

**Translation and Code-switching: A Sociolinguistics Media Production of
Isolezwe**

by

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DECLARATION

I, Nkosinathi Ntimane, declare that this dissertation is my own, unaided work. It is being submitted for the Degree Master of Arts in African Languages and Linguistics at the University of the Witwatersrand, Johannesburg. It has not been formerly submitted before any degree of examination at any other university. I further declare that all the sources cited and quoted are indicated and acknowledged by means of a comprehensive list of references.



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Date:

DEDICATION

I dedicate my dissertation to my late grandmother and sister. I know they are proud of what I have become. Continue resting in peace Amelia and Losinda Ntimane. To my late Aunt and Uncle who passed on unexpectedly after contracting Covid-19 in 2021. *Lalani ngoxolo Duduzile noTony Khoza*. Lastly, the project is dedicated to my entire living family; your support and prayers shall continue to strengthen the family.

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ABSTRACT

This study investigated the use of direct translation, especially the direct borrowing procedure and code-switching in African media texts, particularly in the *Isolezwe* newspapers. The researcher noted that these two phenomena are frequently used and therefore considered that it was worth investigating their effects on the isiZulu language and isiNtu cultural cognition of the readers. Relevant literature relating to the current study was reviewed. The study was guided by two major theories: political economy of the media and cultural studies. The political economy of the media was specifically used as lenses to reveal how politics and other factors impedes the media industry from developing endoglossic languages. Cultural studies of the media were also applied as a supplementary theory of political economy in the study. Quantitative and qualitative research methodologies [mixed methodology design] were adopted as the study followed the explanatory sequential design strategy.

Ten news articles and advertisements were purposefully sampled from ten *Isolezwe* newspapers to collect the data. Data collection was done through document review by reading the written texts from the purposefully sampled articles and advertisements. Because the study adopted the explanatory sequential design strategy, quantitative data analysis was firstly conducted followed by critical discourse analysis (CDA).

The major findings of the study indicated that direct translation, particularly the direct borrowing of exoglossic lexis and code-switching phenomena were frequently used in all the articles and advertisements that were analysed. Direct borrowing procedure was the most used translation phenomenon in the news articles. On the other hand, code-switching was the least featured phenomenon in the advertisements. The overall findings of quantitative data analysis in the first section of analysis revealed that direct borrowing procedure use in news articles is 78% and 22% of code-switching phenomenon in the advertisements.

Secondly, the findings revealed that the use of these two phenomena has effects on the isiZulu language and isiNtu cultural cognition of the readers. Lastly, the study discovered that these two phenomena needed to be used when it is essential to do so; that is, they need to be used when there are no other isiZulu lexical items that can be used: bridging the lexical gap and the incorporation of new technological concepts for the development and the preservation of the isiZulu language in the media, specifically the print media (*Isolezwe* newspaper). In considering the findings of the study, recommendations were also provided.

Key words:

African media text; Code-switching; Critical discourse analysis (CDA); Cultural studies; Direct borrowing; Direct translation; Endoglossic languages; Exoglossic languages; IsiNtu cultural cognition; Political economy; Source languages (SL); Target languages (TL); Translation

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ACRONYMS AND ABBREVIATIONS

BEE	Black Economic Empowerment
CDA	Critical discourse analysis
CPEM	Critical political economy of the media
ICT	Information and Communication Technology
PanSALB	Pan South African Language Board
SABC	South African Broadcasting Corporation
SL	Source languages
ST	Source text
STEM	Science, technology, engineering and mathematics
TL	Target language
TT	Target text

CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

This chapter presents a detailed background of the study on the effects of the use of direct translation, specifically the direct borrowing and code-switching phenomena on the isiZulu language and isiNtu cultural cognition used in the *Isolezwe* newspapers. Second, the research problem of the study is provided. Third, the research question and, subsidiary questions of the study have been presented. Fourth, the aim and the objectives are delineated. Fifth, the significance of the study has been provided by looking at the prominent scholars who have investigated and contributed to the field of sociolinguistics specifically in translation and code-switching phenomena, and the gap in knowledge that the current study intends to address by looking at these two phenomena in African media texts. Sixth, the definitions of key terms are elucidated. Lastly, an overview of the chapters of the study is outlined.

1.2 BACKGROUND

It was anticipated in post-1994 democratic era that racism, inequalities and, living conditions, would change for the better. Several of these problems have not been resolved as many had hoped for, including the use of African languages which for many years were marginalised, giving preference to English and Afrikaans as dominant languages in South Africa. The above statement is supported by de Wet and Wolhuter (2009:366) citing Plüddermann (2006) that:

Competence in an African language has, to a great extent, seemed irrelevant regarding access to higher education, appointments or promotions in the civil service and public debate in parliament. Multilingualism that has been implemented on a symbolic level in the new South Africa has not yet become viable on a material level.

Since the dawn of democracy, African languages have not been given the preference they deserve. Most African texts directly borrows lexical items from English and Afrikaans. In most cases African languages depend on these languages as most of the concepts are directly borrowed in the form of naturalisation (when the word is directly borrowed and take a spelling rule of the target language). There is a high volume of African texts which uses direct translation procedure in a form of directly borrowing words and code-switching. This is evident when one looks at the official documents; e.g., the Constitution, curriculum assessments policy statements (CAPS), which is the curriculum offered in the basic education system of South

Africa and healthcare informative booklets are all using translation in a form of naturalised direct borrowing from English and Afrikaans (SL) to African languages (TL).

African media texts also use direct translation and code-switching phenomena. In most printed and online texts, some of the words are directly borrowed and code-switched. For example, Bona magazine, which was discontinued in 2020 mostly used borrowed lexical items and code-switching in its isiZulu language editions. Even though there are relevant concepts that may be used in a particular African media text, the journalists or writers are politically influenced to include lexical items that are borrowed and code-switches between Afrikaans, English and isiZulu.

1.3 RESEARCH PROBLEM

Translation and code-switching are two phenomena that in most cases are unavoidable and effective devices in making a better communication between two or more people who do not speak the same language. These two phenomena eradicate monolingualism and promote multilingualism. Also, they play a vital role in a country that comes from a political era that used African languages as a driving force in implementing a divide and rule policy which was put in place by the apartheid government. On the other hand, viewing these two phenomena with an eye of political economy and cultural studies theories, they are politically used as a vehicle to carry on with the legacies of the past.

In African media texts, direct translation, and code-switching can reveal two sides. Firstly, using them in the texts show that South Africans are multilingual or simply promoting multilingualism which most of the linguists advocate for, because they promote harmony, strengthens language proficiency, and develops cultural awareness amongst different cultures in societies. On the other side, using these phenomena may show the ‘supremacy’ of exoglossic languages at the expense of indigenous languages. Cultural cognition of Zulu-speaking community may not be considered when their language is constantly translated and code-switched even when there is no urgent need to do so. In African media texts these phenomena are constantly used even when there are native lexes which can alternatively be used in the texts.

When African media texts, for example, *Isolezwe*, use direct translation, especially the direct borrowing and code-switched concepts from English and Afrikaans, isiZulu may become dependent on these concepts. Language is a vital element of a person’s identity. When one’s

language is tampered with by introducing new concepts taken from other languages, a special identity is formed (Change in cultural cognition) because identity is relational (Woodward, 1997). Language is not only a form of communication, but also functions as a tool used to interact with the immediate environment. If one loses their language, it becomes difficult for that individual to interact with the immediate environment. One's identity is embedded in their language. Hall (1997) stipulates that a language is central to the process of producing meaning. Meaning gives us a sense of our identity, including who we are and to whom we belong (Hall, 1997).

Hatang and Venter (2011:145) remind us that during the negotiations on South African democracy, Nelson Mandela once said “when you speak a language, English, well many people understand you, including Afrikaners, but when you speak Afrikaans, you know you go straight to their hearts”. This quote refers to the African languages as well: when one speaks isiZulu with a limited directly borrowed concepts from either English or Afrikaans, the message goes straight to the heart of the person receiving the message. The frequent use of direct translation, specifically the direct borrowing procedure and code-switching in isiZulu texts maybe politically used as a technique for elevating English and Afrikaans as isiZulu constantly borrows and code- switches from these languages.

As sociolinguist, the researcher acknowledges that language contact and language change is a natural linguistic phenomenon which cannot be avoidable. It is true that some of the words do not exist in isiZulu, and direct translation could be effectively used. However, other isiZulu concepts are deliberately not used, and the code-switching is applied even when there is no urgent need to do so. One should note that in the application of these two phenomena the isiNtu cultural cognition of the readers of *Isolezwe* newspapers need to be considered as well.

1.4 RESEARCH QUESTION

What are the effects of direct translation and code-switching phenomena on the IsiZulu language used in the *Isolezwe* newspapers?

1.4.1 Subsidiary Research Questions of the Study

- i. How frequently do direct translation and code-switching phenomenon occur in *Isolezwe*'s news articles and advertisements?

- ii. What are the effects of direct translation and code-switching phenomena used in *Isolezwe* newspapers on the isiZulu language and isiNtu cultural cognition of the readers?
- iii. Why is there a need for the use of direct translation and code-switching phenomena in the news articles and advertisements in the *Isolezwe* newspapers?

1.5 THE AIM AND OBJECTIVES OF THE STUDY

1.5.1 Aim

This study aims to investigate the effects of direct translation, particularly the direct borrowing procedure and code-switching phenomena on the isiZulu language used in *Isolezwe* newspapers.

1.5.2 Objectives

- To identify how frequently the direct translation and code-switching phenomena occur in both the news articles and advertisements in the *Isolezwe* newspapers.
- To investigate the effects of direct translation and code-switching phenomena on isiZulu language and isiNtu cultural cognition of the readers used in the *Isolezwe* newspapers.
- To determine if there is a need for the direct translation and code-switching phenomena to be used in both the news articles and advertisements in the *Isolezwe* newspapers.

1.6 SIGNIFICANCE OF THE STUDY

Translation and code-switching are phenomena that have been investigated in the field of sociolinguistics over many years. Renowned scholars have highlighted the importance and the limitations of using these two phenomena in the development and to the maintenance of the TLs. Ngugi Wa Thiong'o is one of the renowned literature scholars who strongly opposed African writers publishing their work in the English language, stating that translating African work into a European language, especially English, suppresses African languages and gives power to the English language. On the other hand, Chinua Achebe opposed the idea stating that African writers are doing important work writing in English language because the work can be understood by many rather than writing in mother-tongue that only certain ethnic people will understand.

On the code-switching phenomenon, Gardner-Chloros is a well-known scholar who has done extensive research on the importance and the limitations of using code-switching. According to Gardner-Chloros (2009), code-switching can enable teachers to differentiate between pedagogic remarks and the subject matter and allow them to fulfil different roles; for instance, drawing the attention of students who are not confident in the language of learning and teaching and including shy learners in the classroom. On the other hand, she stated that code-switching has detrimental consequences for the target language (TL). Learners can change their attitude towards their language and look down on it.

Though the above-mentioned scholars have contributed extensively to the field of sociolinguistics by stating the advantages and disadvantages of these two phenomena, they did not explore their occurrence in the media, specifically the print media. Examining the use of direct translation, specifically direct borrowing and code-switching, in the media, particularly in African media texts is the area of interest for the current researcher to reveal their effects on isiZulu language and isiNtu cultural cognition of the readers of *Isolezwe* newspapers and fill a gap in the knowledge base in that particular area.

Investigating the effects of borrowing of lexical items from English and Afrikaans to isiZulu as a form of direct translation procedure and code-switching will make a major contribution to the field of sociolinguistic and to reveal whether they promote the TL language, or it contributes towards the language death of isiZulu and towards the change of isiNtu cultural cognition of the readers of *Isolezwe* newspapers. In these modern days various social media platforms use the exoglossic languages in preference to African languages. African languages are TLs that draw most translated and code-switched lexical items from the exoglossic languages. The question is, does this promote or devalue the African languages in modern times? The response will be revealed as the researcher has opted to examine the use of the phenomena in the media, particularly the *Isolezwe* newspaper.

The study is thus significant in illuminating both the media publication companies producing the African language newspapers (*Isolezwe*) and isiZulu-speaking community about the effects of using direct translation (direct borrowing) and code-switching in the *Isolezwe* newspapers on isiZulu language and isiNtu cultural cognition of consumers. Secondly, the study will contribute towards the use of indigenous lexical items that have been archived and taken out of the isiZulu language vocabulary in preference to those directly borrowed and code-switched by the editors and writers of *Isolezwe* articles.

Thirdly, both African media text writers and isiZulu speaking-community will comprehend when to use direct borrowing and code-switching phenomena and why there is a need to. Lastly, the study will empower the writers of African media texts to positively challenge the publishing companies to limit using these phenomena when there is no need to by consulting indigenous language experts to assist with the inclusion of the unfamiliar lexical items that are not regularly used, because the main consumers of the newspapers is the Zulu-speaking community.

1.7 DEFINITION OF KEY TERMS

- **Translation** – “Translation is an effort of finding equivalent meaning of a text into the second language. We emphasis meaning equivalence since, in translation, meaning is the object to be rendered from the source-language text into the target-language text” (Nugroho, 2007:1). In this study, the isiZulu translator is faced with a text as units of meaning in the form of sets of words or sentences which are taken from English as SL.
- **Direct borrowing** – Direct borrowing happens when one language adopts a word from a foreign language without any large phonological or orthographical changes although pronunciation of the borrowed item is often altered to fit the phonological rules of the borrowing language (Sergiivna, Volodymyrivna & Yakivna, 2020).
- **Code-switching** – Code-switching is the mixing of words, phrases, and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event (Bokamba, 1989). There are three types of switching: inter-sentential switching which occurs between sentences; intra-sentential switching in which switches occur within a clause or sentence boundary; and tag-switching in which tags and certain set phrases in one language are inserted into an utterance in another (Waris, 2012). Unlike the translation phenomenon in which the analysis of the news articles will focus on direct translation procedures, in the advertisements, the researcher will focus on all the types of code-switching featured in *Isolezwe*’s advertisements.
- **Cultural cognition** – Culture and cognition are usually separate concepts which are defined independently. In the current study, however, they will be used together with the addition of the isiZulu word defined below, thus supporting the concepts isiNtu cultural cognition. According to Sharifian (2014:1), “Cultural cognition is the locus of cultural conceptualisations such as cultural models, cultural schemas, and cultural categories”. An integral aspect of emergent cultural cognition is language in that languages largely embody

the cultural conceptualisations of their speakers. In this study, isiZulu is the essential artefact embodying the isiNtu cultural cognition of the readers of *Isolezwe* newspapers. In general, we may say that cultural cognition serves as the basis for the “hypotheses” that people make regarding what they encounter during their cultural experience (Sharifian, 2014).

- **IsiNtu** – isiNtu refers to the traditions and cultures of the *-Ntu* African group of people. The noun stem *-Ntu* is where most of the Nguni languages derives the living nouns from. For example: *Umu-Ntu*- a person, *Ubu-Ntu*- Humanity. Therefore, isiNtu can also refer to humankind or mankind, specifically to the customs of living and practising culture which are considered moral and acceptable to the Nguni-speaking groups which include isiZulu, isiXhosa, siSwati, and isiNdebele.
- **Lexical item** – “A lexical item (or lexical unit / LU, lexical entry) is a single word, a part of a word, or a chain of words (catena) that forms the basic elements of a language’s lexicon (vocabulary)... Lexical items can be generally understood to convey a single meaning, much as a lexeme, but are not limited to single words” (Wikipedia, 2022).
- **Endoglossic language** – An endoglossic language is an indigenous language that is the main or the official language of a region or country. South Africa has nine indigenous languages that are recognised as official languages. The Nguni group consists of isiZulu, isiXhosa, isiNdebele and siSwati.
- **Exoglossic language** – Describing a non-indigenous language that is the main or the official language of a region or country. English and Afrikaans are the exoglossic languages which have been given a status of official language in South Africa.

1.8 STRUCTURE OF THE DISSERTATION

This dissertation is made up of six chapters. In Chapter 1, the researcher introduces the study, provides the research problem, main question, subsidiary questions, the aim, and the objectives of the study. The significance of the study is explained, and the definitions of key terms are provided.

Chapter 2 provides the context of the study in which the researcher provides the background information on the media during the colonial, apartheid and post-apartheid regimes. Furthermore, the context also details the establishment of the *Isolezwe* newspaper, the language use in the newspaper and the language planning and African media texts.

Chapter 3 presents a literature review and theoretical framework. In the first section, the researcher provides the views of various scholars who have researched the direct borrowing as a direct translation procedure and code-switching phenomena which guide the current researcher in analysing the effects these two phenomena have on isiZulu and isiNtu cultural cognition looking at the *Isolezwe* newspaper as the case study. The second section of the chapter discusses two theories that inform and serve as the backbone of this study, namely, political economy and cultural studies.

Chapter 4 discusses the research methodology. This chapter discusses in great detail the main research paradigm, different research methodologies and methods. The methods which are used in the data collection of the study and the data analysis are briefly discussed.

Chapter 5 presents the data analysis of the study, using the two main methods of analysis: quantitative data analysis which examines the numerical occurrences of the investigated phenomena in *Isolezwe* newspapers; and the use of CDA in analysing the effect direct translation and code-switching have on the isiZulu language and isiNtu cultural cognition of the readers.

Chapter 6 comprises and discusses the study's findings and concluding statements and provides the recommendations.

1.9 CHAPTER SUMMARY

This chapter provided the background of the study. In the background of the study, the researcher looked at the factors leading to the problem of direct translation and code-switching in African media texts. The research problem has also been provided. Here the researcher briefly outlined the problems triggered by the use of direct translation and code-switching. The research question, the subsidiary questions, aim and objectives of the study were provided. The study briefly looked at the scholars who have made notable contributions in the sociolinguistic field, specifically looking at translation and code-switching and the importance of the current study in the field. The contributions to the knowledge gap that the current researcher aims to fill have also been provided. The definitions of the key terms of the study were presented.

The next chapter presents a discussion of the context of the study.

CHAPTER 2: CONTEXT OF THE STUDY

2.1 INTRODUCTION

The study's main focus is to analyse the effects of direct translation, specifically the direct borrowing procedure and code-switching phenomena on the isiZulu language and isiNtu cultural cognition of the readers used in *Isolezwe* newspapers. These two phenomena are not only manifested in print media but are also frequently used in electronic media texts that use African languages with black communities being their target in terms of readership, viewership, and listenership. In considering what has been said above, it is evident that these phenomena continue to feature in African languages. The researcher has opted to examine *Isolezwe* newspapers as the case study of the current study to investigate whether these phenomena play a fundamental role in the development of African languages in the media texts, or whether they continue marginalising the indigenous languages as was done during the colonial and apartheid eras.

The main reason why the researcher has chosen to focus specifically on *Isolezwe* is because the newspaper remains the most distributed publication of isiZulu media texts across five provinces in South Africa. Since its establishment, *Isolezwe* has experienced increased readership at over 20% annually (Moller, 2014). Therefore, the researcher is confident that it will divulge tangible findings. Secondly, print media have a rich history considering that they were the very first form of written communication in society, bringing entertainment, sports, and news to the community. Print media were introduced in South Africa by the missionaries. Bresinger, Gullan and Chakars (2014) state that newspapers, for many years, have served as a critical point of connection in society. Even though the online media texts seem to be taking over due to the enhancement of technology, print media remain the backbone of communication in societies, specifically in deprived societies.

