ability of communicating in two or more languages. However, a major distinction between the translingualism and code-switching is the fact that code-switching is a strategy for communicating in everyday language whereas translanguaging is a strategy for teaching and learning (Mokolo, 2014:17). For example, Nkosi (2008:38) discovered that teachers in South African schools encouraged the use of code-switching as a method to hide their lack of knowledge of Sesotho sa Lebowa because of the distance that exists between teachers and the location of language speakers. Similarly, Simango (2011:127) discovered that code-switching can develop new grammar when words are formed by joining two distinct words, which can be a positive contribution to language development. Subsequently, Alcnauerová (2013:17) states that code-switching is a tool for bridging a lexical gap between languages. Incorporating a word from another language can lead to language development in the language that lacks a particular word.

2.7 Language development

Paul, Simons and Fennig (2015:1) describe language development as a concept that takes two forms. Firstly, they explain it as the development of a language in terms of acquiring a language and secondly it is the growth of a language in terms of status or recognition as an official language or the growth of a language from a pidgin until it reaches the level of being standardized as a

language. The status of a language can be elevated by the development of a language by involving two steps, which are reducing a language to writing as well as the standardisation of the language (Chabata, 2007:279).

In addition to the above assertions, Doğançay-Aktuna (1997:15) argues that language development is a combination of various activities, conducted by the government or the language community, with the objective of changing the structure and functions of a language using sociolinguistic concepts and policies. Language development is known as the main feature of language unification and language purification (Darquennes & Nelde, 2011:3). This feature directly coincides with the current study where the researcher envisages on establishing the impact of code-switching on language development in terms of the purity and unification of isiZulu.

De Kadt (2005:92) argues that language development depends largely on government as it happened with Afrikaans which developed immensely with the assistance of the government that ruled at that time. The influence of government on language development usually comes with detrimental factors because most leaders choose to develop their personal indigenous languages while trampling on others as in the case of Chichewa in Malawi as opposed to other indigenous languages in that country (Moyo, 2001:139).

Studies on language development have been conducted by various scholars in South Africa, including Alexandra (1998:270) who discussed the development of Nguni languages (isiZulu, isiXhosa, isiNdebele and Siswati) and Sotho languages (Sesotho, Sipedi and Setswana) by proposing that the languages be unified to a Sotho language and a Nguni language. The main reason for the proposed merger of the languages stems from the mutual intelligibility of the languages. He believes that the merger would not kill any of the languages but instead would develop strong languages called Nguni and Sotho. This proposal was not well received by language professionals as well as traditional leaders who stood up for their own language identities. According to Alexandra (1998:273) South Africans would benefit from a strong language instead of the disintegrated languages that are weak on their own. The researcher has learnt that South Africans are very outspoken about their identity but are blind to the power English has over them, and mostly their identities.

The issue of finding identity through language in South Africa came a result of undermining and marginalising indigenous South African languages during the apartheid era (Currie, 1998:1). The history of South African languages provided in chapter 1 of the current study paints a clear picture of how far black South Africans have struggled to find language identity. Subsequently when the democratically elected government that came into power in 1994, it developed a constitution and the South African National Language Policy (SANLP) to protect and promote the rights of previously marginalised languages (Currie, 1998:2).

The SANLP is considered as one of the most well written policies in the world which has elevated previously marginalised languages to the status of official languages in order to create language equity, using language as a medium of instruction at schools, use in the public service, the development of sign language as well as developing each previously marginalised language (Phaahla, 2006:145). One of the most promising step that has been taken in the development of languages is the development of terminology which is conducted by institutions such as universities in accordance to the SANLP. According to Alberts (2010:600) terminology development is a tool that promotes effective communication which aligns previously marginalised languages with developed languages by providing terms that can be used in science and technology among other sectors. The developed terminology which was created for learners is available in dictionaries that were produced since 1994 (Alberts, 2010:600).

Chabata (2007:278) observed the importance of involving the community when developing its languages because the language is eventually meant to be used by the community stating that language development can only be successful if accepted by the community. He stressed the importance of making the community be part of the process of developing their own language, thus the researcher has taken steps to involve the community when collecting data in the current study. The researcher believes that South Africa as a developing country is developing languages in with English as a well-developed country in the forefront which automatically leads to bilingualism thereby promoting code-switching. The current study seeks to determine whether code-switching is contributing positively or negatively to the development of isiZulu.

2.8 Conclusion

This chapter presented linguistic behaviour in society which is monolingualism, bilingualism and multilingualism. This was followed by a consideration of varying explanations of code-switching and outlined how language is used in the society. Seminal work on code-switching as well as different functions was discussed. Scholars have studied the phenomenon in different fields of study and for purposes of this study, the researcher considered code-switching in education, the media, ordinary conversation and in religion. The relationship between code-switching and translanguaging was also explored as well as work that has been conducted in language development which is imperative in this study that studies the impact of code-switching on the development of language. The next chapter presents the theoretical framework that is employed in the study.

CHAPTER 3: THEORETICAL FRAMEWORK

3.1 Introduction

This chapter discusses Conversation Analysis (hereinafter abbreviated as CA) which is the theoretical framework for this study. This theory was used to analyse different types and functions of code-switching. The first section of the chapter presents background information about the theory and its development over the years. This is followed by a detailed discussion of the prominent features of this theory namely turn-taking organisation, sequence organisation, repair organisation and turn design organisation (Gardner, 2004: 271-273). The third section presents approaches that have been employed in CA and a discussion of other theories that have been applied in the analysis of code-switching data is presented last.

3.2 Origins and developments of Conversation Analysis (CA)

The most prominent name in CA is Harvey Sacks who is said to have founded the theory in the 1960's. Gardner (2004:265) states that Harvey Sacks began his work at the Los Angeles Suicide Prevention Centre in the 1960's where he attended meetings and recorded various types of conversations that occurred spontaneously during social activities. He further stated that the most work and lectures from Sacks were conducted between 1964 and 1972 and were published by Gail Jefferson in 1992. Gardner (2004:268) believes that studying real interactions as in Sacks (1966) helps in determining basic methods and procedures that are used by the speaker as it prevents the temptation of generalizing reasons for certain actions and also states that the roles, relationships and characteristics of the speaker are not considered for the analysis to yield correct results.

Goodwin and Heritage (1990:283) argue that credit cannot be given to Sacks alone since he worked with scholars such as Erving Goffman, Harold Garfinkel, Gale Jefferson and Emanuel Schegloff in the creation of CA. This theory sought to bring to the table the relationship that existed between language and how the society was organized. These scholars observed speaking patterns and procedures which were followed in conversations. They did not leave aside the cracks that sometimes arose in conversations, which required a form of repair in order for communication to be successful. Harold Garfinkel studied ethnomethodology in the 1940's and 1950's where he studied court transcripts to determine how the jury arrived at their decisions during a court enquiry. His main interest was on how human beings managed to understand challenges of life by analysing

the way they spoke. This study was among many studies that laid a foundation for CA (Gardner, 2004:265). In addition to the above contributions, Goffman (1955) established the institutional order of interaction which was later adapted by conversation analysts who studied the production of words. The institutional order of interaction was the order of speaking in situations such as in an interview, the interviewee has to wait for the interviewer to speak first then only can they respond. Conversation analysts built on this foundation and focused on the language itself instead of just the order (Heritage, 1984:106). Goffman (1955) also studied how people related to each other in the 1950's to 1960's. This study was conducted without the aid of electronic equipment which Gardner (2004:265) believes it opened doors for studying real life situations of human behaviour.

Sert and Seedhouse (2011:1) add that ethnomethodology gave birth to CA through Garfinkel (1964, 1967). They state that Garfinkel studied common sense resources, practices and procedures that were used by people when speaking. He studied how people understood the topic under discussion, the situation under which the talk occurred, as well as the action that arose from the utterance of the speakers. The success of this theory grew from ordinary daily conversations to interviews, newspapers, speeches from politicians and basically any form of talk that required an analysis (Goodwin and Heritage, 1990:284). Peraklya (2007:791) also studied how conversations were ordered in real life by considering conversation patterns and structures in communication which introduced fundamental shifts in studies of social interactions.

According to Ten Have (2007:9) social interactions can be studied in various methods, emphasizing that real life situation conversations are recorded and analysed as compared to fiction. This allows CA researchers to obtain information on how people talk as well as how they organize their utterances. He further states that one can say CA studies the use of language in conversations without considering linguistics. It mainly focuses on how people speak naturally. In addition, Wooffitt (2005:29) states that CA dwells on scrutinising procedures of how people interact through talking with the aim of resolving certain issues such as problems of misunderstandings. The latter scholar further indicated that the analysis can be done by recording and transcribing naturally occurring conversations. Mazeland (2006:159) concurs and argues that CA studies communication methods of participants when arranging social interactions. This theory, according to him is crucial

for investigating rules and practices from an interactional perspective. This investigation includes studying conversations by examining recordings of real-life interactions which will be realised in the current study.

3.3 Features of the CA

CA and various features which turn-taking, sequence organization, repair organisation and turn design organization. Each of these features will be discussed below.

3.3.1 Turn-taking

Turn-taking is a feature of CA that focuses on how people exchange speaking turns during a conversation. It considers order in the structure of a conversation. Gardner (2004:271) discusses a 1974 seminal paper by Sacks, Schegloff and Jefferson which explains the basic unit of talk, turn completion and rules for taking turns during a conversation. He states that one can observe human conduct through turn-taking because actions to be taken are derived from the conversation and most especially in the offering of talk opportunities to each participant.

Gardner (2004:271-273) provides basic conversation rules from the seminal paper which showed how conversation should be organised. In presenting the rules he used codes which are as follows:

Table 3-1: Codes

Code	Complete Word
C	Current speaker
N	Next speaker

The rules as provided, are quoted from Gardner (2004: 271) and are as follows:

> Rule 1 – applies initially at the first TRP of any turn
> (a) If C selects N in current turn, then C must stop speaking, and N must speak next, transition occurring at the first TRP after N-selection.
> (b) If C does not select N, then any (other) party may self-select, first speaker gaining rights to the next turn.

(c) If C has not selected N, and no other party self-selects under option (b), then C may (but need not) continue (i.e. claim rights to a further turn-constructional unit).

Rule 2 – applies to all subsequent TRPs

When rule 1(c) has been applied by C, then at the next TRP Rules 1(a)–(c) apply, and recursively at the next TRP, until speaker change is effected"

This citation provides a set of rules of what is expected to happen in daily conversations. They are the primary speaking rules that people learn from their childhood, when they are taught how to speak properly. Since these rules are what can be considered as common knowledge, the expectation is that they are the foundation of talk and should be applied at all times. However, Gardner (2004:272) cautions that there is a possibility that speakers may deviate from them. An incident of such would be when speakers speak simultaneously instead of waiting for another speaker to complete a speaking turn first.

Lerner (2004:4) understands the turn-taking process analysis as an allocation of speaking opportunities. This scholar, who had a personal encounter with Sacks, provides a chapter written by Sacks in her book. In Lerner (2004:36) Sacks (2004) provides examples of how talking turns should unfold. Among other information, one finds the basic procedures of arranging speaking turns. He also states that speaking turns are allocated but they can also be self-allocated meaning that a person can decide to speak without being summoned by the previous speaker to do so (Lerner, 2004:38).

Emphasis is also placed on the prevention of gaps during a conversation which led to the provision of standard rules to be followed in conversations. The set of rules are paraphrased below:

(a) Rule 1: Speaker number 1 can select the speaker to follow after him or her by prompting the speaker to speak which then demands that chosen speaker to be speaker number 2 while other participants remain silent.

(b) Rule 2: If a speaker has been chosen, once that speaker completes his or her deliberation, another speaker should be given an opportunity to speak.

(c) Rule 3: If a speaker is not selected at the end of the chosen speaker's deliberation, the next speaker may speak voluntarily but he or she must not interfere with the leading speaker's speaking turn.

(d) Rule 4: When the next person has spoken the leading speaker (speaker number 1) may end the conversation unless another speaker has volunteered to speak Lerner (2004: 38).

The latter rules provide acceptable means of talk which avoids the destruction of the talk procedure. Each rule as provided above has a specific function in a conversation. Below is a list of functions of the above stated rules.

- Rule 1 gives the first speaker a right to choose the next speaker.
- Rule 2 states that the speaker who had been given a talking turn must then relay a turn to another speaker after speaking.
- Rule 3 allows a speaker to speak without being selected if no-one had been selected to speak.
- Rule 4 states that a speaker is allowed to stop talking even if he has not selected the next speaker so that another speaker, who might have chosen to take the turn without being summoned to do so, may continue with the conversation.

According to Lerner (2004:36-42) gaps should be avoided in conversations, therefore all rules provided in this chapter are basic guidelines for conducting a conversation however the second set of rules provides means of reshaping the rules to close gaps in conversations. He differentiates between gaps and pauses stating that gaps are instances of silence which occur between speaking turns whereas pauses occur within a speaking turn. The issue of spaces within a conversation come to the fore as she deliberates on the duration or the size of a speaking turn. She states that there are no stipulated sizes to a turn but the end of a turn is determined by the allocation of a turn to the next speaker. Should a turn not be allocated as in Rule 3 a gap will be created (Lerner, 2004:40).

Gardner (2004: 274) states that when a selected speaker has difficulty in responding, another speaker may jump in and seek clarification in order to keep the conversation going. The turn-taking procedure is a crucial element in conversation and should be followed in order to achieve any

communication goal. Studying CA features does not end with the turn-taking rules but it goes on to clarify the manner in which turns should take place. The current study explores the flow of speaking turns and the role played by code-switching, if present, during each speaking turn which is discussed below.

3.3.2 Sequence organisation

Sequence organisation refers to the manner in which utterances follow each other in a conversation. It is the organisation or the structuring of the communication process. Schegloff, (2007:13) reiterates a study he conducted with Sacks (Sacks & Schegloff, 1973:295-296) where they developed the notion of Sequence in conversations with the aim of instances where an immediate response to the primary speaker was necessary. They referred to speaking segments as "adjacent pairs" where there was a part for the first pair and another for the second pair. An example is when a person greets another person (first pair), where an immediate response is expected (second pair) without a time lapse during the exchange of greetings. Sequence in conversation obligates the secondary speaker to continue with the conversation by performing a particular action (Gardner, 2004:273).

Further in his studies, Schegloff (2007:2) describes sequence organisation as a structural organisation of utterances used for the organisation of a talk. He deems it important to clarify between sequential organisation and sequence organisation of a conversation. He explains the two concepts as follows:

- Sequential organisation refers to a general positioning of utterances which is how people talk on a daily basis. This organisation is concerned with the taking of turns in a conversation where speakers are ordered in a certain fashion.
- Sequence organisation is a type of sequential organisation which concerns itself with the arrangement of actions to determine the direction of the conversation. Sequence is crucial in achieving the goal of communication.

The flow of utterances in a conversation determines whether the information that the primary speaker intends to convey has been understood or not. Sequence assists the primary speaker in directing the conversation in a manner that will bring the intended results of the primary speaker.

This is supported by Ten Have (2007:10) who states that the secondary speaker's utterance is derived from the utterance of the primary speaker. It is therefore argued that;

> Conversation analysis embodies a theory which argues that sequences of actions are a central aspect of the social context of an action, that the meaning of an action is heavily shaped by the sequence of previous actions from which it emerges, and that social context itself is a dynamically created thing that is expressed in and through the sequential organisation of interaction (Heritage, 1997:163).

According to Heritage (1997:163) as stated above speech does not come out in silos but rather flows as prompted by utterances that had been rendered before the next speaker speaks. This is supported by Steensig (2003:800) who states that utterances are interlinked instead of being "single events". He views them to be connected like a web of meanings which arrange meanings. For instance, it is not a normal practice for a person to speak to oneself aloud. When a person speaks, there has to be a primary speaker and secondary speaker or many more speakers to make a conversation sound. This is supported by Heritage (2010:210) who states that it is common to assume that people's behaviours should normally be responsive to the immediate action of another person. This means that a person is usually prompted by an element in another person, be it by action or talk, to talk. Subsequently, a trail of sequences in a conversation is manufactured by another person's behaviour.

Steensig (2003:801) produces examples of sequence in communication where he analyses a conversation. His analysis shows that the secondary speaker has the power to accept or reject information from the primary speaker. In his example, the primary speaker wants to tell a story to the listener and the listener shows interest in the story through a subsequent utterance. In the current study sermons will be analysed. Responses such as "Amen" or silence in the introduction of sermons will determine whether the congregation is interested or not in the sermon to be delivered. A response from secondary speakers prompts the primary speaker to know the direction in which to drive what he or she wants to communicate.

A conversation such as a question and answer situation, is premised on one person leading the conversation and the other who is the respondent. The respondent is the secondary speaker with knowledge, but the conversation is driven by the person asking questions, meaning that the one with information relinquishes all powers to the primary speaker. The secondary speaker is not allowed to break the speaking chain and speak out of turn because this would break the organisation of talk referred to as Sequence. The primary speaker, usually, has the power to control the conversation to his or her advantage (Heritage, 2004:127).

According to Sacks (2004) in Lerner (2004:35) a speaker usually speaks after being prompted by the speaker who spoke first. The secondary speaker normally responds to the primary speaker's utterance. The primary speaker can only be sure that the secondary speaker understood through the response of the secondary speaker. The primary speaker further makes an utterance following the secondary speaker's response to alert the secondary speaker that they have a common understanding or not. The continuation of the conversation directs the conversation to a common understanding. In addition, Heritage (2010: 211) shows another case where a conversation will begin in a different manner where there is no connection between the final utterance and the next utterance. This usually happens when a new conversation begins. This requires, the then primary speaker to introduce the new conversation by making an introductory statement. Once the conversation is introduced by the primary speaker, the secondary speaker will show an understanding through his or her subsequent response.

As it is known, things do not always happen as expected, there are instances when the primary speaker would speak only to find that the secondary speaker does not render the expected response. Bouchard (2015:42) deliberates on such instances stating that on such occasions there has to be a "repair" in the communication flow. He uses the term "expansion" to describe an action of expanding the first utterance to elucidate the initial utterance to the secondary speaker which stems from Schegloff (2007:1). Schegloff (2007:1) pronounces that there are three expansion methods which are pre-expansions, post-expansions and insert expansions. The three expansion methods explained below:

- Pre-expansions occur prior to the main action such as the words "excuse me" if approaching a busy person. The person being approached focuses his or her mind on the primary speaker thus leading to a response from the secondary speaker.
- Post- expansions occur after a short lapse of time where the secondary speaker who was not fully paying attention to the primary speaker registers the newly received information and responds with words such as "oh" where the primary speaker is prompted to explain further.
- Insert expansions are the insertion of another sequence as a follow up after the primary speaker has spoken but no sign of receiving the utterance is noted. The primary speaker then has a duty to produce signs such as "uh" or "do you understand?" in order to awaken the secondary speaker to respond.

Sequence is of utmost importance in arranging and bringing order in communication as it clarifies roles of people involved in a particular conversation.

3.3.3 Repair organisation

When something is broken in life, it has to be remediated. Likewise, in CA, there are instances when a repair is required. Repair organisation refers to situations when there is a glitch in the communication process. According to Gardner (2004:274), this could be caused by issues related to production, comprehension or even a hearing problem. This scholar provides situations where a repair could be necessary. For example, the speaker who did not hear the primary speaker can resolve or repair the problem in her turn of speaking by asking the primary speaker to repeat what s/he had said. This is termed as self-repair, where the speaker fixes the breakdown in the next speaking turn. Conversational breakdowns can also be fixed in the third or the fourth turn where there would be obvious signs of a major communication breakdown (Gardner 2004:274).

Kendrik (2014:166) addresses repair in terms of identifying a problem in a conversation and as well as the provision of mediatory actions to resuscitate the conversation. The communication breakdown could be resultant from the choice of words used by the primary speaker which could be incomprehensible to the secondary speaker. In the current study the researcher envisages on discovering if code-switching does not breakdown the communication process through analysing

the presence of repairs in the collected data. Bouchard (2015:45) summarises the four types of repairs which are listed as most popular by Schegloff, Jefferson and Sacks (1977). They are self-initiated repair, self-initiated other-repair, other-initiated self-repair, and other-initiated other repair. He then states that the most prevalent repair is the self-initiated one because the person who uttered an incomprehensible sentence is responsible for that particular sentence. The speaker has to ensure that his utterance is not left hanging and invaluable during a conversation.

Bouchard (2015:45) further states that a repair has to be constructed before another speaker jumps into a conversation. If a speaker does not take charge, other people involved in the conversation will leave a gap for the primary speaker to close. This is called other-initiated self-repair. If the primary speaker does not fill the gap by initiating a repair then another speaker can take the stage and repair, which is an action called other-initiated other repair. The latter is supported by Lerner (2004:232) where she states that the primary speaker holds the right to determine the next the utterance. This means that "next-turn repair initiators" (labelled as other-initiated other repair by Bouchard (2015:45) are at liberty to initiate a repair even if it was meant to be repaired by another speaker.

Paraskeva (2010:112) argues that code-switching is a form of repair because a speaker conducting a conversation in a certain language may encounter a lexical issue. The existence of a lexical issue can be resolved by the insertion of a word from another language – code-switching. However, Gafaranga (2012:501) disagrees with the latter contesting that language alternation was a recognised form of repair. His concern was that a relationship between language alternation and conversational repair had not been established. He then conducted a research to settle the matter.

Gafaranga (2012:523) found that code-switching could occur at any point during a repair process. He noted that incorporating another language during a repair process can be a useful resource during the repair of a conversation. Thus, the researcher will study instances where code-switching is used as a form of repair in the current study. Repair organisation is an important feature in analysing conversations because problems of miscommunication could result in distorting a message or for an action to not be done. When such incidents rise, repairs should always be initiated as soon as a gap in a conversation is identified (Gafaranga, 2012:523). Code-switching

has been acknowledged as a tool that bridges gaps in communication, such as not finding a word in one language, by inserting a word from another language during an utterance rendered in another language (Holmes, 2013:44). In the current study the researcher investigates whether code-switching has or has not been utilized to perform a lexical gap bridging function which would mean that speakers organise their utterances and speaking turns in a manner that will serve a particular communicative purpose.

3.3.4 Turn Design Organisation

Turn design is made up of two elements of a person's speech. The first element is the action that is expected to be resultant from the utterance and the second element is the instrument used to draw such an action (Heritage, 2010:231). This is supported by Drew (2005:82) who states that turn design is made up of two actions which are the structuring of sentences and the speech lexical and grammatical elements used in sentences. According to this scholar these two aspects are crucial in determining the intended meaning of the speaker as the results of the sentence come to the fore. The speaker arranges an utterance in a results oriented fashion. The choice of words or even a code has a goal attached to it (Drew, 2005:82).

Heritage (2010:213) refers to the design of a turn as "practices". He then describes it as the manner in which people structure the words and the phrases they use. Sentences are constructed in a manner that will result in particular responses. This means that utterances are formulated to suit the requirements of the primary speaker. The primary speaker is able to control the conversation in this manner by placing certain words in a specific position in the sentence as a means of selecting the next person to speak or perform an action. An example of this practice is extracted by Heritage (2010:213) from Lerner (2003) and provided below:

"Gene, do you want another piece of cake?"

If there were many people where that question was posed, the only person expected to respond would be Gene because she is the speaker who has been selected to speak (Heritage, 2010: 213). Another example of a turn design could be structuring a sentence in a manner that will result in a "yes" or "no" response. Heritage (2010:231) provided the following example:

Prof: Do you have any questions?

The above quotation is designed in a manner that will demand a negative response because of the word 'any' which commands the response 'no'. The above examples are not exhaustive for turn design examples. Goodwin and Heritage (1990:296) focused on the coercive approach used by speakers to obtain certain results from the conversation. They observed the manipulation of sentences so as to achieve certain possible results. This is a crucial observation that is applicable to the current study because the researcher envisages analysing how code-switching is used to shape speeches in a particular manner and the impact of the shape of phrases in speeches.

Turn design can be studied in various platforms of conversation. Haddington (2006:255-264) reviewed Ian Hutchby (2006: xiii, 185) and studied the manner in which conversations flowed in the media. He observed that sentences were structured in a manner that will coerce the respondent to respond in a certain fashion. In a television interview situation, the interviewer asks questions in a manner that corners the respondent to respond in a manner favourable to the interviewer. In a talk show, questions were drafted to arouse applause from the audience. This is an important factor in studying speeches in the current study because the researcher will be able to establish the shape of the sermons in line with the responses of congregants.

The design of a sentence is an important aspect for analysis in CA because a researcher gets an opportunity of reading the mind of the primary speaker. The researcher is in a position to understand why a certain response resulted from the secondary speaker. The structure of a speaking turn shapes the conversation and allows for a wide code choice to be selected for a particular turn. Each utterance opens the door for the next speaker to participate in a manner favourable to the primary speaker (Lerner 1995:129).

3.4 The CA approach to code-switching

Paraskeva (2010:109) states that code-switching can be studied through CA, where the analysis will be controlled by position it occurred within a conversation. The position of code-switching, according to her, carries a lot of weight in the message that is being transferred. She cites Schegloff

(1984:37), who portrays a conversation as being dependent on the position of utterances which determines how the message will be understood by message recipients.

The study of the position where code-switching occurred emphasises the importance of understanding the turn-taking process. The conversation analyst should study the results of code-switching on the person who takes the next speaking turn to determine the impact the change of language or language variety has on the next utterance. Auer (1984, 1995, and 1998), according to Paraskeva (2010:110), was among the first scholars who realised the importance of studying code-switching through analysing the position of the code-switched words. Paraskeva (2010:110) refers to a theoretical comparison conducted by Lie Wei (1998, 2005) on studying code-switching. The comparison was between the CA frameworks to the Rational Choice. The comparison refers to the Markedness theory by Myers-Scotton (1998, 1993(a) which provides various reasons for code-switching while stating that bilingual speakers code-switch knowingly to satisfy various linguistic requirements.

CA studies the situation the social situation the speaker faces and the linguistic choices which are resultant from that situation. In Auer (2013:382), Li Wei (2002) stressed the importance of using the Conversation Analysis approach wisely and exploring it completely. He stated that:

> Those who adopt the CA approach to code-switching argue that we must not assume that, in any given conversation, speakers switch languages in order to "index" speaker identity, attitudes, power relations, formality, etc.; rather, we must be able to demonstrate how such things as identity, attitude and relationship are presented, understood, accepted or rejected, and changed in the process of interaction (Li Wei 2002 cited in Auer, 2013: 382).

Auer (2013:382) cautioned against analysing a conversation through turn-taking, stating that it would make the analysis descriptive and not contain all possible findings that could be drawn from the study. He adds that CA should be studied through the analysing all linguistic features that affect code-switching. Li Wei & Milroy (1995:283) divides code-switching in CA into three levels. In CA a researcher has to establish the position that code-switching takes place in (Paraskeva, 2010:109). The levels are as follows:

- Level A: code-switching which occurs within turn-taking;
- Level B: code-switching which occurs intersententially; and
- Level C: code-switching which occurs intrasententially.