Media and language are two inseparable components. "Media is an important linguistic institution" (Bell, 1994:1). Language is the most essential pillar of any media platform; though images, signs and symbols may play a role, they mostly rely on language to convey messages to society. How language is used in media, specifically in African media texts, is a key factor in the current study. English and Afrikaans have always enjoyed the privilege of having many newspapers published daily, while few African newspapers are published on a daily basis. Maluleka (2004) concurs with the above and stipulates that print media in South Africa have

very few publications in African languages compared to their English and Afrikaans counterparts.

Language plays an essential role in the operation of the media and is the major basic element for the media to function efficiently. Media, be they print or on-online (internet), are a very powerful entity that can influence readers, viewers and listeners to behave in a particular way. Media have probably become the most important social institution in the construction and circulation of meaning in any modern society. The mass media permeate our daily lives. They have become a major source of leisure activities. And for most people, they are the “main source of information about, and explanation of social and political processes, and also a major fund of images and suggestions concerning modes of self-presentation and general lifestyles” (Oso, 2006:12).

Oso (ibid.) further states that language and the way it is used in the mass media, structures our views of the world and that the use of language and the type of language used have ideological implications and they form part of the overarching structure of power and subordination in a particular society. Fourie (2009:86) is of the same view and states that “an individual’s mind interprets the representations made through language and in turn this interpretation influences the individual’s worldview”. In *Isolezwe*, the use of direct translation and code-switching may not be seen as phenomena that effects the isiZulu language and cultural cognition of the consumers to the writers, journalists, and the owners of the newspaper publication companies, but to the isiZulu language, they may be disadvantageous in that they can affect isiZulu language in an unfavourable way. This is a concern that needs an urgent analysis in the African media texts.

The use of direct translation, direct borrowing of words and code-switching may not only have effects on isiZulu language, but also on the culture as well, consequently leading to the emergence of new conceptualisation and bringing about change in isiNtu cultural cognition of the readers (their language, tradition, and worldviews). In African media texts, isiZulu in particular, writers may need to be very cautious when writing isiZulu. Some isiZulu-speaking people rely on these newspapers for current affairs, sports and entertainment. The continual use of direct borrowing and code-switching in African media texts may indicate a legacy of apartheid policies, where African languages were not given the same preferences as their English and Afrikaans counterparts. On the other hand, this may indicate that media are appreciating and promoting multilingualism and multicultural society. The application of

political economy and analysing the effects of these two phenomena with the lens of critical discourse analysis (CDA) will reveal tangible findings on the use of these phenomena in African media texts. This chapter focuses on the following themes: media during colonial and apartheid regimes; language use in African media texts in post-apartheid South Africa; the establishment of the *Isolezwe* newspaper; language use in African media texts (*Isolezwe*); and language planning in African media texts.

2.2 MEDIA DURING COLONIAL AND APARTHEID REGIMES

The arrival of colonialists in Africa not only marginalised African culture and tradition but also African languages. African languages were the worst affected aspect of culture when the Europeans invaded African states. Europeans forcefully instilled their languages and their culture to maintain their language supremacy and others did so in the name of being the missionaries aiding the ‘uncivilised’ African societies. Colonisers usually imposed their language onto the people they colonised, forbidding natives to speak their mother tongues (Shakib, 2011). These actions put a massive strain on the African languages. Africans, the Zulu nation in particular, had different dialects and knew how to differentiate themselves as they lived in small sub-tribes which are referred to as *izigodi* in isiZulu culture. *Izogodi* are a traditional geographical structures defined as wards in which Zulu people are located, per their culture, clan names, and traditions in which *izinduna* (headmen) administer land issues (Alcock & Hornby, 2004).

In each *isigodi*, for instance, the Mthethwa clan will have their way of practising their traditions while the Zondi clan will practise their traditions. Although they would speak the same language which is isiZulu, they differ slightly in lexical items, but they would understand each other if they met. For example, the Mthethwas may say ‘*ngiyamtshengisa*’ meaning ‘I am showing him or her’, while on the other hand, the Zondis may say ‘*ngiyamkhombisa*’ which also means ‘I am showing him or her’. This was a normal way of living for the Africans, and they interacted very well within their environments using their languages. The displacement of African people upon the Europeans’ arrival on the continent created inequalities, diminishing African culture, and the loss of African heritage to some greater degree.

The elevation of the European languages over the African languages is what caused the inequalities among Europeans and African descendants. South African indigenous languages have endured the same oppression as those of other African languages on the continent. IsiZulu, in particular, has not entirely enjoyed the same privilege as its English and Afrikaans

counterparts due to the historical hierarchical background which was created by the colonialists.

During the colonial and apartheid eras in South Africa, Afrikaans and English were regarded as the powerhouse languages of the media, because these languages were the only two that were regarded as official languages of the then Union of South Africa. Black people and their languages were never regarded as elite inhabitants who could be actively involved in the economy and major industrial sectors in South Africa. However, preference was given to the Indians and later to their Coloured counterparts.

According to McCracken (2015), the development of newspapers in South Africa dates back to the nineteenth century, following the expansion of the British Empire and the introduction of technological innovations. During the colonial regime, the British Empire had to control some key territories including Southern Africa and Australia, among many other colonies. In these colonies, there were a considerable number of British settler populations. “These colonies had self-governing systems and operated with their colonial parliaments that consisted of prime ministers, legislative councils, and elected legislative assemblies” (McCracken, 2015:6). Historically, South Africa’s mainstream media have largely been owned and controlled by the white establishment, in particular big businesses, and, in the case of broadcasting, by the apartheid state. The views and perspectives, languages and values of this grouping were mirrored in all major newspapers, radio and television programmes (Berger, 2001).

Black people being separated from taking part in the establishment of the media created many inequalities. Black people were side-lined due to their language and culture. Even though there was resistance taking place in black society with the black elite being influential in political activities in an attempt to put an end to the inequalities, their establishment of the media print media was slow because of the colonial systems enforced by the colonisers. Thus, under apartheid, the two languages of the white minority, namely, Afrikaans and English, held sway over the African languages. Prah (2006) states that while English retained the pre-eminence it had historically acquired in the public domain through use as the language of British colonial power, Afrikaans was systematically developed with enormous state resources into a second official language. “Its social role covered the entire range of functions, which any official language in a developed first-world society would have. Afrikaans had in fifty years become a language of modernity” (Prah, 2006:7).

2.3 LANGUAGE USE IN AFRICAN MEDIA TEXTS IN POST-APARTHEID.

It is noteworthy that the language question in South Africa is a largely misunderstood feature of post-apartheid South Africa. In its present form, its origins are tied to the settler-colonial system (Prah, 2006). Prah (2006:5) further argues that:

the cultural edifice of the system was represented by the imposition of Afrikaans and English on the African population. The effects of this imposition still rest with us. The fact that the African language speakers, from the onset, were regarded as pre-literate by the colonialists put them in a weak position vis-à-vis the western colonialists.

The point has been made that the phenomenon of neo-colonialism in a cultural sense relates directly to traditions of literacy (Prah, 2006). The effects of the apartheid language system have not only put a strain on the African languages in general but have also affected African media texts. Though African media texts are written using isiZulu, it is of great concern that there are still other elements that manifest which are the legacies of the imposition of Afrikaans and English in the media.

Berger (2001) claims that the post-1994 media industry was experiencing transformation in terms of ownership, equality, race, and other social factors that previously favoured white elites who dominated large sectors of South Africa's economy. "Transformation was going through two analytically distinct moments: transformation first to fair discrimination – corrective action to change racial imbalances resulting from racism; then transformation to a nonracial society" (Berger, 2001:151). As the backbone of media, language was also in the process of transformation. African languages which were previously disadvantaged were also given an opportunity to triumph. However, there were also certain continuities with the old system which were derailing the development of African languages, due to the media industry which was predominantly owned by white capitalists during the apartheid era.

The problems facing indigenous languages in the media are a reflection of problems facing the languages of the African continent in general (Salawu, 2006). Salawu (ibid.) further states that in most parts of Africa, communication in indigenous languages has been adversely affected by the choice of the colonial language as the official language. This choice of English as the official language of all English-speaking countries in Africa has played a role in the relegation of local languages in these countries which invariably gave English language newspapers an edge (Adedeji, 2015). What was posited by Adedeji is no different in the South African context.

The legacy of Afrikaans and English dominance still implicitly manifests itself in the South African media. In present-day South Africa, the dominant cultures and languages remain Afrikaans and English, the languages of the socio-economically privileged white minorities (Prah, 2018).

Bloom (2005) identifies two challenges that the media face in democratic South Africa. One issue is that despite a plethora of new media, poor, rural and working-class audiences remain marginalised. A second is that most black language groups, other than the Zulus, remain marginalised (Bloom, 2005). Though Bloom stipulated that isiZulu was the only African language that is not being marginalised, it is not difficult to differ with that notion. It is evident that isiZulu still falls within the range of being marginalised together with the other eight official African languages when one looks at the circulation of isiZulu newspapers. Only a few are surviving, with the *Isolezwe* newspaper leading in publication followed by *Ilanga* newspaper founded by John L. Dube, which is less popular within the isiZulu-speaking community in Gauteng and other provinces, surviving mostly in KwaZulu-Natal where it is published. In a democratic South Africa, one would anticipate that African newspapers would have shown circulation figures similar to English and Afrikaans newspapers. However, this has not happened due to the apartheid policies which regarded these two exoglossic languages as gateway languages to economic empowerment. In terms of print media, one can argue that, like other indigenous languages, isiZulu is one of the languages in South Africa that is still marginalised, as evidenced in the small number of newspapers being published.

2.4 THE ESTABLISHMENT OF THE *ISOLEZWE* NEWSPAPER

Isolezwe was established in 2002 by the Independent News & Media. It is published daily in Durban and distributed all over South Africa; however, it is mainly distributed in six provinces – KwaZulu-Natal, Gauteng, Mpumalanga, Free State, Eastern Cape, and North West. *Isolezwe*'s target market is the isiZulu-speaking community. In 2015, a Xhosa edition was also established by the same media company targeting the second-largest indigenous South African language, isiXhosa. *Isolezwe* came into existence after the already existing *Ilanga* newspaper which was started by John L. Dube in 1903.

Wikipedia (2022) claims that *Isolezwe* is known for using a more urban form of isiZulu, in contrast to its competitor, *Ilanga*, which describes itself as using a “purer form” of the language. Using the “urban form of Zulu” calls for concern because, culturally, isiZulu was classified according to clans known as *izigodi*, but it was one form of the isiZulu language with no further

groupings to it. This may be one of the reasons why it consistently continues using direct borrowing as a form of translation and code-switching. Modernising African languages may be an advantage to the language that is regarded as superior politically and economically because the ones that are regarded as lower will always depend on the superior ones. Prifti (2009) states that English as a high prestige language in the global system of world languages inevitably influences the lower prestige languages of the world. African languages are languages regarded as lower prestige languages.

Independent News & Media is a huge media company that owns various daily and weekly newspapers like The Mercury, The Star and the Pretoria News, to name a few. It is not a surprise that isiZulu newspapers owned by this particular company would not abide by their policies and institutional procedures and write without direct borrowing from other non-African languages in some of the articles. Like any other independent company, its main focus is on profit more than scrutinising the orthographical form of African languages written by its journalists. The ownership of the black newspapers like *Isolezwe*, which is predominantly owned by white capital, may overlook the issues of language use on whether the articles should directly borrow some of the lexical items from English or Afrikaans even when there is no need to do so. Also, on the code-switching phenomena the advertisement might use this phenomenon trying to reach and lure the consumers of the papers without considering what the effect might be on the isiZulu language and to isiNtu cultural cognition of the readers of *Isolezwe*.

Ginwala (1972) specifies that despite many initiatives by black press pioneers like John Tengo Jabavu who founded and edited *Imvo Zabantsundu* in 1884 and John Dube, who was later to become the first President of the South African Native National Congress, the founder-editor of *Ilanga Lase Natal* in 1904, a survey of the South African press today would show no African-owned or controlled newspapers. Some of the earliest African papers are still published but are under non-black ownership and control. White capital has also started newspapers for an African readership. If these black newspapers were owned by black capital, many language development strategies would be implemented because loyalty to the language would prevail rather than concentrating on the profit that comes with the circulation of the African media texts. Also, the limitation of directly borrowing words from English or Afrikaans and code-switching phenomena would eventually take place. These techniques would be used if there was an urgent need to do so because new technological concepts for which there are no isiZulu equivalents are invented daily.

The profit envisaged has been seen to lie not only in the annual balance sheets of the newspaper companies but also in the promotion of white economic and political interests. In these black newspapers which are owned by white capitalists, the language used is not of primary concern as they focus on the profit determined by their readership. The print media landscape in post-1994 South Africa has not transformed much in terms of ownership and control and is still majority-owned and controlled by white shareholders. Despite various interventions by the state through the promotion of transformation processes and Broad-Based Black Economic Empowerment, the majority of print media in South Africa is still owned/dominated by a few companies and individuals (Media Development and Diversity Agency, 2009).

2.5 LANGUAGE USE IN AFRICAN MEDIA TEXTS (*ISOLEZWE*)

The political sphere encompassing the black press, and African media texts in particular, may need to be revisited and examined fully regarding how it supports the use of the African languages in the print media. Using the political economy of the media as a lens to analyse the systems which have been put in place by the ownership and how the languages perpetuate the colonial legacy can assist in conscientising black people about the inequalities that are still embedded in the language system of the country. It is alarming and unbelievable to learn that African media texts like *Isolezwe* and others are owned by white capital instead of the black companies or Zulu businesspersons whose culture and tradition are embedded in their ancestral language of isiZulu. Hence, it might not be a surprise for one to come across the components of direct translation (direct borrowing) and code-switched words being frequently used in the *Isolezwe* newspapers even when there are alternate words of isiZulu origin which can be used.

In present-day South Africa, the dominant cultures and languages remain Afrikaans and English, the languages of the socio-economically prevailing white minorities (Prah, 2018). Could these dominant minority cultures implicitly be having influence in the use of direct borrowing and code-switching in African media texts, *Isolezwe* in particular or these phenomena are used in a positive manner in terms of African language development through African texts? The researcher has taken it upon himself to investigate their effects on the isiZulu language and isiNtu Cultural cognition of the readers “Language is a living system in a process of continuous change. It has a life, personality, it writes its own story. It born, it can grow, it fades, and it can die” (Prifti, 2009: 1). Language will evolve over time as people interact with each other, especially with the urbanisation still taking place in South Africa. However, it is the responsibility of African media text writers to use the indigenous lexical items , instead of

directly borrowing words or code-switching if it is politically and economically driven rather than using them as a form of language enhancement as multilingualism country or rather filling the lexical gap between African languages and English or Afrikaans languages. In addition to the above, they should make every effort to avoid direct borrowing and code-switching. Use them only if there are no equivalent lexical items in isiZulu.

When African media texts like *Isolezwe* continue using direct borrowing as a form of translation and code-switching even though there are isiZulu lexical items that can be effectively used, it becomes clear indication that the writers/journalists still follow the old language planning policies that were put in place by the colonial and apartheid regimes in marginalising the indigenous languages. “In some cases, colonisers systematically prohibited native languages” (Shakib, 2011: 117). The only difference now is that it is done implicitly which means that English and Afrikaans are still regarded as gateway languages. For instance, one still finds that in African media texts there are directly borrowed English lexical items like September, which is written *Septemba* taking the spelling rule or morphologically changed to take the spelling rule of the TL while there is an isiZulu word of *Mandulo* which refers to September. This example might serve as evidence that the English language is still politically regarded as the language of power if there are words that can be used but writers of African media texts opt to use the English ones.

Rabiah (2012) states that language is a tool to interact or to communicate, i.e., to convey thoughts, ideas, concepts or feelings. Moreover, language helps one to fully interact with their immediate environment, in terms of understanding one’s culture and identity. However, if one’s language is tampered with, it is not the only language that is in jeopardy of being endangered but also culture and identity, because language is intrinsic to the expression of culture. Rovira (2008:66) is of the view that language is a fundamental aspect of cultural identity. She further states that:

it is how we convey our innermost self from generation to generation. It is through language that we transmit and express our culture and its values. Words, and language, have the power to define and shape the human experience. It is because of language that I can name my experiences.

This simply means that when one finds the direct borrowing as a form of translation and the code-switched words and sentences being used in *Isolezwe* newspapers readers may regard these phenomena as part of the language and take them as an acceptable part of the isiZulu

vocabulary. Consequently, that can lead readers to assimilate the mixed isiZulu and form a different identity from the one that they previously had, and the way of viewing the world and interacting with their environment slowly changes. In addition, it can create divisions amongst the speakers of the language. For instance, people might simply identify themselves as a ‘true isiZulu’ speaking person (UmZulu wangempela) and the other as a ‘modern Zulu’ speaking person, as it is in the case where one would say that people living in Gauteng province are not ‘pure’ Zulus while those that are ‘pure’ Zulus are located in KwaZulu-Natal province. African media texts, specifically isiZulu in *Isolezwe*, need to be examined to prevent the perpetuation of these ideologies mentioned above and put an end to the inequalities against African languages and the inequalities that may be formulated amongst Zulu-speaking communities themselves.

2.6 LANGUAGE PLANNING AND AFRICAN MEDIA TEXTS

In the immediate post-1994 period, the South African government responded to the constitutional imperative by engaging in language policy and planning aimed at promoting language equity, supporting diversity, and developing the historically marginalised African languages (Beukes, 2009). Beukes (2009:36) further states that:

in addition, the government also established a range of support structures aimed at realising policy implementation, such as the National Language Service in 1994, as well as the Pan South African Language Board (PanSALB) in 1996 – a statutory language planning agency to manage affirmative action for the African languages that were marginalised in the past.

Even though the newly elected democratic government took some initiatives to amend the language inequalities of the apartheid regime, it faced challenges as well as criticism.

Webb and Kembo-Sure (2000:60) highlight some of the language-based problems that make it difficult to overcome some of the past inequalities. Firstly, they looked at low productivity and ineffective performance in the workplace. Looking at the above language-based problem, they state that:

the fact is that English is the dominant language of economic activity (almost exclusively so), yet less than 25 percent of the black population know it well enough to be able to use it to participate in the economic life of the country. Similarly, the

language of 75 percent of the country's population does not play any serious role in its economic activity.

The second problem identified by Webb and Kembo-Sure is inadequate political participation. According to Webb and Kembo-Sure (2000), the major language of political debate is English, which 75 percent of the country's black citizens do not know adequately. In addition, language has been a useful tool for political manipulation, discrimination and exploitation. It becomes a challenge for black citizens to participate and engage in public debates on the implementation and development of the African languages because in doing so they need to know and be fluent in English. Unfortunately, many of them are not even second-language speakers of the English language; hence, it remains a challenge to promote language equity in a newly democratic South Africa.

Another language problem identified by Webb and Kembo-Sure is the insufficiently adopted African languages. Webb and Kembo-Sure (2000:64) emphasise that "in general, African languages have an extremely low status". They further state that "those who speak them (African languages) do not believe that they can be used in public domains of life, as instruments of learning, economic activity, social mobility, or for any other serious public business" (Webb & Kembo-Sure, *ibid.*). These are some of the challenges that the democratic government of South Africa is faced with in order to implement language equity to develop and promote African languages which were undervalued by the apartheid government.