The level of code-switching, according to Bouchard (2015:20), is determined by the levels of multilingualism of the people communicating. If the speaker speaks the affected languages well and uses them regularly, there is a great chance of finding level C code-switching. Auer (2013:382) indicated that the language choice of the first speaker during a speaking turn influences the response of the subsequent speaker. Balamoti (2010:26) views code-switching as a self-repair instrument for rescuing the speaker when they cannot find a word in one language. In this instant the bridge between languages becomes code-switching. In the current study, the researcher will analyse data to establish the potential presence of self-repairs during sermons or teaching lessons.

According to Paraskeva (2010:118), CA is the best theory to be applied when studying code-switching and this is supported by Bouchard (2015:49) who indicated that "the CA approach to code-switching (CS) is the most relevant in this context because its goal is to uncover new patterns without using information from the societal context." For this reason, the researcher will employ the CA theory in the current study. Perakyla (2007:791) explains the process of analysing data in CA. She explains that data should be drawn from recordings which could be in the form of audio or video. This is supported by Have (2007:73) who states that recorded data "is rich in empirical detail, which could never be produced by the imagination of anybody". Ten Have (2007:73) adds that one should not just transcribe parts of extracts to be analysed only, but should transcribe the entire extracts which in the current study is found in the appendices. The data should then be transcribed in order to have the actual words in black and white. This makes it easier for a researcher to scrutinize data over and over without pressing repeat on video or audio records. However, she emphasises that the transcription is not a substitute for the recording and a researcher should revert to it for further analysis.

Heldner and Edlund (2010:554) analysed corpora to determine gaps to support their conversation analysis study. They collected corpora from different conversation for the analysis. They produced results in graphs to determine the number of gap occurrences in conversations. Jones (2012:40)

holds that studies of speaking methods are now being conducted through corpora analysis where a collection of digital information is analysed to obtain specific results pertaining to language.

3.5 Other related theories for analysing code-switching

Code-switching has been studied by employing various theories such as the theory of Discourse Analysis and the Myers-Scotton Markedness theory. This sections presents the latter theories and states reasons for choosing CA in lieu of these theories.

3.5.1 Discourse analysis

Jorgensen and Phillips (2002:1) define discourse "as a particular way of talking about and understanding the world (or an aspect of the world)". These scholars argue that discourse analysis is a framework for understanding a particular field which could be used to analyse language use in any field. Gee (2011:23) explains further that discourse analysis analyses conversations and their intended meaning. He also states that language can be used in different varieties and forms for specific reasons intended by the speaker. Additionally, an utterance can have more than one meaning. The listener needs to analyse the conversation in order to determine the true meaning of the words conveyed.

Jones (2012:43) also describes discourse analysis as a study of how people use language in different situations. Jones (2012) concurs with Gee (2011:23) by highlighting that utterances can contain various meanings and that language cannot be used without incorporating the culture of the speaker. When a person speaks or writes he or she transmits a portion of himself or herself because the choice of words or language used provides information about the speaker or writer. For example, the speaker or author's level of education can be determined based on how they speak (Jones, 2012:43). Gee (2011:24) attests to the importance of studying meaning. He distinguishes between "utterance-type meaning and utterance-token meaning". He states that each utterance carries meaning which is context dependent. The different forms of meaning are as follows:

- Utterance-type Meaning: refers to studying the connection between syntactical structures and the communication function in language and meaning concentrating on the general contextual meaning. In this type of meaning, focus is drawn to the structure of sentences or phrases and the reason why a speaker spoke.

- Utterance-token Meaning: refers to studying the connection between syntactical structures and the communication function in language and meaning concentrating on the situation that an utterance was uttered. Utterances can be similar but hold different meanings in different situations.

Gee (2011:24) stresses the importance of being aware of this difference because it serves as a guide to the most appropriate results in a study that employs the discourse analysis theory. The focus on discourse analysis is on meaning rather than how words are used in speech which is what the current study explores. For this reason, the researcher has not employed discourse analysis as a theory in the current study because she believes it would derail the study. The Myres-Scotton markedness theory which is popular in studying code-switching is presented below.

3.5.2 Myres-Scotton Markedness theory

Nyavor (2017:15) explains the Myers-Scotton markedness theory as an attempt to establish societal and psychological reasons for code-switching. The theory provides four types of code-switching which are marked, unmarked, sequential unmarked, and exploratory code-switching (Rose & Van Dulm, 2006:1). The marked choice of language refers to speaking in a manner that is not easily predictable by a community and the unmarked choice of a language which is a manner of speaking well known to the community (Myers-Scotton, 1998:18). According to Rose and Van Dulm (2006:1) the Myers-Scotton markedness theory provides a useful structure for studying code-switching. They further explain the sequential unmarked type of code-switching as a switch that occurs when a topic is in a conversation is changed to disturb the relationship that existed between speakers. On the other hand, exploratory code-switching is a switch that occurs when the speaker is not sure of what to expect in a conversation (Myers-Scotton, 1998:11). Rose and Van Dulm (2006:3) state that differentiating between marked and unmarked language choices define the social and psychological reasons for selecting a certain language over another in speech as they are at liberty to shape conversations in a manner that is pleasing to the speaker.

The central theoretical construct used by Myers-Scotton (1993a, 1998) to distinguish levels of markedness of code choices is the rights and obligations (RO) set. The RO set comprises rights and obligations upon which a speaker-hearer can base his/her expectations in a given interactional setting (Myers-Scotton 1998:23), which accounts for codes of behaviour and norms that are established and then maintained in social communities. According to Boztepe (2003:9) the model carries "an identifiable matrix language, and that there is always an asymmetrical relationship between the matrix language (ML) and the embedded language (EL) such as that the matrix language dominates a mixed clause according to 3 principles" which is a morpheme order principle, a system morpheme principle as well as the blocking hypothesis.

Moodley and Kamwangamalu (2004:189) in their study about applying code-switching as a method of teaching literature at a secondary school considered the Myres-Scotton markedness theory alongside with other theories related to code-switching. They argued that the Myers-Scotton (1993) is a guide for "social negotiations of rights and obligations existing between participants in a conversational exchange". Their findings were that code-switching provided a means for finding a communication angle in the midst of a home language and a leaning language. Applying this method in the classroom allowed learners to be fully engaged in the classroom as they were able to express themselves since code-switching is determined by the type of conduct and standards set by the community which is the general acceptance of a language in a particular society (Moradi, 2014:1).

Rose and Van Dulm (2006:1) applied Myers-Scotton (1993a) model in studying functions of code-switching in the classroom as a model for teaching multilingual learners. Their findings were that the teacher was able to explain and clarify the lesson by incorporating Afrikaans which was the home language of learners. This study proved that code-switching is an important element to be considered in teaching which complements the later findings of Moodley and Kamwangamalu (2004:189) who considered psychological motivations of code-switching. The current study focuses not just on psychological reasons for code-switching but also considers how switches are constructed which can only be possible through conversation analysis which is focused on the turn-taking, organisation as well as repairs that take place in conversation, among other things.

3.6 Conclusion

This chapter discussed the CA theory which informs this particular study. This theory which studies structures of conversations was explained through a presentation of how the theory originated as well as how far it has developed. CA features, which are turn-taking organisation, sequence organisation, repair organisation and turn design organisation, were discussed. This was followed by a discussion of the application of the CA theory in various code-switching studies. The chapter concludes with a discussion on two other related code-switching theories; namely discourse analysis and the Myres-Scotton markedness theory. The researcher explains each of the theories and state reasons for not employing them in the current study which was that there were not aligned with the objectives of the current study. The next chapter presents a discussion of the research methodology that was employed in the study.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

Chapter 4 presents the research methodology of the study. The first section provides a brief description on what a research methodology is. The second section deals with the research paradigm employed in the study, which is the interpretivist paradigm. This is followed by a discussion of the qualitative research strategy in the third section. The fourth section presents the research design which is the ethnographic design. Thereafter, data collection methods employed in the study are discussed in detail in the fifth section. The sixth section presents the sampling procedures that informed the study, followed by a framework employed in the analysis of data. Finally, ethical issues that relate to the study are presented.

4.2. What is Research Methodology?

The phrase research methodology is made up of two words, which are research (a scientific study) and methodology (a scientific method). These words have related explanations and have been combined to form the term research methodology which is a common concept used in academic research. Rajasekar, Philominathan and Chinnathambi (2006:2) on one hand define research "as a logical and systematic search for new and useful information on a particular topic." On the other hand, Walliman (2011) defines research methods as techniques or tools that are used to gather, arrange and analyse data with the ultimate goal of reaching a conclusion in a study. In the same vein, Dawson (2012:14) defines the term methodology as a strategy to achieve a certain goal while a method is defined as a tool utilised in achieving a certain goal. This means that a researcher should have a strategy or a plan in order to meet the set objectives and tools to achieve the objectives. In addition to the above, Parahoo (1997:142) defines methodology as a plan that describes how, when and where data are to be collected and analysed. Polit and Hungler (2004:233) concurs with the above view and refers to methodology as ways of collecting, arranging and analysing data. In this study, the methods of collecting arranging and analysing are explained below.

4.3 Research Paradigm

The term paradigm is defined differently by different scholars and following are some of the definitions of the term. Göktürk (2011:2) describes a paradigm as "assumptions, concepts, values, and practice, that constitute a way of viewing reality for the community that shares them, especially in an intellectual discipline". This above is supported by McGregor and Murnane (2010:1) who also defines the word paradigm as a collective of ideas, perceptions, principles, and methods that are used to study a certain phenomenon. In addition to the above, Vosloo (2014:301), among other scholars, describes a paradigm as a "basic set of beliefs that guide action." Vosloo (2014:301) traces the origin of the word 'paradigm' to Kuhn (1962) to mean a theoretical structure which is used by scholars to test problems and to find resolutions. This is a pattern followed by researchers, which conforms to "accepted theories, traditions, approaches, models, frame of reference, body of research and methodologies" (Vosloo, 2014: 301).

Although the above definitions are phrased differently, they are similar in that they all view a paradigm as the entire thought system of viewing reality, that is inclusive of values, perceptions, ideas and concepts among others. In the light of the above discussion, the "best" definition, according to Vosloo (2014:300), was rendered by Neuman (2013:94) who described a paradigm as a "whole system of thinking." This definition is broad enough to encompass the views of other scholars who present different paradigms that exist namely positivism, post-positivism, interpretivist paradigm, realism and the critical approach (Neuman, 2013). The current study is situated within the interpretivist paradigm and it is discussed below.

4.3.1 The Interpretivist paradigm

The Interpretivist paradigm aims at understanding why people do certain things. According to Babbie and Mouton (2008:28), the interpretivist approach is useful to "interpret, create, give meaning, define, justify and rationalise daily actions" in the context being analysed. ln this regard, Patton (1990:181) argues that the most important elements to be considered when deciding on a direction to be followed are the research questions and objectives. Wright and Losekoot (2012:421) state that the interpretivist paradigm helps in revealing what happened as well the context in which an incident occurred. Subsequently, the paradigm indicates causes of incidents being studied which paves a way for proposing recommendations for reaching objectives. The

objectives of the current study are to establish types of code-switching in the collected data as well as the motivations behind code-switching and the impact code-switching has on language development. The interpretivist paradigm is certainly instrumental in this task because it is a paradigm that studies motivations for people's actions and will therefore assist the researcher draw reasons why members of the church code-switch.

According to Coll and Kalnins (2009:1) the Interpretivist paradigm has been also been tested in obtaining output, diversity, quality and an overview of the topic under research. Likewise, in the current study, this approach helped the researcher gather information about factors that contribute to code-switching in the church. According to Thomas (2010:298) the interpretivist paradigm has several features and proceeds to discuss four of them, namely the purpose of the research, ontology, epistemology and the methodology used, which he presented in a table as shown below.

Table 4-1: Characteristics of interpretivism

Feature	Description
Purpose of research	Understand and interpret students' and teachers' perspectives on the factors that could impact the successful use of e-learning and face-to-face instructional approaches in a manner that they complement each other.
Ontology	➤ There are multiple realities. ➤ Reality can be explored, and constructed through human interactions, and meaningful actions. ➤ Discover how people make sense of their social worlds in the natural setting by means of daily routines, conversations and writings while interacting with others around them. These writings could be text and visual pictures. ➤ Many social realities exist due to varying human experience, including people's knowledge, views, interpretations and experiences.

Epistemology	➤ Events are understood through the mental processes of interpretation that is influenced by interaction with social contexts.
	➤ Those active in the research process socially construct knowledge by experiencing the real life or natural settings.
	➤ Inquirer and the inquired-into are interlocked in an interactive process of talking and listening, reading and writing.
	➤ More personal, interactive mode of data collection.
Methodology	➤ Processes of data collected by text messages, interviews, and reflective sessions;
	➤ Research is a product of the values of the researcher.

As stated in the table above, the researcher considered the main aim of the research which is to establish the impact of code-switching on language development. This is followed by establishing how congregants communicate in the church environment while taking their knowledge, experience and views into consideration. The researcher will then gather information pertaining to the aim and objectives of the study through recordings and interviews which reveal exactly what happens during code-switching, and lastly by studying the data using the most appropriate methodology.

4.3.2 Other research paradigms

As stated above, there are other paradigms that can be employed in research, namely the positivism and constructivism among others. These will be discussed below, in order to justify the researcher's choice of the interpretivist approach.

4.3.2.1 Positivism

According to Vosloo (2014:294) positivism is a research paradigm that can be used for an investigation that is stable and exists objectively. This is a systematic paradigm which is rooted in physical science, observation, experiments and surveys to answer society related questions by applying the qualitative and quantitative research strategy which makes the research more credible (Vosloo, 2014:294). The positivist paradigm contradicts the interpretivist paradigm which uses a more naturalistic approach. Since the 1960's both paradigms have developed drastically and have methods and techniques that stipulate how each of the paradigms should be implemented.

Moreover, the positivist paradigm findings are not dependent on the person conducting the research but on facts obtained in the study (Kumar, 2011:33). The interpretivist paradigm is also not based on the person conducting the study however it is dependent on knowledge of the people who participate in a study instead of scientific explanations required by the positivist paradigm. For this reason, the interpretivist paradigm was employed in the current study which studies words uttered by participants as well as the responses they gave during interviews.

4.3.2.2 Constructivism

According to Riegler (2012:236), constructivism is a paradigm that states that mental structures and operations are created in the mind instead of being acquired independently. Ideas are formed in the mind of a person, which is the reason why people do things differently. The constructivist paradigm comprises of different functions which are the disciplinary paths to constructivist (categorising data according to elements of the world such as time, spaces, moods and colours among others) and the dualistic verses non-dualistic approaches of analysing how the mind adapts to everyday situations. Contrary to the interpretivist paradigm, this paradigm studies the mind as a system instead of focusing on the action (Riegler, 2012:240). The current study focuses on the action of the congregants through analysing how they speak as well as why they speak in a certain manner which is why the constructivism paradigm was not employed in this study. After selecting the research paradigm, the researcher considered a research method that could be aligned with the paradigm which is presented below.

4.4 Research Method

The current study employed the qualitative research method. Dawson (2012:14) states that the qualitative method is among research methods that can be applied in any given study, namely the quantitative, qualitative and the mixed method approach. The qualitative research method will be discussed in detail in comparison with the quantitative approach.

4.4.1 The Qualitative research method

Dawson (2012:14) describes the qualitative method as a study of attitudes, behaviour and experiences. This is done by conducting interviews or focus groups with the aim of understanding the opinions of people participating in the study (known as participants) about a particular

phenomenon. This method is a tool for gaining an understanding of processes, events and relationships in a society. Hancock (1998:1) states that qualitative research attempts to broaden our understanding of how things came to be in our social world by studying how people experience them. This means that this helps researchers understand beliefs, procedures and knowledge about certain phenomena (Hancock, 1998:1). Mason (2002) explores the significance of a qualitative research method;

> Through qualitative research we can explore a wide array of dimensions of the social world including the texture and weave of everyday life, the understandings, experiences and imaginings of our research phenomena, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings that they generate (Mason, 2002:1).

The above quotation provides evidence that the qualitative method opens doors to an explanation of social behaviours. Clearly, the above assertion justifies the method as a valid tool which can be used by a researcher to understand motivations behind code-switching in a religious setting and the implications of such behaviour on language development. In this regard, Rowlands (2005:81) asserts that the qualitative research strategy is more specific as it focuses on understanding the reasons that cause a phenomenon. This is supported by Vosloo (2014:310) who states that the qualitative method creates an understanding as well as the interpretation of a phenomena because it originates from the interpretivist research design. It is therefore undisputable that qualitative research is beneficial when a researcher plans on defining, interpreting, converting and understanding a particular phenomenon as done in the current study.

4.4.2 Quantitative Method

In comparison with the qualitative research strategy which has been employed in this study, Rajasekar et al. (2006:9) argue that the quantitative method is concerned with measurement of quantity or amounts. This method is a great option when one conducts a study with the aim of describing a phenomenon based on one or more quantities. In addition to the above, Rajesekar et al. (2006:9) are of the opinion that this method is non-descriptive and usually presents findings in graphs and tables. That is, when this method is applied, the researcher collects data "based on a

theory or the hypothesis or experiment followed by the application of descriptive or inferential statistical methods" (Rajesekar et al., 2006:9). In the current study, the focal point was describing phenomena as it occurs in its natural environment and not statistical, thus the qualitative approach was selected and used to collect data from church members on code-switching.

4.5 Research Design

The research design chosen for the current study is the ethnographic approach. According to Muñoz (1983:6), the ethnographic approach is a method of studying data through observation (where the researcher becomes part of the society and observes actions) and interviewing people who participate in a particular study. This view is sustained by Leininger (1985:35) who defines ethnography as "the systematic process of observing, detailing, describing, documenting, and analysing the lifeways or particular patterns of a culture in order to grasp the lifeways or patterns of the people in their familiar environment." As indicated by Leininger (1985:35), the researcher is a member of the community being studied which became very beneficial in order to experience the phenomenon being studied first hand. To this end, the researcher attended church services in order to record sermons and also to conduct interviews with selected members of the church.

The ethnographic approach was applied by Muñoz (1983:6) in studying functions of talk with the aim of establishing functions of code-switching. In the same vein, Pagano (2010:22) studied code-switching through conversation analysis and the ethnographic approaches in an English-speaking Korean community, where particulars of participants such as the socio and cultural backgrounds and their views were collected during a face to face interview. In the current study, the researcher selected participants by firstly examining their backgrounds in terms of the role they play in the church, which helped in structuring interview questions in line with the task they performed at the church.

Iphofen (2015:9) provides five aspects associated the ethnographic approach which are multiple methods, triangulation, progressive focusing, establishing a role and theoretical sampling. In addition to the above, Sangasubana (2011:569) deliberates on five stages that should be followed when studying data through the ethnographic approach as identified by Singleton and Straits (2005). The stages are listed as follows:

- Problem formulation: The researcher has to establish a problem that exists in the environment that they envisage on studying. In the current study, the researcher seeks to establish the reasons for code-switching amongst isiZulu speakers and the impact of such behaviour on the development of isiZulu.

- Select a research setting: In this stage the researcher has to determine where they would like to conduct the research. It is advisable for the researcher to conduct a study in an environment they are familiar with but they are at liberty to explore other environments too. In the current study, the researcher conducted the study in a community that she is a member of.

- Gaining access: This stage is concerned with seeking permission to conduct a study. It involves contacting stakeholders who are in charge in an environment to request permission to conduct the study. In the current study the researcher contacted the church leader, by email, requesting permission to conduct the research. A letter of approval was granted (See appendix 2).

- Presenting oneself: In this stage, the researcher has to decide on how they want to be received by the community being studied. The role that they will play in the study as well as the duration should be communicated to people participating in the study. In the current study, the researcher informed church that she was recording the services for research purposes as she feared that it could somewhat direct a speaker to speak in a certain manner, however when conducting interviews, she presented herself as a researcher.

- Gathering and recording information: This stage states the importance of recording data collected in the study. The researcher is advised to keep a notepad in order to write down every bit of detail to avoid forgetting important detail. In the current study the researcher audio recorded sermons as well as Sunday school classes. Interviews were also recorded using a voice recording device. The recorded data was later transcribed for ease of reading for the researcher when studying the data. The researcher ensured that all ethical matters were considered, especially since she used human beings as the source of her data.

4.6 Ethical Issues

Kumar (2011) cites the Collins Dictionary (1979:502), where the word ethical is described as a set of rules that compel people to follow set principles that are regarded as correct. He further states

that a researcher should be aware of ethical issues that might exist and have a strategy to deal with them. Correspondingly, Mouton (2001:238) believes that ethics are guidelines concerned with right and wrong actions when conducting research. Research ethics were observed and applied in the study and following is an account of the steps taken:

- Ethical clearance was sought and obtained from the University of KwaZulu-Natal in February 2017, and it has been attached as appendix 1.
- The researcher sent a letter to the senior pastor of the Holiness Union Church requesting permission to conduct the study in the church. The letter of request is attached as appendix 2.
- The senior pastor gave permission for the study to be conducted in the church and the letter has been attached as appendix 3.
- The researcher sent Informed consent forms to people who had been selected to participate in the study. The forms contained information about the study and requested them to participate in the study. They accepted and signed the forms which are attached as appendix 4.
- Participants were informed that the data collected from them would be kept confidential and would only be used for academic purposes.
- Participants were informed that the data collected from them would protect them and no-one would be in a position to identify them as people who participated in the study as they were not going to be identified.
- They were informed about their right to withdraw from the study at any moment.
- The university as well as the participants were protected from any legal action by through observing ethical clearance matters.

4.7 Sampling

The online Merriam-Webster Dictionary (2015) defines sampling as reasons for obtaining data, which is to understand behaviours or features of a particular group while the online Business Dictionary (2016) define the same term as a "statistical method of obtaining representative data or observation from a group (lot, batch, population, or universe)." However, Gentles, Charles, Ploeg and McKibbon (2015:1176) state that scholars define sampling differently and they define

sampling "as the selection of specific data sources from which data are collected to address the research objectives".

Onwuegbuzie and Leech (2007:240) used sampling because of the desire to construct more reliable interpretive explanations for their study. To this end, the researcher chose participants from the larger population from the church. The researcher selected church members who were highly active and addressed the church regularly as preachers and Sunday school teachers. Sampling provides a method of choosing people to participate in a study and in the current study the the systematic random probability sampling method was selected. The systematic way used by the researcher was choosing participants according to the role that they performed in the church in order to gather the most correct information from people who are highly active in the church (Alvi, 2016:12). Below is an explanation of probability sampling as well as other sampling methods that are available for researcher.

4.7.1 Probability sampling:
This is a selection of people who will represent a population. According to Alvi (2016:12) this method can be divided into the following categories:
- Simple random: Every element in the population has a fair chance of being used to draw data.
- Systematic random: The entire population is not used in studying data but there is a systematic manner in which data to be examined is selected.
- Stratified random: The population is dived into smaller elements and examined according to those elements.
- Cluster: This is the examination of data that comes from one geographic area.
- Multistep: This technique combines different sampling technique to form one technique.

In order to select the appropriate method for the study, the researcher considered advantages and disadvantages of probability sampling which are provided in the table below:

Table: 4-2: Advantages and Disadvantages of Probability sampling

Advantages	Disadvantages

• There are fewer chances of methodical inaccuracies.	• The technique is very demanding and requires lots of work from the researcher.
• It reduces chances of being biased.	• It takes a long time to be completed.
• The sample is presented in a better way which yields better results.	• It is expensive to run.
• It is possible to generalise from the results drawn from the study.	

The researcher selected probability sampling because of the limited chances of attaining incorrect results from the study without being biased in any manner. Below is an explanation of the non-probability sampling.

4.7.2 Non-probability sampling:

This is a selection of people who will represent a certain population. According to Alvi (2016:13) this method can be divided into the following categories:

- Volunteer sampling: People who want to participate in the study select themselves to be part of the study.
- Convenient sampling: The population is chosen according to the opportunities that the researcher is exposed to.
- Purposive sampling: The population is selected to fulfil a certain purpose in the study. Tongco (2007:155) asserts that purposive sampling can be very effective when applied appropriately.
- Quota sampling (proportional and non-proportional): The population is selected according to specific subcategories.
- Snowball sampling: Members of the population are at liberty to invite more people to participate in the study.
- Matched sampling: Members of the population are matched with particular data in a study to achieve a certain effect.
- Genealogy based sampling: This type of sampling is commonly used in rural areas to study families.

The researcher provided, in the table below, advantages and disadvantages of non-probability sampling:

Table 4-3: Advantages and Disadvantages of Non-probability sampling

Advantages	Disadvantages
• It is not very demanding on the researcher because the technique is simpler. • It does not require too much time for completion. • It is not too expensive to run.	• There is a greater probability of making methodical mistakes. • The researcher can be biased in sampling. • The sample does not always show a true reflection of the population. • The researcher cannot generalise based on the results received.

This study did not select this method because there were more chances of making mistakes and driving the study to the expected results by the researcher which was not going to show a true reflection of the views of the population. Gentles et al. (2015:1777) cite Patton (1980, 1990, 2002 & 2015) who states that this method is popular in qualitative studies where researchers identify and select people who have the required information. These, are people who are usually easily accessible to the researcher using limited resources.

Even though all members of the church, estimated to about one thousand were willing to participate in the study, the researcher was not able to interview all of them. Tongco (2007:151) states that, the researcher should determine the size of the population that will be used in a study. This is done by considering the age groups, level of education and other characteristics that will assist the researcher in meeting research objectives. In the current study, the researcher used the systematic sampling method where twelve people were interviewed. They include, the senior pastor from the church, a Sunday school principal and a Sunday school teacher as the nine congregants of different age groups from the church. The population being studied consisted of a 21-year-old, a middle-aged person with a university degree, an older person with a college diploma and an older person without any qualification. The education levels of participants varied in order to promote diversity. Most people who were interviewed were between the ages of 30 to 60. This means that there were

more participants from the middle age group, which is the age group of most congregants in the church.

4.8 Data Collection Methods

Hox and Boeije (2005) distinguishes between primary and secondary data. Primary data collection is the collection of information through experiments and other appropriate procedures while secondary data collection is the gathering of information through existing information for the purpose of answering a research question. This view is sustained by Dawson (2012:40) who describes interviews and voice recordings as a method of collecting first-hand information through observations and investigations. With regards to secondary information, she states that this method involves gathering data from studies previously conducted by other researchers on a particular phenomenon. An example of a secondary data collection tool is a book which contains information that has been written by someone else who states results of their observations or express personal views on a certain matter.