Kamwangamalu (2007) claims that numerous studies have shown that there is a steady shift away from African languages toward English, and it has been argued that the language policy of the Constitution was never going to work. The result is that English has become the language of an increasing number of black South Africans, that is, it has become their "we-code" and no longer just their "they-code" and is becoming their naturalised language and vehicle of identity (Kamwangamalu, 2007:264). Even though there are studies that show the general population are interested in using English rather than their African languages, there are sectors in which the democratic government has placed greater emphasis in terms of language policy and planning. One of them is the educational sector. The above is supported by Mda (1997:374) when he says, "the language planning and policy may succeed in promoting the use of African languages in South African schools". However, Kamwangamalu (2007) states that 80% of instruction in South African schools is given in English which may hinder the process of implementing the Language in Education Policy (LiEP) in South African schools.

In addition to what has been stipulated above, the language policy and planning and its implementation by the democratic government, one of the institutions enjoying these changes is the Department of Basic Education. Bostock (2018:29) agrees with the above and says that “the salient arena of language policy is education”. In 1997, the LiEP was unveiled after a process of extensive consultation and inquiry. The policy recommended the promotion of equal treatment and use of the 11 official languages including redress for those that had suffered discrimination and a commitment to the non-diminution of the rights of language communities that historically had been favoured. However, implementing the policy was met with various difficulties. Some of the difficulties are identified by Beukes (2008: 4) in saying that “it seems as if the government lacks a commitment to its policy, the National Language Policy Framework, approved by Cabinet in 2003 and that language matters have been relegated to the back seat of the transformation agenda”.

In addition to the challenges of the implementation of language policy, Beukes (2008) quoted a Sunday Times newspaper article published on 25 April 2004 in celebration of the 10 years of freedom. The newspaper wrote that:

we find that our 10-year-old democracy has been the greatest enemy of indigenous languages. All the lofty pronouncements made in the early days of transition seem to have been thrown out of the window and the authorities have paid token attention to the issue. The work of government is conducted virtually entirely in English and the language of our culturally diverse parliament is almost exclusively in English. Many senior politicians stay away from African language radio stations, presumably because they perceive those audiences as not sophisticated enough... Universities are battling to keep African language departments open as student numbers dwindle... book publishing in indigenous languages is on its deathbed, and... the use of these languages among native speakers is becoming unfashionable.

The challenges in language policy and planning which were identified by the Sunday Times in 2004 are major challenges that the country is still facing, even though South Africa is approaching 30 years of democracy. Little or nothing has been done to eradicate the inequalities of the past. Hence, it is vitally important to scrutinise the African media texts which are struggling to prevent the elements which are implicitly manifesting in African languages like direct borrowing as a direct translation technique and code-switched words taken mostly from English and Afrikaans.

The public broadcaster, the South African Broadcasting Corporation (SABC), has also undergone some language changes, even though it is obvious that the systems that are still functioning are that of apartheid policies. Even though the public broadcaster as a form of media may get limited attention in terms of language changes, the media platform that suffers most from this neglect is the print media. Print media is receiving very limited attention from the government in terms of definite action in bridging the gap of inequalities of the past. African languages need to enjoy the same privileges as Afrikaans and English without any additional lexical items from these two languages.

Print media, African media texts in particular, find themselves in the centre of a deteriorating phase because of being privately owned by white capital which does not have a rich and adequate historical background to preserve that particular African language. Language policy and planning need to be revisited in the private sector as well, which includes media companies that are privately owned to avoid the slowly relegation of the African languages, especially African media texts, and to encourage language development. Intervention in the private sector like the Independent News & Media Company that solely owns *Isolezwe* needs people who are knowledgeable and have a historical background in the isiZulu language to assist in preserving the language.

Moreover, if the language policy and planning which were gazetted in post-1994 could be implemented successfully and comprehensively in all the government, state-owned and privately owned companies, the challenges which encompass African languages not being treated fairly and equally in all spheres of companies could be avoided. If there were a firm language policy in the company which owns *Isolezwe* newspapers to stimulate and coordinate the use of acceptable lexical items of the isiZulu language, direct borrowing of lexical items and code-switching would not be politically used in the articles of *Isolezwe* to preserve the apartheid legacy but would be used to effectively enhance and fill in the lexical gap between the endoglossic and exoglossic languages. The policy would further assist writers and journalists to do more research on which isiZulu words can be used instead of using the ones which have been taken from Afrikaans and English when there are native isiZulu words that can be used.

Implementation failure, related to the use of African languages, is blamed on inadequate congruence between the government's stated language policy, and on-the-ground language attitudes and practice Du Plessis (2006). Furthermore, Thorpe (2002:1) refers to the above

situation as “a clash between ideology and reality... a problem that will not be easy to resolve”. Beukes (2008:21) maintains that South Africa is “trapped... between ‘intention’ and ‘performance’”, and that it is therefore time to review and – most likely – redraft current language policies and plans comprehensively. One would concur with what Beukes has stipulated when she says that South Africa is trapped between ‘intention’ and ‘performance’ and that the recommendations that current policy and planning need to be revisited to plan comprehensively. If language policy and planning were revisited and planned comprehensively, this could mean that privately owned media companies could also be restructured and amend their language policies to equate all the indigenous languages to those that are regarded as gateway languages, namely, Afrikaans and English.

2.7 CHAPTER SUMMARY

In this chapter, the context of the study was extensively discussed. The discussions focused on these themes; media during colonial and apartheid regimes. The researcher discussed how the media operated during these two eras and the language use in African media texts in the post-apartheid regime. The discussion focused on the languages that are used in African media texts in the newly democratic South Africa. The researcher also discussed the theme of establishment of the *Isolezwe* newspaper. Language use in the African media texts, specifically in the *Isolezwe* newspapers, and language planning and African media texts were discussed to round off the chapter.

The next chapter presents the literature review and theoretical framework.

CHAPTER 3: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

3.1 INTRODUCTION

The literature discussed in this chapter consists of two main sections: The first section considers the body of literature within the sociolinguistic field relating to translation phenomenon in general and lexical borrowing as one of the direct translation procedures and code-switching phenomenon in African languages. The second section outlines the two main theories [political economy and cultural studies] and the practical approaches adopted and applied in this study.

3.2 LITERATURE REVIEW

According to Ramdhani, Ramdhani and Amin (2014:48), a “literature review is a survey of scholarly articles, books and other sources relevant to a particular issue, area of research, or theory”, and provides “a description, summary, and critical evaluation of these works”. Mudavanhu (2017:190) is of a similar view and states that:

literature review is the selection of available documents (both published and unpublished) on the topic, which contains information, ideas, data and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents about the research being proposed.

The above definitions reveal that research studies cannot be done in a vacuum as they need to be based on previous works of literature (Saunders, Lewis & Thornhill, 2009). The review of literature relates to a topic is essential in establishing areas that have not been researched to any great extent. In this study, the documents that were reviewed were books, dissertations, articles and journals by both international and national scholars.

Countless scholars have made major contributions to the field of sociolinguistics, specifically investigating translation and code-switching in a social context. However, in this study, these two phenomena are examined by looking at African media texts. Various texts that have explicitly explored these phenomena are discussed in this section. The discussion of these texts is of importance for this particular study as it intends to close a gap in knowledge that has not been investigated before, namely, the effects that direct translation, particularly the direct borrowing procedure, and code-switching have on the isiZulu language used in *Isolezwe* newspapers. The literature review is framed under themes that are closely related to the

problem of the study. The themes are translation, lexical borrowing, code-switching, language shift and cultural cognition.

3.3 TRANSLATION

The term, translation, comes from the Latin word “*trans-latus*”, meaning “carried across” (Nnamani & Amadi, 2015). They further define translation by quoting the *Cambridge Encyclopaedia of Language* (1987): it is “the neutral term used for all tasks where the meaning of expressions in one language (the ‘source’ language) is turned into the meaning of another (the ‘target’ language), whether the medium is spoken, written, or signed”. Nnamani and Amadi (2015:79) also state that is “the process in which a message that was expressed in one language for a first audience is changed or transferred into a second language for communication to a second audience”. According to Abbasi, Zadeh, Janfaza, Assemi and Dehghan (2012), translation is the communication of the meaning of the source-language text employing an equivalent target-language text. They further state that translation comprises language and culture. Abbasi et al. (2012) emphasise that culture must also be translated to the targeted language not only the codes that makeup language.

In her renowned book, *In Other Words*, Mona Baker made extensive research on the aspect of translation. She identified various elements of using translation in a social context to be effective. Translation takes place at different levels (Baker, 1992), namely,

- (a) equivalence at the word level: the meaning of the word and expression being translated;
- (b) equivalence above the word level: the scope of reference is widened a little by looking at combinations of a word and phrases;
- (c) grammatical equivalence deals with grammatical categories such as number and gender;
- (d) textual level of a language is the role played by word order in structuring messages at text level;
- (e) a grammatical and lexical relationship provides links between various parts of a text; and
- (f) pragmatic equivalence looks at how texts are used in communicative situations that involve variables such as writers, readers, and cultural context.

The identified levels of translation by Baker will be of assistance in the current study. The researcher mostly makes reference to the last level of translation which looks at how texts are used in communicative situations: examining (i) African media texts (text/writings); (ii) effect on isiZulu speakers (readers of *Isolezwe*); and (iii) isiNtu cultural cognition (cultural contexts).

The translation phenomenon is the aspect that always manifests as people speaking different languages interact with each other. This phenomenon needs to be treated with great care to be effective in its use among different cultural groups. The translation phenomenon can no longer be considered as a mere cross-linguistic activity, but needs to be seen as cross-cultural communication (Abbasi et al., 2012). They further suggest that the trans-coding process should be focused not merely on language transfer but also – and most importantly – on cultural transposition.

As an inevitable consequence of the previous statement, translators must be both bilingual and bicultural if not multicultural. This means that in printed media, editors of the African media, specifically printed ones, should be aware of the culture that is embedded in the language being translated. Language and culture are one phenomenon. The above exploration of the translation phenomenon makes it crucial that the use of translation in African media texts not only trans-codes language to the targeted language but is also an aspect of culture. This also assists the researcher of the study to understand that translation used in African media texts can be meaningless to the reader if the aspect of culture is not part of the translated language.

The above is supported by Ngugi Wa Thiong’o. As a fiction writer, Thiong’o, decided to abandon the master’s language [English] and adopt the language of his identity, *Gikuyu*. He did this because he noted that culture is embedded in language. He maintained that, when people read his work written in English, they would approach it from the perspective of the English culture and ultimately forget their identity. Before 1977, all his work was written in the English language. He started writing in *Gikuyu* in 1977 after 17 years of involvement in Afro-European language, in his case Afro-English literature.

According to Thiong’o (1987), translating his work into *Gikuyu*, a Kenyan language, was part and parcel of the anti-imperialist struggles of Kenyan and African people. Thiong’o’s writings, in his renowned book entitled: *Decolonising the Mind*, are relevant to what this study intends to explore about direct translation, specifically the borrowed exoglossic lexical items in African media text. The emphasis he makes is that African writers must write in their mother tongues to empower the African identity. He makes it clear that African literature written in English does not empower African languages; rather, it elevates the expansion of the English language.

In considering his view in the current study, translation in the media might not promote African languages since some words are directly borrowed. This could indicate that African media texts politically continue embracing exoglossic languages, in this case, English and Afrikaans.

Thiong'o opposes the writing of African literature in English and encourages other African writers to follow his lead. In a heated interview on BBC's Hard Talk in 2013, he made it very clear that European writers would never use African language texts to empower their European languages and culture, and that Africans should adopt a similar approach. African language is a relevant mechanism to uplift and empower African identities. While Thiong'o opposed the use of English to write African history and literature, Chinua Achebe, another notable African literature writer, was in favour of using English to write African literature and he had some reasons put forward.

In his 1962 article, *English and the African Writer*, Achebe argue that African writers were doing an important work in writing their literature in English language. Achebe (1962:29) was of the view that an "African writer should aim to use English in a way that brings out his message best without altering the language to the extent that its value as a medium of international exchange will be lost. He should aim at fashioning out an English which is at once universal and able to carry his peculiar experience". Achebe (1962) stipulates that African countries that are colonised by English colonisers are able to comprehend the writings, but if the writer uses their mother tongue only a few people of that particular African language will understand the writings.

Achebe even go further in his article to make an example on the importance of writing in the English language. He says he went to East Africa to the home of Shabaan Robert, the Swahili poet of Tanganyika. The poet gave him two books of his poems which Achebe treasured but could not read-until he has learnt Swahili. His experiences indicate that if the poet had spoken and written in English, it would have been easy for him, but he had to learn Swahili first. These experiences made Achebe appreciate and write in English language unlike Thiong'o who opposed African writers writing in the English language.

The above texts, present two differing notions on the use of translation by two renowned African literature writers. The translation phenomenon in the above texts is explained in general terms; that is translating a language from or to the other. Hence, the researcher chose two known writers of African descent who hold two different ideologies on the issue of translating African work to the English language. The following section narrows down the phenomenon of translation by looking at two types of translation strategies and its procedures, and which translation procedure the researcher intends to investigate in the *Isolezwe* newspaper's news articles.

Translation has various procedures. The translator can use these procedures which differ in their significance according to the contextual factors of both the source language (SL) and target language (TL). According to Vinay and Darbelnet (1995), a translator can apply any procedures such as borrowing, calque, literal, modulation, transposition, equivalence or adaptation. Figure 3.1 is an illustration of translation strategies and their procedures. The current researcher focuses on direct translation strategy which comprises of borrowing, calque, and literal translation. In this study, the researcher investigates the borrowing procedure in the news articles of *Isolezwe* newspapers.

Figure 3.1 illustrates the two main strategies and their procedures:

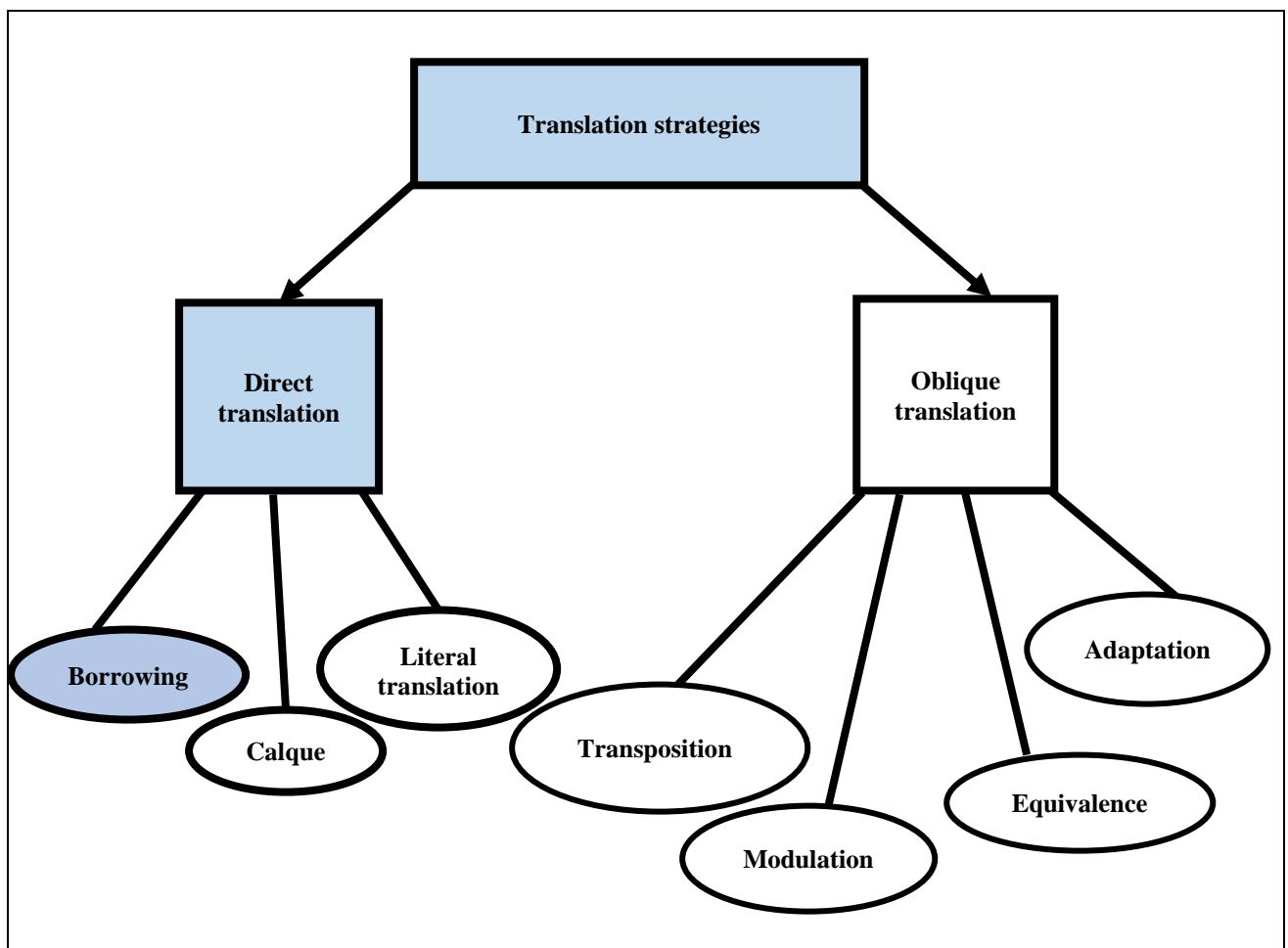


Figure 3.1: Translation strategies

Source (Vinay & Darbelnet, 1995:30)

3.4 DIRECT TRANSLATION STRATEGY

Below is an explanation of all the translation procedures under the direct translation strategy and their respective examples.

3.4.1 Borrowing Procedure

“In borrowing procedure, a word from the source text (ST) is directly transferred to the target text (TT), that is, a word is taken directly from another language and employed with its same form in the TT without translation” (Vinay & Darbelnet, 1995:31). There are several reasons why languages borrow from other languages for communicative purposes. The reason for the gap in the TL is usually metalinguistic (Walinski, 2015). Walinski (2015) states that, nowadays, it is frequently caused by the rapid introduction of new technologies. For example, words such as *computers*, *smart boards* and *tablets* are some of the technological items which are new and foreign to African languages such as isiZulu. Another reason for using borrowings is that the concept discussed in the source text (ST) is relatively unknown to the target audience; in this instance, African languages borrow the exact words from non-African languages. Borrowing is the simplest of all procedures used for translation and involves using foreign phrasing in the target texts.

According to Molina and Albir (2002), borrowing is classified into two types: pure borrowing and naturalised borrowing. Pure borrowing is when an expression or a word is taken over purely in TL (without any change). On the other hand, naturalised borrowing occurs when an expression or a word is borrowed, and the morphemes are altered to fit the spelling rule of target language. It means the word is borrowed by the TL (with change).

The following two tables illustrate the examples of most common words which are purely and naturally borrowed from English language to the isiZulu language. The examples show their correspondent translation to see how they work in both the original and the target text TT:

Pure borrowing (non-altered spelling rule of the SL to TL)

English language (SL)	IsiZulu Language (TL)
I bought myself a new <i>computer</i>	Ngizithengele i- <i>computer</i> entsha
The <i>drink</i> is very cold	I- <i>drink</i> ibanda kakhulu
The <i>gym</i> is very tiring	I- <i>gym</i> iyakhathaza kakhulu

Naturalised borrowing (altered spelling of rule of SL to TL)

English language (SL)	IsiZulu Language (TL)
I bought myself a new <i>computer</i>	Ngizithengele i- <i>khompyutha</i> entsha

My father will return in <i>January</i>	Ubaba wami uzobuya ngo- <i>Januwari</i>
Yesterday I was watching the <i>television</i>	Izolo bengibukele I- <i>thelevishini</i>

3.4.2 Literal Translation

“Literal translation, or word-for-word translation, relies on the direct transfer of a text from SL into a grammatical and meaningful text in TL” (Walinski, 2015:60). Using this procedure, the translator focuses predominantly on adhering to the linguistic rules of the TL. Practically, literal translation occurs most commonly when translating between two languages of the same family. For example, isiZulu and isiXhosa work most efficiently because they share some of the cultural or vocabulary artefacts: both these languages belong to the *Nguni* group. Despite a seemingly limited scope of application, this procedure is among the preferred ways of translating in those functional contexts where more emphasis is laid on preserving the verbatim meaning of the original text than attaining stylistic elegance, which is often the case with legal translation (Walinski, 2015). The following are examples of literal translation from isiXhosa as a SL to isiZulu as a TL as language of the same family and English as SL to isiZulu as TL the languages of different family. The examples are translated to English for better understanding.

Languages of the same family. [Nguni: isiXhosa & isiZulu]

Utata -uyintsika -yomzi (isiXhosa)	→	The father is the pillar of the house.
Ubaba- uyinsika -yomuzi (isiZulu)		

Languages of different family [English & isiZulu]

Hamba - uyosheyela -imoto (isiZulu)	→	Go and drive the car.
Go- drive- car (English)		

3.4.3 Calque Translation Procedure

Calque is a special kind of borrowing in which the TL borrows an expression from the SL by translating each of the original elements. The result creates either a lexical calque, which preserves the syntactic structure of the TL, but at the same time introduces a new mode of expression; or a structural calque, which introduces a new construction into the language (Walinski, 2015). In addition to Walinski’s explanation of the calque translation procedure,

Vinay and Darbelnet (1995) stipulate that calque is a borrowing procedure where a SL phrase or expression is translated word-for-word. Besides, they add that “borrowings and calques often become fully integrated into the TL, although they sometimes suffer semantic changes which can turn them into false friends” (Vinay & Darbelnet, 1995:33). They further stipulate that calques contribute to the richness of the translation in the TL by avoiding the direct use of foreign words.

“A calque is a construction, where a word or phrase is borrowed from another language while translating its components to create a new lexeme in the TL, respecting the syntactical structures of the SL, while a loan may be a phonetic and morphological adaptation” (Gutiérrez, 2018:38). In calque procedure, translation is usually done without retaining the phonetic features of the original word or phrase. It is noteworthy that some authors use the concept of ‘loan translation’ as a synonym for calque.

The following are examples of calque translations taken from the SL (English) to the TL (isiZulu):

Please buy me <i>airtime</i>	Ngicela ungithengele <i>isikathi somoya</i>
I am using a <i>smartphone</i>	Ngisebenzisa <i>ucingo oluhlakaniphile</i>
I will go to the <i>Whitehouse</i>	Ngizoya <i>endlini emhlophe</i>

Under the direct translation strategy, the researcher aims to investigate the borrowing procedure, particularly the direct borrowing of words from non-African languages that are naturalised by changing their morphological structures. The main reason why the researcher particularly chose to investigate the direct borrowing is that, as a regular consumer of the *Isolezwe*, the researcher had observed the occurrences of this phenomenon. Hence, it was important to evaluate its effects on isiZulu language and isiNtu cultural cognition looking at *Isolezwe* newspapers which is the indigenous paper published on a daily basis and mainly targeted at the black community, especially the Zulu-speaking community. The effects that the current researcher desires to explore is whether these phenomena develop and maintain or detract from isiZulu language’s profile and isiNtu cultural cognition.

Now that the researcher has explained the three components of direct translation procedure and their respective examples, it is important to look at the work of other scholars who have done extensive research on direct translation particularly the procedure of direct borrowing of lexical

items from one language to the other, which is the main element the researcher will examine in the *Isolezwe* newspaper's news articles.

3.4.4 Lexical Borrowing (Loaned Words)

Lexical borrowing (or loanword) is defined as a word that, at some point in the history of a language, entered its lexicon because of borrowing (or transfer or copying). Haspelmath (2009) stipulates that the term borrowing has been used in two different senses: (i) As a general term for all kinds of transfer or copying processes, whether they are due to native speakers adopting elements from other languages in the recipient's language, or whether they result from non-native speakers imposing properties of their native language onto a recipient language. (ii) Borrowing has also been used in a more restricted sense "to refer to the incorporation of foreign elements into the speakers' native language" (Thomason & Kaufman 1988:21).

Sergiivna, Volodymyrivna and Yakivna (2020) investigated linguistic aspects of the process of French borrowing, its main extralinguistic reasons and key stages, and other French borrowings that were adopted into the English language during its development. Their article also focused on numerous French borrowings in contemporary English, their grammatical and structural nature. According to Segiiva et al. (2020), the first French borrowings were terms connected with warfare, court, law, soldiers, army, crown, country, piece, justice, office, government, parliament and state. Hence, it must have had a significant influence on English. French, therefore, perceived as a higher or prestige language, was the language to imitate, as Brinton and Arnovick (2006) elucidate. There was almost no end to the French words that continued to pour into English up to the sixteenth century: chair, table, furniture, dinner, supper, soup, jelly, sause, to fry, to boil, joy, pleasure, delight, comfort, dress, colour, flower, fruit, desire, castle, mention and beauty are several examples (Sergiivna, et al. 2020).

They also identified two key stages of the process of borrowing namely, adoption and adaptation.

When a lexical unit is adopted, the words are imported with all the features of the source language, and they are not modified in any way. Diverge peculiarities of phonological, morphological, and grammatical nature remains within the borrowed lexical units and in the case of adaptation, borrowed lexical units are incorporated into the borrowing language as well as its linguistic system (Sergiivna, et al., 2020:296).

The assimilation of such words occurs on various levels of linguistic nature: among them numerous changes in phonetics, orthography or morphology. Adoption is the borrowing process which Molina and Albir (2002) referred to as pure borrowing and adaptation as naturalised borrowing.

Haspelmath (2009) brought up some important issues regarding borrowing as a procedure of translation. He asks: why do languages borrow words? He answers his questions looking at four factors: (1) cultural borrowing, (2) core borrowings, (3) therapeutic borrowing, and (4) adoption vs. imposition.

According to Haspelmath (2009:46), “explaining cultural loans is straightforward, and such loans have also been called ‘loanwords by necessity’”. It simply means that the borrowed words might not exist in the recipient’s language, so are borrowed to fill in a lexical gap. The second factor identified by Haspelmath (2009) in answering his question is the core borrowing factor. Core borrowings (loanwords that duplicate or replace existing native words). “Here it seems that all we can say is that speakers adopt such new words in order to be associated with the prestige of the donor language” (Haspelmath, 2009:48). He further states the way we talk (or write) is not only determined by the ideas we want to get across, but also by the impression we want to convey to others, and by the kind of social identity that we want to be associated with.

Therapeutic borrowing it is when the original word becomes unavailable. “There are two subcases why there is therapeutic borrowing: (i) borrowing due to word taboo, and (ii) borrowing for reasons of homonymy avoidance” (Haspelmath, 2009:50). In some cultures, there are strict word taboo rules, e.g., rules that prohibit the use of a certain word that occurs in a deceased person’s name, or a word that occurs in the name of a taboo relative. Borrowing for reasons of homonymy avoidance is when a word becomes very similar to another word due to sound change. The homonymy clash might be avoided by borrowing.

Lastly, Haspelmath (2009) identifies adoption vs. imposition as one of his approaches in identifying why languages borrow. Firstly, one should consider the distinction between adoption and imposition. For borrowed structural patterns, this distinction is very important: some borrowed phonological and syntactic patterns are due to native speakers borrowing (= adopting) features from another (dominant) language into their own language, and others are due to non-native speakers unintentionally retaining (= imposing) features of their native language on a language to which they are shifting (thus, imposition is called “interference

through shift” by Thomason and Kaufman 1988). Imposed patterns survive only if many speakers acquire a new language and shift to it (Haspelmath, 2009).

Mojela (2010) investigated the advantages and disadvantages of the adoption of foreign lexical items in the lemmatisation of vocabulary in Sesotho sa Leboa dictionaries. According to Mojela (2010: 703), “Borrowing plays a major role in the development of languages like Sesotho sa Leboa, especially as far as the following is concerned”: (i) The development of vocabulary; and (ii) in a multilingual society, like South Africa, borrowing helps to bridge the lexical and morphological gaps existing between the various African languages. The meanings of the loan lexical items in Sesotho sa Leboa, for instance, will be understood without difficulty by the speakers of other languages. The loan lexical items in many African languages, which are derived from English, will have more or less the same semantic and morphological features.

On the disadvantageous role played by borrowing in Sesotho sa Leboa, Mojela (2010) based his arguments on purism point of view. He firstly defined lexical purism as a policy of excluding foreign lexical elements from the language so that it can remain ‘pure’. Mojela (2010: 705), further defined lexical purism, citing (Watson, 1967) describing purism as a “strict emphasis on purity, especially in language”.

According to Mojela (2010), taking a purist point of view into consideration, the following attitudes and opinions of purist with regards to Sesotho sa Laboa and other indigenous languages are important: (i) They disapprove of foreign influence in the language. The foreign elements are regarded as distorting and contaminating the language, instead of developing and empowering it. (ii) They prefer the language to develop from within and not from without. Preference is given to indirect borrowing as a positive form of foreign acquisition in the belief that the indigenous languages have sufficient terminology to serve as variants or synonyms for the new concepts which originate within foreign cultures and languages. (iii) They regard the indigenous languages as self-sufficient, able to survive without foreign influence.

Mojela (2010) concluded his investigation by stating that he supported the use of coinage or indirect borrowing as a means of foreign acquisition. The use of direct borrowing, which leads to the adoption of borrowed words or transliterated lexical items, is also an important and accurate method of creating and developing new lexical items in Sesotho sa Leboa. The borrowed words can be used as synonyms to the coined indigenous lexical items. He discouraged purism, because to him, it was disadvantageous to Sesotho sa Leboa, leading to lexical impoverishment.

The next section is on code-switching, which is one of the two phenomena the researcher aims to analyse its effects on isiZulu language and isiNtu cultural cognition of the readers of *Isolezwe* newspapers. The occurrences of code-switching in advertisements were noted by the researcher as similar to the direct borrowing in news articles; hence, the researcher reached the conclusion to investigate its effects as well.

3.5 CODE-SWITCHING

Several scholars have defined and explicitly explained code-switching. Leung (2006:10) cites Poplack's definition that "code-switching is the alternate use of two languages (codes) in a fully grammatical way, within a single discourse, the same sentence or constituent". Code-switching is a linguistic phenomenon, a by-product of bilingualism, and is often culture-specific (Leung, 2006). While Leung is of the notion that code-switching takes place in a single discourse or the same sentence, Heller (2001) stipulates that code-switching is a bilingual or multilingual practice that is used not only as a conversational tool but also as a way to establish, maintain and delineate ethnic boundaries and to conduct a conversation but also to cover all aspects of social meaning.

The use of code-switching extends beyond conversing or writing but also involves the environmental aspects of how and where it is used. Hence, Blom and Gumperz (1972) identified two categories of code-switching, namely, (1) situational code-switching and (2) conversational code-switching. Suryawati (2013:44) distinguishes these two categories and says that:

situational code-switching is done when the speaker has a certain purpose in changing the language within one utterance. In this case, the speaker is aware to do the switching and metaphorical code-switching is done when the speaker has no certain purpose in changing the language within one utterance. In this case, the speaker is not aware to do the switching.

Hoffmann (1991) simply says situational code-switching occurs when there is a change in topic or situation, while conversational code-switching occurs when there is no change.

3.5.1 Types of Code-Switching

Hoffman (1991) identifies three types of code-switching based on the juncture or the scope of switching where language takes place: intra-sentential switching, inter-sentential switching, and emblematic switching, also referred to as tag-switching.

3.5.1.1 Intra-sentential switching

According to Hoffman (1991), intra-sentential switching is code-switching within a clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes.

An example is from an isiZulu home language speaker who interacts with other speakers of the isiZulu language; however, the speaker may opt to code-switch their sentence using intra-sentential code-switching:

*“Ngibone kuyicebo eli-**right** ngihambe kusakhanya ukuze ngifike basavukile abantwana.”*

“I saw it as a right idea for me to leave while the sun is still up to find the kids still awake.”

The example shows that the speaker opted to use the English word ‘right’ instead of using the isiZulu word eli- *‘lungile’*. In this case, code-switching took place within the word. The speaker opted to change the grammatical boundary and used the English morpheme, instead of using the isiZulu morpheme. Although, the changes took place within the word, the sentence still maintained the meaning of what the speaker was conveying.

3.5.1.2 Inter-sentential switching

The second code-switching type identified by Hoffman (1991) is inter-sentential switching. This type of code-switching happens between clause or sentence boundaries. In this case, an entire clause or sentence is in one language, but the speaker switches to another language for a subsequent clause or sentence. He further states that this type of switching is concerned with the situation and the environment of the conversation. In comparison to intra-sentential switching, inter-sentential switching is not limited to the insertion of one or two words. In addition, this switching takes place between at least two clauses, which also can be two sentences. For further explanation, an appropriate example has been provided below:

*“Yesterday **bangitshela ukuthi uyagula**. That is the reason **engaphumelelanga namhlanje**.”*

“Yesterday I was told that she/he is sick. That is the reason she/he did not come today.”

As indicated in the above example, inter-sentential switches take place between sentences or clauses. In the example, the speaker uses English and alternates with the isiZulu language within the sentence. A person who is bilingually inclined to both languages, isiZulu and English, can fully understand both. As mentioned, this switching is concerned with the situation or the environment. It means the speaker has considered the situation and noted that the person to whom they were talking could fully understand even when they code-switched between the sentences or clauses.

3.5.1.3 Tag-switching

This is a kind of switching that other scholars refer to as emblematic switching because of its use in the texts or within conversations. The switch is simply an interjection, a tag, or a sentence filler in the other language which serves as an ethnic identity marker (Hoffman, 1991). Tag-switching is code-switching with sentence tags that precede or follow a sentence. This involves the insertion of a tag in one language into an utterance that is otherwise entirely in the other language. Examples of common tags in English include ‘*right*’.

An isiZulu home language speaker may tag the word *right* at the end of the sentence when having a conversation. For example:

“*Ngiyishayela kahle imoto yami **right**?*”

“*I drive my car very well, right?*”

The speaker in the above example has opted to use the English word instead of using the isiZulu one. The speaker is emphasising the fact that he drives his car very well and that he is expecting a response from the person who he is conversing with. Alternatively, the speaker could have used the word of isiZulu origin which is ‘*angithi*’. The sentence would have been:

“*Ngiyishayela kahle imoto yami angithi?*”

Code-switching has been a centre of investigation for many sociolinguists and will continue to be investigated as long as the interaction between two or more cultural group with different languages interact and globalisation takes centre stage in the world.

In her book titled: *Code-switching*, Penelope Gardner-Chloros, investigates the strategies of using the code-switching phenomenon effectively. Gardner-Chloros (2009) stipulates that in using code-switching one needs also to bear in mind the consequences. She illuminates some of its weaknesses and strengths. A person using code-switching needs to be knowledgeable so

that it can be used systematically; hence, she says it works effectively in education because teachers can use it to the benefit of both teachers and learners. However, if not used in systematic manner, code-switching becomes sloppy and the meaning of the words can be meaningless. What Gardner-Chloros is saying is helpful in the current study because the researcher is not against the use of code-switching in African media texts, but investigates its effect on isiZulu language looking at both the strengths and weaknesses in its use in the African media text.

Mu Tong (2009) investigated the phenomenon of code-switching between standard Arabic and different spoken vernaculars in conversations. His case study was a television show *The Opposite Direction*, Al-Jazeera's flagship talk show hosted by Faisal al-Qasim. After analysing four episodes of the talk show, Mu Tong (2009) concluded that al-Qasim used code-switching from standard Arabic to the Levantine dialect to extend his control over the discussion. Here, code-switching was used to express his authority as a mediator over one of the participants in the debate. From what Mu Tong found in his investigation, it is safe to say this kind of code-switching is what Whardhough and Fuller (2015) identify as situational code-switching. The investigation by Mu Tong regarding the code-switching phenomenon illuminates an important aspect of situational code-switching. The host of the show used situational code-switching because the situation dictated him to do the switch between languages so that the conversation would be effective.

South African scholars have also investigated the code-switching phenomenon. Baloyi (2010) was motivated to conduct research because there is a prevalence of code-switching among high-school learners, teachers, and students in tertiary institutions as well as in Xitsonga texts. She observed the problem of code-switching by evaluating selected Xitsonga literature or textbooks to investigate why characters in the textbooks use code-switching as a conversational strategy.

To Baloyi (2010), it became evident that characters/speakers switch because they have a lack of language proficiency, in their language or the TL. She concluded that speakers need to learn their language adequately to communicate effectively without having to switch. In this study, the researcher takes a different approach to the conclusions taken by Baloyi in her investigation of code-switching. Baloyi concluded that learners needed to learn their languages to the fullest so that they could do away with the code-switching phenomena. In this study, the researcher does not take the purist point of view taken by Baloyi in investigating code-switching but looks

at how it is used in African media texts and its effects on the isiZulu language and isiNtu cultural cognition.

Dladla (2017) investigated isiZulu-English code-switching during church sermons among isiZulu speakers at Gamalakhe, which is a township in Port Shepstone, in KwaZulu-Natal. He also explored the implications of code-switching to language development. Dladla noted that code-switching had become very common amongst isiZulu speakers who were bilingual or even multilingual and that they constantly switched between English and isiZulu in their conversations. According to Dladla (2017), people used code-switching phenomenon in their conversation to make communication effective in the church. He noted that the pastors used code-switching in sermons to emphasise parts of the messages they considered important. His study used conversation analysis which is used for studying different methods applied by communicators during social interactions.

Dladla (2017) found that there were various types of code-switching in conversations of isiZulu speakers during church gatherings. They included intra-sentential code-switching, inter-sentential code-switching, and extra-sentential code-switching. The study also established that isiZulu speakers code-switched for various reasons in their conversations. The reasons for code-switching between English and isiZulu included an emphasis on an idea, replacing a particular word in one language, accommodating target recipients of the message, and a lack of available words in a particular language. The researcher also found that code-switching was affected by several factors such as the dogma of homogeneous and monolingualism, the hegemony of the English language in South Africa, bilingualism, and multilingualism among speakers. The types of code-switching that Dladla explored among the speakers of isiZulu during church gatherings were those identified by Hoffman (1991).