Mason (2002:27) states that when choosing a research method, a researcher should select a method that will answer each research question. In an attempt to assist researchers in selecting data collection methods, Mason (2002:28) designed a table that can be used to determine a study method. In the current study, the researcher adopted a similar design to determine the method to be used as shown in the table below:

Table 4-4: Chart for linking research questions and methods

Research questions	Data Sources	Method Justification	Practicality	Ethical Issues
1. How do preachers and congregants code-switch during church sermons?	Sermons and church discussions	Code-switching is researched from a church perspective therefore data was collected from church during services and during discussions.	Church sermons and discussions were recorded and data was transcribed.	A request was obtained from the senior pastor of the church to conduct the research at church.
2. Why do preachers and	Pastors, Sunday	Pastors and Sunday school teacher are the	Interviews are conducted at the	Permission from senior pastor to

congregants code-switch during sermons?	school teachers and congregants.	ones who code-switch. Congregants are the ones who receive sermons.	pastor's offices. The conversation was recorded and thereafter transcribed.	conduct interviews was obtained.
3. What are the effects of the code-switching phenomenon on isiZulu?	Members of the church	Church members are the ones who listen to the sermons. They are the target audience for the sermons. Their opinions are important in assisting the researcher to determine the direct effectiveness of code-switching during sermons and discussions.	Randomly selected members of the church were interviewed. Members were selected according to different age groups and education levels.	The church senior pastors granted the researcher permission to interview members of the congregation. The members agreed to be part of the interview.

The above table maps out the requirements of the current study, which were brought to life through an established research method. In this particular study, primary data was collected from the natural setting through voice recordings of conversations and unstructured interviews at the Holiness Union Church (HUC) which is a charismatic church with members who are in the middle class. The church is situated at the Gamalakhe branch in Port Shepstone, which was the main research site. The researcher chose this church because it is local and easily accessible. The researcher selected the church because accessing it was made easy by the pastor who was willing to participate in the study as compared to other churches that closed their doors. Background information on the church is presented in a table below:

Table 4-5: Background of the Holiness Union Church (HUC) at the Gamalakhe branch in Port Shepstone

ITEM	HOLINESS UNION CHURCH
Membership	+/- 1000
Mother tongue of Congregation	IsiZulu
Age of members	0 to 80+
Location	Port Shepstone
Type of church	Charismatic
Year of establishment	Early 1900's

This charismatic church is located in a semi-rural area and has large membership of people who speak isiZulu. The church was established more than a century ago and has a membership that cuts across all age groups from the young to the old therefore the researcher assumes that people from the young age to the people in the middle ages would be primary users for code-switching. However, the study focuses on the middle age group because they are the most active people in the church who often address young people to adults. They are the ones who have to speak in a manner that will accommodate this church population which comprise of people who are young to the elderly.

4.8.1 Recorded Data

The researcher attended church services with an audio recorder and recorded sermons and discussions during church services. The data was collected with the intention of examining code-switching patterns present in the church. The researcher recorded the pastor, preachers as well as Sunday school classes in order to determine the different types of code-switching and the reasons for code-switching. To this end, sermons from 5 preachers and 2 Sunday school teachers were recorded through a voice recorder. The total number of sermons recorded amounted to 10. The preachers and Sunday school teachers who were recorded during the rendering of sermons were interviewed because they were highly active in the church and spoke mostly with the congregants.

4.8.2 Interviews

According to Harrell and Bradley (2009:6), interviews refer to methods of conducting discussions between the person asking questions (interviewer) and the person being interviewed (participant)

with the intention of collecting information about a particular phenomenon. Coll and Kalnins (2009:1) explain that most scholars who employ the interpretive paradigm conduct interviews as a method of data collection. Qu and Dumay (2011:238) concur that this method is a crucial qualitative research tool. Interviews are also promoted by Dawson (2012:68) who proceeds to provide different types of interviews, namely, structured, semi-structured, unstructured and focus group interviews. Semi-structured interviews were employed in this particular study, however each of the different types of interviews is explained below in order to justify the selection of structured interviews:

4.8.2.1 Semi-structured interviews

These interviews are generally posed to different participants to elicit different responses about a single list of questions. The researcher gets an opportunity of exploring more information and different points of views from one set of questions that are flexible and can be compared. This method is common among researchers, especially in qualitative research (Dawson, 2012:68). According to Datko (2015:142) semi-structured interviews are directed by the person conducting the interview, however, the person being interviewed is at liberty to direct the interview to a preferred direction through offering responses that can shape the interview.

Rose (2006:11) cites Finlayson and Slabbert (1997:384) who used interviews and observations to source information about the social function of code-switching in accommodating the people being addressed instead of confusing them. This method resulted in a discovery of "common social values and functions which attributed to the use of language values" (Rose, 2006:11). In the same vein, data for use in the current study was collected by using semi-structured interviews. Ndebele (2012:87) also employed these types of interviews in order to solicit reasons for code-switching among native isiZulu speakers in Durban townships. The advantage of this type of interview is that the researcher gathers direct responses about the questions asked, as well as more information that may be shared by the respondents. According to Datko (2015:143) the main motive behind using semi-structured interviews is to collect information about a situation or a phenomenon that that the person being interviewed is already informed about. The interviewer has to establish research objectives which will then direct the person being interviewed to describe and show how

much he or she understands a phenomenon being studied while the interviewer hopes to find themes that are relevant to the study from the interview responses (Datko, 2015:147).

In the current study, the questions based on research objectives that the researcher envisaged asking will serve as a foundation for the people being interviewed to know what they are being asked about. Therefore researcher believes that responses from semi-structured interviews will vary and produce different points of view on the subject being discussed. Subsequently, the researcher selected this type of interview structure as it had a potential of extracting responses that were going to extend far beyond the questions asked, leading to different perspectives on the subject.

Thus the researcher interviewed twelve people from the church during dates that were suitable for the interviewer and the interviewees. These comprised the senior pastor, a Sunday school principal, a Sunday school teacher as well as nine congregants of different age groups from the church. The respondents (people being interviewed) were asked open-ended questions (semi-structured interview) to allow them to explain their responses and knowledge of the topic. The responses were audio-recorded and transcribed to ensure that correct information was captured. The objective was to understand the motives behind the code-switching of members of the church. Therefore, the researcher expected responses from the respondents to portray their understanding of the code-switching phenomenon and its impact on language development in line with the research objectives of the study. Following are other interview methods that were not used in this study but are relevant in justifying the current study.

4.8.2.2 Unstructured interviews

These are types of interviews that do not have pre-arranged questions. The researcher asks questions as driven by he interview itself as well as the person being interviewed. This type of interview is common in qualitative studies where interviews are conducted by researchers to establish a history about a particular situation and questions arise while the interview is in progress to elicit valid points that will contribute immensely to the study (Dawson, 2012:68). This type of interviewing method was not applied in the current study because the researcher wanted to drive the questions in accordance with the research question of this study which focuses on the impact

of code-switching on language development while allowing interview respondents the freedom to expand their responses.

4.8.2.3 Structured interviews

Another type of interview that could have been employed in the study is the structured interview method. This is a type of interview that come with a list of questions and answers and the interviewer (a person conducting the interview) merely ticks boxes according to responses provided for each answer. This method works best in quantitative research, especially when conducting surveys. Interview questioned are set in a manner that will only allow the person being interviewed to produce a single response without any additional comments (Dawson, 2012:68). The researcher did not select this type of interview because she wanted to allow the respondents deliberate further on what they believe was aligned with the questions asked.

4.8.2.4 Focus groups interviews

These interviews are conducted among many people at the same time, usually in the same room by means of a discussion. The interviewer asks questions and strives to get responses from all participants. The interviewer allows the participants to discuss the question posed and different views are obtained from the group. This method helps a researcher obtain different opinions on a matter as well other features that may be established from the question because different people have different perspectives and concerns on issues. This helps the researcher obtain a broader response (Dawson, 2012:68). Respondents in the current study were interviewed individually therefore there was no need for focus group interviews. The researcher believes that focus group interviews can limit challenges of arranging many interview slots for interviewing individuals.

The current study did not come without challenges during the data collection stage. The main challenge was that the researcher lives in Pretoria which is in another province. She made arrangements for interviews in due time, considering that she was going to travel more than 700 kilometres to get to Port Shepstone. Travelling was costly and required the researcher to plan and arrange travelling fees. She was disappointed when some participants cancelled during the day of the interview, considering that she had already travelled to Port Shepstone. Other interview dates had to be scheduled and the researcher confirmed the appointment with participants before

travelling to the venue. Eventually, all participants were interviewed and responses from interviews were analysed. Below is a presentation of how the data was analysed.

4.9 Data Analysis

According to the online Business Dictionary (2016), data analysis is the "the process of evaluating data using analytical and logical reasoning to examine each component of the data provided." Marshall and Rossman (1999:150) state that studying data brings order, structure and an understanding of the data under scrutiny which is a task that takes time due to the amount of data . Data can be analysed by studying behaviours and theories. Developments in technology have also proved that data can be examined through computer applications which make the task much simpler (Kumar, 2011:20). Two major frameworks of data analysis have dominated most qualitative research studies. The comparison of the two frameworks is presented below:

Table 4-6: Comparison of Data Analysis Framework by Huberman & Miles (2002) and Marshall & Rossman (2011)

Data Analysis Framework According to Huberman and Miles (2002)	Data Analysis Framework According to Marshall and Rossman (2011)
1. Familiarisation	1. Organisation of data
2. Identifying a thematic framework	2. Immersion in the data
3. Indexing	3. Generation of categories and themes
4. Charting and	4. Coding of data
5. Mapping and interpreting	5. Interpretation of data
	6. Searching for alternative interpretations
	7. Writing a report

While the above two formulae are related, the researcher opted to use Huberman and Miles (2002) which provides five different steps. A practical explanation and application of each step of Huberman and Miles's (2002) framework is presented in detail below:

Step 1: Familiarisation

This step requires the researcher to study the data and understand it deeply (Huberman & Miles, 2002). The researcher studied the data she had collected through semi-structured interviews and recorded sermons. In order to familiarize herself with the data, the researcher transcribed the data which was audio recorded. The task was tiresome indeed, however this was the best way to submerge into the data by recalling vividly what happened during the time of recording. Reading transcripts opened doors to different themes that served as a key to the analysis.

Step 2: Identifying a thematic framework

This step is concerned with the extraction of themes from the transcribed data (Huberman & Miles, 2002). The themes should correspond to the research questions and objectives. The researcher found themes that were aligned to the objectives of the study. The themes that were identified were: types of code-switching, functions of code-switching and implications it has on language development.

Step 3: Indexing

This step is concerned with the codification of themes and is the data classification step which allocates themes from the previous step in their appropriate positions (Huberman & Miles, 2002). The researcher did this by marking parts of the transcribed data according to the themes and concepts they presented. There were instances when the researcher picked up more than one theme and studied those themes according to different forms of code-switching. This is because utterances were studied according to meaning and presentation (Davidson, 2009:41).

Step 4: Charting

This step aligns data according to the research objectives (Huberman & Miles, 2002). The researcher placed data according to the proposed themes as per step 3 above. Headings for different sections were formed and data was placed under each relevant heading with the main goal being to fulfil the study objectives.

Step 5: Mapping and Interpreting

This is the last step where the researcher cracks data down to find what is being sought (Huberman & Miles, 2002). In this step the researcher interpreted and themed the data by comparing sermons and interviews to the notes that had been found through research. Data from sermons was studied according to the types of code-switching and the functions of code-switching. Data from interviews was studied according to the theme of the impact of code-switching on language development where respondents' views were compared to theoretical notes the researcher already had at her disposal.

Further, CA, was applied in studying code-switching. This theory proved to be one of the best in reading code-switching patterns independently (Bouchard, 2015:49). Different elements of conversation analysis were discovered in the collected data and they emphasised the function of code-switching in conversations. Interviews which were conducted in the study were studied in terms of other factors that affected code-switching. Various factors were identified and found to be motivating factors behind the prevalence of code-switching in the church as well as outside the church.

4.10 Conclusion

This chapter presented the methodology applied in the chapter by firstly explaining what research methodology entails. The interpretivist research paradigm which was employed in the study was explained and the researcher stated that it was chosen because it a paradigm that works best in studying natural actions of human beings. This was followed by a presentation of the qualitative research strategy, as chosen for this study and the ethnographic research design which was employed in the current study. Ethical considerations were also presented and listed to ensure that the researcher followed the right procedures in conducting the study. This was followed by an explanation of different sampling methods that exist and the systematic probability sampling method was stated as the one selected to guide to where data was to be collected from. Data collection methods were then explained. Interviews and sermons were recorded from the church and analysed according to different themes as guided by the Huberman and Miles (2002) data analysis framework. The following chapter is a presentation and analysis of the different types of code-switching.

CHAPTER 5: DATA PRESENTATION AND ANALYSIS: TYPES OF CODE-SWITCHING

5.1 Introduction

This chapter presents and analyses data on code-switching. Different types of code-switching that occur in religious conversations among isiZulu speakers, namely extrasentential or tag switching, intrasentential and intersentential code-switching will be discussed. Data will be studied to determine the types of code-switching that are present in the recorded data. Code-switched words will be studied to examine how words from one language are inserted into another language. Code-switching strategies as well as formation of words with morphemes from English and isiZulu will be studied. This chapter is aligned with the reach objective of determining the types of code-switching that are present in the church.

5.2 Types of code-switching among isiZulu speakers

The researcher collected data through recordings of church sermons in a predominantly isiZulu speaking church and the following types of code-switching were found; intrasentential code-switching which refers to switching between languages within a sentence; intersentential code-switching which is a type of code-switching that occurs between sentences; and extrasentential code-switching which is the insertion of a word from another language into a sentence that was being rendered in another language (Holmes, 2013:34-36). These types of code-switching are presented below in a graphic illustration.
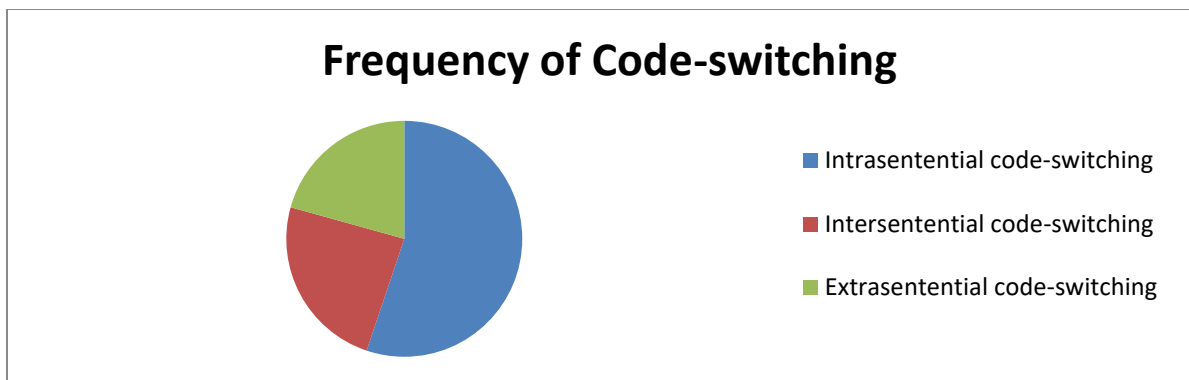
Figure 5-1: Frequency of code-switching

The illustration above shows the frequency of the types of code-switching that existed in the collected data. The most common type of code-switching is intrasentential with other types being equally present but to a lesser degree. Intrasentential code-switching accounted for 55%; intersentential code-switching was 24% and extrasentential code-switching was 21% and it was the type that surfaced the least. One of the reasons for such scores, as will be eminent in the discussion, is fluency in more than one language which often prompts speakers to move back and forth from languages (Muthasamy, 2009:9). The different types of code-switching that occur in church gatherings amongst congregation members of the Holiness Union Church (HUC) at the Gamalakhe branch in Port Shepstone are discussed and exemplified below.

5.2.1 Extrasentential switching

Sometimes referred to as tag switching; extrasentential code-switching is the insertion of a tag from one language into another language (Abdollahi, Rahmany & Maleki, 2015: 848). It is an expression or choice of words which are inserted during a conversation to complete a sentence at the same time relaying certain information about the speaker. Holmes (2013:35) states that this type of code-switching is simply an interjection or a linguistic tag in the other language which serves as an ethnic identity marker. She further divides this switching into three categories provided in the table below:

Table 5-1: Types of Extrasentential Code-switching

Type of Extrasentential Code-switching	Definition
Metaphoric Expression	A metaphoric expression switch is when a speaker inserts an expression from EL into ML in order to convey a particular feeling or to form a particular atmosphere that would have not been easily expressed in the ML (Holmes, 2013:42).
Conjunction	Conjunctions are words that join phrases in communication, casually known as joining words (Begum, Bali, Choudhury, Rudra & Ganguly 2016:1648).

Single-noun switch	This type of switch occurs when a single word from EL is inserted within a sentence or phrase rendered in ML. This is common in terms that are commonly used in a particular culture (Ene, 2007:49).

The above-mentioned categories will be discussed in the following sections in the study. Following is a discussion of each of the extrasentential switches using extracts from the data, the extracts used in this switch are coded as "Extract A" and subcategories as "Extract A1", etc. It is important to mention that in each extract, there could be many switches of different types but only the one(s) referred to in the discussion will be highlighted. The subsequent section discusses the findings on metaphoric expression.

5.2.1.1 Metaphoric Expression

A metaphoric expression is an insertion of a particular word or phrase that is commonly used to portray linguistic skills of the speaker. The speaker uses phrases or citations that are from a particular culture while speaking in another culture to show the advanced knowledge they have in the embedded language (EL). According to Holmes (2013:42) metaphoric expressions are words which contain a deeper meaning than that which appears at face value and require knowledge of the EL culture to unpack its meaning. Extract A below is an example of a metaphoric expression taken from the recordings:

> **Extract A1 (a):**
>
> *Siyosanganisa izilimi zabo.* **My God!** *Ngoba into eyenza bakwazi ukwakha lento abayenzayo yingoba bakhuluma ulimi lunye. Ngoba into eyenza bakwazi ukwakha lento abayenzayo yingoba bakhuluma ulimi lunye. Hhayi ngoba benemali eningi kodwa ngoba bakhuluma limi lunye. Ngijwayele uma ngikhuluma nabantu abashadile ngithi anidingi imali ngoba noma ningaba nemali eningi niyojika nixatshaniswe imali.*
>
> [We are going to confuse their languages. My God! Because what made them able to build what they were building was the fact that they spoke one language. Not because they had lots of money but because they spoke one language. When addressing married couples, I usually say they do not need money even if you have lots of money it can result in fights between you.]

"**My God!**" is a common phrase, sometimes referred to as an expression, in the English language which has multiple meanings depending on the context. It could be used to show that one is surprised, angry or excited (Online Oxford dictionary). In the extract above, the speaker utters this phrase in the midst of a matrix language (ML) speech to show he is awed by God's action. The expression is not translated anywhere in the text because the audience is well aware of the meaning and the use of the expression. Another example is presented in extract A1 (b) below:

Extract A1 (b):

Sizokhonza uNkulunkulu. E... uma sikhona thina singabantu abadala, sikhulile sikhona ukuzoni-support-a. Sizoni-support-a, sizothi le nto eniyenzayo we are behind you *futhi kahle kahle bazalwane,* as leaders of the church *sikhombisa ukuthi we approve* **siyishayi-stamp** *ukuthi i-*right *ayiqhubeke. Sizophakamisa iflegi lasezulwini sengihlala phansi. Uma amaKristu ehlangene ubona ngani, ubona nge-*respect*, i-*respect *ukuhloniphana ya asihloniphane ngoba asihlangene njengabantu basezweni.*

[We are here to worship God. If we as the elderly are here, we are old indeed but are here to support you. We are here to support you, we are here to say we are behind what you are doing brethren, as leaders of the church we are showing you that we approve and are certifying that it should continue. We are here to raise the heavenly flag as I sit down. When Christians are gathered together how do you identify them, from the respect, respecting each other yes let us respect each other because we are not just gathering as ungodly people.]

The extract above is an entermix of Zulu and English which shows the prevalence of code-switching in Zulu charismatic churches. However, of interest is the use of the metaphoric expression **siyishayi-stamp** which in Zulu means *ukugunyaza* (authorizing something). "*Sishayi-stamp*" is a common expression in isiZulu, meaning to authorize or to show approval of something. In this extract, it is used for emphasis, since it directly follows the word **approve** which carries the same meaning as the expression. The expression could have been rendered in isiZulu but the speaker chose to code-switch maybe for stronger effect on the congregants. The following extract further proves the prevalence of code-switching through the use of metaphoric expressions:

Extract A1(c):

*Okwakho vumela i-*growth*, vumel"izimo ezizobhekana nawe, ziyaku-*shape*-a zikwakhele ukuthi ube* ready*, ukuthi uthi lento uma sengiyisukela ngizoyithola noma kungathiwa umi kanjani empilweni,* but if **I set my eyes and I set my mind and I set my heart** *kuyo ngeke ingehlule. Lalelani bazalwane bami,* **do not lose heart,** *ake nibheke uJesu. Wathi esethandazile eGetsemane wathi "ayidlule le ndebe, lesi sitsha ngingasiphuzanga". Wathi ayingenziwa intando yami,* because He was ready *ukuthi ayithathe indawo yakhe* at the right hand of the Father.

[What you have to do is to allow growth, allow situations that you have to face, they will shape you and build you up to be ready, that when you chase something you will be able to get it no matter what life dictates, but if I set my eyes and I set my mind and I set my heart it will not be too hard for me. Listen my brethren, do not lose heart, take a look at Jesus. When he was praying at Gethsemane he said "let this cup pass, this cup which I had not drank". He said let not my will be done, because He was ready to take his place at the right hand of the Father.]

Similarly, the above extract is heavily interlaced with a mix of English and isiZulu as evidence of the prevalence of code-switching. With regard to metaphoric expressions being used un code-switching, the phrase "**Do not lose heart**" is an expression which means that a person should not be discouraged (http://www.dictionary.com/browse/lose-heart). This expression has its foundations in the bible and the speaker may have felt compelled to use the English version for effect. This could be due to the fact that the effect would not have been the same amongst the audience who are moving with the changing times – evidenced by the dominance of English as a language of upward mobility.

In the same extract, the speaker used three more expressions which are metaphoric as follows:

- I set my eyes = to look at something
- I set my mind = to focus on something
- I set my heart = to yearn for something

The speaker used the three expressions consecutively to emphasise the point being made and to capture the attention of the audience. This type of preaching/motivational teaching is common and characteristic of charismatic churches. The message shows how well the speaker understood the audience, as well as the fact that he wanted to ensure that they received the message at a level they are familiar with. The next section discusses conjunctions that are used during code-switching.

5.2.1.2 Conjunction

During code-switching, conjunctions are used as connectors, reinforcement, cause-effect, narrative-evaluative, and sarcasm (Begum, et. al. 2016:1648). This means words from an EL can be used in the ML to connect phrases or sentences. The following extracts (A2(a) – 2(c)) demonstrate this:

Extract A2 (a):

Bakha umbhoshongo wokuya kuye ukuba bathi qhababa beze bephila nje saka. Oh my God*! Wathi uNkulunkulu asehle sisanganise izilimi zabo.* Let's go down, "let us" not let me. "Let us*", asehle. Nibangakhi? Simunye **but** sibathathu, simunye kodwa sibathathu kodwa simunye, asehle. Siyokwenzani? Siyosanganisa izilimi zabo.* My God *ngoba into eyenza bakwazi ukwakha lento abayenzayo yingoba bakhuluma ulimi lunye.*

[They build a tower to go to him so that they could get a bit higher while they were alive and healthy. Oh my God! God said let us go down and confuse their languages. Let's go down, "let us" not let me. "Let us", let us go down. How many are you? We are one but three, we are one but three but one, let us do down. What are we going to do? To confuse their languages. My God because what made them be able to build what they were building was the fact that they spoke one language.]

As stated above, there are various reasons for employing conjunctions. One of them is to show a contradiction. In extract A2(a) above, the researcher noticed that the speaker code-switched to show contrary to what had been said in the first phrase and used **but** to show contradiction. The speaker could have used an isiZulu conjunction and the impact would have been the same

grammatically. However, an English conjunction was preferred. The following extract presents another example of a conjunction:

Extract A2 (b):

Wathi esethandazile eGetsemane wathi "ayidlule le ndebe, lesi sitsha ngingasiphuzanga". Wathi ayingenziwa intando yami, **because** he was ready *ukuthi ayithathe indawo yakhe* at the right hand of the father. *Manje masibe njalo ezinhliziyweni zethu sithi* we don"t want to lose heart, even though *kubonakala engathi kuba nzima* sometimes*, kodwa* let us keep courage. Let us be encouraged *empilweni yethu sazi ukuthi* all that God has set for us is for us.

[When he was praying at Gethsemane he said "let this cup pass, this cup which I had not drank". He said let not my will be done, because He was ready to take his place at the right hand of the father. That is how our hearts should be, we should say we do not want to lose heart even though it seems as if it becomes difficult sometimes, but let us keep courage. Let us be encouraged in our lives knowing that all that God has set for us is for us.]

The researcher believes that conjunctions can easily be applied onto ML subconsciously since they are just an insertion of a single, usually short, word to join the other part of the sentence. The researcher found different patterns in extract A2(a) and A2(b). Whilst in A2(a) the speaker only used "**but"** in A2(b) the speaker did not immediately revert to the ML, that is, the speaker used the conjunction "**because"** and continued in the EL until he inserted a conjunction from the ML "*ukuthi"* which led him to switch back to ML. The application of conjunctions in languages interchangeably shows that the speaker is fluent in both languages. Extract A2(c) below, continues to exemplify the use of conjuctions in IsiZulu:

Extract A2(c):

Kudala ukuthi i-language *ebeyikhulunywa abanye abaphila manje babe bengasayazi. Iphisi-ke leli lakwaHlophe lalinezinja, likwazi ukuhlanganisa izinja likhiphe uhlobo lwenja eliyithandayo ukuba libe nayo ukuze lizingele ngayo.* **Then** *lo baba lo uma sifika ngolunye usuku wayenezinja ezaziwayo ngokubamba uma kunenqina. Inqina-ke umhlangano la kuthiwa kuyozingelwa endaweni ethize.*

[It leads to people not to understand the type of language which was spoken by other people. Well this hunter from the Hlophe family had dogs; he was able to put together any type of dogs that he wanted to use for hunting. Then this man when we arrived at his place on a certain day he had dogs that are known to be sharp and could catch wild animals when he went out with a hunting party. A hunting party is a meeting that is called when people are going to hunt at a certain area.]

In the example above, the speaker began the sentence with an adverbial conjunction which is however a common manner of speech in informal talk. The function of the conjunction used is a narrative-evaluative because the speaker was narrating a story. Then symbolises continuity in the narration, it stands between what has been said and what comes after. In a nutshell, the use of conjunctions is prevalent among isiZulu speakers in the church communities as they join sentences during speech. Mostly they are subconscious as they are a single joining word.