Ndebele (2012) made an enormous contribution by investigating the use of code-switching among isiZulu speakers residing at Inanda, Ntuzuma, and KwaMashu in Durban. His aim was to explain why isiZulu speakers code-switch by looking at the history of the isiZulu language, their interaction with English, the socio-cultural factors and the linguistic factors that contribute to the predominance of code-switching among isiZulu-English bilinguals.

According to Ndebele (2012), socio-cultural factors motivated isiZulu language speakers to use code-switching consistently were identified in the study: colonial and apartheid educational policies, religion, cultural loyalty and disloyalty, social class and group identity, political influence, linguistic factors, language attitude, and the influence of the media. The last factor

identified by Ndebele is most relevant to the current study as the researcher will be looking at the effects of using code-switching in an African media text, specifically looking at the *Isolezwe* newspaper advertisements.

3.6 THE DIFFERENCE BETWEEN DIRECT TRANSLATION (DIRECT BORROWING) AND CODE-SWITCHING

Because the current study aims to investigate the effects of direct translation, especially the direct borrowing of lexical items from English and Afrikaans as SLs to isiZulu as TL in the selected news articles and the use of code-switching between English and isiZulu in selected advertisements of *Isolezwe* newspapers, it is important to further distinguish between these two phenomena.

According to Haspelmath (2009:40), “Bilingual speakers often alternate between the two languages in the same discourse, sometimes even within the same sentence or the same word. This phenomenon is called code-switching”. Code-switching does not mean that there is a mixed code, but speakers produce mixed utterances including elements from both codes (Haspelmath, 2009). Code-switching can also be defined as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems” (Gumperz, 1982:59). On the other hand, direct borrowing of words as a form of direct translation means borrowing a foreign word into the TL, which can be incorporated without changing the orthographic, morphological and syntactic properties into the borrowing language. In some cases, borrowed words typically show various kinds of phonological and morphological adaptation. In such situations, loanwords or borrowed words often undergo changes to make them fit better into the recipient language. These changes are generally called loanword adaptation (or loanword integration), whereas code-switching by definition does not show any kind of adaptation (Haspelmath, 2009). Code-switching is not a kind of contact-induced language change, but rather a kind of contact-induced speech behaviour. In this way, code-switching differs sharply from borrowing.

Direct translation in a form of direct borrowing of lexis and code-switching may play a role in other factors affecting the society at large. Language shift being one of the factors that are influenced by these two phenomena. The reason the researcher has chosen to look at language shift, it's because languages in society do not remain intact or solid but rather develop or face being endangered which can result in language death, especially if there are languages that are considered to be more prestige than others.

3.7 LANGUAGE SHIFT

Maitz (2011:147) quotes Weinreich (1953) stating that “language shift signifies the phenomenon which can be observed in unstable bi- or multilingual situations in which one community gradually changes from the habitual use of one language to that of another”. According to Ravindranath (2009:II), “language shift is the process by which a speech community in a contact situation (i.e., consisting of bilingual speakers) gradually stops using one of its two languages in favour of the other”. She further asserts that the causal factors of language shift are generally considered to be social, and researchers have focused on speakers’ attitudes (both explicit and unstated) toward a language and dominance of language use in the community, as well as other macro-social factors.

The causes and effects of language shift are many and lie at the intersection of a group of speakers’ perceptions (both explicit and unstated) about a language, language use (and usefulness) in a speech community, and the (changing) structure of the language itself (Ravindranath, 2009). The major factors that foster language shift include economic and occupational influence, immigration and settlement patterns, educational policies, governmental policies and politics, exogamous marriages, media and religion (Agyekum, 2010).

Agyekum (2010) examined language shift in Ghana from two perspectives: language shift from a Ghanaian language to English which is the official language and shift from one or two Ghanaian languages to a third Ghanaian language that has become a lingua franca of an area. He concluded that when languages come into contact, speakers shift to additional languages (multilingualism) to improve their lives. He further states that the social and economic motives of individuals are factors that contribute to the speed of language shift. Lastly, “languages that get assimilated are usually the minority or ‘lower-status’ languages” (Agyekum, 2010:400). The question that remains after exploring the aspect of language shift, its causes and effects is: do the phenomena of direct translation (direct borrowing) and code-switching used in African media texts like *Isolezwe* cause language shifts, which eventually affects isiNtu cultural cognition?

In the above discussion, the sources of language shifting were identified as socio-economic factors, namely, migration, economy, politics and the higher status of certain languages. Other causes of languages shifting can be attributed to certain linguistics phenomena like borrowing and code-switching. Saputra (2021) investigated how code-switching influences students to

abandon their mother tongue languages and adopt a foreign one. According to Saputra (2022), Sundanese students who went to university came into contact with the locals speaking the Java language, and the frequent contact between these students motivated the Sundanese to code-switch between these two languages. After some time when they became fluent in the Java language, attitudes changed, and they shifted towards the Java language and only spoke their language when they were at their homes with their parents. Suputra (2022) concludes by stating that code-switching plays a major role in language shift with other socio-economic factors accelerating the process.

When certain ethnic groups in society shift language to the one that is viewed as ‘superior’ and regarded as the language of the elite, it is not only the language that is facing extinction, but the cultural perspective and rationale of the speakers of that language may also be influenced. “Language is intrinsically related to culture” (Mercuri, 2012:14). “It performs the social function of communication of the group values, beliefs and customs, and fosters feelings of group identity” (Bakhtin 1981, cited in Mecuri, 2012:14). If one’s language is affected, their cultural cognition might also change to accommodate the language and culture that is seen as a surviving entity economically and politically. In this particular study, the researcher examines both the use of direct translation (direct borrowing) and code-switching in the *Isolezwe* newspapers and how these two phenomena affect the isiNtu cultural cognition of the readers of the newspapers. Hence, the researcher considered that it is important to elaborate and explain the concept of cultural cognition.

3.9 CULTURAL COGNITION

Sharifian (2009) investigated the possibility of social or collective memory in language. He discussed one form of collective memory or, more precisely, collective cognition. Sharifian (2009) argued that western psychology focused mainly on cognition from the perspective of the individual. Hence, he opted to examine cognition from the social or collective perspective. Cognition is viewed as an emergent phenomenon resulting from the interactions between the members of a group, who form a cognitive network across time and space (Sharifian, *ibid.*). This interaction happens in society and through language: hence, collective cognition. Moreover, he identifies two intrinsic aspects of cultural cognition which are cultural conceptualisation and language. Cultural conceptualisations are components of cultural cognition such as schemas, categories and metaphors. Sharifian (2009) made a pivotal contribution in examining the cultural cognition of a group of people with the same cultural

characteristics (which he called “the collective”). His contribution illuminates that the interaction of people using language affects how they behave and identify themselves amongst others in society.

In the current study, cultural cognition is examined with regard to the interaction between groups of people and African media texts that they are exposed to, which may consequently give rise to the emergence of ‘new’ cultural cognition. The isiZulu-speaking community may develop different behaviour and attitudes in society due to changes in their cognition because of the texts that they interact with on a daily basis. The use of direct translation (borrowed words) and code-switching between English and isiZulu in *Isolezwe* newspapers may affect the current isiNtu cultural cognition and give rise to a new cultural cognition, because of the interaction with the texts. This may happen because isiZulu language texts may continue to include some of the concepts taken from English or Afrikaans. Consequently, this may give rise to the emergence of new isiNtu conceptualisations and cultural cognition that may be embraced by the readers of *Isolezwe* newspapers.

The next section of this chapter discusses the two theories that underpin this study.

3.10 THEORETICAL FRAMEWORK

Theory plays a fundamental role in all research. One’s research is considered to be viable and reliable if it is grounded on a certain theory or theories. Researchers have grounded their studies on certain theories based on the phenomena they are interested or a particular social problem that they want to investigate. Longman’s Dictionary (2003) defines theory as “an idea or set of ideas that is intended to explain something about life or the world, especially an idea that has not been proved to be true and general principles and ideas about a subject”. It means that for one to explain a social phenomenon, a theory is of vital importance to support the assumptions that have been brought to the fore by the researcher. Furthermore, the topic of the study is the main driving force for the researcher to formulate and theorise his study based on the questions that have been formulated for the study. Creswell (2009:51) cites Kerlinger’s (1979) definition of a theory which is still valid: he articulates a “theory as a set of interrelated constructs (variables), definitions and propositions that presents a systematic view of phenomena by specifying relations among variables to explain natural phenomena”.

“Theory is a backbone of research irrespective of the nature of research whether quantitative or qualitative. It is an overview about a phenomenon that explains how or why the phenomenon

occurs” (Rengasamy, 2016:120). According to Scott, Mathieu, Ayelet and Brian (2008), theory provides a multifaceted and widespread conceptual understanding of things; furthermore, theory gives different lenses to researchers to look and analyse complicated problems and social issues, allowing them to focus their attention on data providing a framework within which to conduct particular research.

Grant and Osanloo (2014:17) state that:

the selection of a theoretical framework requires a deep and thoughtful understanding of your problem, purpose, significance, and research questions. It is imperative that all four constructs – the problem, purpose, significance, and research questions – are tightly aligned and intricately interwoven so that your theoretical framework can serve as the foundation for your work and guide your choice of research design and data analysis.

Likewise, this particular study is grounded on theories. The two theories on which the study is based are critical political economy of the media (CPEM) and cultural studies. Firstly, these two theories are fundamental to the study as it looks to examine the use of direct translation and code-switching which may have effects on indigenous languages, specifically, isiZulu language. Secondly, these two theories complement one another in this study which focuses on the media production, specifically the production, distribution and consumption of the indigenous newspapers and various cultures that dominate this sphere.

3.10.1 Political Economy

Political economy has been a central phenomenon of investigation since its origin by the Scottish moral philosopher Adam Smith. His renowned book titled *An Inquiry into the Nature and Causes of the Wealth of Nations* published in 1776 stated that individual trading is more significant and beneficial than when government controls the means of production. Smith (1776) argued that by giving everyone freedom to produce and exchange goods as they pleased (free trade) and opening the markets up to domestic and foreign competition, people’s natural self-interest would promote greater prosperity than with stringent government regulations. Following the foundation laid by Smith, many scholars like David Ricardo and others continued with Smith’s theory; however, they took a slightly different approach. Mosco (2009) simplified the definition of political economy by stating that it is the study of the social relations, particularly power relations, which mutually constitute the production, distribution,

and consumption of resources, including communication resources. Mosco's definition illuminates clearly that the authorities or the people who have been given power by society can simply exert their power in the economic sector in terms of distribution to and the consumption of resources by the society.

David Ricardo's contribution to political economy is still regarded as one of the fundamental theories in today's production, processing, and consumption. In his 1817 book *Principles of Political Economy and Taxation*, Ricardo posits three most important theories which are still relevant in the field of political economy. The first theory is comparative advantage which argues that countries can benefit from international trade by specialising in the production of goods for which they have a relatively lower opportunity cost in production even if they do not have an absolute advantage in the production of any particular good. The second theory that Ricardo highlighted is the labour theory of value which states that the value of a good can be measured by the labour that it takes to produce it. The theory states that the cost should not be based on the compensation paid for the labour, but on the total cost of production. Ricardo's last theory was the theory of rent which posits that rents or benefits that accrue to the owners of assets are solely due to their ownership rather than their contribution to any actual productive activity.

The above discussion of the political economy theory is what has been referred to as classical political economy. Media is one of the institutions affected by macro or micro context factors in the political economy, e.g., politics of the country or the policies of the organisation influencing the production, distribution, and consumption of the media.

3.10.2 Critical Political Economy of the Media

As mentioned above, media is one of the entities that is greatly impacted by the political dimensions of production, distribution and consumption. To examine these political dimensions that are encompassing the media, it is important to use the CPEM as a lens to unpack these dimensions and to find some of the important elements that can be regarded as stumbling blocks in the media, preventing it from working to its full capacity in accommodating other aspects, such as the inequalities of production within the media. Even though the critical political economy may still be in its infancy stages in South Africa, it is of importance to consider it in the South African context, because media in South Africa are rapidly growing as more people gain access to them, be the digital or print media. In examining these elements which are hindering the media from fulfilling consumers' needs to their full

capacity, it is best to comprehend what scholars have said about the CPEM before applying it to the South African media context, especially print media.

Fenton (2007) stipulates that critical political economy is based upon a concern with the structural inequalities of production and the consequences for representation and access to consumption. By placing issues of economic distribution at its centre, it prioritises the relationship between the economy and forms of democratic politics. Hardy (2014:6) concurs with Fenton by saying that critical political economy “refers to approaches that place emphasis on the unequal distribution of power and are critical of arrangements whereby such inequalities are sustained and reproduced”. He further states that this critical tradition is influenced by, although by no means limited to, Marxism. The Marxian political economy provides a historical analysis of capitalism including the forces and relationships of production, the production of surplus-value, commodification, social class divisions and struggles.

Considering what has been explained above, it is interesting to examine the media, specifically in the South African context. Looking at South African media, especially the African media texts through political economy lenses, the elements of inequalities still prevail in the 29th year since South Africa attained its democracy. The policies of the apartheid government which were mainly based on separating blacks from the white minority still take centre stage in the media. “Following the 1994 elections, it has been argued that the mainstream press adopted a commercial business orientation ignoring the socio-political realities of apartheid which now co-exist in post-apartheid democracy namely; racial tension, poverty and unrealised human capacity” (Tomaselli & Louw, 1991; Switzer & Adikhari, 2000, cited in Bassey, 2006:47).

The production and the distribution of endoglossic language newspapers follow the same patterns of the previous policies which were put in place by the apartheid government. This can be attributed to the fact that during the apartheid regime, the lack of capital, equipment, skilled workers and a reliable distribution network saw the entry of white capital into the ownership and control of black business (Bassey, 2006). The method which the indigenous language newspapers’ contents are produced and distributed to the consumers may have some effects on social contexts of the readers. How the texts are structured in indigenous newspapers may highlight the views of those who economically remain in power and are influential in the media industry, in this case, the white minority in South Africa. “African local language media can be located in the sub-field of small-scale production while the colonial language (such as

English and French) media, which constitutes the mainstream media in Africa, is located in the sub-field of large-scale (mass) production” (Salawu, 2015:304).

According to Mosco (1996), CPEM concentrates on the set of social relations organised around power to control the production, distribution and consumption of news products. The economic and political power of production companies of indigenous newspapers makes it difficult for the indigenous languages not to continue with the use of the exoglossic lexical items in African media texts, though at times these lexes are not required. This is because of the financial power media companies possess. The inequalities of the past have undesirable consequences for the indigenous languages which were marginalised during the colonial and apartheid eras. Cakata (2015) even goes beyond looking at the media and says that African leaders who took over post-colonial Africa did not change the status quo, and foreign languages continue to enjoy a superior status.

The indigenous languages seem to be continuing to depend on exoglossic languages in the print media. English hegemony and prestige have consequently led to the continuation of linguistic imperialism not only in governmental institutions, but in the media as well. Phillipson (1988) is of the idea that linguistic imperialism is about exploitation, injustice, inequality and hierarchy that privileges those able to use the dominant languages. These dominant languages which were forcefully imposed on the native inhabitants during the periods of colonialism and apartheid in South Africa are English and Afrikaans. In the post-apartheid era, linguistic imperialism is covertly displayed at the expense of the indigenous languages, specifically in the African media texts. One cannot argue with the fact that African media texts are appropriately written and follow the orthographical standard form; however, exoglossic lexical items are continuously manifested in these texts as the bridgehead for western interests and their languages which continues to undermine indigenous languages when they are evaluated through a critical political economy lens.

Ownership of the newspaper publication companies remain an immense issue that can be seen in South African media. “Historically, the ownership of the South African press has been in the hands of the white minority” (Bassey, 2006:46). This has led to African media texts to depend on the exoglossic languages that were official languages during the apartheid regime, namely, English and Afrikaans. Various independent companies own these newspaper publication companies which focus mainly on generating the profit rather than ensuring the

suitable indigenous language use. Viewing the above-mentioned challenge through the lenses of CPEM, one can simply quote Hammer and Kellner (2009: 22):

A political economy approach highlights that capitalist societies are organised according to a dominant mode of production that structures institutions and practices according to the logic of commodification and capital accumulation. Cultural production and distribution are accordingly profit- and market-oriented in such a system. Forces of production (such as media technologies and creative practice) are shaped according to dominant relations of production (such as the profit imperative, the maintenance of hierarchical control, and relations of domination).

The system of production and the relations between the economy and state sector are important in determining what sort of cultural artefacts are produced and how they are consumed. Hence, “political economy” does not merely pertain solely to economics, but to the relationships between the economic, political, technological, and cultural dimensions of the social context in which media industry’s function (Hammer & Kellner, 2009). For Hammer and Kellner (2009), the system of production which is mostly owned by the private sector needs to have some sort of good relations with the government to determine what is being produced for the benefit of the society, as political economy illuminates the inequalities in the production companies.

“Political economy examines the media, the nature of the media activity, to identify the nature of corporate reach, the ‘commodification’ of media products and the changing nature of state and government intervention” (Williams, 2003, cited in Bassey, 2006:13). On the aspect of state and government intervention in the production and distribution of the endoglossic language newspapers, the government could oversee and monitor the standard orthographical form of the indigenous languages that are being written. In overseeing the African media texts, stakeholders, including the government, could monitor whether the endoglossic language newspapers are indeed using suitable texts and content or feature the elements from the past legacies that perpetuated social stratification and inequalities.

The good relations between the production companies and the government could promote the use of African lexical items not only in print media, but also on various media platforms, like radio, television and social media. The relationship could be beneficial to both parties because “political economy sees the content, style and form of media product such as newspaper stories or computer games as shaped by structural features such as ownership, advertising and

audience spending” (Williams, 2003, cited in Bassey, 2006:13). Society at large may also be motivated to speak their indigenous languages with the limited inclusion of borrowed words and code-switching from exoglossic languages and incorporate them only when it is essential to do so.

However, there are numerous challenges that make it difficult for the exoglossic lexical items not to feature constantly in African media texts. Firstly, the domination of English language during the colonial era has laid a foundation of linguisticism in the media, which according to Phillipson (1988:339), is “the ideology and structures which are used to legitimate, effectuate and reproduce an unequal division of power and resources (both material and non-material) between groups which are defined on the basis of language”. Linguicism has become problematic in the post-colonial era as it prevents the eradication of the dominance of exoglossic languages. Secondly, “English remains in the post-colonial age as the key language of the multinationals, of administration and justice, of the media, of the military, of science, of internationalism, of aid, of education, etc.” (Phillipson, 1988:435).

Also, to Phillipson (1988), the domination of English in the post-colonial era has not changed much and he states that this is because of the linguisticism practices in the former colonial states which still prevail. “The colonial legacy is shared by both the decision-makers in the periphery (third world) and by the centre (western) personnel who directly or indirectly promote the continued use of the European languages” (Phillipson, 1988:435). The resources of the media, to be precise, still favour the exoglossic languages which in turn do not develop the endoglossic languages in democratic South Africa. The issue of linguisticism in the media continues to undermine the development of African media texts. This is caused by the fact that the resources and the capital still favour the western culture at the expense of indigenous languages. The CPEM highlights and interrogates most of the profound issues that are stipulated by Phillipson, specifically on the factors of social relations and the unequal distribution of resources and power distributed within the media. Western capital still controls and manages the media; hence, the endoglossic languages in the media carry the exoglossic lexical items even when there is no necessity to do so.

Part of the debate within the CPEM focuses on issues of ownership and control of the media (Fenton, 2007). Having power in or control over media is argued to impact the capacity to determine or influence the contents of the media products and the meaning carried by them. What has been said by Fenton, clearly gives more indication and reasons why African media

texts may opt to include direct translation, especially direct borrowing procedure and code-switched lexical items from the exoglossic languages instead of using the indigenous ones that exist. Owners of the print media manage and maintain full control of their production and distribution of the indigenous language newspapers. Also, they oversee the content which is being published and distributed to society without properly monitoring that the inclusion of the exoglossic lexical items might contribute towards the process of language shift.

Subsequently, the above may create divisions among the consumers of endoglossic language newspapers because the language may slowly lose its language profile and the readers may, in such an event, discard their language and assimilate the one that embraces the directly translated and code-switched words. Fenton (2007) further articulates that the ownership and control have grown out of a strictly Marxist perspective which states that the class which has the means of material production at its disposal has control, at the same time, over the means of mental production. The fact that culture is produced and consumed under capitalism is fundamental to understanding inequalities of power, prestige and profit (Fenton, 2007).

“CPEM is concerned to explain how the economic dynamics of production structure public discourse by promoting certain cultural forms over others” (Fenton, 2007:13). This may be evident when one takes a closer look at how the African media texts are structured in the indigenous language newspapers. One cannot dispute the fact that the texts use the consistent endoglossic language form; however, the use of direct translated words and code-switching in some of the articles which are drawn from English and Afrikaans may indicate that such languages that were seen as the ‘oppressor’s languages’ during the apartheid regime are indirectly prevailing.

The above is further highlighted by the CPEM in that the politics of the production companies have a role in influencing the writers and the journalists which content should be published, thus creating inequalities in society. The concern about the directly translated and code-switched words in African media texts goes beyond the content that is written but may create inequalities and may not regard African languages as languages that can be independently used without any inclusions from the exoglossic lexis. The concern further highlights African languages as languages that carry lexical items taken from English and Afrikaans and ‘naturally’ regarding them as part of the African languages which consequently leads to the indigenous languages slowly losing their standardised orthographical form.

3.10.3 Cultural Studies

One cannot discuss the political economy without pointing out cultural studies. These two schools of thought are intertwined in a manner that automatically complement one another when one is used as a lens to investigate a certain social phenomenon. The above is supported by Fenton (2007:8) when she states that:

political economy and cultural studies are considered to be the two main theoretical approaches in media studies, and they have enjoyed a relationship of antagonism on several levels. Put crudely, political economy views the media as promoting the dominant ideology of the ruling classes: in spite of their liberating potential, the media of modern mass communication have contributed to the creation of new levels of social stratification – communication classes which in turn engender new forms of domination.

Cultural studies view social stratification as being influenced by cultural class in society. Another prominent scholar who shares similar views with that of Fenton regarding the association between political economy and cultural studies is Vincent Mosco. He explicitly describes the relationship between the two theories by stating that:

Cultural studies remind political economy that the substance of its work, the analysis of communication, is rooted in the needs, goals, conflicts, failures, and accomplishments of ordinary people aiming to make sense of their lives, even as they confront an institutional and symbolic world that is not entirely of their own making and which, in fact, appears more often than not as an alien force outside of their own control. Cultural studies also contribute to the expansion of critical work beyond class analysis to include research inspired by feminism and those newer social movements committed, for example, to peace and environmentalism. This work has served to remind political economy that, though social class is a central dividing line, or, from the perspective adopted here, a starting point, multiple overlapping hierarchies constitute the process of structuralism (Mosco, 1996:251-252).

What has been stipulated above indicates clearly that these two theories complement one another in examining social problems exhibited in society. In the current study, these two theories work in unification as lenses for analysing the effects directly translated and code-

switched lexical items adopted from the exoglossic languages and used in African media texts may have on the endoglossic languages and on isiNtu cultural cognition.

In this study, for example, the CPEM interrogates the inequalities of power, social relations, control and the management of production, distribution and consumption of the indigenous newspapers. On the other hand, cultural studies seek to examine the inequalities of class that are imposed on consumers by the addition of exoglossic languages that were predominately regarded as ‘popular’ languages which somehow still find a way to manifest themselves in African media texts in the form of direct translation of words and code-switching. Hence, these two theories are inseparable when used to examine a social phenomenon. In considering these theories as lenses to examine the media and linguistic in South African contexts, it is important to establish the foundation of this theory and how it has made enormous contributions in the academic domain in addressing the issues of cultural inequalities in society, specifically the issue of non-development of African languages in the media.

According to Hammer and Kellner (2009), the cultural studies approach was inaugurated by the University of Birmingham Centre for Contemporary Cultural Studies, which developed a range of critical methods for the analysis, interpretation and criticism of cultural artefacts. Through a set of internal debates and responding to social struggles and movements of the 1960s and the 1970s, the Birmingham group came to focus on the interplay of representations and ideologies of class, gender, race, ethnicity and nationality in cultural texts, including media culture. They were among the first to study the effects of newspapers, radio, television, film, and other popular cultural forms on audiences. They also focused on how various audiences interpreted and used media culture differently, analysing the factors that made different audiences respond in contrasting ways to various media texts (Hammer & Kellner: 2009).

Hammer and Kellner (2009:11-12) also state that:

under its director Richard Hoggart, who led the Centre from its opening in 1964 to 1968, and his successor Stuart Hall, who directed the Centre from 1968 to 1979, the Birmingham groups developed a variety of critical perspectives for the analysis, interpretation, and criticism of cultural artefacts, combining sociological theory and contextualisation with literary analysis of cultural texts.

Cultural studies were based on the principle of fixing the inequalities that were brought by what was considered popular culture, and they looked at different spheres within British society.

Cultural studies in the early 1980s, Slack and Grossberg recall, were still struggling for recognition in the United Kingdom. By the summer of 1983, the work of the Birmingham Centre and Hall's contributions in analysing working-class culture, media, news, popular culture, subcultures, ideology, semiotics, and racism and the new conservatism, impressive as they were, were only gaining visibility in what were then minor disciplines, in particular, Communication Studies and Education (Curthoys & Docker, 2017).

It is interesting to learn that cultural studies are a cross-discipline which focuses not only on one area of social inequality but strives to examine various aspects which are considered to favour one culture over another; i.e., inequalities of culture on the basis of social class in society, where the one that is considered to be the popular one becomes dominant over the other. Hence, scholars have defined cultural studies in various ways. According to Fenton (2007:16), "Cultural studies is cross-disciplinary and embraces social theory, cultural analysis and critique in an academic project that draws on the humanities, sociology, social policy, social psychology, politics, anthropology, women's studies, and social geography among others".

At its core is a concern with a critique of the configuration of culture and society with its sight fixed firmly on social transformation. The definition provides a general explanation of what cultural studies theories are and their areas of investigation. For the current study, which focuses on investigating the effects that may be brought about by the phenomena of direct translation, particularly the direct borrowing procedure and code-switching in the African media texts, the definition by Rai and Panna (2015:14) has been adopted:

Cultural studies emphasise focus on representation which refers to how the world is socially constructed and represented to us by ourselves in meaningful ways. The major stress of cultural studies is on the study of culture as the signifying practice of representation. For this, we need to explore the different meanings generated by texts, and the modes by which each meaning is produced in different contexts. Moreover, representations of culture and their meanings have a material aspect. These are embedded in sounds, inscriptions, objects, images, books, magazines, and programmes on television. All this is produced, enacted, used, and understood in specific social contexts.

Cultural studies illuminate various challenges that may be experienced by society that may create social classification in society. One of the institutions that may be used as a tool to

accelerate social inequalities is the media. Media are a very powerful means of spreading culture, determining and controlling the thoughts and actions of people in society (Rai & Panna, 2015). Media need to be critically scrutinised to correct and to put an end to these social stratifications. Media play a vital role in the lives of people, so they need to be carefully investigated to address social inequalities of race, class and language.

Cultural studies examine media texts and their influential effects on the livelihood of the individual in society. Newspaper texts are one of the media components cultural studies theories examine to establish their effects on society. Since media are a tool that conveys entertainment, sports and daily news to society, it has a great impact on how consumers perceive the messages and on their daily lives. Also, how the texts are presented in the newspapers plays a role in how the consumers interact with each other in society.

The language dialects they use, for example, maybe influenced by the texts that they interact with in the print media on a daily basis. In 1973, Hall identified a model of how the messages are perceived by the consumers and their effects in his article titled “*Encoding/Decoding*”. Hall (1973) proposed a model of media reception. According to Hall (1973), certain cultural codes are so widely circulated and integrated into the mainstream culture that they can be seen as “naturalised”. For example, in the indigenous language newspapers, direct translation and code-switching phenomena are used as naturalised parts of the endoglossic languages. Consequently, the consumers establish a new cultural cognition and consider these phenomena as a natural part of their indigenous languages.

As the definition itself stipulates that cultural studies are cross-disciplinary and look at various social stratification issues within society, in this case, the researcher focuses on the use of African languages in the media, specifically the print media as a focal point of investigation.

3.10.4 Cultural Studies in the Media

Rai and Panna (2015) argue that cultural theories offer a broad range of interesting ideas about how media can affect culture and provide many different views concerning the long-term consequences of the cultural changes affected by the media. Cultural studies look deeper into how media can have power over the individual’s behaviour in society. In addition, cultural studies are linked to a critical media pedagogy that enables individuals to resist media manipulation and increase their freedom and individuality (Hammer & Kellner, 2009). Cultural studies are of assistance to individuals to become aware of the connection between media and

forces of domination and resistance and can help make audiences more critical and informed consumers and producers of their culture.

The inessential use of direct translation and code-switching phenomena in the African media texts may not elevate the indigenous languages but promotes what has been known as ‘popular’ culture in Hall’s (1973) interpretations. Making reference to the exoglossic languages of English and Afrikaans which were regarded as ‘superior’ prior to South Africa’s democracy in 1994 and looking at the inclusion of these phenomena in African media texts from a cultural studies perspective, one can determine the dominance of these languages taking centre stage and being regarded as a natural part of indigenous languages in the media texts.

However, resisting these phenomena in African media text can ultimately give more power and equity to the African languages to use the native lexical items that have been used on a limited basis and replaced by the exoglossic lexis in the media. In considering the cultural studies views, media play a role in creating divisions through ideological notions that are published to the readers, linguicism being one of the major ideological notions which gives more power to the exoglossic languages over indigenous languages of South Africa. African media texts do so through the use of direct translation and code-switching, conveying the notion that such a process is acceptable and is developing the indigenous languages, not realising that this process perpetuates social stratification through linguicism, especially when the process is not essential.

Cultural studies in media enlighten the audience with well-founded knowledge that there is no ‘popular’ or ‘dominant’ culture that can be naturalised into African languages without resistance by the conservatives of those particular languages, such as isiZulu language speakers, to give a practical example. Cultural studies can empower people to gain sovereignty over their culture and to be able to struggle for recognition of all cultures and political change. Moreover, the blending of key components of media and cultural studies approaches into the emerging field of media industry studies is thus not just another academic fad but can be part of a struggle for a better society and a better life (Hammer & Kellner, 2009).

Hall (2006:2) endorses the notion that “cultural studies, wherever they exist, reflect the rapidly shifting ground of thought and knowledge, argument and debate about society and its own culture. It is an activity of intellectual self-reflection. It operates both inside and outside the academy”. He further argues that it represents the weakening of the traditional boundaries between the disciplines and the growth of forms of interdisciplinary research, which do not easily fit or cannot be contained within the confines of the existing division of knowledge. In

media, cultural studies examine the status quo which has been established by the so-called dominant culture.

This is what has been taking place in South African media where the ‘popular culture’ of the white minority has been regarded as ‘dominant’ and ‘superior’ to the black culture. This is evident in the media where one finds that English and Afrikaans languages are embraced in the form of direct translation, specifically the direct borrowing of lexis and code-switching in African media texts, even though at times these are used superfluously. According to Hall (2006), cultural studies seek to look at these inequalities which have existed for many years without being examined or questioned in the post-colonial era.

Cultural studies have been used as a lens to look at societal structures, namely, the cultures that dominate and those that are oppressed in society (Hall, 2006). Cultural studies explore the dominant language of a society that overshadows other languages of the community which in turn makes the oppressed language speakers embrace the so-called dominant language and discard the one that is regarded as inferior. In this case, the indigenous languages in South Africa are being overshadowed by English and Afrikaans as they are frequently manifested in the African media texts, specifically in the newspapers through direct translation and code-switching and in turn, the isiNtu cultural cognition is weakened.

When colonisation took place in Africa, many African cultures were seen as inferior. Therefore, the so-called popular culture oppressed African languages by enforcing the use of the colonial language which made African languages lose their language profile. The imperialists did this by enforcing their language in media and policy-making institutions like Parliament. According to Storey (1996:3), “cultural studies assume that capitalist industrial societies are societies divided unequally along ethnic, gender, generational and class lines”. He further emphasises that.

culture is one of the principal sites where this division is established and contested: culture is a terrain on which takes place a continual struggle over meaning, in which subordinate groups attempt to resist the imposition of meanings which bear the interests of dominant groups.

In African media texts, the use of direct translation and code-switched lexical items clearly indicates that the interests of the so-called ‘dominant’ groups are covertly imposed. Hence, the

use of cultural theory becomes a significant tool for examining the extent to which the inequalities of the 'popular culture' are imposed on the subordinate group.

In the application of both the political economy and the cultural studies, the production and distribution of indigenous language newspapers containing direct translation in a form of direct borrowing and code-switching phenomena may indicate that the 'popular' culture is still exhibiting itself in many different spheres, including the media. "Media has a political and a persuasive power over us. Radio, TV, the 'press' and social media can manipulate whole societies. Political propaganda, advertising and the so-called 'mind-bending' power of the media are longstanding causes of debate and concern" (Showkat, 2017: 56). In democratic South Africa, African languages should oppose any political legacies which were forcefully implemented during the apartheid era. Cultural studies, in this regard, look at how some cultures are embraced at the expense of other cultures which are considered inferior, African languages in this case. Although direct translation and code-switching play a vital role in multicultural societies in strengthening language competency which brings harmony amongst different cultures, they may be used politically as a tool to perpetuate the legacies of the past in African media texts and as system of elevating what is called 'popular' culture in society as illuminated by political economy and cultural studies.

3.11 CHAPTER SUMMARY

This chapter provided and discussed the literature relating to the translation phenomenon in general, direct borrowing procedure which is the main technique being investigated in the study and the code-switching phenomenon. The work of prominent writers, both internationally and locally, was reviewed and has provided a significant area that has not been investigated before; i.e., the effects of direct translation, the direct borrowing in particular, and code-switching on African media texts. Many scholars have investigated these two phenomena; however, the gap in the knowledge that the researcher has identified has not been dealt with academically. The second section of the chapter discussed in detail the two theories that underpin this study: political economy and cultural studies. Chapter 4 presents the research design of the current study. In this chapter, the phenomenological research paradigm, the qualitative and quantitative research designs, the data gathering methods and analysis employed in this study are discussed.

CHAPTER 4: RESEARCH DESIGN AND PHILOSOPHY PARADIGM

4.1 INTRODUCTION

This chapter extensively elaborates on the research philosophy paradigm the study is based on with regard to the problem that the study seeks to investigate. Also, the research design of the study is broadly detailed, sampling techniques, data collection method; data collection and data analysis procedures conducted by the researcher. Lastly, the significant of applying quantitative data analysis and critical discourse analysis approaches are detailed at the end of the chapter.

4.2 RESEARCH DESIGN

Research designs are types of inquiry. The qualitative, quantitative, and mixed methods approach provide specific direction for procedures in a research design. Others have called them strategies of inquiry (Denzin & Lincoln, 2011). Creswell and Plano Clark (2007:58) further elaborate and define research design as the “procedures for collecting, analysing, interpreting and reporting data in research studies”. It is the overall plan for connecting the conceptual research problems with the pertinent (and achievable) empirical results. Robson (2002) identified three possible forms of research design depending on the main question of the study, namely: exploratory, descriptive, and interpretive.

The research design that underpins this study is a descriptive and interpretive case study design. The reason for the adoption of this research design is the problem identified by the researcher which consequently led him to ask the main question of the study. The case study is the *Isolezwe* newspaper. The question asked by the researcher requires him to describe and interpret the effects direct translation, particularly the direct borrowing of lexis and code-switching have on isiZulu language and isiNtu cultural cognition used in the *Isolezwe* newspapers. Streubert and Carpenter (1999) elaborate on a descriptive design by saying that it involves direct exploration, analysis and description of the particular phenomena, as free as possible from unexplained presuppositions, aiming at maximum intuitive presentation. The research design of this study is based on both qualitative and quantitative research methodology (mixed methodology). because the researcher’s aim is not only to describe and interpret the effects but also to examine the frequencies these two phenomena used in the *Isolezwe* newspapers.

4.3 RESEARCH PHILOSOPHY OR PARADIGM

A research philosophy encompasses the philosophical beliefs that underpin the researcher's experience. According to Durrheim and Terre Blanche (1999) and Rehman and Alharthi (2016), research philosophy has three major dimensions: ontology, epistemology, and methodology. For them, a research paradigm is an all-encompassing system of interrelated practice and thinking that defines the nature of inquiry along these three dimensions. Those beliefs motivate the researcher to investigate a particular phenomenon. Paradigm refers to a research culture with a set of beliefs, values and assumptions that a community of researchers has in common regarding the nature and conduct of research (Kuhn, 1977). Lincoln and Guba (1985) claim that a paradigm contains the researcher's assumptions about how an investigation should be performed, i.e. (methodology), as well as their definition of truth and reality, i.e., ontology and how the investigator comes to know that truth or reality, i.e., epistemology. Those beliefs play a vital role in how one views the world. In short, they are the general orientations that the researcher holds about the world (Creswell, 2009). The ontological and epistemological dimensions which are fundamental to the current researcher's worldview are explained in detail in the section below.

4.3.1 Ontology

Ontology refers to "the nature of our beliefs about reality" (Richards, 2003:33). Researchers have assumptions (sometimes implicit) about reality, how it exists and what can be known about it. It is the ontological question that leads a researcher to inquire what kind of reality exists: "A singular, verifiable reality and truth [or] socially constructed multiple realities" (Patton, 2002:134). The ontological worldview which underpins the researcher's beliefs is that there are multiple socially constructed realities. Investigating direct translation, specifically the direct borrowing and code-switching, the researcher is not looking at one variable, but will be examining the effects of these two phenomena looking at the advantages and disadvantages they have for the IsiZulu language. To achieve this, various articles and advertisements will be examined. Also, the researcher will not be looking at only one type of code-switching, but different types of code-switching used in *Isolezwe* newspapers. In direct translation, the researcher will not be looking at certain words/phrases to make inferences but will be looking at multiple words/phrases that are directly translated in the form of direct borrowing from the English and Afrikaans languages as SL to the isiZulu language as TL. The ontological

worldview of this particular study, therefore, rejects a singular, verifiable reality or truth but takes a multiple reality worldview.