5.2.1.2 Single-noun Switch
According to Ene (2011:49), this type of switch occurs when a single word from one language is inserted within a sentence or phrase rendered in another language. This is common in terms that are used in a particular culture. In isiZulu, most words from the EL cannot be used in their natural form but need to acquire relevant morphemes in accordance with isiZulu grammar as it will be shown in the examples to follow.

Extract A3 (a):

*Ayikho into ebuhlungu njengokuthi umuntu aphelelwe i-**eyesight** yakhe angakwazi ukubona izinto azithandayo. Angakwazi ukubona izinto atshelwe omunye umuntu ukuthi ileyo nto osuka uyithanda le. Sengikuphakela ukudla okuthandayo*.

[Nothing is as painful as a person losing their eyesight and they are not able to see things they like. That person will not be able to see things and they will be informed by other people who will tell you that this is what you like. I am now dishing up your favourite food.]

Extract A3(b):

*Ngijwayele uma ngikhuluma nabantu abashadile ngithi anidingi imali ngoba noma ningaba nemali eningi niyojika nixatshaniswe imali. Anidingi izimoto ezisezingeni eliphezulu kodwa nidinga ukukhuluma **i-language** ngoba uNkulunkulu wathi angingasanganisi izinto eziningi, angisanganise izilimi zabo.*

[When addressing married couples, I usually say they do not need money even if you had lots of money that money was going to cause you to fight. You do not need expensive cars but you need to speak 1 language because God said let us not confuse many things, let us confuse their languages]

In the above extract the word *"eyesight"* has been inserted for extra effect to emphasise the depth of this unfortunate circumstance. In order for this word to be used in the ML, which is an agglutinating language, it had to acquire a relevant prefix (i-) for morphological agreement purposes. Notably, the following word "*yakhe*" (*i+akhe=yakhe*) takes its prefix from the morpheme (i-) in "*i-eyesight*". This is an example of the morphological agreement, which is crucial for grammatical correctness.

Similarly in extract A3(b), the noun "**language**" has been inserted in the isiZulu sentence for effect and as a sign of bilingualism. Just like the noun, i-eyesight, in Extract A3(a), the noun from the EL had to undergo a morphological process in order to function properly in the EL, that is, it took the noun prefix i- in order to be able to generate an agreement morpheme that linked it with the other elements in the sentence. The isiZulu word for **language** can also be found in the text, in the plural form as *izilimi*. This proves that the speaker did not lack vocabulary but could have used both languages for emphasis as it can be seen in the rest of the text. Another example is presented below:

Extract A3 (c):

As God has taken us out and is leading us into the promise land, let's allow the same hand of God to sustain us. If we allow the hand of God to sustain us, we will be kept. *Awekho ama-**attacks** azosithola. Akukho ukuhlulwa esizozithola sihlanganiseka nako.* Why? Because the covering of God will be upon us. Haleluya.

[As God has taken us out and is leading us into the promise land, let's allow the same hand of God to sustain us. If we allow the hand of God to sustain us, we will be kept. No attacks will get hold of us. We will not face any defeat. Why? Because the covering of God will be upon us. Haleluya.]

Extract A3 (d):

*Kanti ehlane awudingi **ama-**motivational speakers, ehlane awudingi **ama-**friends, uba wedwa.* Even *abantu bayakuvukela,* even *imindeni,* even *abasebenzi, bonke abakuthandayo bayaku-*reject-*a. Kanti usehlane ukuze uye ko-*promote-*wa. Uthi ngiya entabeni ngiyoklonyeliswa.*

[Whereas in the wilderness you do not need motivational speakers, in the wilderness, you don't need friends, you become lonely. Even people rise against you, even families, even co-workers, everyone rejects you. Whereas you are in the wilderness so that you can receive a promotion. You say you are going to the mountain to be rewarded.]

In the extract A3(c) the speaker spoke mostly in English and inserted a smaller portion of isiZulu during the sermon which shows that code-switching in IsiZulu speaking churches is prevalent and the underlying premise is that the speaker and the congregation are fully bilingual and are conversant in both IsiZulu and English. On the other hand, extract A3(d) is rendered in isiZulu with a few code-switched terms. In both extracts, the switches made were in plural form which demanded the use of the plural affix *ama-*. The English noun "**attacks**" was prefixed with the plural prefix *ama-* and followed by the isiZulu verb "*azosithola*". A similar pattern was seen in extract A3(d) where the English term "**motivational speakers**" was rendered as *ama-*motivational speaker. What can be noted is that the verb is in concordial agreement with the inserted prefix *ama-*, that is, the subject concord a- of "*azosithola*" links directly with the *ama-* of *ama-*attacks. The word attacks from the EL had to adopt an isiZulu morpheme as demanded by the grammatical rules of ML. Interestingly, "**attacks**" is in the plural form and *ama-* is a plural prefix in isiZulu. This results in double-plural marker (English –s and isiZulu ama-) appearing in one word. In fact, this is a common phenomenon in isiZulu nouns borrowed from English. The same concept of

double plurals as a result of using plural prefixes on words or phrases that are plural in form is exemplified below.

In the examples above, he researcher noticed that plurals led to a word that had two plurals as presented in the table below:

Table 5-2: Analysis of Single-noun Switch

Intralexical Switch	Part of Speech	Compilation	IsiZulu translation	English translation
Ama-attacks	Noun	Ama- (ML) + attacks (EL)	Ukuhlaselwa	Attacks
Ama-motivational speakers	Noun	Ama- (ML) + motivational speakers (EL)	Izikhulumi ezikhuthazayo	Motivational speakers
Ama-friends	Noun	Ama-(ML) + friends (EL)	Abangani	Friends

In the above table, the words which are nouns took prefixes which were in the plural form according to isiZulu noun classes. The affixes applied are appropriate for ML sentences therefore sentence structures were not negatively affected at in the paragraph. The examples provided revealed that the borrowed word takes the form of the ML in a sentence as stated by Holmes (2013:43).

It was noted that the prefix *ama-* which is equivalent to **–s/-es** in English was inserted but the English plural suffix was retained. The code-switched word ended up with two plural identifies (**ama-** and –**s**). The researcher believes that the plural suffix from English should be dropped to avoid giving a word two prefixes however due to being fluent in isiZulu and English, the speaker found it difficult to omit the English suffix because using an English plural without the –s would sound wrong. Extrasentential code-switching was found to be prevalent in the collected data and people who code-switch are artistic when they use it because the tags they insert fit well within the structure of isiZulu. The next section discusses intrasentential Code-Switching based on data collected for the current study.

5.2.2 Intrasentential Code-Switching

Intrasentential switching occurs when a speaker switches languages within a single sentence (Marawu, 1997: 34). This can be found through the insertion of foreign words or phrases into a sentence without a pause or hesitation in another language or even code (Zirker, 2007:10). Khati (1992) and Offiong and Okon (2013) provided terms which directly correlate with the latter definition. These terms are intralexical and interphrasal code-switching. These two terms are explained in the table below:

Table 5-3: Types of Intrasentential Code-switching

Type of Intrasentential Code-switching	Explanation
Intralexical code-switching	This occurs when a word is created by joining parts from more than one language to form one word (Khati, 1992:183).
Interphrasal code-switching	This phenomenon occurs when an EL phrase is inserted into an ML sentence. The switch takes place within a sentence. (Offiong & Okon (2013:899).

In both explanations above, the switch occurs within a sentence (Kebeya, 2013:228). Subsequently, the researcher has grouped them under the umbrella term of intrasentensial switching for the purposes of this study. Following are examples of intrasentential switches found in the study, beginning with intralexical and then followed by interphrasal.

5.2.2.1 Intralexical Code-switching

This type of switch occurs through combining morphemes from EL and ML to form a word Marawu (1997:41). This is seen when a word from another language is inserted into a sentence within a sentence boundary (Samsi, 2016:145). There is a lot similarity between intralexical code-switching and single-noun switch therefore in the current study the researcher uses intralexical code-switching to refer to switches that occur in any part of speech other than a noun within a sentence boundary. The single-noun switch will only be in reference to nouns. As part of explaining intralexical code-switching a brief explanation of morphemes, for purposes of the current study, as defined by McIntyre (2010:2) is provided below:

Table 5-4: Morphemes

| **Morpheme:** The smallest element of a word, when divided, which carries meaning or grammatical function in a sentence. | **Free morphemes:** These are morphemes that can function independently and convey meaning in a sentence. |
| | **Bound Morphemes:** These are morphemes that are dependent on other morphemes in order for them to function in a sentence. |

Morphemes are divided into two types. In the current study both types are evident in examples of words provided in this section. The types of intralexical code-switching examples presented constitute of an ML and an EL with the ML setting the framework that should be followed (Namba, 2004:2). In this section the researcher will present a morpheme and the language that it is from will be provided in brackets, as ML or EL. The researcher found these switches to be the most frequent ones in the data collected therefore five examples have been provided. The examples have been grouped according to nouns and verbs and a number of examples are presented together to show links in the study. Following are some of the examples that show intralexical code-switching:

Extract B1(a):

Yazi ukuthi uma ngikwazi, uma sewusebenza, uma ngifuna **uku-apply-a** *uzongithiphisa uthi ngifike ngenze njani* **kwi-interview** *ngoba wena sowungaphakathi. Lokho kwenziwa ngani? Ngokwazana. Ya bazalwane abazalwane. Uma sowuqhubeka une-*business *lakho uzomuthiphisa uthi makaqale kancane ngoba siyazana.*

[You should know that if I know you as an employed person, if I apply you will give me tips and tell me what to do when I get to the interview because you are already inside. How does that happen? Through knowing each other. Yes, brethren. When you continue and have your own business you will give him or her tips and say he or she must start bit by bit because we know each other.]

Extract B1(b):

Lento **yoku-submit-a** *kuBhowazi yenza uBhowazi acabangele uRuth izinto yena uRuth angazange azicabangele zona. Lithi izwi uSamuweli ezogcoba uSaul bayakhuphuka, uyakhuphuka uthi letha leso sabelo endaweni kaSaul ngoba uSaul uma esengaphakathi kwakumele athole izinto zaphakathi.* **Wayengena-choice** *kwakumele*

esilethile isabelo ngoba sefikile ongumnini. Wangena kulesi sabelo ekade sahlala animukhiphele nokunye. Simukhiphele nokunye ukuphila, animukhiphele nenye i-promotion, animukhiphele namanye amandla, animukhiphele nezinye izimoto, animukhiphele neminye imizi ngoba akwanele.

[This matter of submitting to Boaz makes him consider things about Ruth which would not have crossed her mind. The word says Samuel is going to anoint Saul they go up, he goes up and he says bring that share in the place of Saul because when Saul was inside he was supposed to get internal things. He did not have a choice he was supposed to bring the share because the owner had arrived. He entered into where this share has been present for a long time, take it out for him. We should take out more life for her, take out another promotion for her, take out more strength for her, take out more vehicles for her, and take out more houses for her because it is not enough]

Extract B1(c):
Mina ngisukumele lokho bantu abasha ukuthi uma sihlangene kanje sizodumisa uNkulunkulu sizoshayana ngamahlombe. **Sizo-rub-ana** *ama-shoulders.* May the purpose *uma siphuma la* must be to confuse *imimoya kaSathane la ngaphandle* **siyi-confuse-e** *singahleli ndawonye omunye eseBhomela, omunye eseGamalakhe, omunye elaphayana* **si- confuse-e** *imimoya engaba khona* but *la sikhona, nalowo ekhona, nala ukhona umoya siyahlangana. Ngokuhlanganyela kodwa siyahlangana siphazamisa imimoya efuna* **uku-operate-a** *la phakathi kwezwe lethu.*

[The reason why I am rising for young people, is to say that we are here to praise God, we are here to rub shoulders with each other. We are here to rub each other's shoulders. May our purpose, when we leave this place, be to confuse evil spirits in the world. We should confuse them from different areas, one will be at Bhomela, one at Gamalakhe, another person will be there and we will be confusing the spirits that could be there but where we are, and where the other person is, our spirit is united. By uniting we are uniting to confuse spirits that want to operate in our country.]

The above extracts have examples of words that have been code-switched. The intralexical code-switching method applied in the switching of the bolded words is the same. It is referred to as the insertion of a single word from another language into a sentence by Kebaya (2013:226). In the first extract the word "***uku-apply-a***" which can be translated to "**to apply**", is used. This is an English word which has been morphologised by means of isiZulu affixes. The prefix *uku-* and the suffix – a have been added to make the word "**apply**" fit in the isiZulu language structure. This type of switch can neatly be employed by a bilingual speaker and retain the flow of the sentence because of their proficiency in both languages.

Zirker (2007:11) states that people who are fluent in more than one language fail to avoid this type of switch because they do it subconsciously while retaining the rules of syntax of the ML. The researcher noted different patterns of code-switching grammatically and divided the code-switched words according to parts of speech. This is because code-switching is conducted differently in different parts of speech. Below is a table showing the morphological process undergone by the nouns form the EL used in the ML:

Table 5-5: Analysis of Intralexical Switch

Intralexical Switch	Compilation	Part of speech	IsiZulu version	English version
Kwi-interview	Kwi- (ML) + interview (EL)	EL -Noun ML- Adverb	Kunhlolokhono	At the interview
Une-business	Une- (ML) + business (EL)	EL - Noun ML- Copulative phrase	Unebhizinisi	Have a business
Wayengena-choice	Wayengena - (ML) + choice (EL)	EL- Noun ML- Verb	Kwakungekho okunye ayengakwenza	He did not have a choice

As can be seen in the above table, affixes from ML were used in EL words in order for them to function properly in the ML. The code-switched words were borrowed from the EL and employed in the ML. Words that are used in the ML but taken from an EL relinquish their status of being code-switches and become borrowed terms (Lipski, 2005:6). The words **interview, business and choice** are borrowed from the EL. Holmes (2013:43) refers to this phenomenon as lexical borrowing which is the process of borrowing a word from the EL because the speaker does not

have that word in the ML. According to Holmes (2013:43) this usually occurs when a speaker is speaking a second language and brings on board a word from his or her first language to close the gap.

The table below presents examples of verbs that were code-switched and the morphological process that occurred:

Table 5-6: Analysis of Verbs in Intralexical Switch

Intralexical Switch	Compilation	Part of speech	IsiZulu version	English version
yoku-submit-a	Yoku- (ML) + submit (EL) + -a (ML)	EL –Verb ML-Possessive	yokuthobela	Submitting
Sizo-rub-ana	Sizo-(ML) + rub (EL) + -ana (ML)	EL - Verb ML - Verb	Sizosondelana	We are here to rub
Siyi-confuse-e	Siyi-(ML) + confuse (EL) + -e (ML)	EL -Verb ML - Verb	Siyidide	Confuse it
Uku-apply-a	Uku-(ML) + apply (EL) + -a (ML)	EL - Verb ML - Deverbative	Ukufaka isicelo	Applying
Uku-operate-a	Uku-(ML) + operate (EL) + -a	EL - Verb ML - Deverbative	Ukusebenza	To operate

As it can be noted in the examples above, verbs take both prefixes and suffixes whereas a noun only takes a prefix which puts it in a relevant noun class because all nouns in isiZulu belong to a noun class. This is reflected in the verbs found in B1(b), the word "**uku-apply-a**" was given ML prefixes as well as suffixes. What is important to note is that, if a verb in the EL becomes a deverbative (noun) in the ML it then takes both prefix and suffix, as shown in the example *uku-apply-a*.

5.2.2.2 Interphrasal Code-switching
This switch occurs when an EL phrase is inserted into an ML sentence. According to Offiong and Okon (2013:899), a language can be switched within a phrase in the middle of a conversation. Below are examples of phrases that contain such an occurrence.

Extract B2(a):

Sizokhonza uNkulunkulu. Uma sikhona thina singabantu abadala, sikhulile sikhona ukuzoni-support-*a. Sizoni*-support-*a, sizothi lento eniyenzayo* we are behind you *futhi kahle kahle bazalwane,* **as leaders of the church** *sikhombisa ukuthi* we approve *siyishaya i*-stamp *ukuthi i*-right *ayiqhubeke.*

[We worship God. If we as the elderly are here, we are old indeed but are here to support you. We are here to support you, we are here to say we are behind what you are doing brethren, as leaders of the church we are showing you that we a stamp to it that it should continue.]

Extract B2(b):

Ngaphezu kwakho konke ekuhlanganyeleni kwethu bazalwane, size **to glorify to the almighty**, *yena yedwa owafela izono zethu. Sizothi ufanele udumo; ufanelwe ukuphakanyiswa. Sikwenza lokho singasabi, singasatshiswa uma ekhona okusabisayo umtshele ukuthi akangakusabisi. Mtshele lo oseduze kwakho ukuthi angakusabisi, ja shaya izandla ushayele uNkulunkulu.*

[Above everything when we meet brethren we are here to give glory to the almighty, He alone who died for our sins. We are here to say He is worthy of praise; He is worthy to be exalted. We do that without fear, we should not fear, if there is someone who brings fear to you, tell that person not to scare you. Tell the person next to you not to scare you, yes clap your hands for God.]

Extract B2(c):

Okwakho vumela i-growth*, vumela izimo ezizobhekana nawe, ziyaku*-shape-*a zikwakhele ukuthi ube* ready*, ukuthi uthi lento uma sengiyisukela ngizoyithola noma kungathiwa umi kanjani empilweni,* but if I set my eyes and I set my mind and I set my heart *kuyo ngeke ngehlule. Lalelani bazalwane bami,* do not lose heart, *ake nibheke uJesu. Wathi esethandazile eGetsemane wathi "ayidlule le ndebe" isitsha*

ngingasiphuzanga. Wathi ayingenziwa intando yami, because he was ready *ukuthi ayithathe indawo yakhe* **at the right hand of the father**.

[You should allow yourself to grow, allow things to come before you. They will shape you and prepare you to be ready. So that you will be able to say that when I go after this thing, I will be able to catch it no matter what life brings but if I set my eyes, mind and heart on it, it will not defeat me. Listen brethren, do not lose heart, and just focus on Jesus. After he had prayed at Gethsemane he said "let this cup pass" without drinking on the cup. He said let not my will be done, because He was ready to take his place at the right hand of the Father.]

The above extracts comprise of phrases that have been rendered in EL whereas the speech had been intended to be conveyed using the ML. The phrases are as follows:

1. as leaders of the church
2. to glory to the almighty
3. at the right hand of the father

These phrases have been inserted into ML sentences without interfering with the natural EL form. They did not interfere with the ML sentence structure, yet they conveyed a message which could be well understood by bilingual speakers. Again, since they are phrases, there was no need for any phonological or morphological process. The speakers started by using the ML then inserted an EL phrase and then switched back to ML to complete the sentence. The ability of the speaker to switch to and from between the languages shows that there is no doubt about the fluency of the speaker in both languages. Marawu (1997:34) explains this concept saying, the switch occurs in the middle of a sentence showing that the speaker is able to switch back and forth between these languages with ease without interfering with any of the employed languages structure.

Intrasentential code-switching can also serve as an identity marker (Zirker, 2007:11). The speaker can be identified as a person who is knowledgeable in both languages and most often than not, switches subconsciously. These phrases did not take any part of the ML structure but just blended in the sentence easily. The researcher believes that these phrases were inserted subconsciously by

the speaker because they could have been easily rendered in ML. There is also a possibility that the speaker code-switched to fulfil a certain function or functions in speech which will be explained later in the chapter.

Intrasentential code-switching is a phenomenon that is unavoidable by bilingual speakers (Zirker, 2007:11). The examples provided show how easily and subconsciously speakers switched from one language to another. It also showed the impact the switches had on the structure of the languages as well as the slick manner used by the speaker to avoid clashes between the structures. The next section presents intersentential code-switching.

5.2.3 Intersentential Code-Switching

According to Marawu (1997:31) intersentential code-switching occurs when the speaker switches by adding a sentence or a clause from another language between sentences uttered by the speaker. The speaker, while using an ML, presents a sentence or a clause which has absolutely nothing to do with the first sentence in an EL unlike in interphrasal code-switching where the speaker continues within the same topic. Holmes (2013:45) further states that the phenomenon occurs within a paragraph where a speaker completes sentences in different languages within a single paragraph. The researcher observed this phenomenon to be common when the congregation praises the Lord or engages in prayer. Below is a presentation of examples of intersentential switches:

Extract C1:

Preacher: Kodwa la bantu baningi kodwa uthi inhliziyo. Waqoqa abantu abaningi wabahlanganisa enhliziyweni eyodwa. Lithi iBhayibheli "abantu babenenhliziyo yokusebenza". La kushiwo abantu abaningi abanezinhliziyo yaqoqwa yayinye.

Congregation: Amen.

Preacher: Because once *kwanezinhliziyo eziningi akwenzeki ungabikho umsindo,* **oh thank you Jesus, oh my God!** *Awushayele uNkulunkulu izandla. Uyingcwele Jesu,* **we give you all the praise. We will never be the same. I give you all the worship.**

[Preacher: But these are many people but the heart. He combined all the people into one heart. The Bible says, "People had a heart for working." Here, reference is being made to many people who had a heart that was made one.

Congregation: Amen.

Preacher: Because once there are many hearts, noise becomes unavoidable. Oh thank you Jesus, oh my God! Please give God a hand. Jesus you are holy; we give you all the praise. We will never be the same. I give you all the worship.]

In the example above, the speaker who was preaching in ML and addressing a particular topic suddenly changes the topic and the language of talking about the heart and addresses Jesus instead of the congregation. He thanks Jesus in EL and then addresses the congregation in ML giving an instruction to give God a hand. Immediately after the instruction, he switches to worshiping Jesus in EL. These kinds of interjections are common in Pentecostal churches as a sign of praise and adoration of a God who is a father and who is approachable and can be addressed directly. However, they lead to this unique type of code-switching whereby different issues are discussed in one paragraph or one speech chunk.

Commenting on this type of code-switching, Zirker (2007:10) states that a speaker can begin a sentence in one language talking about something but end up arguing about something else in another language without being prompted by another person. This is evident in the above example which shows a switch from one topic to another. One moment the preacher was preaching in another language and the next he was praising God and even in the middle of praise, he speaks to his audience in the initial language. This is a very practical example of intersentential switching because the switch is made to different sentences in the middle of a sentence. Another example of this type of code-switching is presented below.

Extract C2:
Kwakungekho ntokozo esiphambanweni kodwa kwakunento ezomkhiphela kuloku uNkulunkulu amumisele kona. Kwadingeka ukuthi ahambe uhambo bese lumkhiphela khona.

While I was growing up at home, *kwakukhona iphisi lakwaHlophe. Iphisi-ke umuntu ozingelayo* right*? Manje ke ngizobe ngiwachaza lamagama esiZulu ngoba kwesinye isikhathi ukuhlukana kwesizukulwane kubiza ukuthi ngenze njalo.*

[There was no joy at the cross but there was something which was going to transfer him to what he had been destined for. There was a need for him to embark on a journey that was going to lead him there.

While I was growing up there at home, there were hunters from the Hlophe family. A hunter is a person who hunts, right? Now I will keep on explaining Zulu words because sometimes one finds that because of different generations one has to do so.]

In the above extract, the speaker spoke in isiZulu relaying the story of Jesus' suffering, however, he then introduced another story in another language. He begins the sentence in ML and when introducing another story begins the sentence with a phrase in EL. This is an example of intersentential switching where a phrase was used instead of a sentence as in Extract C1 which had sentences and phrases within a paragraph. The example below, shows a different dimension of this type of code-switching.

Extract C3:

*Bese lithi, "*a brother is born to help in times.*" Umngani uyakwazi ukuthi agcine eseba u-*brother *wakho, kuya nangendlela osuke umthanda ngakhona, noma engazalwa umama wami. Masenikhula nizoyi-*understand-*a lokho kuthi kusho ukuthini. Uma sekukhona izimo enibhekene nazo cha cha cha* **Esihle do you want me to tell your mother?**

Learner: No, mam. I am sorry.

Teacher: *Ziphathe kahle! Uma ngihlangana noyedwa wenu eshaywa emgwaqweni ngingamulamulela ngoba ukuthi asizalwa umama oyedwa akusho ukuthi awuyena u-*brother or sister *wami.*

[It then says "a brother is born to help in times." A friend can end up being your brother; it also depends on how much you love him even if you do not have the same mother. As you grow older you will understand what that means – when you encounter different situations no no no Esihle, do you want me to tell your mother?

Learner: No mam, I am sorry.

Teacher: Behave! If I meet one of you being attacked on the road I would assist because having different mothers does not mean that you are not my brother or sister.]

The above extract is from a Sunday school lesson. The teacher was teaching the learners in ML with some code-switching to EL. However, when one of the learners misbehaved the teacher switched to EL and reprimanded the learner. This was a change of topic that was rendered in EL instead of being rendered in the principal's language that is ML. It is worth noting that the learner automatically responded in English, which could have been prompted by the teacher's comment/question.

It is also possible that the child is more conversant in EL which prompted the teacher to reprimand in EL. After rebuking the child, the teacher continued with the lesson in ML. The examples of intersentential switching show how conversant the speakers are in ML and EL. They also show that a new topic can be introduced by the language switch. As stated by Kebeya (2013:228), these switches occur at sentence boundaries. Instead of putting a full stop to a sentence, speakers tend to begin another discussion in another language. It was noted that when a speaker wanted to return to the initial topic, they changed to the initial language.

Code-switching in the middle of a conversation by inserting a new utterance that does not have anything to do with the previous sentence is common in the church fraternity. The congregation tend to switch to the EL when addressing God directly and switches back to the ML when addressing the church or each other. The researcher found this to be an interesting factor which was unpacked during interviews. Themes from the interview are discussed in chapter 6 where an explanation from church members was sought.

5.3 Conclusion
This chapter focused on the different types of code-switching that were found in the data, namely intrasentential, intrasentential and extrasentential code-switching. These types of code-switching were explained and their features were presented. When studying the data, the features played a significant role because they provided themes that were used for studying data. Examples of code-switching were extracted from the data to illustrate the different of code-switching that was found in the church. The researcher discussed formulae that were used to formulate the code-switched words. She showed that nouns and verbs were handled differently during code-switching. Nouns

only took a prefix while verbs took both the prefix and the suffix. Tables that presented the formulae were presented where the code-switched words were divided according to morphemes. The researcher showed EL components and ML components of the words and added them to form the code-switched word. The slick method applied by people who code-switch cannot go unnoticed. There is a possibility that when speakers form code-switched words they may not be aware of the morphological process that goes into the production of the words but automatically follow the formulae. The following chapter presents and analyses functions of code-switching as well as the impact of code-switching on language development.

CHAPTER 6: DATA PRESENTATION AND ANALYSIS: FUNCTIONS OF CODE-SWITCHING

6.1 Introduction

This chapter discusses the functions as well as the social and linguistic factors that influence code-switching using CA as a guiding tool. This means the chapter comprises of two major sections. The first section describes functions of English-IsiZulu code-switching and this will be based on the different features of CA. The second section discusses social factors that trigger the code-switching phenomenon. The discussion of these factors is based upon various themes emanating from interviews with isiZulu speakers.