4.3.2 Epistemology

Epistemology has its aetiology in Greek where the word episteme means knowledge. Put simply, in research, epistemology is used to describe how we come to know something; how we know the truth or reality; or as Cooksey and McDonald (2011) put it, what counts as knowledge within the world. It is concerned with the very basis of knowledge – its nature, and forms and how it can be acquired, and how it can be communicated to other human beings. Epistemology is the knowledge that the researcher seeks to establish in their study. How the researcher acquires knowledge in the study depends solely on his ontological set of beliefs.

If the researcher's set of beliefs is a singular worldview, he tends to be objective (positivist) in acquiring the knowledge, and, if the researcher's set of beliefs is in multiple worldviews, the epistemological way of enquiring knowledge becomes subjective (constructivist or interpretivist). The current researcher's set of beliefs is constructivist and interpretivist. As stated above, the ontological worldview of the researcher is that there are multiple social realities, not only one. The knowledge [epistemology] the study seeks to obtain is interpretive or constructive. The researcher will not seek to obtain it from a single natural setting but rather from various news articles and advertisements. The data will not be measured against any prior findings, because not enough is known about the effects of the direct translation and code-switching phenomena used in *Isolezwe* newspapers. Lastly, in investigating media, one cannot expect to acquire quantifiable and testable data because it is a very complex field to explore.

4.3.2.1 Positivism

Kivunja and Kuyini (2017) state that positivism defines a worldview which is grounded in what is known in research methods as the scientific method of investigation. Comte (1856) postulated that experimentation, observation and reason based on experience ought to be the basis for understanding human behaviour, and therefore, is the only legitimate means of extending knowledge and human understanding. Positivists assume that reality exists independently of humans. It is not mediated by our senses and reality is governed by immutable laws. The ontological position of positivists is that of realism. Positivists strive to understand the social world like the natural world. In nature, there is a cause-effect relationship between phenomena, and once established, the relationship can be predicted with certainty in the future.

For positivists, the same applies to the social world. Because the reality is context-free, different researchers working at different times and places will arrive at the same conclusions about a given phenomenon (Rehman & Alharti, 2016).

Rehman and Alharti (2016) further state that the epistemological position of positivists is that of objectivism. In this study, the positivist ideology of research is not applicable because the study is not investigating the natural phenomenon; instead, it strives to investigate the effects direct translation (direct borrowing) and code-switching phenomena have on the isiZulu language used in *Isolezwe* and their effects on isiNtu cultural cognition of its readers. It is not natural sciences that are being investigated but rather social sciences because there are many factors that may influence society to use direct translation and code-switching which could include factors like, politics, migration and socioeconomics. A perfect example of a single worldview is that of the colonialism and apartheid regimes policies which forcefully implemented English and Afrikaans as official languages and dominated the media industry, with indigenous languages getting a limited exposure.

4.3.2.2 Interpretivism/ constructivism

Kivunja and Kuyini (2017:33) state that “the central endeavour of the interpretivist paradigm is to understand the subjective world of human experience”. They further state that “this approach makes an effort to ‘get into the head of the subjects being studied’, so to speak, and to understand and interpret what the subject is thinking or the meaning they are making of the context”. Every effort is made to try to understand the viewpoint of the subject being observed, rather than the viewpoint of the observer (Kivunja & Kuyini, 2017). Interpretive ontology is anti-foundationalist. It refuses “to adopt any permanent, unvarying (or foundational) standards by which truth can be universally known” (Guba & Lincoln, 2005:204). Instead, interpretivists believe in socially constructed multiple realities. Truth and reality are created, not discovered. It is not possible to know reality in a totally objective sense because it is always mediated by our senses. Interpretive epistemology is subjective. Interpretive methodology explores knowledge like that being investigated in the current study. The main reason why this methodology is used is that the researcher is not comparing the data that will be collected with prior findings, but rather opts to enquire about the social knowledge from the selected African media texts articles and advertisements.

Taking the interpretivist methodology into account, it is clear that the data that will be collected during the study will not be based on measurements and objections as positivists would suggest.

In this case, interpretivism sought to understand the effects of direct translation (direct borrowing) and code-switching on the isiZulu language and isiNtu cultural cognition used in *Isolezwe* newspaper's articles and advertisements. Hence, the key tenet of the interpretivist paradigm is that reality is socially constructed (Bogdan & Biklen, 1998). This is the reason this paradigm has been referred to as the constructivist paradigm. The positivist methodology would be very difficult to use in investigating the media which is a very complex entity. It needs multiple worldviews when exploring it than looking at it from one dimension because media is socially related to the masses, not a scientifically measurable entity as the positivists would recommend.

4.3.2.3 Methodology

This is the third and most important component of the research philosophy or paradigm. Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge (Igwenagu, 2016). Methodology is an articulated, theoretically informed approach to the production of data (Ellen, 1984). It refers to the study and critical analysis of data production techniques. It is the “strategy, plan of action, process or design” that informs one’s choice of research methods (Crotty, 1998:3). “It is concerned with the discussion of how a particular piece of research should be undertaken” (Grix, 2004:32). It guides the researcher in deciding what type of data is required for a study and which data collection tools will be most appropriate for the study. It is the methodological question that leads the researcher to ask how the world should be studied.

Looking at the aim of the study, the current study employs both the quantitative and qualitative research methodology, traditionally referred to as mixed methodology. First, the researcher investigates the occurrences of direct translation, especially the direct borrowing procedure and code-switching phenomena in the purposefully selected news articles and advertisements in the *Isolezwe* newspapers (quantitative). Secondly, based on the first methodological approach, the researcher examines the effects these two phenomena have on isiZulu language and isiNtu cultural cognition within the isiZulu-speaking communities that read the newspaper (qualitative).

As the study uses a mixed methodology approach, an explanatory sequential mixed methods design is appropriate. This approach is a mixed methods design that appeals to individuals with a strong quantitative background or from fields relatively new to qualitative approaches

(Creswell, 2014). Creswell further states that it involves a two-phase project in which the researcher collects quantitative data in the first phase, analyses the results, and then uses the results to plan (or build on to) the second, qualitative phase. An explanatory sequential design is typically used to explain and interpret quantitative results by collecting and analysing follow-up qualitative data (Creswell, 2014).

An explanatory sequential design is applicable to the current study, since the researcher first investigates how often direct borrowing and code-switching phenomena occur in selected news articles and advertisements of *Isolezwe* newspapers. After collecting the data, the researcher uses quantitative data analysis for these two phenomena.

In the second phase, qualitative methodology is applied. In this phase, the researcher explores the effects these phenomena have on isiZulu language and isiNtu cultural cognition using critical discourse analysis (CDA) to analyse the data collected through quantitative approach. Because the current study employs both methodologies, it is important to get a better understanding of each methodology in more detail and how the researcher applied them in the current study.

4.4 RESEARCH METHODOLOGY

Quantitative and qualitative underpins the current study: both methodologies are extensively explained and the application by the researcher is delineated.

4.4.1 Quantitative Methodology

The quantitative approach is an approach in which the investigator employs strategies of inquiry such as experiments and surveys and collects data on predetermined instruments that yield statistical data (Creswell, 2003). This methodology relates to the ontological worldview which adopts an objective approach to exploring knowledge and where the processes of gathering data are predetermined. Furthermore, in this methodology, the researcher does not become personally involved in the study but rather sees the participants as subjects of the study that must yield the expected data. In this study, the quantitative methodology is applied to analyse the recurrence of direct translation (direct borrowing) and code-switching in *Isolezwe*'s news articles and advertisements respectively. This methodology looks at the volume of the phenomenon in particular research, namely 'how' many times the phenomenon occurs. In the *Isolezwe* newspaper, there are directly borrowed and code-switched words that are frequently used by the African media text writers. This method will statistically analyse how many times

these two phenomena appear in the news articles and advertisements of *Isolezwe* before a qualitative analysis of the collected data using CDA is undertaken to examine their effects on isiZulu and isiNtu cultural cognition.

4.4.2 Qualitative Methodology

The qualitative research methodology is the second research methodology the researcher uses in this study. Denzin and Lincoln (2005) define qualitative research as a situated activity that locates the observer in the world. It involves an interpretive, naturalistic approach to the world, i.e., qualitative researchers study phenomena in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Likewise, Kothari (2004) states that this approach is concerned with subjective assessments of attitudes, opinions, and behaviour. Research in such a situation is a function of the researcher's insights and impressions. Such an approach to research generates results either in non-quantitative form or in a form that is not subjected to rigorous quantitative analysis. Qualitative research implies an emphasis on the quality of data and on processes and meanings that are not experimentally examined or measured (Denzin & Lincoln, 2005). Goundar (2012) concurs with Denzin and Lincoln (2005) in saying that qualitative research is non-numerical, descriptive, applies inductive reasoning and uses words.

Once the quantitative methodology has been applied to statistically examine the recurrence of direct translation and code-switching phenomena in *Isolezwe* newspaper, the qualitative research methodology is used to interpret the effects these two phenomena have on isiZulu language and isiNtu cultural cognition. As mentioned above by Denzin and Lincoln (2005), this methodology interprets phenomena in terms of the meanings people bring to them. The qualitative methodology will also assist in analysing the data using the CDA method when interpreting data collected through the quantitative techniques. Hence, the study uses an explanatory sequential mixed methods design which is characterised by the collection and analysis of quantitative data in the first phase of research followed by the collection and analysis of qualitative data in a second phase that builds on the results of the initial quantitative results. Table 4.1 summarises the differences between quantitative and qualitative methodologies:

Table 4.1: Quantitative Research versus Qualitative Research

Quantitative Research	Qualitative Research
Researchers test hypotheses that are stated at the beginning.	Researchers capture and discover meaning once they become immersed in the data.
Concepts are in the form of distinct variables.	Concepts are in the form themes, motifs, generalisations, and taxonomies.
Measures are systematically created before data collection and are standardised.	Measures are created in ad hoc manner and are often specific to the individual setting or researcher.
Data are in the form of numbers from precise measurement.	Data are in the form of words and images from documents, observations, and transcripts.
Theory is largely causal and is deductive.	Theory can be causal or non-causal and is often inductive.
Procedures are standard, replication is frequent.	Research procedures are particular, and replication is very rare.
Analysis proceeds by using statistics, tables, or charts and discussing how they show relates to hypothesis.	Analysis proceeds by extracting themes or generalisations from evidence and organising data to present a coherent, consistent picture.

Source: (Neuman, 2014: 176)

The research methods that the study has used are explained in detail below.

4.5 RESEARCH METHODS

According to Kothari (2004), research methods may be understood as all those methods/techniques that are used to conduct the research. Research methods or techniques, thus, refer to the methods the researchers use in performing research operations. The methods used by the researcher in investigating the research problem are termed research methods. The use of set research methods is normally determined by the research methodology that is used in the research study.

4.5.1 Sampling

Kothari (2016) asserts that sampling design is a plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher adopts in selecting items for the sample. Sample design determines the number of items to be included in the sample i.e., the size of the sample. Sample design is determined before data are collected (Kothari, 2016). Different sampling methods are widely used by researchers so that they do not need to research the entire population to collect actionable insights. The sampling methods also depend on whether the study uses the quantitative, qualitative, or mixed methodology. Scholars identify two types of sampling, i.e., probability and non-probability sampling.

Das (1950:97) distinguishes between the two and states that “the chance of being included in the sample is commonly known as probability”. Non-probability sampling, on the contrary, does not follow the rule of probability. Kothari (2016) concurs with Das (1950) by further stating that the probability sampling also known as random sampling or chance sampling. Every item of the universe has an equal chance of inclusion in the sample. Non-probability sampling, on the other hand, is a sampling procedure that does not afford any basis for estimating the probability that each item in the population has of being included in the sample. In the current study, the type of sampling employed is non-probability sampling which uses purposeful or judgemental sampling: Figure 4.1 depicts the population of the newspapers from which the researcher selected the sample.



Figure 4.1: Population for sampling

4.5.1.1 Purposeful/ judgemental sampling

This is a kind of non-probability sampling in which the researcher selects the units of the sample not by a random method of selection but based on their own choice. Purposive or judgemental sampling is a strategy in which particular settings, persons or events are deliberately selected to provide important information that cannot be obtained from other choices (Maxwell, 1996). It is where the researcher includes cases or participants in the sample because they believe that they warrant inclusion. Researchers purely consider the purpose of the study, along with an understanding of the target population. The research identifies purposefully selected sites, individuals or items (units of analysis) for the proposed study.

The idea in the current research is to purposefully select documents or visual material that will best help the researcher understand the problem and the research question (Creswell, 2014). This does not suggest random sampling or the selection of a large number of units of analysis typically found in quantitative research. Purposeful sampling is important in this study as it allowed the researcher to select relevant news articles and advertisements from *Isolezwe* newspapers to be studied.

In purposive sampling, the rule of equal probability for all units in the population being selected in the sample does not work. The selection of sample units, instead, depends entirely on the decision of the researcher. In the purposeful sampling method, units of analysis are deliberately selected because they are interesting or suitable rather than being representative (Payne & Payne, 2004).

In the current study, the researcher purposefully selected the news articles and advertisements in *Isolezwe* newspapers that were relevant to the study to collect valid and reliable data. The reasons for the selection of the news articles and advertisements were that (i) the news is the first source of information to the newspaper readers. Most newspaper consumers are lured by the headlines of the newspapers and want to read more; hence, they will engage more with the news articles; and (ii), advertisements play a role in luring the consumers because they provide attractive visuals, catchy slogans, emotional appeals and celebrity endorsements to grab attention and create a positive image of a product or service, which can entice consumers to make a purchase. The selected newspapers were not studied as a whole unit; however, the researcher examined news and advertisements in the ten sampled newspaper editions.

Figure 4.2 is an illustration of the ten copies of newspapers sampled from the population of *Isolezwe* newspapers from which the researcher chose the news articles and advertisements.



Figure 4.2: Sample of newspapers

Table 4.2 presents the date and the days of the publication for each newspaper.

Table 4.2: Publication dates

Date of publication		Day of publication
2021 Editions		
1.	03 September 2021	Friday
2.	30 September 2021	Thursday
3.	15 October 2021	Friday
4.	19 October 2021	Tuesday
5.	21 October 2021	Thursday
2023 Editions		
6.	25 January 2023	Wednesday
7.	03 February 2023	Friday
8.	10 February 2023	Friday
9.	15 February 2023	Wednesday
10.	16 February 2023	Thursday

4.5.2 Data Collection

Kothari (2004) emphasises that the task of data collection begins after a research problem has been defined and the research design/ plan has been chalked out. When deciding on the methods of data collection to be used for the study, the researcher should keep in mind two types of data, viz., primary, and secondary (Kothari, 2004). Kabir (2016) distinguishes the two types of data in the sense that the primary data is collected from first-hand experience. It is data that has not been published before. He also emphasises the fact that this kind of data is more reliable, authentic and subjective. On the other hand, secondary data is collected from a source that has already been published in any form. It is the data that is collected by someone else for some other purpose but is used by the investigator for another purpose (Kabir, 2016). In the current study, the researcher studied the *Isolezwe* newspapers as secondary data because the researcher was not part of its production but solely investigated the already produced documents to collect the data for analysis.

There are various instruments for collecting data that include different types of interviews (standardised open-ended, semi-structured and structured), observations, and content analysis or review of documents (Cooper & Schindler, 2011). These various methods of data collection depend mainly on the aim and the questions of the particular problems that the researcher aims to probe. To collect data in this particular study, document review was used as the only method of data collection from the sampled articles of *Isolezwe* newspapers, which involved the reading of the already existing written texts. Document review was applicable in this study because the data were not collected from the human population but collected solely from *Isolezwe* newspapers. The document review method is discussed in the following section and the procedures that were undertaken by the researcher to collect data through document review are delineated.

4.5.2.1 Data collection: Document review

Various researchers refer to this kind of data collection using different concepts. Frey, Botan and Kreps (1999) refer to this kind of data collection as textual analysis and state that it is the method that communication researchers use to describe and interpret the characteristics of recorded, visual and written texts. The text is anything written, visual or spoken that serves as a medium of communication. It includes books, newspapers, and magazine articles; advertisements, speeches, official documents, films and videotapes, musical lyrics, photographs, articles of clothing and works of art (Neuman, 2014). Document review as a

technique for collecting data can reveal messages in a text that are difficult to see with casual observation. The creator of the texts or those who read them may not be aware of the implications of using direct translation (direct borrowing) and code-switching in their texts. Editors and journalists of *Isolezwe* newspapers may not be aware that the use of code-switching and direct translation has effects on the IsiZulu language. Also, they may not be aware that some of the words are not of isiZulu origin but are borrowed and that there are words that are mixed in terms of taking the morphemes of English and isiZulu to form a word.

Since this kind of data collection does not require the researcher to observe participants, conduct interviews or administer questionnaires as mentioned above, the researcher solely depended on analysing the texts in answering the three subsidiary questions of the current study. Also, no ethical clearance was required from the university, since there were no humans involved in collecting the data.

4.5.2.2 Data collection: Procedural methods conducted by the researcher.

The researcher commenced the procedure by purposefully selecting ten *Isolezwe* newspapers from the population shown in Table 4.1. The researcher divided these newspapers into two groups. One group consisted of five newspapers published in 2021 and the other group consisted of five newspapers published in 2023 making a total of 10 newspapers. The reasoning behind the divisions of these newspapers was for the researcher to obtain valid reliable data, as the publications are produced and published on a daily basis.

Secondly, after selecting the 10 newspapers, the aim was to select the news articles and the advertisements in each newspaper to collect the data. The total number of both the news articles and advertisements was 20 items. The selection of the articles and advertisements was not done randomly but the researcher selected those featuring the direct borrowing and code-switching phenomena. This was important because not all the articles and advertisements featured these phenomena. Some had a few examples and other articles did not feature them. It was important for the researcher to select the news articles that featured most direct borrowed lexis and the advertisements that featured most code-switching. The reason for this was to gather broad and substantial data for analysis.

Thirdly, in collecting data through document review method, the researcher went through each article featuring the directly borrowed lexical items and underlined each lexis that was of English or Afrikaans origin. The researcher underlined both the naturalised borrowed and

purely borrowed lexical items. Also, in the advertisements, types of code-switching were collected by underlining the words which featured the switching. All three types of switching by Hoffman(1991) were considered when collecting the data. The researcher examined these phenomena bearing the main research problem of the study in mind. This procedure took place concurrently with data analysis. As the researcher collected data from the newspaper articles and advertisements, he already knew the units that should be analysed.

This process was of vital importance for the researcher as he was able to familiarise himself with the data that should be analysed. While collecting the data, by highlighting the units that should be analysed the researcher was already counting the frequencies of these units as well. Data collection is not considered to be a specific phase that must be completed before analysis begins. After the first collection exercise, it is a matter of carrying out the first analysis, finding indicators for particular concepts, expanding concepts into categories and, based on these results, collecting further data (Wodak & Meyer, 2001:23-24).

4.5.2.3 Data analysis: Procedural methods conducted by the researcher.

As mentioned above, the data collection was done concurrently with data analysis. After the researcher went through all 10 sampled newspapers and highlighted the direct borrowing and the code-switching in both the news and advertisements respectively, tables were formulated for each article. These tables featured the total number of directly borrowed lexical items and code-switching collected through the document review method. In each table, the directly borrowed words were compared with their isiZulu alternatives which African media writers can opt to use. The same procedure was done in the advertisements. After counting all the directly borrowed words and code-switching, the researcher used Microsoft Excel as a tool for analysis and generated bar graphs representing the frequencies of both direct borrowing of lexical items and code-switching.