6.2 Functions of Code-Switching

Code-switching has many different functions in a conversation. These are dependent on the roles played by people involved in a conversation. Code-switching functions have been tackled by many scholars who have studied code-switching such as Rose and Van Dulm (2006:12), Moghadam, Samad and Shahraki (2012:2220), Muthusamy (2009:3-4) and Radzilani (2014:13-15), among others. These scholars use a variety of terms to describe the different code-switching functions. In some cases, the same function is described using different terminology. The table below compares different functions of code-switching by Muthasamy (2009) and Radzilani (2014):

Table 6-1: Functions of Code-switching according to Muthusamy (2009) and Radzilani (2014)

Functions of Code-switching according to Muthusamy (2009:3-4)	Functions of Code-switching according to Radzilani (2014:13-15)
Emphasising a point	Reiterative purposes
Addressing a different audience	Sociolinguistic play
Semantic reasons	Clarification
Identifying with a group	Accommodation
Lack of facility	Failing to find a word
Attracting attention	To demand attention
Pragmatic reasons	Elaboration
Lack of register	To claim the floor
Accommodating habitual experience	

The researcher noted that the different functions described by both scholars were mostly similar, save for the accommodating habitual experience function, which is only mentioned by Muthusamy (2009:4). In the following sections, the researcher presents examples of functions that were common in the data collected, which are analysed through CA features namely turn-taking organisation, sequence organisation, repair organisation and sequential organisation.

6.2.1 Clarification and Turn-Taking Organisation

This function of code-switching is found when a speaker introduces a statement in one language but switches to another one when qualifying it to ensure that the message has been clearly expressed (Rose & Van Dulm 2006:8). The extract below demonstrates this particular function.

> **Extract D1:**
>
> Speaker 1*: Wakhothoza kuBhowazi waze wathumela. URuth ukhothozile kule nsimu, wazizwa izinto ezimnandi kule nsimu kanti kukhona ezinye izinto ezikule nsimu angazazi. URuth ungena kule nsimu ngoba azi izinto ezikule nsimu kanti kukhona ezinye ezikule nsimu angazazi uRuth. UBhowazi uthi anoke nimukhiphele nokunye. Ngamanye amazwi le nto osewuyitholile* is not enough *kusekhona nokunye. Le nto oyitholile* **it's not enough***, kusekhona nokunye. Le* **promotion is not enough** *kusekhona nokunye, le mali* **is not enough** k*usekhona nokunye. Kusekhona okunye, Ah, Nkosi yami! Le gama lokuthi animkhiphele, ngathi kukhona izinto ezizoku-*suprise-*a.*
>
> Hearer: *Awu, Nkosi Jesu!*
>
> Speaker 1: *Kukhona izinto ozozithola. Uthi animkhiphele,* make this for her. *Animkhiphele,* today he will appear *ukuzonikhiphela ngoba akukaneli.*

[Speaker 1: She collected the left overs from Boaz until he sent someone. Ruth collected left overs from this garden, she tasted the good things from this garden whereas there were other things that she was not aware that they were in the garden. Ruth entered this garden because of the things that are in this garden but there are other things in this garden that Ruth is not aware of. Boaz said you must give her other things as well. In other words, what you received is not enough there are other things too. What you received is not enough, there are other things too. This promotion is not enough there are other things too, that money is not enough there are other things too.

There are still other things, Ah, my Lord! The words are give her other things; it seems as if there are things that will surprise you.

Hearer: Oh, Lord Jesus!

Speaker 1: You will receive certain things. He said take it out for her, make this for her. Take it out for her, today he will appear to release things to you because what you have is not enough.]

In this extract, the speaker relates a story about Ruth in ML. In his explanation, he switches to EL when explaining the concept "not enough". He could have used ML since the terms are available but chose EL in order to clarify his message and for better effect as the English phrases stand out. Gumperz (1982:144) lists negotiating with greater authority as one of the reasons for code-switching. The EL, which is English, is a language with greater authority because of its hegemonic nature. The speaker uses EL to convince the audience on the concept of "not enough".

According to Goodwin and Heritage (1990:292), a speaker needs a hearer when speaking. There are different ways that can help a speaker to know whether the hearer is accepting or declining the speaker's message. In the above extract, the hearer intervenes as soon as the speaker gets to the end of the sentence as a way of announcing that she accepts the speaker's message. The hearer exclaims "*Awu, Nkosi Jesu!*" (Oh Lord Jesus!) to indicate that she is overwhelmed by the speech. Once the speaker is assured of the hearer's sentiments, he continues on his speaking turn to clarify his message. In his clarification, he says, "*Uthi animkhiphele, make this for her. Animkhiphele, today He will appear ukuzonikhiphela ngoba akukaneli*" [He said take it out for her, make this for her. Take it out for her, today he will appear to release things to you because what you have is not enough.] The words he says in ML are clarified by the EL. The following extract proves the same function:

Extract D2:

So*, abese ethi lana ku*-chapter 3 *athi* there is time for everthing*, lapho ubeka* **isikhathi, time,** *abese ethi* season*, uhlukanisa kabili* time and season. *Bengafuni ukukhuluma kakhulu namhlanje benginendawo yokuhlabelela. Kodwa yabona mayethi Jeremiya "***I have plans for you***", nginecebo ngawe,* **not** *lokukulimaza* **but** *lokukuphumelelisa,* **not to harm you but to prosper you**. *Ngifuna ukukhuluma nawe namhlanje ukuthi,*

njengoba ula ngiyakholelwa njenge-philosophy, ukuthi akekho uNkulunkulu umuntu amudalela ukuhlupheka. God is life. *Akekho umuntu uNkulunkulu angavuma ukumletha emuhlabeni ukuthi impilo yakhe ibe impilo e-frustrated and miserable impilo yakhe yonke. Sekuya ngama* level *ukuthi uNkulunkulu ukubeke kweyiphi i-*level.

[So, then in chapter 3 he says there is a time for everything, there he considers the time, time, and he says season, differentiating between time and season. Today I want to speak deeply even though I wanted to sing. But you see, when Jeremiah says "I have plans for you", I have a plan for you, not to harm you but to prosper you, not to harm you but to prosper you. I want to talk to you today, as you are here I believe in a philosophy, which is that God did not create anyone to suffer. God is life. God can never bring anyone to the world to have a frustrated life and misery all their life. It depends on which level you are at with God]

In the above extract the speaker clarifies himself by repeating the ML words being emphasised in the EL. For example, he says "*isikhathi*" [time] which is a repetition of the same word through two different languages. The same is applied in the bolded phrases. The speaker ensures that during his turn, listeners grasp the information being conveyed without any difficulty. Muthusamy (2009:3) explains that switching back and forth between the languages may strengthen a speech sometimes like when a person discusses a specific topic to a specific audience. This provides clarity to the speech.

6.2.2 Sociolinguistic Play and Sequence Organisation

Moghadam et al. (2012:2219) describe the sociolinguistic approach to code-switching as a means of interacting with a bilingual or multilingual community. They argue that code-switching can be used as a means to reach out to a multilingual society. The extract below demonstrates the sociolinguistic play function of code-switching:

Extract E1:

Speaker: *Lento **yoku-submit-a** kuBhowazi yenza uBhowazi acabangele uRuth izinto yena uRuth angazange azicabangele zona. Lithi izwi uSamuweli ezogcoba uSaul bayakhuphuka, uyakhuphuka uthi letha leso sabelo endaweni kaSaul ngoba uSaul uma esengaphakathi kwakumele athole izinto zaphakathi. **Wayengena-choice** kwakumele*

*esilethile isabelo ngoba sefikile ongumnini. Wangena kulesi sabelo ekade sahlala animukhiphele nokunye. Simukhiphele nokunye ukuphila, animukhiphele nenye i-*promotion, *animukhiphele namanye amandla, animukhiphele nezinye izimoto, animukhiphele neminye imizi ngoba akwanele. Animkhiphele nokunye. Bazalwane ninami?*

Hearer: *Yebo.*

Speaker: *Uthi ningamukhathazi. Le yokuthi ningamkhathazi ichaza ukuthini? Ayisekho imali empilweni yakho, ayisekho into ezokukhathaza* **so** *uhamba nje* **already** *izinkathazo seziqediwe. Ningamkhathazi. Impela okuhle nomusa kuyangilandela. Nikhona bazalwane?*

Hearer: *Yebo.*

Speaker: *Kunjani?*

Hearer: *Kuyangilandela.*

Speaker*: Le vesi lithini Magaye? Asifuni umusa ngoba nakhu siwudinga. Impela okuhle nomusa kunjani?*

Magaye: *Kuyangilandela.*

Hearer: *Into edala ukuthi kungilandele ukuthi ngiyohlala endlini ka?*

Hearer: Jehova.

Speaker: *Yonke imihla yokuphila?*

Hearer*: Kwami.*

[Speaker: This matter of submitting to Boaz makes him consider things about Ruth which she would not have crossed her mind. The word says Samuel is going to anoint Saul they go up, he goes up and says bring that share in the place of Saul because when Saul was inside he was supposed to get internal things. He did not have a choice he was supposed to bring the share because the owner had arrived. He entered into where this share has been present for a long time, take it out for him. We should take out more life for her, take out another promotion for her, take out more strength for her, take out more vehicles for her, take out more houses for her because it is not enough. Take out more for her. Are you with me brethren?

Hearer: Yes.

Speaker: He says do not trouble her. What does that mean? You no longer have money in your life; there is nothing left to worry you so as you walk your worried have been finished. Do not worry her. Surely goodness and mercy follows me. Are you with me brethren?

Hearer: Yes.

Speaker: What is it doing?

Hearer: It is following me.

Speaker: What is this verse saying Magaye? We do not want mercy because we need it. Surely goodness and mercy does what?

Magaye: It is following me.

Hearer: What causes it to follow me is that I will dwell in whose house?

Hearer: Jehovah's.

Speaker: All the days of?

Hearer: My life.]

In the above extract the speaker switched common words such as "submit" to "*uku*-submit-*a*" with the addition of an ML prefix and suffix to make the EL word fit into an ML sentence. The phrase "he did not have a choice" was rendered through a combination of ML and EL because of linguistic rules of the ML which is an agglutinative language. The rendered phrase is "*wayengena*-choice" uses a similar technique to the one use in "i-promotion", where an ML prefix was used to make the word fit into the language sentence structure. The fact that the morpheme rendered is in English allows the speaker to continue in EL but because of the versatility of the speaker he proceeded in ML. The speaker also uses the conjunction "so" in his speech. This conjunction is commonly used in isiZulu in its natural form. It seems to have found a home in the language because of its common use. This is a type of code-switching that occurs subconsciously because of acculturation caused by multilingualism. The speaker enquires from the audience if they are still with him because of the silence in the room. The audience then responds that they heard him, and they answer the questions he asks.

In support of the above, De Klerk (2006) argues that multilingual communities are likely to impose some words from their second language in the middle of a speech being rendered in their first

language. In her study, she found a few instances where Xhosa affixes were attached to English words. She stated that this was done to allow the words to show the subject concord (De Klerk 2006:206). In CA such a situation is studied under sequence organisation which deals with the arrangement of a conversation. Heritage (2010:210) states that common conversation practices demand an action from the audience when being addressed. This could be in a form of words or actions which informs the speaker whether or not he or she has been understood. The following example is evidence of this.

Extract E2:

Preacher: **And now when this has happened, then the angel upon the lord appears to Gideon,** *uNkulunkulu uyakhuluma kuyena uthi uzosebenza ngaye ukusiza abantwana baka-Israel, uzosho kuGideon uzothi* **to their cry you are the solution. Now***, uma ingilosi ivela kuGideon ithi" qhawe elinamandla".* **The truth and beauty about the God** bazalwane **is that, he does not refer to us according to our current situation, but when God looks at us he calls us according to his purpose, he calls us according to the purpose.** *UNkulunkulu akabuki uRespondent 4 nje,* but *ubona uRespondent 4,* **according to the purpose that he has destined for her life. God will call you according to the purpose not according to your current situation.** *Haleluya bazalwane.*

Church: **Amen.**

Preacher: **Now** *ngesikhathi inkosi* **i-refer-a** *kuGideon iqhawe elinamandla,* **there was absolute nothing** *bazalawane* **about Gideon at the time** *eyayingakhombisa ukuthi, leli iqhawe elinamandla elingasetshenziswa nguNkulunkulu,* **nothing** *bazalwane.* **We are very blessed** *ukuthi* **God does not qualified us according to our ability** *bazalwane*, **God doesn't qualify us according to our background or achievements but God qualify us according to his purpose.** *Haleluya.*

[And now when this has happened, then the angel upon the lord appears to Gideon, God spoke to him and said he would use to help the Israelites. He saying to Gideon, to their cry you are the solution. Now, when the angel appeared before Gideon it said "strong warrior". The truth and beauty about the God brethren is that, he does not refer to us according to our current situation, but when God looks at us he calls us according

to his purpose, he calls us according to the purpose. God does not merely look at Respondent 4 but he sees Respondent 4 according to the purpose that he has destined for her life. God will call you according to the purpose not according to your current situation. Hallelujah brethren.

Church: Amen.

Preacher: Now when the Lord refers to Gideon as a strong warrior, there was absolutely nothing about Gideon at the time that identified him as a strong warrior that could be used by God. We are very blessed that God does not qualify us according to our ability brethren. God doesn't qualify us according to our background or achievements but God qualify us according to his purpose. Hallelujah.]

In the above extract the speaker addresses the church as a multilingual unit, considering that members of the church are people who have different levels of education. She switches back and forth between isiZulu and English. To ensure understanding of her message, she keeps referring to the congregation as "*bazalwane*" to grab their attention and to guarantee that the sequence of communication is retained. When the congregation responds with an "Amen", she is able to continue, knowing that she is being understood.

In the above extracts (Extract E1 & E2), speakers took it upon themselves to go as far as asking the audience if they understood. The speakers could also have been worried about the rejection of that part of the sermon due to the silence, hence they were prompted to respond. Another reason could be that speakers wanted to include listeners in the conversation to ensure that they were listening by making them take part in the talk. The rejection or acceptance of utterance is sometimes determined from the response of the secondary speaker (Steensig, 2003:801).

6.2.3 Accommodation and Repair Organisation

People can code-switch to accommodate the target audience. Cheng (2003:62) states that a speaker may code-switch in order to show solidarity with the person being addressed. Accommodating hearers under conversation analysis is referred to as repair organisation. According to Kitzinger (2013:229), repair is a means of bridging a communication breakdown which could have been caused by the choice of words, among other obstacles.

The extract below was delivered by a preacher during a birthday party celebration held at a hotel hosted by members of the Holiness Union Church. The audience comprised of 90% youth who are members of the church. All young people who had been invited to the occasion had been schooled at English medium schools and had not been exposed to isiZulu as a first language at school. Their exposure to isiZulu is through speaking at home and the communities they live in. The age group of attendees ranged from 14 to 28. Extract F1 below is taken from a sermon preached at the party.

Extract F1:

Kunabantu abathuntubezeke engqondweni ngoba besukelile izinto, bazisukela **before their time, before their maturity** *bese zabashiya, bese ithi ingqondo "le nto* **you cannot become it"**, *kanti* you can *ukuthi okwakho* ***ukunga-*lose-*i i-*heart**. *Okwakho vumela* ***i-*growth**, *vumel'izimo ezizobhekana nawe, ziyaku-*shape-*a zikwakhel'ukuthi ube* ready, *ukuthi uthi le nto uma sengiy'sukela ngizoy'thola noma kungathiwa umi kanjani empilweni,* **but if I set my eyes and I set my mind and I set my heart** *kuyo ngeke ngehlule. Lalelani bazalwane bami*, **do not lose heart,** *ake nibhek'uJesu. Wathi esethandazile eGetsemane wathi "ayidlule le ndebe, lesi sitsha ngingasiphuzanga". Wathi ayingenziwa intando yami*, **because He was ready** *ukuthi ayithathe indawo yakhe* **at the right hand of the Father.** *Manje masibe njalo ezinhliziyweni zethu sithi* **we don't want to lose heart, even though** *kubonakala engathi kuba nzima* sometimes, *kodwa* **let us keep courage, let us be encouraged** *empilweni yethu sazi ukuthi* **all that God has set for us is for us.**

[There are people who have been hurt in the mind because they chased after things before their time, because of their maturity, then things leave them, then the mind says "you cannot become this thing", whereas you can, the only thing you have to do is not to lose heart. What you have to do is to allow growth, allow situations that you have to face, they will shape you and build you up to be ready, that when you chase something you will be able to get it no matter what life dictates, but if I set my eyes and I set my mind and I set my heart it will not be too hard for me. Listen my brethren, do not lose heart, take a look at Jesus. When he was praying at Gethsemane he said "let this cup pass, this cup which I had not drank". He said let not my will be done, because He was ready to take his place at the right hand of the Father. Now we should

also be like that in our hearts and say we don't want to lose heart, even though it seems difficult sometimes, but let us keep courage, let us be encouraged in our lives knowing that all God has set for us is for us.]

In the above example, the speaker provides more than one variation of each point that he wants the audience to remember using EL. For example, he says "*Kunabantu abathuntubezeke engqondweni ngoba besukelile izinto, bazisukela* before their time, before their maturity *bese zabashiya, bese ithi ingqondo* "*lento* u cannot become it", *kanti you can ukuthi okwakho ukunga-*lose-*i i*-heart." [There are people who have been hurt in the mind because they chased after things before their time, because of their maturity, then things leave them, then the mind says "you cannot become this thing", whereas you can, the only thing you have to do is not to lose heart.]

The most important phrases in this sentence have been rendered in EL. The speaker understands his audience and stresses the most important points in a language that will be much easier for them to understand. The speaker also shaped the conversation in a manner that appeals more to the target audience by bridging the generation gap between himself and the audience through code-switching now and again. It is noticeable that the switches were not just the insertion of single words at a time but the insertion of phrases, clauses and even sentences. However, there are instances when single words are used to emphasise different aspects in a conversation or speech as shown below.

Extract F2:

Yazi ukuthi uma ngikwazi uma sewusebenza, uma ngifuna **uku-apply-a** *uzongthiphisa uthi ngifike ngenze njani* **kwi-interview** *ngoba wena sowungaphakathi. Lokho kwenziwa ngani? Ngokwazana. Ya bazalwane abazalwane. Uma sowuqhubeka une-*business *lakho uzomuthiphisa uthi makaqale kancane ngoba siyazana. "Uzoyithola kanjani uhlezi ekhoneni?" Namhlanje sekusebenza* **i-networking** *bazalwane, kusebenza ukwazana. Ngaphezu kwakho konke bazalwane* **sizo-share-risha ama-challenges** *ethu kwi-*age group *yethu ukuthi* as *ngikule* group *engikuyona ngokwe-age amaphi* ama-challenges *engihlangabezana nawo. Nawo siwanqoba kanjani. E unqoba kanjani wena*?

[You should know that if I know you as an employed person, if I apply you will give me tips and tell me what to do when I get to the interview because you are already inside. How does that happen? Through knowing each other. Yes, brethren. When you continue and have your own business you will give him or her tips and say he or she must start bit by bit because we know each other. "Uzoyithola kanjani uhlezi ekhoneni?" (How will you get something if you are seated at the corner?) Today it is networking that helps brethren, knowing each other is what works. Above everything brethren, we are here to share our challenges in our age group saying that I am in this age group and these are the challenges I face and how we are going to conquer them. How do you conquer?]

The speaker who is addressing an audience at a youth conference selects words that appeal and resonate with the audience. He code-switches to accommodate the younger generation being addressed by using words such as "***uku*-apply-*a*, *sizo*-share-*isha* and *ama*-challenges**" which are words commonly used by young people. These terms are types of code-switching as they are formed by combining the ML and EL. The speaker also initiates repairs in speech without waiting to see whether he is understood by the audience. He puts himself in the shoes of the audience as he speaks to ensure that gaps will not be found in the conversation. The speaker initiates repairs by inserting words that are at the level of the audience. The communicative function is met by this code-switching as the speaker aligns himself with the audience.

6.2.4 Emphasis and Sequential Organisation

Cheng (2003:62) discusses code-switching functions such as making a point and the creation of a certain communicative effect which can simply be called the emphasis function and believes that code-switching can be used to capture the attention of an audience. According to Schegloff (2007:2), sequential organisation involves the positioning of words in a speech. The speaker places certain words in a position that will allow him or her to drive the speech to a certain angle. The speaker's positioning of the words shapes the information in a way that will grasp the hearer's attention. The following extract illustrates the above code-switching feature and its functions:

Extract G:

UJesu uma ethwele isiphambano – lithi iBhayibhile: kwasuka uJosefa wase-Almathire angithi, wamsiza uJesu ukuthi amuthwalise isiphambano kwasho ukuthi umqhele,

*Ndosi, obekiwe entabeni uwodwa. Akabalwanga uJosefa kulo mqhele yingakho uJosefa e-**give up**, ephinda **back**. Ngoba abantu **aba-give up-ile** baphinda **back**, ungabazondi, ungabasoli ukuthi kule ntaba kubekwe izinto zakho wedwa. Uma uke wahamba naye waze wayofika kule ntaba nizowubanga lo mqhele kanti owakho.*

[When Jesus carried the cross – the Bible says: Joseph from Altamira went to help Jesus to carry the cross and it so happened that the crown, Ndosi, there was only one crown. Joseph was not destined to receive the crown and for that reason he gave up and went back. People give up and go back, do not hate them, do not blame them when you find yourself alone in the mountain. If you walked with them until you reached the mountain, you were going to fight for the crown which had been destined for you.]

In the above extract, the word "**back**" was placed directly next to "*ephinda*" which means "**return**" for emphasis. The words that are emphasised such as "**give-up**" are rendered in the EL and the audience appear to have adopted these code-switched terms as there are no interruptions. The speaker even directs his message to Ndosi, a member of the congregation, to ensure that the sequence is not interrupted and to personalise the message for the listeners.

6.2.5 Lack of Facility and Sequential Organisation

When a speaker lacks a word in her vocabulary or when they are unable to find a translation for a certain word, s/he switches to another language to bridge the linguistic gap (Moghadam et al. (2012:2219). The terms may be cultural which could make them not easily found in another language because of different cultures thereby requiring switching. In addition, Muthusamy (2009:3) asserts that one of the reasons that attribute to not being able to find a word is the mood of the speaker. To this end, speakers may know words in their mother tongue but not be able to produce the word in the intended language because of the mood the speaker may be in. Code-switching then bridges the linguistic gap. Below is an example of this feature.

Extract H1:

Teacher: *Ubani osakhumbula besikhuluma ngani? Asivuleni* **Proverbs** *- iZaga, Izaga niyazazi ukuthi ubani?*

Learner: **No**.

Teacher: *Kade nginitshela nje ukuthi* **Proverbs***, abangawaphethe amaBhayibheli kutheni bengawaphethe*? **Provebs 17 v 17**. *Ubani osakhumbula ukuthi besifundani,* **what was the lesson of the day? It was about the friend** *angithi?*

Learner: Yes.

Teacher: *Ungasephuli isethembiso osenze kumngane wakho, angithi niyakhumbula ukuthi uJonathan benoDavid. Jonathan noDavid benza isethembiso, fundani bangane ivesi.*

Learner*: IZaga 17v17 "Umhlobo uthanda ngezikhathi zonke."*

Teacher*: Anizishayeleni izandla nifunde kahle. Umhlobo unjani? Umhlobo uyathanda ngezikhathi zonke. Niyakwazi ukufunda isiZulu inkinga yenu ikephi? Niyabona silula?*

Learner*: Isingisi silula kunesiZulu.*

Teacher: *Nina nibona isiNgisi silula.* **"A friend loves at all times." A friend is always loyal** *and niya-***understand-***a ukuthi yini umhlobo?*

Learner: **Asazi**.

Teacher: ***Yini i-*friend**?

Learner: **Umngani**.

[Teacher: Who can remember what we discussed? Let us open the book of Proverbs - Izaga, Izaga do you know what that is?

Learner: No.

Teacher: I told you before that it is Proverbs, those who did not bring Bibles, why did you not bring them? Proverbs 17:17. Who still remembers what we read about, what was the lesson of the day? It was about the friend right?

Learner: Yes.

Teacher: You should not break a promise that you made to your friend, you do remember that Jonathan and David. Jonathan and David made a promise, read the verse.

Learner: Proverbs 17:17 "Umhlobo uthanda ngezikhathi zonke" (A friend loves all the times.)

Teacher: Give yourselves a round of applause. A friend does what? A friend loves all the times. You can read isiZulu so what is your problem? Can you see how easy it is?

Learner: English is easier than isiZulu.

Teacher: So you believe that English is easier. "A friend loves at all times." A friend

is always loyal and do you understand what "umhlobo" (a friend) is?

Learner: We do not know.

Teacher: What is a friend?

Learner: Umngani (a friend).]

In the first line of the above extract, the teacher asks the learners to open the book of Proverbs in EL and also tells them the name of the book in ML. She asks the learners if they know the book of *Izaga* and the response is a "**No**". The learner's response is in EL portrays that the learner chooses not to use ML despite the question having been asked in ML. The teacher then asks the learners why they do not know the name of the book in ML because she has told them several times.

This shows that the teacher is trying to teach the learners in ML but they are resisting. The teacher then switches to the EL to ensure that the learners understand the lesson. The attitude of learners depicts a societal conflict because the teacher is enforcing the ML while the learners are not receptive. The teacher asks learners to read a verse in ML which they read so well that the teacher commends them. To the teacher's dismay, after the compliment she passes, learners show that they prefer EL saying it is easy as compared to ML. The teacher then rereads the verse in EL.

The teacher asks learners if they knew what "*umhlobo*" (friend) is and they indicate that they do not know. The word is used in the ML Bible version that was read in the class. The teacher then asks the learners if they knew what a "**friend**" was and the response is "*umngane*" an ML word for friend that is commonly used. This is evidence that the learners' knowledge of the language is only limited to spoken language unlike EL which they read at school. The enquiry by the teacher is an example of recognition of an interruption of adjacency pairs and sequence organisation.

The teacher code-switches to EL and asks the same question which brings back a response showing that the learners understand her. This action makes code-switching an insertion sequence. The

teacher finds herself in a position where she has to teach in both languages in order to preserve the language that is used by the church and at the same time accommodate learners who are bilinguals.

6.3 Factors that influence code-switching and implications for language development

Code-switching cannot be possible without knowledge of more than one language. In South Africa, the phenomenon is a very common practice due to the multilingual nature of the country. It has become very common for people to mix languages because of different languages spoken in the country and different language varieties too. There are a number of factors that affect code-switching and these have implications for language development. The following section will therefore discuss various themes emanating from interviews on this regard.

6.3.1 Dogma of homogeneism and monolingualism

The dogma of homogeneism is the belief that only one culture and its language should be promoted, sometimes in lieu of the other (Blommaert & Verschueren, 1992:362). Data collected revealed a high presence of English in conversations that were primarily being conducted in isiZulu. This made the researcher wonder if isiZulu has become a victim of being undermined by its own people. To this end, when respondents were asked about their opinions regarding the use of isiZulu, in comparison to English, they asserted:

Extract I1:

Okokuqala, ngingathi kubalulekile ngoba, abantu abaningi bakhuluma sona isiZulu. Okwesibili, ngikhuluma ngokwami personally, ukuthi I like to promote my language, *ngoba ukusuka kwe-*language *kusho ukusuka kwe-*culture *yami, so ingakho ngithi kubalulekile ukusetshenziswa kwesiZulu ebandleni.* (Respondent 1)

[Firstly, I can say it is very important because most people speak isiZulu. Secondly, personally, I like promoting my language because when one loses a language one loses a culture. For those reasons, I would say using isiZulu in church is very important.]

Extract I2:

*Kuyasiza kakhulu ebandleni ngoba baningi manje abantu abasha, even ezikoleni nala abasebenza khona, basebenzisa sona isiNgisi, kuyasiza ukusetshenziswa kwesiNgisi ebandleni, ikakhulukazi ngenxa ye-*youth *ekhona emabandleni* (Respondent 2).

[It is very helpful in the church because there are many young people. Even at schools and their place of employment, they use English. Using English in the church is very useful, mostly because of the youth that is in the church.]

Extract I3:

*Ngicabanga ukuthi ivalue yaso isiZulu ayisafani nesikhathi sabazali bethu amagama amanye aseshitshile, akusesona le siZulu esiqinile esaziwayo ngoba uthola ukuthi kukhona amanye amagama esiZulu kepha thina sizukulwane samanje asiwazi lawo magama ukuthi asho ukuthini. I-*value *yesiZulu iyehla ngenxa yokuthi sifikelwe isikhathi sokuthi fanele sibe modern, sivumele isiNgisi ukuthi sibe i-*part *of izimpilo zethu ukuze sizokwazi ukuthi si-*function-*e kahle emhlabeni* (Respondent 3).

[I think that the value of isiZulu is not the same as it was during our parents' times. Some words have changed, the isiZulu being used currently is not as strong as it was back then but as for our generation we do not know the meaning of those words. The value of isiZulu is becoming weaker and weaker because it is time to become modern, we are allowing English to be part of our lives so that we can function in the world.]

The first respondent stated the importance of isiZulu and the need to promote the language. However, the second respondent stated the need to use English at church because it is the language used mostly by the youth in their daily interactions. Contrary to views of earlier respondents, the third respondent highlighted the low status of isiZulu amongst speakers and the desire by the young generation to be associated with English because of its association with modernisation.

According to Byers-Heinlein and Lew-Williams (2013:97) bilingualism is common among multilingual communities and the most prominent challenge in bilingual children is mixing up languages in a single sentence. As much as South Africa is a multilingual country, the hegemony of English does not merely show up because of bilingualism, but by the fact that people want to shift to the language group that is associated with finer things in life and forget that the language

when being taught and applied, automatically incorporates its cultural ways onto speakers (Coffi, 2017:3,13).

Allowing English to be the overarching language of communication as stated by the third respondent has the ability to open doors for linguistic imperialism which is undermining other languages, thereby promoting monoligualism (Coffi, 2017:27). Holmes (2013:30) adds that monolingual communities do not have contact with other linguistic groups. Holmes (2013) provides an example of a community that was swallowed by English after exposure to the language. She argues that although the speakers maintained that they purely spoke their native language, research proved that it was only about ten percent of the population that still spoke the language (Holmes 2013:57). This is the reason why some people prefer to have a single language used in a community to avoid pollution from another which could eventually result in the death of another language if the community is not aware of the linguistic change in the society (Holmes, 2013:61). Subsequently, the hegemony of English comes to the fore as it can be seen in sentences that are produced in the ML where code-switching takes place between English and isiZulu. When a speaker of isiZulu does not know a word he or she easily moves to English instead of searching for the work or its meaning in the source.

Respondents agree that isiZulu has to be preserved and promoted. They realise that losing the language would mean the loss of their culture and the essence of who they are. They also stated the importance of relaying the language to future generations which will only come through language preservation. In this regard, respondents when asked to express their opinion about how isiZulu was used in the country, they had the following to say:

Extract I4:

*Uma singase sithole izingqalabutho ezingakwazi ukuthi zi-*promote-*a i-*language *yethu isiZulu kungasiza lokho. Ulimi lwethu kumele lusetshenziswe ezikoleni* (Respondent 2).

[If we can get experts who would promote our language isiZulu that would be very beneficial. Our language should be used at schools.]

Extract I5:

Ngicabanga ukuthi kusa-relevant kakhulu njengoba ngishilo ukuthi umphakathi imvamisa kusuke kungabantu abakhuluma isiZulu nabasuke bekhona amaZulu speakers and reality ithi we can't lose touch with who we are (Respondent 4).

[I think it is still relevant as I had said that the community normally comprise of people who are isiZulu speakers. The reality is that we cannot lose touch with who we are.]

The above respondent emphasised the importance of preserving isiZulu, offering a possible method of preserving the language, which is the integration of the language in the education sector. Supporting the second respondent, the fourth responded did not shy away from using the words "still relevant" when discussing the position of isiZulu currently. She states that people cannot forget who they are in their linguistic repertoire. This is supported by Coffi (2017:27) stating that should other South African languages be ignored; cultures of non-English mother tongue speakers would be at risk.

Since South Africa gained freedom from apartheid and the constitution that outline equivalence of languages was drawn, one would have expected a different answer from the respondents. Coffi (2017:53) vehemently states that English is still powerful and does not see it becoming any weaker in the near future. With a similar view from the respondents, isiZulu as a language, finds itself being threatened by English. It is worth noting that the respondents suggest that the language be preserved.

The burden of the preservation of isiZulu was placed, by one respondent on language experts and the education department which should impart the language on the children so that they can be able to speak, read and write the language as a preservation method.

When asked about their view on the use of English during church services throughout South Africa the respondents had this to say:

Extract I6:

Inkinga angiyiboni ngenxa yokuthi English is a universal language, *abantu esisuke sikhonza nabo abantu abaphilayo ekufanele kube ukuthi uma bephuma enkonzweni,* they need to be empowered. *Umuntu akwazi ukuthi uma e-*apply*-ela umsebenzi azi ukuthi* chances are *uzoba* interviewed *ngesiNgisi. Uma seqala ukusebenza,* chances are *uzokhuluma ngesiNgisi* so our people need to be empowered. *Ngeke sithi isiNgisi asingakhulunywa* (Respondent 4).

[I do not see a problem because English is a universal language. People in the church are people who are alive and have to be empowered when they leave the church. When a person applies for a job, he or she should know that there are many chances of being interviewed in English. When he or she starts working, there is a possibility that English will be the language spoken therefore out people need to be empowered. We cannot say English should not be spoken.]

Extract I7:
*Abantu abancane aba-*understand*-a i-*English*, kanti thina njengabantu abadala ukuze intshumayelo ibe nesigqi, siyizwe kahle sijabulela ukuthi ibe isiZulu kodwa isikhathi esiningi kusetshenziswa i-*English*, kanti into evela ku-*next person *ayifani noyibamba iphuma emlonyeni womuntu injengoba injalo* (Respondent 2).

[Young people understand English whereas we as the elderly need a sermon to be rendered in isiZulu for it to have more depth. That way, we understand better, we would be happy if it were to be isiZulu but most of the times English is used. The problem is that an interpretation by another person is not the same as the original message.]

Respondents displayed an understanding of limitations that are believed to be accompanied by the use of one language such as the inability to tap into opportunities that exist outside the home of the speaker and the generational gap that exists in the society. These respondents do not see English as a threat to isiZulu which is dangerous for isiZulu because such attitudes erode the power of Zulu. The generational gap whereby the youth are now more conversant in English threatens the

future of the language, though there are also some advantages to bilingualism such as the ability to communicate with people from various communities. This is supported by Ellis (2006:173) who highlights dangers of monoligualism (knowledge of only one language) such as not being able to socialise in a community that speaks a different language as compared to bilinguals who have better opportunities. This belief has led to English being considered as a language of a higher stature in South Africa (Coffi, 2017:v).

6.3.2 The hegemony of the English language in South Africa

According to Wiley (2000:113) linguistic hegemony is a practice of forcing people who speak less dominant languages to speak languages of the dominant community. In South Africa, however, language dominance came through colonization. In 1822 colonizers who were the British declared English as the only language that was to be used for official communication and policies (Gough 1996:2). Linguistic transitions continued in South Africa as influenced by political reasons and it was only in 1994, when a new political dispensation took office, that African languages were offered official status (Gough, 1996:2). Despite the liberation of previously marginalised languages in South Africa, English is still a language that is afforded a higher status, according to Coffi (2017:v). It is viewed as the language of economic freedom and a door opener to the global village, even though it is only a minority of people in South Africa who know the language well.

Participants in the study leaned more towards the importance of using English when asked about the language that is spoken by Christians in South Africa. The responses were that English is the right language to use as it helps people from different language background to communicate. Another point emphasised was that they youth was not fluent in isiZulu which subsequently led to their choice of using English over other languages. According to Holmes (2013:26) English is a language for employment and formal settings which influences the language choice of a speaker. However, it is worth mentioning that there were respondents who feared that the choice of English, especially by the youth is detrimental to the existence of other languages. The views of the respondents are presented below:

Extract J1:

*Ngibona ukuthi kuzohamba kuhambe siphele isiZulu e*South Africa*, ngoba i-*generation *ekhona kulesi sikhathi samanje, ikhuluma kakhulu nge-*English*. Uke ubone noma sihlangene siyibantu sisodwa, lungekho olunye uhlanga, uthola ukuthi*

sikhuluma English*, lokho isikhathi esiningi mangabe ngibuka manje, kuzoba ngukuphela kwesiZulu ngoba isikhathi esiningi ku-*promote-*wa i-*English (Respondent 1).

[My view is that isiZulu will eventually die in South Africa because the current generation speaks English mostly. You sometimes find that even if it is isiZulu speakers only, we speak English. As far as I am concerned that will eventually lead to the extinction of isiZulu because English is promoted the most.]

Extract J2:
*Kuwumbono omuhle ukusetshenziswa kwesiNgisi ezweni lonke ngoba uma sihlangana nabanye abantu abangayazi i-*language *yethu siyakwazi ukuthi masihlangabezisane ngaso isiNgisi* (Respondents 3).

[I support the idea of using English in the entire county because it works as a lingua franca connecting people from different linguistic backgrounds.]

The above respondent in Extract J1 states that English is sometimes used even if speakers are all isiZulu speakers. She is worried that the promotion of English was trampling on the survival of isiZulu. This observation is true and worrying because the growth of isiZulu is threatened by non-use if more and more people turn to English. Contrary to that, the second respondent supports the use of English and identified it as a language that connects people who speak different languages. While the statement is true that English is a connecting language in a post-colonial country like South Africa, promoting its dominance deprives people of their identity and it promotes the destruction of African languages. Over all, interviewed participants had different views on this matter but the one that stood out was the continuation of English hegemony in South Africa, which was seen in the responses. English is viewed as a powerful language across the globe and the younger generation is being encouraged to use it since it is the language that opens doors to opportunities. Despite the praise afforded to English, the negative effects it has on other languages should not be ignored (Coffi, 2017: v). Below is a discussion on bilingualism and multilingualism among speakers.

6.3.3 Bilingualism and multilingualism among speakers

Speakers are always at liberty to choose a language or code that they will use in their conversations. In most instances, speakers who are conversant in more than one language tend to use those languages interchangeably. It has become common for people who know more than one language to use both languages in communication (Wardhaugh, 2006:101).

In the current study, the participants, when interviewed about the language used in the church provided responses that were not that far apart. One can deduct from the responses that the community in which the church is set up defines the language to be used by the church. In the current situation, isiZulu is the language that found a home in the church however, English had also made its presence known. The respondents tend to justify this state of affairs by stating that the younger generation require English because they do not understand isiZulu well. This was learnt from responses to a question about possible reasons that cause members of the congregation to code-switch.

Extract K:

Angikaze ngizibuze kodwa ngiyaye ngithathe ngokuthi ngiya-understand-*a ukuthi kungani bexuba ama-l*anguages. *Ngicabanga ukuthi ngesinye sikhathi kuyaye kube khona amagama alula esiwatshotsha esiNgisini ukuze inkulumo oyishoyo izwakale kangcono kwesinye isikhathi, nokuthi ngesinye isikhathi* if *mangabe isiZulu ungasijwayelanga wena, ungasifundanga esikoleni, ufunde kakhulu isiNgisi, uthola kulula ukuvele ushitshele esiNgisini, ukuze ukwazi ukuthi wonke umuntu akuzwe* (Respondent 3).

[I have never wondered but I always assume that I understand why they communicate in more than one language. I think that sometimes there are words we extract from English so that our conversations can be clearer at certain times. In other cases, if a person does not commonly use isiZulu, if one did not learn it from school, one could have learnt English more; one finds it easier to switch to English, so that everyone will be able to understand.]

The reasons for code-switching that are mentioned by the respondent are (1) to clarify the message and (2) to bring balance between the ML and the EL they are comfortable in, so that they promote comprehension. The fact that the youth are not fully conversant in isiZulu is worrying. It is worth noting that these children who do not commonly communicate in isiZulu grew up in the very same community where the adults from the church grew up. In as much as they could have been taught in English, the environment they grew up in comprised of isiZulu speakers and their preference of English over their ML promotes English at the expense of IsiZulu. Luk (2015:37) explains that the environment that bilingual speakers grow up in has a major influence on how community members will use language in social interactions. It is most likely that the minority language will suffer because of the power of the stronger language.

The fact that the younger generation does not seem to grasp isiZulu at the same level as the adults in the community shows that there is a generational gap that is bridged through code-switching. Mazrui (1995:172) states that code-switching is sometimes used to differentiate one group from another and according to the respondent the younger generation tends to code-switch more than adults which identify them with a certain social group. In this situation, code-switching places bilinguals at an advantage, enabling them to insert words from another language in order to drive the conversation without obstacles. According to Rose and Van Dulm (2006:2), speakers should be allowed to code-switch in order to bridge a lexical gap in the ML by inserting a word from the EL. In the church a similar pattern is noted, where the speakers use English to fill vocabulary gaps and to emphasise different aspects that need clarity as shown in the previous chapter.

Participants in the study are faced with a situation of bilingualism and even multilingualism for certain speakers which is not an uncommon factor in the world, (Wardhaugh 2006:101). This community of speakers interacts in more than one language on a daily basis, at school or work. This makes it not so easy for them to use one language and forget about another even when they are in the church environment. Wardhaugh (2006:101) states that people are expected to choose a language to be used in a particular situation. Unfortunately, the collected data and the language use during the interviews show that, in practice, people tend to deviate from the above statement thereby giving birth to code-switching, that is, switching back and forth between languages.

Although the church language is isiZulu, there are participants who stated that they also insert some English in their speech to accommodate the younger generation. Scholars have stated many functions of code-switching and among them is the one of accommodating other speakers. The said accommodation emanates from bilingualism or multilingualism in the church, thereby promoting code-switching which helps to ensure that the message is well understood by all members of the congregation (Adendorff, 1993:17).

6.3.4 Translanguaging

Schreiber (2015:70, 72) describes translanguaging as the use of all linguistic abilities of a speaker to convey meaning. This is the ability to use different languages smoothly for the betterment of a conversation as well as to ensure that the message is well received. In the current study most respondents held corresponding views, presented in extracts L1 and L2 below, in respect of their opinion on code-switching.

Extract L1:

*Ngibona kuba kuhle, ngenxa yokuthi izingane zamanje, zifunda kuma-*Model C *schools, zazi kakhulu isiNgisi kunesiZulu* of which *kuba kuhle ngoba abazali vele basuke befuna zifunde sona isiNgisi ukuze zikwazi ukuphilisana nabanye abantu* (Respondent 4).

[I like it because children who attend Model-C schools, they know English more than isiZulu which is lovely. Parents take them to these schools so that they can learn English and are able to live with other people.]

Extract L2:

That one is fine. *Kule sikhathi sanamhlanje, ngibona sengathi kuhle lokho ukuze umuntu a-*understand*-e. Even endlini kwakho uthi ukhuluma nengane, khona into angayizwa so sekubiza ukuthi uxube nolunye ulwimi ukuze a-*understand*-e ukuthi uthini* (Respondent 1).

[That is fine. In the present day, I see that as a good way of communicating to enable understanding. Even in your house when you speak to a child, when there is something that he or she cannot understand, it requires you to incorporate another language for you to be understood.]

These extracts show that translanguaging is an effective communication enabler which is supported by Schreiber (2015:70) who states that the speaker does all that is possible to make sure that the message is understood by the recipient. However, the researcher is concerned that translanguaging can lead to laziness in searching for words which could eventually lead to those words not being known by speakers because they simply replace them with English words. Mixing isiZulu and English seems to have been received positively by the community because it promotes a smoother flow in a conversation and opens doors for people of other languages to communicate with the speaker.

One of the respondents seemed to be unaware of how using one language over another could negatively impact the other language. This can be found in the extract below, where respondents were expressing their views about the impact of code-switching on language development.

Extract M1:

Angiboni kunawo umthelela ekuthuthukisweni kwesiZulu uma kuyikuthi ngizokhuluma isiZulu ngiphinde ngikhulume nesiNgisi ngoba by doing so *ungasho ukuthi* diluting the stem of the other or *uma kuyikuthi* predominant *ngikhuluma isiZulu kuphela, ngingasho ukuthi ngiyalithuthukisa lolo limi, kodwa iqiniso lithi uma sekuzovama ukuba isiNgisi kakhulu, isiZulu singasho ukuthi siba* on balance *nesiNgisi* (Respondent 4).

[I do not see an impact on the development of isiZulu if I will speak isiZulu and English as well. One can say that, by doing so, one is diluting the stem of the other or if I were to speak isiZulu predominantly only, I can say I am developing that language, but the truth is that if English will be spoken mostly, isiZulu can also be at par with English.]

This respondent is comfortable with using one language over another advocates for the languages to be balanced because using both of them do not have any negative impact on the other. However, she acknowledges other views in the arena such as that the use of English dilutes isiZulu. This is indeed a possibility because a stronger language has the power to discriminate another which is one of the factors that stand out in translanguaging (Atkinson, Crusan, Matsuda, Ortmeier-Hooper, Ruecker, Simpson & Tardy, 2015:384). Below is another response to the question about the possible impact of code-switching in communication.

Extract M2:

Umthelela wokuxutshwa kwezilimi kuzokwenza ukuthi umuntu angazikhathazi ngolimi lwakhe, ngoba uyazi ukuthi le nto ayikhulumayo kuzokwazi ukuthi aphinde ayichaze in English *bese ngiyizwa kangcono kanti uma kungaxutshwa kwaziwa ukuthi nje lolimi. Ngicabanga ukuthi wonke umuntu angazikhathaza ngokuthi angifunde ulimi lwesiZulu* (Respondent 2).

[The impact of code-switching will eventually make people not be interested in knowing their languages because they will know that they will be able to switch to English to explain themselves for clarity. It would be better if languages were not mixed but people simply use a single language. I believe that it would be better if people could be interested in learning isiZulu.]

The respondent believes that code-switching could made speakers of minority languages lose interest in their languages. South African youth is already faced with a situation of linguistic identity because of English which is used as a medium of instruction in most schools and tertiary institutions which makes non-English mother tongue speakers shy away from using their languages, striving to improve themselves in English more than their mother tongues. Broeder et al. (2002:19) state that isiZulu is the most spoken language in KwaZulu-Natal however, in urban areas such as Durban, Pietermaritzburg, Pinetown, Inanda, Port Shepstone and Umzinto; English is the most spoken language. This explains motivations behind the respondent's answer because she comes from Port Shepstone, an area listed among those that speak English mostly, showing lack of interest in isiZulu, which is their mother tongue.

Translanguaging was also mentioned as an important tool for speakers to be relevant in modern society but there was a fear from one of the respondents that the standard of isiZulu had weakened.

Responses revealed that preachers and Sunday school teachers read the English Bible and then render the sermon in isiZulu while interchanging to English as required by the audience. This is explained by Baker (2011:288) as the process of developing workable means of shaping experiences and coding them in a manner that will be understood by the target audience.

In Sunday school, children are at liberty to respond in a language of their choice even though the main language of the teacher is isiZulu, according to the collected data. Below is an extract that followed a question posed to respondents when requested to predict the future language of the church.

> **Extract N1:**
>
> *Ngicabanga ukuthi i-English. Sekuvele kuyi-challenge ngiyaye ngibone izingane lezi engizifundisa ku-*Sunday school *ukuthi isikhathi esiningi amabhayibheli abawaphathayo awe-*English (Respondent 3).
>
> [I think it will be English. There is already a challange. I sometimes notice that the children I teach at Sunday school keep English Bibles.
>
> **Extract N2:**
>
> English *ngoba* majority *yezingane zethu manje zifunda* kuma-Model-C school *kodwa futhi ukhiye ukumzali ekhaya ukuthi ekhaya isiZulu uyasikhuluma yini nomntanakho ukuze azi ukuthi uma sengaphandle emphakathini akuphoqelekile ukuthi akhulume isiNgisi* (Respondent 4).
>
> [English because the majority of our children now attend Model-C schools but then again, parents are responsible as it depends on whether they speak isiZulu with their children or not so that child will know that they are not compelled to speak English.]

The two comments from the respondents show that isiZulu as a language is dying a slow death because the future generations are more attached to the English language than isiZulu. This has negative implications for the development of isiZulu and language grows through constant use. There is need to develop strategies that can be used to promote the use of indigenous language in public and private spheres. In order for the Sunday school learners to understand what was being taught, both English and isiZulu were used. Whilst this is good for effective communication, it has a negative effect on isiZulu as isiZulu terms are replaced recklessly with English term. Parents have the responsibility of teaching their children their home language and if this does not happen the future of isiZulu is compromised.

Nevertheless, the extracts from the recordings show a clear presence of translanguaging as studied by Lewis, Jones and Baker (2012:1) who explains it as function focused manner of arranging and promoting understanding, speaking and learning in general among learners in the classroom. But contrary to the beliefs of respondents, Garcia and Lin (2017:2) do not shy away from revealing their fear that translanguaging was a possible threat to minority languages, which is evident in the above extract where children prefer English to their mother language, isiZulu. Another observation that was made by the researcher is that respondents believed that when people speak in more than one language they want to show off their linguistic diversity. Whilst this is good for social mobility and perceptions, some were also concerned about the loss of meaning that tagged along translanguaging. Baker *et al*. (2012:11) states that reasons for translanguaging still required research since the term is still developing in sociolinguistics.

In this study, what needs to be noted is that translanguaging and code-switching are terms that are very closely related with the main difference being that translanguaging is concerned with promoting easy understanding and relaying thought whereas code-switching is mostly concerned with various functions explained earlier in this chapter (Baker *et al*. 2012:1). Respondents leaned more towards code-switching than translanguaging. But still, the researcher believes that there is translanguaging in the church, especially in Sunday school, which has a direct impact on code-switching. This stems from the fact that Baker *et al.* (2012:2) views code-switching as an addition to the ML in developing children rather than a destruction of the other language. The Sunday

school teachers are seen to interchange between languages with the aim of ensuring that the children understand the information being imparted on them.

There are different views in church on the impact code-switching has on language development with some respondents advocating for the promotion of English which is an international language that connect people and opened doors to employment opportunities. On the other hand, there is a cry for the promotion, development and the implementation of the language policy in the education sector to equip children who are supposed to transfer the language to next generation. There is a fear that the hegemony of English is compromising the future of isiZulu.

6.4 Conclusion

The first section of the chapter focused on functions of code-switching which were based on features of CA. The function of code-switching found in the current study include, among other things, clarification, sociolinguistic play, accommodation, emphasis and lack of facility. The second section of this particular chapter provided an analysis of the responses from interviews, to determine the impact of code-switching on the development of isiZulu. To this end, the hegemony of English as well as multilingualism and translanguaging were the major themes that were examined to determine how far they contributed to code-switching and language development.

Responses from interviews that were conducted among preachers and Sunday school teachers presented their opinion on code-switching and language development. Some responses were against the development of isiZulu alone stating that it should be used side by side with English. The main reason for the latter was that English is an international language and the language for business. They stated that most people speak English because of the hegemony and the domination of English in the education sector. There were a few responses that advocated for the promotion of isiZulu to save it from vanishing away with the culture of isiZulu speakers. They understood a connection that exists between language and culture and requested language specialists to promote the use of isiZulu. As much as other respondents denied the existence of a detrimental effect of code-switching on language development, there were others who stated that a negative impact had been established, such as the fact that children spoke English more than their mother tongues. They were concerned that these children are on the verge of becoming English monolinguals instead of

becoming bilingual. The next chapter, which is the final chapter of the study, presents the conclusion and recommendations of the study.

CHAPTER 7: FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

This chapter provides findings and recommendations as well as a conclusion of the entire study. In the first section the researcher presents findings from the study by answering research questions which respond to each objective of the study. This is followed by a conclusion and recommendations in the second and third section respectively.

7.2 Findings

The main question that the study sought to respond to was: How does code-switching in charismatic churches influence the development of isiZulu? This question was subdivided into three questions that responded to the study objectives. Each question was examined in the study and a summary of research findings is presented below.

7.2.1 How do preachers and congregants code-switch during church sermons?

The types of code-switching that were found were extrasentential code-switching such as metaphoric expressions, conjunctions and the single-noun switch; intrasentential switches such as intra-lexical switch and interphrasal switch; and the intersentential switch. that the researcher noted that the speakers switched at various points in their speech because of various needs that arose in communication. For example, extrasentential code-switching was mostly found in the expression of the words "Amen" or "Oh my God!" which are identity markers for people belonging to the Christian religion. According to Holmes (2013:35), extrasentential code-switching can sometimes be used to show identity to a certain group of people. These switches were found to be inserted in a speech even though it was not highly necessary. They were just added because the speaker wanted to. This is a simple example of using code-switching to show identity and a sense of belonging to a group.

There were also instances where a single noun was inserted, not because it was absent in ML, but because the speaker decided to use an EL word. The word "language" was used by one of the speakers in the midst of a Zulu sentence instead of the word "*ulimi*", out of choice and not necessity. In the same speech the speaker was found using the word "*izilimi*" which is the plural form for the word "language" in the same speech as a sign that he knows the Zulu terms. This is a

clear indication that the speaker did not use ML because of lack of vocabulary but it was just a choice of words in that moment.

Preachers were also found to be code-switching more than once within a single sentence. A sentence from Extract F2 of Chapter 6 is a clear indication of the latter:

Extract F2:

Ngaphezu kwakho konke bazalwane sizo-share-*risha ama*-challenges *ethu kwi*-age group *yethu ukuthi* as *ngikule* group *engikuyona ngokwe*-age *amaphi ama*-challenges *engihlangabezana nawo.*

[Above everything brethren we are here to share our challenges in our age group saying that I am in this age group and these are the challenges I face.]

In the above sentence the preacher inserted seven words from EL in various parts of an ML sentence. The EL words used are not difficult or unknown words in isiZulu but the speaker decided to express them in English. These words, when inserted into ML, were joined into with EL words to form a single word leading to co-occurrences with the aim of communicating more effectively as stated by Simango (2011:129) who studied co-occurrences of English and isiXhosa in a single word, which is a similar phenomenon to the one present in the above example. This scholar found this type of occurrence common in informal utterances. He highlighted that it was interesting indeed to find different languages with different language structure to be able to blend without a "crash" in the sentence. IsiXhosa is a sister language of isiZulu therefore observations found in the cited study correspond directly with those of the current study. In the current study EL words were affixed into the ML words following rules of the ML which allowed sentence to flow smoothly without a "crash".

Another type of code-switching that was observed was intersentential code-switching. This involved speakers switching from an ML to an EL when a change of topic occurred, then they moved back to the ML when they reverted to their original topic. To this end, speakers began conversations in ML then inserted utterances in the EL and then moved back to the ML. In this instance the ML structure was not affected by the EL utterance instead it managed to be blend

smoothly with the next ML utterance. For example, when members of the church addressed God they shifted from their mother tongue to English.

In a nutshell, church preachers, speakers and teachers used different types of code-switching to fulfil their communication needs. These include extrasentential code-switching, intersentential code-switching and intrasentential code-switching. The reasons for code-switching are varied and these were addressed in the following question. It ought to be mentioned that the speakers were aware that they were being recorded, as permission to record had been received from the senior pastor of the church. This is evidence to show that code-switching occurred subconsciously yet it was found in various forms in speeches from different people.

7.2.2 Why do preachers and congregants code-switch during sermons?

Code-switching is found to be a phenomenon that performs numerous tasks when used correctly. The researcher, in responding to the question, considered communicative functions that were being performed by code-switching in the recordings. These functions were studied in accordance to CA. The study revealed four communicative functions from the collected data, which were clarification, sociolinguistic play, accommodation and emphasis. Each function was explained according to a different conversation analysis strategy.

The clarification function was studied in relation to the turn-taking strategy where it was found that the speaker sometimes code-switched in order to clarify certain points in the conversation. An example of this position was found when a preacher who was addressing people from a particular age group uttered main words key words in a sentence in English and continued with sentences in isiZulu. For example:

> "A friend is always loyal and ***niya*-understand-*a** ukuthi yini umhlobo*?"
> [A friend is always loyal and do you understand what "*umhlobo*" (a friend) is?]

The word 'understand' which is the key word in the sentence has been rendered in English in the above example. Turn-taking was used as a feature to determine whether the people being addressed understood what the speaker was saying. Responses were indeed received from the audience which

showed that the speaker was understood and gave him confidence to continue with the conversation.

It is important to state that the response that came from the audience had not been sought, as a matter of fact, it was taken during the turn of the main speaker. The audience comes with two functions which could be seeking clarification or affirming that the speaker was well understood. The main speaker used EL to explain what had already been said in ML but because of the high status of EL in South Africa, the speaker realised that the information would sink in better when explained in EL. The South African language situation is an important factor in the choice of words and language used by the speaker.

Another important point to note is that language is used differently depending on the people being addressed. The preachers selected words that were suitable for the audience being addressed. The speaker avoided using words that would not be understood by the audience so that his speech could reach the hearts of the audience. The audience being addressed had isiZulu as their first language but societal factors appear to have drifted them from their first language to English. In order to accommodate the audience, speakers are forced to substitute certain words to English, thereby speaking to their hearts.

Sociological factors were found as a factor that promoted code-switching during the interviews. Respondents stated that there is a lot of youth in the church and they mostly attend multiracial schools therefore they speak English more than isiZulu. This state of affairs prompted the speakers to shape their speeches or sermons in an accommodative manner. By so doing they bridged the generation gap. There was an instance when the subject under discussion demanded the use of isiZulu and the speaker was well aware that the youth would not understand and had to explain in English. The researcher views this as a good step towards successful and accommodative communication, however, this approach affects negatively those speakers who are not fluent in English because there is a need to translate some of these terms back into isiZulu. Code-switching seems to be more biased to the needs of the English-speaking generation at the expense of isiZulu speakers.

It was noted that Sunday school lessons were also shaped by the language of the learners which is mostly the language of education in multiracial schools. However, there are also children who go to local schools who are well advanced in isiZulu and prefer it to English. This calls for the teachers to use both languages equally to accommodate this group of children who use different languages.

In answering the second question of this study, the study objective of identifying factors that influence code-switching during church sermons had to be met. This was indeed met through studying functions of code-switching. The researcher discovered that speakers code-switched to clarify points and mostly to accommodate the audience receiving the message being rendered. Sociolinguistic factors play a major role in the church thereby demanding preachers to be able to accommodate linguistic abilities of the church community.

7.2.3 What are the impacts of the code-switching phenomenon on the development of IsiZulu?

This question was addressed using data that was collected through interviews. Ordinary members of the church were interviewed so that the researcher could get the view of church members on the impact of code-switching on language development. The researcher discovered that various factors contributed to the type of language used. Those factors comprised of the dogma of homogeneism and monoligualism; the hegemony of the English language in South Africa; bilingualism and multilingualism among speakers as well as translanguaging. These are elements which the researcher found to be the main influencers in code-switches that affect language development.

Blommaert and Verschueren (1992:362) explain the dogma of homogeneism as a belief that anything outside of the community should not be welcome because it might contaminate what the community holds dear. This can include religion, culture and language, among other things. A community that holds this belief breeds and promotes monoligualism. South Africa is a country will eleven official languages, which immediately shows that homogeneism has no place in this country. Most respondents in interviews were totally against holding one language and forgetting other languages. They believe that isiZulu should be promoted among other languages in the country and the world at large, in order to have better access to employment and education. They believe that as much as isiZulu is their home language it should not close doors for English in the community.

The study revealed that the public wants isiZulu to develop alongside with English – a language that is regarded highly because of it's historical, social and economic status. However, Holmes (2013:57) cautions against this type of development because history reveals that more powerful languages have been known to swallow up the smaller and weaker languages. Although most respondents emphasised the promotion of isiZulu, in practice they promoted the development of English at the expense of isiZulu. This was evidenced by high levels of code-switching at times as many as 6 EL words in a sentence. The fact that most youth and children cannot speak isiZulu fluently attests to the dominance of English which continues to be a threat to the development of isiZulu. The hegemony of the English language was found to be the driver of language use and sentiments around language issues in South Africa. That is, the growth and development of African languages is usually discussed in relation to English proving its dominance.

South Africa is a country that has a history that undermined indigenous languages, including isiZulu. It was only post 1994 that the language was dignified and this paved a way for the development of the language and its official use. Work in developing previously marginalised languages is seen in policies, court decisions and acts passed by government (Gough, 1996:2) Even though, South Africans are now at liberty to use their indigenous language freely, they still consider English highly. They view English as the language they need in order to secure employment as well as economic emancipation. Similarly, English is also believed to be a unifying language in the country because it is able to cut across linguistic barriers and it allows people who speak different languages to understand each other. Understandably, the study found English to be the most preferred language by the younger generation in the church.

The community that was tested was made up of mainly Zulus who had varying linguistic abilities. Most members from the community are educated and young which made them to be more bilingual or even multilingual. However, one cannot ignore the fact that there are church members who are not fluent in English and feel left out when English supersedes their mother tongue.

A positive aspect of code-switching that was mentioned by respondents is that education in South Africa has given birth to early childhood bilingualism and even multilingualism for most children.

Children eventually become adults who are fluent in two or more languages. They will find themselves being compelled to speak English at the workplace and other areas where people who speak other languages meet and their mother tongue at home. This, will eventually makes speakers focus on the message being rendered rather than the language that is being used.

Now, when people focus on the message instead of the language being used or when they move from one language to another in order for the message to be understood, it can be said that translanguaging is occurring (Schreiber, 2015:72). This phenomenon which is almost similar to code-switching seems like the order of the day because the focus is not on developing the language to make the audience understand, but to leave that language and trust another one to bring understanding. Translanguaging does bridge the communication gap but at the same time it hinders the development of other languages. It is different from borrowing which is a tool used to bridge a gap when a word is absent in another language (Hoffer (2002:1). In translanguaging, the intention is for the message to get across in any language that the audience would understand. This practise is highly present in the church and is recognised as a means of bridging generational and sociolinguistic factors that determine the language to be used in a conversation. Nevertheless, Garcia and Lin (2017:2) consider it as a potential danger to developing languages.

Establishing the impact of code-switching on the development of isiZulu was instrumental to this study and code-switching was found to have a negative impact on the development of isiZulu because some speakers of the language promote the hegemony of English. Respondents understood the importance of preserving isiZulu but mostly emphasised the importance of English for economic emancipation and interacting with the society at large.

The study revealed that words or phrases that were replaced with English were not rendered in English because they were absent in isiZulu but because the speakers found it easier for some members of the congregation to understand the sermon. Instead of saying the term in isiZulu and explaining it, which could be educational, the speakers chose the easier, yet costly, way out. The researcher believes that code-switching is costly because it supresses words that the younger generation could have been taught. Once words are buried, the next generations will not know them. Respondents when asked about the future language of the church most said English which

shows the growing dominance of English. With such trends and attitudes towards the English language, it is worrying that indigenous languages, more specifically isiZulu are at risk of language decline or extinction in the future. Intervention measures need to be identified to address language issues in South Africa, to ensure the development of African languages which are carriers of African people's cultures and identities.

7.3 Conclusion

Based on the findings above, the researcher reached the following conclusions:

There is a high presence of subconscious and conscious code-switching in the church. Most of the youth switch subconsciously because of bilingualism or even multilingualism whereas the older generation switch consciously to accommodate the youth. Code-switching is a common phenomenon in multilingual societies therefore the presence of this phenomenon in a country that has eleven official languages should not be a surprise (Holmes, 2013:36). Multilingual societies normally choose a code for religious gatherings and a single language is often chosen for formal situations instead of an indigenous language (Holmes, 2013:34).

In South Africa, isiZulu is an official language which is the reason that made the church chose it as the official language of the church. However, in practice, witnessed different story is played out, that is, the power of isiZulu is stripped by the strength of English. The art of code-switching showed different formulae that are followed when code-switching to a noun or a verb. Affixes from isiZulu were added onto English words to form a new word that comprised of English and isiZulu morphemes. Affixes are added to ensure that the words fit well into the isiZulu structure.

The high prevalence of code-switching made the researcher wonder about the future of previously marginalised languages in South Africa. Mazrui (1995:168) views language as an identification marker which associates a speaker with a certain group in a society. In a situation such as the one found in the church, where the youth and children are not fluent in isiZulu, one can predict that the church might end up with English speaking people who will not easily be associated with their mother tongue. The hegemony of English stands out as the main reason for people to lean more towards English than isiZulu. This however has a negative impact on the development of isiZulu as a language because language grows through constant use.

According to Das (2012:16) code-switching can be used as a tool to achieve communicative functions and relay the message intended by the speaker in a way that the speaker wanted it to be relayed. In the current study the speakers selected words in the ML and the EL according to the target audience. They ensured that they were speaking in a manner that would be understood by the target audience. The disadvantage of this strategy was however, the fact that they merely considered the younger generation that required code-switching and did not consider the consequences of the speakers' language choice on older people who prefer the ML in its pure form. Therefore, using code-switching, in the form of translanguaging, as a communication strategy can be useful; however, it also works to the detriment of languages that still need to grow (Holmes, 2013:57).

7.4 Recommendations

In the light of the findings and conclusions that are presented above, the researcher recommends the following:

- The researcher is not aware of any study on code-switching that has been conducted in the church in South Africa and believes that since the church comprises of a mixed audience (age, education and economic levels) it should be used to study other phenomena which are not concerned with faith. In that regard, more research should be carried out in the church to understand social, linguistic and economic issues among others.

- Further insights on how to balance the hegemony of English with the development of indigenous languages in South Africa should be sought. Tanzania is a good example of a country that gained its independence from English and began the "Swahilization project" which was an attempt to place Kiswahili at a supreme level than English in Tanzania. The project was indeed a success and most public domains; including the education sector, use Kiswahili as the main language, followed by English (Bwenge, 2012:170). Strategies that are applicable to the linguistic environment of South Africa should be sought so that African languages are promoted.

- In the study, it was noted that children who attend multiracial schools which are English medium schools from an early age end up losing their knowledge of the indigenous

languages. These children then learn English as a first language and even speak the language at home with the aim of developing them so that they can achieve better results at school. This problem can be addressed in two ways (1) the implementation of policies that promote the teaching of indigenous languages at school from foundational grades which will have a positive impact on children's capacity to speak, read and write their home languages. They would be fluent in both languages if the education sector would develop strategies to facilitate the latter because the education sector has always been instrumental in language development (Kamwangamalu & Moodley, 2004:191). (2) The study recommends that parents should teach their children their mother tongue at an early age and continue speaking to them in their home language they would be fluent in Zulu and English. This is supported by a Zulu proverb that says "*zibanjwa zisemaphuphu*" [teach them while they are still young].

- Researchers in the education sector or language development institutions should come up with creative ways of making the younger generation interested in isiZulu. It appears from the study that the youth views English as a more important language and this mentality has to be dealt with before a lot of damage is done. One way of developing isiZulu is the introduction of competitions such as unpacking idioms, proverbs and spelling could demand that learners study the foundation of isiZulu in order to win the competition. Children would compete among themselves at schools and continue to compete with other schools. The main objective of the competition would to develop their knowledge of the language for the competition with the award being a merely a symbol of victory. The knowledge they would have gathered while preparing for the competition would dwell in their minds forever. This could play an amazingly positive role in preserving isiZulu for future generations.

- The researcher also recommends that the Pan South African Language Board should conduct studies on how to move from the official status of isiZulu in written policies and acts to practice/implementation. Such a study would contribute immensely to the development and preservation of isiZulu for future generations.

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APPENDICES

Appendix 1: Ethical Clearance

UNIVERSITY OF KWAZULU-NATAL ™
INYUVESI YAKWAZULU-NATALI

3 August 2017

Mrs Celimpilo Pietry Dladla 214585552
School of Arts
Pietermaritzburg Campus

Dear Mrs Dladla

Protocol reference number: HSS/0150/017M
Project title: Code-Switching during Sermons: Implications on Language Developments

Full Approval – Expedited Application

In response to your application received 14 February 2017, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. **Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods** must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)
Humanities & Social Sciences Research Ethics Committee

/pm

cc Supervisor: Dr Phindile Zlamini & Dr Hlonighani Ndebele
cc. Academic Leader Research: Dr Nicola Jones
cc. School Administrator: Ms Debbie Bowen

Humanities & Social Sciences Research Ethics Committee
Dr Shenuka Singh (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0)31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snymanm@ukzn.ac.za / mohunp@ukzn.ac.za
Website: www.ukzn.ac.za

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Appendix 2: Letter to Senior Pastor

Date: 20 January 2017

LETTER TO PASTOR

Dear Pastor

My name is Celimpilo Piety Dladla from the University of KwaZulu Natal, Pietermaritzburg campus, School of Arts, Old Main Building, Cell: 0736430935, Email: dladlacp@gmail.com. I am currently conducting a research for my thesis on the Code-Switching during Sermons: implications on Language Development.

The aim of this letter is to request for permission to contact your congregants who are actively involved in the church.

The research will comprise recording of church sermons and interviewing active members of the church, should my request be accepted.

Thank you

Celimpilo Piety Dladla

Appendix 3: Permission from Senior Pastor to Conduct Research at the Church

Holiness Union Church

GAMALAKHE

LOT 1863
GAMALAKHE
4249
082 2944 190

Be Holy, For I The Lord Your God Am Holy

BOX 2507
PORT SHEPSTONE
4240

DATE : 31 -01-2017

RE-LETTER OF PERMISSION TO DO A RESEARCH

This letter serves as authorization of Ms Celimpilo Piety Dladla from University of KwaZulu Natal, Pietermartzburg Campus, School of Art to conduct the research project on 'the use of languages in the church' at our church.

Upon a review of the letter sent to us by you, we are glad to offer you an opportunity to conduct the study in our church. You may contact any actively involved church member to give you the necessary information for your research.

Yours Sincerely

M.D. Mchunu

Executive Committee: Ps M. Mchunu, S. Ntaka (Chair), P. Zama (Vice Chair), N. Mthembu (Secretary), N. Luthuli (vice Secretary), J. Mthembu (Treasure), S. Ntaka and B. Mkhize

Appendix 4: Informed Consent Form From Research Participants

<u>Information Sheet and Consent to Participate in Research</u>

Date: 31 August 2017

Greeting Sir/Madam

My name is Celimpilo Piely Dladla from the University of KwaZulu Natal, Pietermaritzburg campus, School of Arts, Old Main Building, Cell; 0736430935, Email: dladlacp@gmail.com. I am currently doing research for my thesis on the Code-Switching during Sermons: Implications on Language Development.

You are being invited to consider participating in a study that involves research Code-Switching during Sermons; Implications on Language Development. The aim and purpose of this research is to investigate patterns of mixing languages in speech and to determine the impact it may or may not have on the development of isiZulu. The study is expected to enroll ten participants in total, five will be from Port Shepstone and five will be from Durban. It will involve the recording of sermons and interviewing pastors and handing of questionnaires to eight members of the congregation. The duration of your participation if you accept this request is approximately six months.

There are no risks perceived in this study. We hope that the study will be beneficial to the development of isiZulu and make language users be more aware of the impact everyday speech has or may have in the future of isiZulu.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee.

In the event of any problems or concerns/questions you may contact the researcher at the University of KwaZulu Natal, Pietermaritzburg campus, School of Arts, Old Main Building, Cell: 0736430935, Email: dladlacp@gmail.com or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557- Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Participation in the study is voluntary and participants may withdraw participation at any point, and that in the event of refusal/withdrawal of participation the participants will not incur penalty or loss of treatment or other benefit to which they are normally entitled. Should a participant wish to withdraw from the study the study will be negatively impacted because the researcher will not have enough information to draw information from. Should the participant wish to withdraw he or she may contact the investigator and notify her. Should the participant not be available for the interview the researcher may terminate the participant from the study.

Participants will not incur any costs as a result of participation in the study.

Data collected from the participants will not be disclosed to any person who will not be directly involved in the study. Information about the participant will not be disclosed to anyone. On completion of the study, all data collected will be destroyed.

1

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CONSENT (Edit as required)

I Sinqawe Ndlovu ..... have been informed about the study entitled Code-Switching during Sermons: Implications on Language Development by Celimpilo Piety Dladla.

I understand the purpose and procedures of the study which is to investigate patterns of mixing languages in speech and to determine the impact it may or may not have on the development of IsiZulu.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed that there are no potential risks involved in participating in this study and that there is no monetary compensation.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher Celimpilo Piety Dladla from the University of KwaZulu Natal, Pietermaritzburg campus, School of Arts, Old Main Building, Cell: 0736430935, Email: dladlacp@gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION
Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview   YES / NO

_____   31. \08\ 2017.
Signature of Participant   Date

_____   31/08/20 17.
Signature of Witness   Date
(Where applicable)

_____   _____

PRIVILEGED   2

Appendix 5: Sample Sermon 1

P: Preacher

A: Audience

P:Mphathi wohlelo, ehh sibingelela umama uRespondent 1 uMchunu, sibingelela umam"uNxumalo, ubaba uRespondent 1 uZondi. Sibingelela bonke abomndeni owakwa Khowa ehh, kanye nabo bonke usuku elingabo. Sibingelela nabazalwane bonke endlini ngegama likaJesu Kristu inkosi ameni. Bazalwane bami abathandekayo kula maminishana enginawo ngicela ukufunda izwi likaNkulunkulu noma ngingasiyena umshumayeli wosuku, Amen. Kodwa ngicela ukulifunda bese ngikhulume lawo mazwi ehh,njengokunxusa komndeni, amen.

*P:Ngizofunda nje ama*Hebrews chapter number twelve *ngithathe amavesi amabili okuqala, besengikhuluma kafishane ngiqede. KumaHebrews* chapter number twelve *ngizothatha* the first two verses. *Athi amavesi* "Therefore since we are surrounded by so great cloud, a cloud of weakness, let us also lay aside every... and sin which clings so closely and let us run with endurance the race that is set before us. Looking to Jesus the founder and the perfector of our faith, who for the joy that was set before him endure the cross despising its shame and is seated at the right hand of the throne of God", amen. *Ehh, lithi ngesiZulu "Ngalokho njengaloku sinefu elingaka lofakazi elisihaqileyo, masilahle konke okusisindayo nesono esithandela kangaka kithi. Sigijime ngokubekezela kulokukuncintisana esikumiselweyo sibhekile kuJesu umqalisi nomphelelisi wokukholwa kwethu. Owathi esikhundleni sentokozo ayinikiwe nabeyibekelwe yona waqala isiphambano engalinaki ihlazo. Osehleli ngakwesokunene sikaNkulunkulu ubaba", amen.*

*P:Kusemnandi si-*enjoy-*a ehh, ama-*starter *la ematafuleni esihleli kuwo, ngicela ningiphe indlebe kafushane. Into engifisa ukuya kuyo kuleli vesi ukuthi uNkulunkulu umuntu engakabikho usuke esenohlelo ngalo womuntu, athi "umuntu efika uNkulunkulu useqedile ngohlelo analo ngaye. Kodwa ukuze umuntu afinyelele kulokhu uNkulunkulu akuhlelele yena kumele aqale i-*step *sokuqala sokuya lapho uNkulunkulu afuna ayekhona.*

*P:Kunezi-*step *ozozihamba ukuze ube ilokhu uNkulunkulu athe, nakumisele, nakunikeze kona ukuthi kube yikho. Um"ungasithathanga i-*step *sokuya khona, kungenzeka ugcine ungabanga yinto uNkulunkulu abe kumisele, nabefuna ukuthi ubeyiyo. Kodwa idinga wena ukuthi ube nesibindi,*

ube nenkuthalo yokuhamba uhambo oluya lapho uNkulunkulu akuya... kulokhu uNkulunkulu akumisele ukuthi ubeyikho.

P:Konke umuntu akwazi ukuba nakho, nakwazi ukuba yikho emhlabeni, kudinga ukuthi enze something *ukuze abeyikho. Noma uNkulunkulu esekunikeze khona, uNkulunkulu ukwazi ukuthi athi ku-Israel "hamba uye ezweni ngilinikeze wena" . Abese ethi, "lelo lizwe engilinikeze wena elamaJebusi, elamaHiti, kushukuthi kufanele kuqale before uthathe izwe lakho ulwe nabahleli, nabahleli kulo. Noma kwelakho kodwa uzolilwela. UNkulunkulu ulinike wena kodwa kunohambo ekumele ulithathe, kunabantu abazofa ezimpini bethatha into yabo, amen."*
*Lithi le-verse esilifundayo "bukani uJesu owathi ebekelwe intokozo yokuthi ahlale ngakwesokunene sikaNkulunkulu, kunokuthi athole yona waqondana nesiphambano. Lithi wasithwala engalinaki ihlazo laso. Ngenkathi ebhekene nesiphambano, uhamba kuyo yonke le-*journey, *wayeya kulokhu uNkulunkulu ayemumisele khona vele,* but before *ahlale kukho kwaqala isiphambano. Kunohambo olukuyisa kulokhu uNkulunkulu afuna ube yikho. Do not lose heart but be courageous endleleni yakho. Uzoba yilokhu uNkulunkulu afuna ube yikho, kodwa ungaphelelwa amandla nomdlandla wokulwa qhubeka uhambe, uNkulunkulu uzokukhiphela lapho azokukhiphela khona. Ithi enye ingoma yakithi ehlatshelelwayo, "noma esiholela nase hlane elibi, kodwa uyasiphumisela ngaphesheya." Athi, "masesiphumele khona siyokudla emthini siphuze emanzini, kuze kube... enkosini ngaphesheya,"* but before *sifike lapho, kuyenzeka uhambo lunqamule esigodini sethunzi lokufa, okwakho mawunqamula khona* do not lose heart but keep on walking *ngoba uNkulunkulu uzokukhiphela kulokhu akuyisa kukho.*

*P:Ubheke uJesu, lithi iBhayibheli i-*example *okufanele ubheke yona, bhek"uJesu. Wathi emiselw"intokozo wabhekana nesiphambano. Kwakungekho ntokozo esiphambanweni kodwa kwakunento ezomkhiphela kuloku uNkulunkulu amumisele khona. Kwadingeka ukuthi ahambe uhambo bese lumkhiphela khona.*
P:Ngasekhaya ngisakhula kwakukhona iphisi lakwaHlophe. Iphisi-ke umuntu ozingelayo right*?*
Audience: Okay.
*P:Manje ke ngizobe ngiwachaza lamagama esiZulu ngoba kwesinye isikhathi ukuhlukana kwesizukulwane kubiza ukuthi ngenze njalo. Kudala ukuthi i-*language *ebeyikhulunywa abanye abaphila manje babe bengasayazi. Iphisi-ke leli lakwaHlophe lalinezinja, likwazi ukuhlanganisa*

izinja likhiphe uhlobo lwenja eliyithandayo ukuba libe nayo ukuze lizingele ngayo. Then *lo baba lo uma sifika ngoluny"usuku wayenezinja ezaziwayo ngokubamba uma kunenqina. Inqina-ke umhlangano la kuthiwa kuyozingelwa endaweni ethize. Leyo ndawo kuyozingelwa kuye kuthiwe kunenqina lapho ngoba kuyozingelwa kuleyo ndawo. Amaphisi aqhamuke kuzo zonke izindawo kuzohlanganwa ezozingela.* Now, *uma-ke aziwa uHlophe lo ngale zinja zakhe nokubamba kwakhe enqineni, kodwa sithi masifika ngoluny"usuku, sifike nje sibone inja esingayazi enqineni ichalaha nje elide, elihle kodwa asilazi enqineni.*

Audience: *Ichalaha?*

P: *Ichalaha inja eseyikhulile yokuzingela. Inja yokuzingela ende, le zinja ezinde so ichalaha-ke uma silibona abese abuze lo esihamba naye ukuthi "awu Hlophe kwenze njani leli chalaha lakho sangaliboni enqineni?" Athi uHlophe "ukuthi leli chalaha liselincane lisakhula." Athi "uma inja isakhula angiyisi enqineni ngoba hleze ithi meyibona inyamazane iyisukele bese ishiywa inyamazane ngoba isayincane, bese ihlala engqondweni yayo yazi ukuthi inyamazane iyashiya,* you can"t catch it. *Manje yingakho ngilishiya ngihamba nalezi ezindala. Lona lilinde isikhathi salo. Uma isikhathi sesi-*right *sengilibona ukuba selilungele ukubhekana nesilwane ngizohamba nalo mhla lingeke lishiywe inyamazane."*

P:*Kunabantu abathuntubezeke engqondweni ngoba besukelile izinto, bazisukela* before their time, before their maturity *bese zabashiya, bese ithi ingqondo "lento* u cannot become it", *kanti* you can *ukuthi okwakho ukunga-*lose*-i i-*heart. *Okwakho vumela i-growth, vumel"izimo ezizobhekana nawe, ziyaku-*shaper *zikwakhel"ukuthi ube* ready, *ukuthi uthi lento umasengiy"sukela ngizoy"thola noma kungathiwa umi kanjani empilweni,* but if I set my eyes and I set my mind and I set my heart *kuyo ngeke ingehlule. Lalelani bazalwane bami,* do not lose heart, *ake nibhek"uJesu. Wathi esethandazile eGetsemane wathi "ayidlule lendebe, lesi sitsha ngingasiphuzanga". Wathi ayingenziwa intando yami,* because he was ready *ukuthi ayithathe indawo yakhe* at the right hand of the father.

P:*Manje masibe njalo ezinhliziyweni zethu sithi* we don"t want to lose heart, even though *kubonakala engathi kuba nzima sometimes, kodwa* let us keep courage, let us be encouraged *empilweni yethu sazi ukuthi* all that God has set for us is for us.

Appendix 6: Sample Sermon 2

P: Preacher

C: Congregation

P: Sivule encwadini kaDaniyeli Chapter 3*, ngicela sifunde u-verse 29 and 30. [silence] Nangu ethi makube njalo, kusho useyitholile. Abanye bangasho nabo ukuthi* Amen *makube njalo sifunde?*

C: Amen.

Reader: Sifunda bazalwane uDaniyeli Chapter 3 uvesi...

P: 29 and 30.

Reader: Verse 29 and 30 *"Ngalokho ngikhipha isimemezelo sokuba bonke abantu nezizwe nezilimi ezikhuluma okungafanele ngoNkulunkulu wawoShadreki, noMishekhi no-Abednigo. Ziyakuhlahlelwa izizwe zazo zenziwe iquba ngokuba akukho omunye uNkulunkulu ongophula ngale ndlela. Inkosi yabaphakamisa oShadraki, noMishekhi no-Abednigo esifundeni saseBhabhele."* Amen.

P: Thank you. *Ngicela ukufunda kuleli humusho engiliphethe.* "And it is my decision that any people, nation or language saying evil against the God of Shadrack, Mishack and Abednigo will be cut to bits and their houses made waste." Take note. "Because there is no other God who is able to give salvation such as this. Then the king gave Shadrack, Meshack and Abednigo even greater authority in the land of Babel." [Praying] *Baba akekho uNkulunkulu ngaphandle kwakho. Nokunye okubizwa ngoNkulunkulu kuyisithixo kwenziwe abantu. Khuluma ngezwi lakho silalele, egameni likaJesu Amen.*

P: "There is no other God who is able to give salvation as this." *Kunesigaba esiZulwini sokugcina esithi "akekho uNkulunkulu ongophula ngale ndlela." Lisho njalo iBhayibheli lakho lesiZulu "akekho omunye uNkulunkulu ongophula ngale ndlela." Ngoba ngikude nomakhelwane wakho awubheke umakhelwane wakho uthi "akekho uNkulunkulu ongophula njengalo." Akekho omunye uNkulunkulu onamandla ongasindisa ngale ndlela. Akekho omunye uNkulunkulu ongatakula ngale ndlela.*

P: Ningixolele bafundisi ukubuyela ngishumayela ngendlela yakudala, vele nami sengimdala. Uyabona nje uma seweqe ku-50 usulindlalile ishidi, kusuka sekumele ume lapho ukhona, ubadedele oMsomi bagijime oMsomi, ngoba sesizele, ume wena khehla. Ukuba uzothi uyagijima bakubone ukuthi hhayi suka. Ngithi ngiyasho ngithi ngineminyaka ewu-50 kade ngisho ngithi sineminyaka ewu-26 sishadile nonkosikazi bathi hhayi bayangesaba. Ngenxa yeziphithiphithi

ezikhona, nezinto ezintsha ezivelayo, ezinye ezinhle, ezinye ezimbi, nemikhuba eminingi esiyibona kumabonakude kumathelevishini kunezinto eziningi ezenziwayo manje ngaphansi kwe-umbrella yobuKristu. Nezinto owawungakaze uzicabange ngaphambili. Utshani esazi ukuthi budliwa izinkomo, budliwa abantu. Nezinyoka esasazi ukuthi uma uhlangana nazo uyabaleka. Kukhona izinto eseziqale ukulahleka.

P: Lapha sifunda khona bazalwane igama liyazisho kuseBhabhele noma eBabylon. Abantu abala oShadrack noMishack no-Abednigo akusiwo amagama abo lawo amagama abawaqanjwe eBhabhele. Igama elithi "Bhabhele" uma ubuka kuGenesisi 1 uNkulunkulu uthi abantu abasakazeke umhlaba wonke bona abafuni ukusakazeka umhlaba wonke bafuna ukwenza ngendlela yabo. Bakha umbhoshongo wokuya kuye ukuba bathi qhababa beze bephila nje saka. Oh my God! *Wathi uNkulunkulu asehle sisanganise izilimi zabo.* Let"s go down, "let us" not let me. "Let us", *asehle. Nibangakhi? Simunye* but *sibathathu, simunye kodwa sibathathu kodwa simunye, asehle. Siyokwenzani? Siyosanganisa izilimi zabo.* My God *Ngoba into eyenza bakwazi ukwakha lento abayenzayo yingoba bakhuluma ulimi lunye. Hhayi ngoba benemali eningi kodwa ngoba bakhuluma limi lunye. Ngijwayele uma ngikhuluma nabantu abashadile ngithi anidingi imali ngoba noma ningaba nemali eningi niyojika nixatshaniswe imali. Anidingi izimoto ezisezingeni eliphezulu kodwa nidinga ukukhuluma one language. Ngoba uNkulunkulu wathi angingasanganisi izinto eziningi, angisanganise izilimi zabo. Athi omunye methi letha ifoshosholo, alethe isando. Athi omunye letha udaka, avele omunye alethe inhlabathi okwenza bahlukane ngoba ngeke ngikwazi ukuthi uthi ukhuluma enye into ngikhulume enye into mina.*

Appendix 7: Interview Questions

1.   What language do congregants in your church speak?
2.   What is the operational language of your church?
3.   What language do you use during sermons and other church gatherings?
4.   What is your opinion about the use of English in South African religious gatherings?
5.   What is your opinion about the use of isiZulu in South African religious gatherings?
6.   Please share your opinion about the use of more than one language in a single conversation.
7.   Do you ever wonder why congregants mix languages during conversations?
8.   Is there a theological reason behind the insertion of English during sermons and church gatherings?
9.   What impact could-switching have in the development of isiZulu?
10.   How fluent are you in English?
11.   How fluent are you in isiZulu?
12.   Do you code-switch during sermons?
13.   If you do, what are your reasons?
14.   If you do not, what are your reasons?
15.   What language do you foresee as a language that will be used in your church twenty years from today?

Appendix 8: Sample Interview 1

Interviewer: *Ngiyakubingelela* Respondent 1.

Respondent 1*: Yebo sisi.*

Interviewer: *Igama lami nginguCelimpilo Dladla, ngibuya e*-UKZN Pietermaritzburg campus, *bengike ngakhuluma ngaphambilini ukuthi ngenza ucwaningo olumayelana nokusebenziswa kwezilimi, ukuthi ngabe isiZulu manishumayela emasontweni, niyasithuthukisa noma nisenza njani.*

Respondent 1: *Ok, ngiyakubingelela nami Sisi, ngiyabonga ukuthi ufike sixoxe.*

Interviewer*: So, ngizoqala ngomubuzo wokuqala. Umbuzo wokuqala uthi, ulimi luni olusetshenziswa abazalwane mabexoxa lapha esontweni?*

Respondent 1: *Ma bexoxa?*

Interviewer: *Yebo.*

Respondent 1: *IsiZulu*

Interviewer: *Ulimi lwebandla olimisiwe olusetshenziswa esontweni ngabe oluphi?*

Respondent 1: *Olumiswe ebandleni internationally, zimiswe zonke izilimi, zamukelekile zonke, kodwa olusebenza kakhulu i-English nesiZulu.*

Interviewer: Ngabe isizathu salokho isiphi?

Respondent 1: Isizathu salokho, ngicabanga ukuthi okokuqala, ibandla lethu Holiness Union Church yaqala eZululand, ngenxa yalokho yase iba nabantu abaningi abakhuluma isiZulu. About 80% wabantu ebandleni lethu abakhuluma isiZulu, ngicabanga ukuthi isona isizathu.

Interviewer:*Ngiyabonga kakhulu. Uma ushumayela njengoRespondent 1 noma mhlawumbe kwezinye izindawo ozihlangana nabazalwane, ngabe wena uqobo oluphi ulimi olusebenzisayo, ikakhulukazi ezintshumayelweni?*

Respondent 1:*Ngenxa yakho ukuthi ebandleni sisebenzisa kakhulu isiZulu, kuyangiphoqa nami ukuthi ngisebenzise isiZulu,* but *ngoba mhlawumbe uyaye uthole ukuthi kukhona labantu abasebancane banezinto abangazi* understand *zesiZulu, ugcina suzama ukuthi uxube kancane ne-*English*, kodwa isikhathi esiningi sebenzisa isiZulu ngoba abantu abaningi ba-understand-a sona isiZulu.*

Interview*: Umbono wakho uthini ngokusetshenziswa kolimi lwesiNgisi makuhlangene abazalwane la South Africa?*

Respondent 1*: Usho ebandleni?*

Interviewer: *No, njengamanje ngiqala e-South Africa iyonke, bese ngiyehlela ngize ebandleni.*

Respondent 1*: Kwi-South Africa iyonke I think ukusetshenziswa kwesiNgisi kulungile, ngokwami ngoba cishe ilona limi ngenxa yokuthi e-South Africa ama-languages maningi asetshenziswayo, i-English ilona limi izizwe eziningi ezikwazi ukuthi zihlangane kulona zi-understand-a lona.*

Inteviewer*: Bese sehlela ebandleni manje. Umbono wakho ngokusetshenziswa kolimi lwesiNgisi, ebandleni uthini?*

Respondent 1*: Kuyasiza. Kuyasiza kakhulu ebandleni ngoba baningi manje abantu abasha, even ezikoleni nala abasebenza khona, basebenzisa sona isiNgisi, kuyasiza ukusetshenziswa kwesiNgisi ebandleni, ikakhulukazi ngenxa ye-youth ekhona emabandleni.*

Interviewer*: Umbono wakho ngesiZulu ke manje. South Africa iyonke ngokusetshenziswa kwaso ngabe uthini?*

Respondent 1*: Okokuqala, ngingathi kubalulekile ngoba, abantu abaningi bakhuluma sona isiZulu. Okwesibili, ngikhuluma ngokwami personally, ukuthi I like to promote my language, ngoba ukusuka kwe-language kusho ukusuka kwe-culture yami, so ingakho ngithi kubalulekile ukusetshenziswa kwesiZulu ebandleni.*

Interviewer*: Ok, ubusasho eSouth Africa iyonke noma bususho maqondana nebandla?*

Respondent 1*: Even South Africa, majority yabantu isiZulu and nabantu abakhuluma like isiXhosa bayasi-understand-a isiZulu, abakhuluma isiNdebele bayasi-understand-a isiZulu. So angiyiboni inkinga ekusebenziseni isiZulu, kodwa masekuhlangene izinhlanga eziningi kakhulu kuhle ukuthi sixutshwe ne-English.*

Interviewer*: Kungabe kuthini umbono wakho ngokusetshenziswa kolimi olungaphezu kolulodwa enkulumweni eyodwa?*

Respondent 1*: Time wasting, kwesinye isikhathi. Mhlampe bekubekelwe ukuthi ushumayele one hour uzithole sushumayela two hours ngenxa yalokho. Okwesibili, intshumayelo noma indaba ayiphumi njengolokhu uyishilo, kuyenzeka o- translate-ayo angayikhiphi ngendlela oyisho ngayo.*

Interviewer*: Oh, usho nge interpreting?*

Respondent 1*: Yes.*

Interviewer*: Mina ngisho ukuthi, ukuxuba ,njengoba sikhuluma manje. If you mix languages within one conversation?*

Respondent 1: *That one is fine,kule skhathi sanamhlanje, ngibona sengathi kuhle lokho ukuze umuntu understand-a. Even endlini kwakho uthi ukhuluma nengane, khona into angayizwa so sekubiza ukuthi uxube nolunye ulwimi ukuze understand-a ukuthi uthini.*

Inteviewer: *Ok, ngiyabonga. Uke uzibuze ukuthi kungani abazalwane bethanda ukuxuba nje, lokhu kokuhlanganisa izilimi ezingaphezu kolimi lulodwa, enkulumweni eyodwa?*

Respondent 1*: Ngicabanga ukuthi into ebangela lokho isizathu sokuthi, siphila kwi-rainbow nation, akusekho ukuthi amaZulu ahlala wodwa, amaNgisi ahlala wodwa, abantu ezikoleni bayahlangana nasemisebenzini bahlangene nezinye izinhlanga. Mhlawumbe lokho kukodwa kuyaba imbangela.*

Interviewer: *Ngabe sikhona isizathu mhlawumbe kwezenkolo esiphathelene nezifundo zezenkolo "theology" esenza ukuthi kube khona lokho kuxutshwa ukuthi kufakwe isiNgisi kube kukhulunywa isiZulu, mhlampe emabandleni?*

Respondent 1*: Ngicabanga ukuthi kwi-theology isizathu salokho ukuzama uku-explainer ibible, mawuzama ukuchaza iBhayibheli ngcina sufaka ama-languages amaningi ngoba original language lalo ibhayibheli isiGreek, so suke uzama ukuchaza ukuthi amanye ama- version athini, ukuletha i-understanding kulokho osuke ukhuluma ngakho, kuyasiza lokho, ukuxuba ama languages.*

Interviewer: *Mowucabanga ngabe kunamthelela muni ukuxutshwa kwezilimi ekuthuthukisweni kwesiZulu?*

Respondent 1: *Ngicabanga ukuthi, mina ngokwami kuyasilimaza isiZulu makuxutshwa izilimi ngoba amagama amaningi abantu bagcina bengasawazi, umuntu uyazi ukuthi mangikhuluma, uma ngingakhohlwa ileli gama ufaka isiNgisi akazihluphi ukuthi alithole lelogama, ukuthi ngabe leli gama alifunayo lithini, vele afake English agcine engalazi igama. Loko bese kuyayilimaza i-language.*

Interviewer: *Ngiyabonga. Wena ngokwakho isiNgisi ungathi usikhuluma kangakanani, are you fluent noma uyakhicheka, ngokubona kwakho?*

Respondent 1: *Ngikhululekile kusona, ngingasho ukuthi I think 80%, ngenxa yemfundo esayithola, asifundanga ema model school but I am 80% fluent English.*

Inteviewer: *EsiZulwini khona ngabe injani influence yakho?*

Respondent 1: *100% fluence, nothing I don"t know in isiZulu.*

Interviewer: *Makungavuka uShaka nje ungamuzwa mekhuluma?*

Respondent 1: *Anginankinga, ngiyasithanda futhi.*

Interviewer:*Wena mawushumayela kuyenzeka uxube?*

Respondent 1: *Kakhulu.*

Interviewer: *Isizathu salokho?*

Respondent 1: *Okokuqala, cabanga abantu okhuluma kubona ukuthi abanye abasazi isiZulu kahle, ngenxa yokuthi abanye bafunda ema malti-racial schools. Okwesibili ukuthi hlawumbe mawushumayela emakhaya la kunabantu abadala abaningi [target audience].*

Interviewer: *Mowucabanga nje esikhathini esingamashumi amabili ezayo kusukela   manje, oluphi ulimi oluyobe luhamba phambili emasontwenii?*

Respondent 1*: English.*

Interviewer: *Isizathu?*

Respondent 1*: Abantu bayayithanda English, nokuthi mangibheka back eminyakeni mhlampe eyishumi nanhlanu eyedlule, bekukhulunywa isiZulu kuphela, ngisho umuntu enikwa ithuba lokukhuluma phambili uxuba kakhulu ngesiNgisi, so lokho kuya ngokuya kungena kakhulu.*

Interviewer: *Sesiqeda nje. Ngabe lukhona uvo ongasipha lona mayelana*

ngalenkulumo yethu?

Respondent 1*: Imibuzo yakho ibhalwe ngesiZulu, noma ngesiNgisi?*

Interviewer*: English.*

Respondent 1*: Kodwa wenza isiZulu? kungani? Kungani ubhala ngesiNgisi ube uzokhuluma ngesiZulu? Loko nje kuyalulimaza ulimi kancane.*

Interviewer: *Ingoba ngizoyithumela phambili ngesiNgisi nangesiZulu, ukuze umuntu akwazi ukukhetha ulimi azolisebenzisa.*

Respondent 1: Ok.

Interviewer: Ngibonge kakhulu Respondent 1, ngesikhathi sakho.

Appendix 9: Sample Interview 2

Inteviewer: *Sawubona Ma, igama lami ngiwuCelimpilo Dladla. Ngifunda e-UKZN Pietemaritzburg Campus, ngenza iMasters yesiZulu. Manje ngibhekene nocwaningo lapha lokuthi lunamuthelela muni ulimi olusetshenziswa emasontweni ekukhuleni kolimi lwesiZulu. Wena njengothishanhloko wakuSunday school lapha sontweni HUC, kunemibuzwa engicela ukukubuza yona, ephathelene nolimi.*

Respondent 2: *Ok.*

Inteviewer: Umbuzo wami wokuqala, ulimi luni olukhulunywayo lapha esontweni ku-Sunday school?

Respondent 2: *Masifundisa sisebenzisa ulimi lwesiZulu, izincwadi zethu (prescribed books) wonke abhalwe ngesiZulu.*

Inteviewer: *Manihlangene mhlawumbe ezinkonzweni kushunyayelwa, oluphi ulimi olusetshenziswayo?*

Respondent 2: *Mangabe kushunyayelwa ezinkonzweni ezinkulu kuvame ukuthi*

kusetshenziswe isiZulu but kancane ngoba inkonzo yethu ihlanganise zonke izinhlanga kuvamise ukuthi kube English bese kuba khona o-interpreter to isiZulu.

Inteviewer: Umbono wakho uthini ngokusetshenziswa kwesiNgisi ezinkonzweni lapha eSouth Africa?

Respondent 2: *70% abantu abancane aba-understand-a i-English, kanti thina njengabantu abadala ukuze intshumayelo ibe nesigqi, siyizwe kahle sijabulela ukuthi ibe isiZulu kodwa isikhathi esiningi kusetshenziswa i-English, kanti into evela ku next person ayifani noyibamba iphuma emlomeni womuntu injengoba injalo.*

Interviewer: Uthini umbono wakho ngokusetshenziswa kwesingisi eSouth Africa jikelele?

Respondent 2: *Ngibona ukuthi kuzohamba kuhambe siphele isiZulu eSouth Africa, ngoba i-generation ekhona kulesi sikhathi samanje, ikhuluma kakhulu nge-English. Uke ubone noma sihlangene sabantu sisodwa , lungekho olunye uhlanga, uthola ukuthi sikhuluma i-English, lokho isikhathi esiningi mangabe ngibuka manje, kuzoya ngukuphela kwesiZulu ngoba isikhathi esiningi ku-promote-wa i-English.*

Interviewer: *Uthini umbono wakho ngokusetshenziswa kwesiZulu emabandleni?*

Respondent 2: *Ngingajabula mangase ngithi, makukhona abantu ake ngithi mhlawumbe makuthiwa kuyashunyayelwa, mina owami umbono uthi akusetshenziswe isiZulu ngoba vele akuvamisile ukuthi kube khona ezinye izinhlanga. Most of the time kusuke kuyithina sodwa. Uma ngabe kukhona ababili noma abathathu bezinye izinhlanga angabuza kumuntu oseduze kwakhe, amchazele kangcono kunokuthi kusetshenziswe i-English and kube notolika.*

Interviewer: *Kwi-South Africa iyonke, uthini umbono wakho ngokusetshenziswa kwesiZulu?*

Respondent 2: *Bengathi, mangase sithole izingqalabutho ezingakwazi ukuthi zi-promote-a i-language yethu isiZulu kungasiza lokho. Isikhathi esiningi njengoba kusetshenziswa i-English, igcina ingane esikoleni ikhuluma i-English, ifika ekhaya ikhuluma isiZulu, kanti esikoleni ikhuluma i-English. Kungaba kuhle mangase ku-promote-we isiZulu nasezikoleni, isiZulu naso sibe njenge- English. Kube khona abantu abazofundisa isiZulu, sazi ukuthi from primary level sazi ukuthi isiZulu isona esi-promote-wayo.*

Interviewer: *Uthini umbono wakho ngokusetshenziswa kwezilimi eziningi enkulumweni eyodwa?*

Respondent 2*: Kwesinye isikhathi iyayilahla i-meaning ukuhlanganisa izilimi eziningi enkulumweni yakho ube usho into eyodwa ngoba igama lesiZulu alifani nele-English, noma ngabe beyizoba valuable igcina i-diluted.*

Interviewer: *Uke uzibuze ukuthi kungani abazalwane bexuba mabekhuluma?*

Respondent 2: *Ngokubuka kwami, uma umuntu exuba mangabe ekhuluma, ngingasho ukuthi kusuke kuyikho but indlela engiyaye ngiyibona ngayo, usuke efuna ukuveza ukuthi wazi ama-languages amaningi. Ngiyaye ngithathe kanjalo.*

Interviewer: *Entshumayelweni makuxutshwa, uthini umbono wakho ngalokho? Noma ngabe kuthiwa uyafundisa ku-Sunday school, mawuxuba ngabe yini umbono wakho or imbangela yalokho kuxuba.*

Respondent 2: *Kuyenzeka ngoba noma bezobhala amaphepha abo, siyaye sicele ukuthi kube khona nele English, senzela ukuthi kubelula ngoba bakhona abakwaziyo ukusikhuluma isiNgisi but kube nzima ukusibhala ngoba izinhlamvu akazazi, sometimes kuyasiza.*

Interviewer: *Uma ucabanga kuyenzeka ukuthi mhlawumbe kunezincazelo noma isizathu esiqondene nezenkolo esibangela ukuthi abazalwane jikelele baxube uma bekhuluma?*

Respondent 2*: Sikhona isizathu, ngoba kunegama elibhalwa ngesiZulu ebhayibhelini kodwa uthole ukuthi uma usuliyisa kwi-English lilahla i-meaning ye-understanding yakho ngesiZulu. Ngike ngafuna igama elithi "ukukhahleleka" kukhona la ebhayibhelini okwakuthiwa kufunakala*

abantwana baka-Israel kwakuthiwa bagcina bekhahleleka ngaphesheya ngathola ukuthi iyangilahlekela i-meaning yegama, ngoba esiZulwini "ukukhahleleka" kusho ukuthi umuntu suke elwa nawe, kodwa ngathi sengilibheka i-English version lathi "to cast out" okusho ukuthi bazobe bebalwa ngale, kodwa mina kwisiZulu ngabona ukuthi iyangilahlekela i-meaning yalo.

Interviewer: *So uchaza ukuthi ukuxuba kuyasiza ekutheni kucaciseliseke kahle ukuthi kuthiwani.*

Respondent 2: *Yebo.*

Inteviewer: *Uma ucabanga lokuxutshwa kwezilimi kungase kube namthelela muni ekuthuthukiswen kolimi kwesiZulu?*

Respondent 2: *Umthelela wokuxutshwa kwezilimi kuzokwenza ukuthi umuntu angazikhathazi ngolimi lwakhe, ngoba uyazi ukuthi lento ayikhulumayo kuzokwazi ukuthi aphinde ayichaze in English bese ngiyizwa kangcono kanti uma kungaxutshwa kwaziwa ukuthi nje lolwimi. Ngicabanga ukuthi wonke umuntu angazikhathaza ngokuthi afunde ulwimi lwesiZulu.*

Interviewer: OK, so makungaxutshwa kuzokwenza ukuthi umuntu afunde ukuze alithole igama kuthi lisho ukuthini?

Respondent 2: *Yes. Ukuze azi ukuthi lisho ukuthini ngoba ngeke abuye alithole ngenye i-language.*

Interviewer: *Wena ngokwakho ubona ukuthi isiNgisi ungageqa amagula ngaso?*

Respondent 2: *Mina ngokwami angisazi isiNgisi ngikhuluma isiZulu nje futhi ngiyasazi ngoba ngiyazihlupha ngaso ukuthi ngisazi.*

Interviewer: *Wena mawufundisa abantwana uyaxuba?*

Respondent 2: *Ngiyaxuba ngoba mangifuna i-meaning yegama elithile kuyenzeka ngixube kodwa akuyona into engijwayele ukuyenza.*

Interviewer: *Ngikubona kwakho, oluphi ulimi oluyobe lusebenza eminyakeni eyishumi nambili ezayo emabandleni?*

Respondent 2: *Nginokusaba ukuthi kungase kuchume i-English, kodwa kwelami ibandla kungase kuchume isiZulu.*

Interviewer: *Isizathu salokho yini?*

Respondent 2: *Ngibona ukuthi indlela abantu abasithanda ngaso isiZulu, sinesigqi kuncane ongakutholi kahle uyokufuna kwi-English.*

Interviewer: *Ngibonge kakhulu Ma. Ngabe kukhona okukhona ofisa ukukwengeza?*

Respondent 2: *Engingafisa ukukwengeza, ngiyabonga kakhulu ngaleli thuba ngoba kukhona avulekayo njengoba sikhuluma, engafisa ukuthi uma ngase basisize bayisukumele indaba ye-language isiZulu, ngoba uma ngabe uthi uyabheka isiZulu isona esinabantu abaningi. If umuntu ewuMzulu, isiXhosa, Isiswati, sincika esiZulwini, so uma ngabe uthi uyabheka inamba, baningi abantu abangasizakala uma kungabakhona abantu abazosukumela isiZulu ukuthi sifundiswe. Ngoba nabantwana bethu bayasithanda, kodwa bagcina ngokwazi ukusikhuluma ngoba besikhuluma ekhaya, bangakwazi ukusibhala so lokho thina njengenzala-bantu akusiphathi kahle. Sifuna ukubona ulimi lwesiZulu luqhubeka, mazisukumele iziphathimandla ukuze kukwazi ukuthi kusizakale abantwana bethu. Bangathi abantwana bethu uma ubabuka i-physical appearance, iphikisane ne-language yabo.*

Interviewer: *Ngiyabonga ngesikhathi sakho.*