Lastly, pie charts were created to further compare the numbers of directly borrowed lexical items in the news articles with the code-switching phenomenon found in advertisements and converted them to percentages. The process was based on the first subsidiary question of the study. Which was to analyse the frequencies of direct translation, specifically the direct borrowed lexical items and code-switching phenomena in the *Isolezwe* newspapers. Lastly, the CDA was applied to analyse the effects these two phenomena have on isiZulu and isiNtu cultural cognition of the readers of *Isolezwe*. The significance of using these two methods of

analysis in the current study is briefly explained below and followed by the data analysis chapter.

4.5.2.4 Data analysis: Quantitative data analysis and critical discourse analysis

Using an explanatory sequential approach, the study employed both the quantitative and qualitative methodologies. The collected data were analysed using two analytical models, namely, quantitative data analysis and the CDA. The relevance of employing these two analytical models in the current study is based on the three subsidiary questions of the study. The first subsidiary question sought to evaluate the frequencies of direct translation specifically the direct borrowing and code-switching from the exoglossic languages. The quantitative approach to analysis has two important advantages:

First, it enables the researcher to systematically categorise, sum up, and illustrate observations. All these mechanisms and techniques are called descriptive statistics. Second, it also makes it possible for a researcher to understand and conclude a phenomenon (a sample) that is studied in an identified, narrow group (Ali, 2021:1).

Critical discourse analysis was used based on the last two subsidiary questions of the study. Firstly, it was used to evaluate the effects of direct translation (direct borrowing) and code-switching lexical items adopted from the exoglossic languages as SLs to isiZulu language as a TL. Secondly, it was used to examine whether there is indeed a need for the use of these two techniques in African media texts. The relevance of using CDA in this study is that it investigates power relations, social stratification, ideologies and the inequalities which are embedded in a written text. The CPEM and cultural studies highlight the fact that capital, politics, and social organisational hierarchy influence how the media run their businesses. In considering the above, the researcher noted that CDA is an ideal analytical approach that reveals the effects of direct borrowing and code-switching on isiZulu language looking at the facts through the lenses of CPEM and cultural studies.

4.6 CHAPTER SUMMARY

Chapter 4 discussed the research design and philosophical paradigm on which this study is based. The research methodology which includes both the quantitative and qualitative which underpins this study was delineated. The paradigm which includes the ontology, epistemology and methodology of the study was discussed. Research methods which included purposeful sampling from the population and document review as the data collection and the procedural

methods conducted by researcher were discussed in this chapter. Lastly, the data analysis approach was outlined.

Chapter 5 first provides an analysis of the data based on quantitative data analysis which is based on numerical analysis. Here, the researcher counts the number of occurrences of direct translation specifically the direct borrowing procedure and code-switching phenomena in both the news articles and the advertisements in *Isolezwe* newspapers. The second section of analysis is based on the CDA, which mostly engages Richardson's (2007) work to analyse the effects of these two phenomena on the *Isolezwe* newspapers. Furthermore, Fairclough's three-dimensional framework is employed to analyse code-switching phenomenon in advertisements.

CHAPTER 5: DATA ANALYSIS

5.1 INTRODUCTION

This chapter analyses and interprets the data collected through documents review, completed by text reading of news articles and advertisement from *Isolezwe*'s newspapers. The analysis of the data takes place in two phases. The first section of the chapter features quantitative data analysis, which is the method of analysis based on numbers. This method is implemented to statistically analyse the occurrences of direct borrowing procedure as a direct translation technique and code-switching types in the news articles and advertisements respectively. The second section of the chapter features the critical discourse analysis (CDA), which is employed to examine the two spectra of the collected data. Firstly, CDA examines the effects these two phenomena have on the isiZulu language and isiNtu cultural cognition. Secondly, it evaluates if there is a need for the use of these two phenomena in *Isolezwe* newspapers. Data analysis is implemented to ensure that the study's questions are answered comprehensively and ensure that the outcomes are based on the questions the study seeks to answer.

Marshall and Rossman (1999:150) define data analysis as a "process of bringing order, structure and interpretation to the mass of collected data". It can be a messy, ambiguous, time-consuming, creative, and fascinating process. After the collection of data, what we have is a huge chunk of observations and raw information that needs to be interpreted in an orderly system and presented. Scholars have identified various approaches to data analysis. These approaches are solely determined by the research methodology i.e., qualitative, quantitative, and mixed methodology. The current study is based on both the quantitative and qualitative methodologies; hence, the analysis of the collected data draws from mixed methodology.

5.2 QUANTITATIVE DATA ANALYSIS

According to Creswell (2007), quantitative data analysis is a systematic process of both collecting and evaluating measurable and verifiable data. It contains a statistical mechanism of assessing or analysing quantitative data. Quantitative data analysis simply means analysing data that is numbers-based or data that can be easily "converted" into numbers without losing any meaning (Jansen & Warren, 2020). In its simplified form, this kind of data analysis looks closely at numbers by asking a question such as 'how' many or 'how' two variables are related to each other looking at the numbers. Several methods are applied to analyse the collected data using quantitative data analysis. Measuring and analysing variables relations like age or gender

is one of the methods of quantitative data analysis, and one of the tools that are applied is the SPSS to formulate various diagrams and tables. However, in the current study, quantitative data analysis takes a different approach. Microsoft Excel was used as a tool to generate bar graphs for the total of each phenomenon and pie chart for the comparison of both phenomena in percentages.

The researcher examined the frequency of direct borrowing in the news articles and the code-switching phenomenon featured in the advertisements of *Isolezwe* newspapers. That means the researcher evaluated how many English and Afrikaans lexical items were used in 10 news articles, and how many code-switched English and Afrikaans lexical items were used in 10 advertisements sampled from *Isolezwe* newspapers. Since the study sought to examine the occurrences of directly borrowed lexical items and code-switching of words in isiZulu texts, the quantitative data analysis was an applicable method as it mainly deals with numbers and statistical analysis.

5.3 THE DIRECT TRANSLATION PHENOMENON – DIRECT BORROWING

In this sub-section, the analysis is based on the 10 news articles which were sampled from the 10 newspapers that were purposefully selected by the researcher during the data collection procedure.

5.3.1 Frequency of Direct Borrowing in News Articles

5.3.1.1 Analysis of news article 1

Izindaba ULWESINE, SEPTEMBER 30, 2021 **13**

Kusize inkantolo ngolwe-medical aid ePosini

BONISWA MOHALE

IZIHLATHI zizovakashela izindlebe kubasebenzi basePosini abebenovale lokuthi ngeke babe ne-medical aid ngo-Okthoba njengoba iPosi likweleta iMedipos uR600 million.

iMedipos yi-medical aid yabasebenzi basePosini kanti ibisikubeke kwacaca ukuthi ngeke isazibhekelela izindleko zabasebenzi uma ingakhokhelwa imali ekweletwa yona.

Abasebenzi baxhumane nenye yezinyunyana zabo, iSolidarity, ethathe udaba lweMedipos yaluyisa enkantolo ngoba ifuna abasebenzi bakhokhelwe i-medical aid.

Inkantolo yabaSebenzi eGauteng ivune iSolidarity, yayalela iPosi ukuba likhokhe uR600 million ewukweleta iMedipos.

iSolidarity iveze ukuthi ukube lolu daba ayiluhambisanga enkantolo, abasebenzi bebengeke bakhokhelwe izindleko zabo zokugula kusukela ngo-Okthoba.

Okwenze iSolidarity iye enkantolo wukuthi yize iPosi likweleta iMedipos kodwa abasebenzi bebabanjelwa imali ye-medical aid.

iSolidarity itha ngokomyalelo wenkantolo, iPosi kufanele likhokhe imali eliyikweleta iMedipos ngezikhawu ukuze abasebenzi baqhubeke nokubhekelelwa uma begula.

“Kuyaphoxa ukuthi iSolidarity ize yaya enkantolo ukuze iPosi lenze okufanele. Abasebenzi abangenacala bayahlukumezeka ngenxa yokungaphathwa kahle kwePosi nenkohlakalo edla lubi. Lokhu kwenzeka ezinkampanini eziningi zikahulumeni bese kuhlukumezeka abasebenzi. Ngeke sisibekezelele isimo esinjena, sizobalelwa abasebenzi,” kusho uMnuz Anton van der Bijl obhekelele ezomthetho kwiSolidarity.

Uthi isinqumo senkantolo sizosiza wonke umsebenzi, hhayi amalungu eSolidarity kuphela.

“Siyajabula nabasebenzi bayajabula ngesinqumo senkantolo ngoba lokhu kuzoqinisekisa ukuthi izindleko zabo ziyakhokhwa uma begula. Abanye banesifo ezidinga ukuthi babone udokotela njalo kanti abanye kufanele bahlinzwe. Wonke umuntu uyadinga ukuthi izindleko zokugula zibhekelelwe,” kusho uvan der Bijl.

Uthe bazobuyela enkantolo uma iPosi lhluleka wukwenza okufanele.

Figure 5.1: News article 1

Source: Mohale (2021)

Table 5.1: Analysis of News Article 1

Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in (TL)	Non-Existent language for (TL) isiZulu
1. Post office	Posini	None	×
2. October	Okhtoba	Mfumfu	√
3. Doctor	Udokotela	Umelaphi	√
4. Medical aid	Medical aid (Pure borrowing)	Ulamulelo /Usizo lokwelashwa/lokwelapha	√
5. September	Septhemba	Mandulo	√

In the above news article, five lexical items of English origin have been directly borrowed. Four lexical items out of five were directly borrowed and naturalised to isiZulu vocabulary by taking the spelling rule of the isiZulu language as TL. The phrase *medical aid* is the only phrase which was purely borrowed and used without undergoing any morphological changes of the isiZulu language. These words have been tabulated and matched to their alternative words of isiZulu origin which may be used by the African media text writers as alternatives to the directly borrowed ones.

5.3.1.2 Analysis of news article 2

Isililo kubaqashi abasolwa ngokuphuzisa unogada ushevu

KHULEKANI MASEKO

BAKHIHLE isililo bevela eNkantolo yeMantshi yaseThekwini abasolwa abathathu ecaleni lokubulawa kukanogada ngabaqashi bakhe, okusolakala ukuthi bamshaya bamphuzisa ushevu bemsola ngokweba amabhethri.

Izolo oMnuz Segen Maria (49), uTyson Nagonna (32) noRomalen Govender (29) bebevele kule nkantolo ngecala lokubulawa kukaMnuz Loyiso Mbidana (33) ngesonto eledlule.

Ngesikhathi inkantolo iveza ukuthi isicelo sabo sebheyili sizolalelwa ngoMsombuluko, beyalelwa ukuthi babuyele esitokisini, abasolwa ababili, uNagonna noGovender, bakhihle isililo, bekhala ngommeli wabo ukuthi akakwazi ukubakhulumela baphume eskiti. Lokhu kuholele ekutheni bathathe isinqumo sokuthi bamshintshe, bacele ukumelwa

ngomunye ecaleni ababhekene nalo njengoba begcine seabemelwe nguMnuz Lloyd Moonean.

UMbidana kuthiwa wathelakelwa ngabasolwa esemsebenzini lapho ayegade khona, bemsola ngokweba impahla eyalahleka eClairwood lapho ayegade khona.

UNksz Fundiswa Mbidana, ongudadewabo kamufi, ekhuluma neSolezwe langeSonto phambilini, waveza ukuthi umfowabo ngaphambi kokuthi ashone esibhedlela, wabatshelela ukuthi abasolwa bamphoqa ukuthi aphuze i-acid ngesikhathi bemshaya.

Ngokwamaphepha asenkantolo, umgilwa wayehlalelwe ngezinduku zokudlala igalofu kanti kwaphinde kwasetshenziswa nempentshisi ukumhundula amazinyo ngaphambi kokuthi aphoqwe ukuphuza ushevu.

Figure 5.2: News article 2

Source: Maseko (2021a)

Table 5.2: Analysis of news article 2

	Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in (TL)	Non-existence language for (TL) isiZulu
1.	The guard	Unogada	Umqaphi	√
2.	Batteries	Amabhethri	None	×
3.	Bail	Ibheyili	Imali eyisibambiso somboshwa ecaleni	√
4.	Stokkies	Isitokisi	Igumbi lokugcina umsolwa	√
5.	Acid	Acid (Pure borrowing)	None	×
6.	Paper	Iphepha	None	×
7.	Golf	Igalofu	None	×

The second news article features seven directly borrowed words. Six of these words have been naturalised by applying the spelling rules of the isiZulu language. The word *Acid* is the only word out of the seven borrowed which has been purely borrowed, meaning that the word was not morphologically altered to take the spelling rule of the isiZulu language. The word *isitokisi* is the direct word which has been borrowed from the Afrikaans language. The word has been borrowed and altered from the word *stokkies* meaning little sticks in the Afrikaans language.

5.3.1.3 Analysis of news article 3

Kushoda amaphoyisa nezimoto eMlaza

SIMPHIWE NGUBANE

SISHODELWA ngamaphoyisa angu-28 isiteshi samaphoyisa saseMlaza esifelwe yizimoto zombenzi ezingu-21 nokwenza kuphazamiseke indlela amaphoyisa alwa ngayo nobugebengu kuleli lokishi.


Lokhu kuvuzwe nguNgqonqoshe wamaPhoyisa, uMnuz Bheki Cele, ngesikhathi ehambela kuleli lokishi izolo lapho kubulawa khona abantu abangu-13 ezihlakalweni ezimbili zokudubula ezehlukene.

Kudutshulwe kwafa abantu abayisithupha emjondolo eZamani, esigcomeni kwa-U, ngoMgqibelo ebusuku.

NgoLwesibili ebusuku kwa-W kwabulawa abantu abayisikhombisa.

Zombili lezi zigameko zishiye umpakathi uthumela, uhlaele ovalweni njengoba unxenxe uCele ukuba awakhele esinye isiteshi samaphoyisa futhi andise isibalo salwano aqapha ubugebengu empakathini.

"Kumele siyume ubuthaka bethu, isiteshi saseMlaza sishoda ngamaphoyisa angu-28. Umphathisiteshi okhona namaphini akhe bahambile ezikhundleni abakuzona. Ukuvalwa kwazezi zikhala



UNGOONGOOSHE wamaPhoyisa, uMnuz Bheki Cele, uhambele eMlaza eyokhuluma nomphakathi emva kokubulawa kwabantu abangu-13 ezigamekweni ezimbili zokudubula

Isithombe: BONGANI MBATHA

yinto okumele siyisilungise ngokushesha. Isiteshi kumele sibe nabasebenzi abanele abasebenza ngokugwele. Izimoto zamaphoyisa ezingu-21 zisemagaraji zifile okwenza amaphoyisa angalwi nobugebengu ngendlela efanele," kusho uCele.

Uthe konke una sekusobenza kahle esiteshini, kuzoba nokuphepha empakathini waseMlaza.

Ilungu lomphakathi kwa-U, uMnuz Wele Mzwabantu, lithela abalali isibhamu siqhuma ubusuku nemini. Uthe amadoda abulewe akuwona awendawo, abeqeshile, esanda kufika.

Ucele bakhelewe isiteshi kwa-U ngoba esikhona singumhambanendwana, asisebenzi kwesinye isikhathi bafika sivaliwe.

"Kufana nokuthi uyadlala uma ubiza amaphoyisa usabikela ukuthi kughunyswa izibhamu. Awafiki nhlobo," kusho uMzwabantu.

Lokhu kufakazelwe nguNkxz Lilly Calham othe bahalaliswe lubhojori ngabantu abenza ubugebengu, abeqhumba nezibhamu, wathi isiteshi esingumhambanendwana empakathini wabo sishiye sivaliwe.

Nasesigcomeni kwa-W bakhala esifanayo, bathi amaphoyisa awabonwa nangokhalo eqaphe ubugebengu empakathini futhi awafiki uma ebizolwa ubugebengu.

Mayelana necala lababulewe kwa-U, uCele uthethe balandela umkhondo oqinile futhi banethemba lokuthi kukhona abazoboshwa kungekudala. Uthe amadoda amathathu abulewe abebandakanyeka ebugebengwini. Uthe kungenzeka ukuthi ababulewe bebebandakanyeka ekudayisweni kwezidakamizwa, babulawa kubangwa indawo yokudayisa noma umpakathi ubusukhathele yila madoda, wenza okwenzekile.

Eshlakalweni sakwa-W, unqongqoshe uthethe indoda ebijathulelwa ukuthi iphuma ejele ibinesigwebo seminyaka engu-12 esilengisiwe yinkantolo ngamacala okukhona nawokutholakala nesibhamu nezihlamvu okungekho emthethweni, ukhulumeza abesifazane nokuphanga.

"Uyazi buza ukuthi umuntu onamacala abucayi kanye usithela kanjani isigwebo esilengisiwe," kusho uCele.

Figure 5.3: News article 3

Source: Ngubane (2021)

Table 5.3: Analysis of news article 3

	Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in (TL)	Non-existent language for (TL) isiZulu
1.	Police	Amaphoyisa	Onongqayi	√
2.	Police station	Isiteshi	Indawo yonongqayi	√
3.	Location	Ilokishi	Indawo	√
4.	Police motors	Izimoto zamaphoyisa	Izinqola zonongqayi	√
5.	Garage	Garaji	None	×

In the third news article, the writer directly borrowed all five lexical items of English origin and naturalised them to the isiZulu language, even though there are alternative lexical items in isiZulu that could have been used. The word *garage* seems to be the only word in this article which does not have an equivalent isiZulu word. Hence, the writer opted to directly borrow the word and incorporated it to take the spelling rule of the isiZulu language.

5.3.1.4 Analysis of news article 4

izindaba 19, 2021

Uyayibonga ipolitiki umndeni wowe-EFF obulewe

KHULEKANI MASEKO

AWUFISI kuphinde kube khona ilungu lawo elingenela izikhundla zepolitiki umndeni wobengenele esobukhansela, emele i-Economic Freedom Fighters (EFF), odutshulwe washomana eCaluza, eMangundlovu, ngeSonto ntambama.

UMnuz Thulani "Mthunzi" Shangase (49) kuthiwa bese kungokwestibili enanyekwa ezigxotsheni, emele leli qembu ku-ward 20 ngaphansi kukaMasipala uMsunduzi, njengoba nango-2016 kuthiwa wayengenelle. Kuthiwa udutshulwe wafa etinde zamaqantlanya eqembu lakhe njengoba bebezoba nolilelo lokungena umuzi nomuzi benzenxa amavoti kubantu njenge EFF.

Uninomncane kamufi, uNkxz Thembeni Shangase, uthe ubuhlungu ababuzwile ngokubulawa kwendodana yabo, bewumndeni abasafisi kuphinde kube khona ongenela nanoma yisiphi isikhundla sezepolitiki emndenini njengoba kucaca ukuthi esopolitiki bayabulawa.

"Kwanele ngaye, asifuni kuphinde kube khona elinye ilungu elifela ipolitiki. Ubengumuntu wabantu, bemhanda futhi ewusizo kakhulu emphakathini nasemndenini, ekwazi nokukhuluma. Thina lagha ekhaya siyi-ANC kodwa yena ubekwazi ukuphila nathi esisiza engasixwayi. Siphatheke kabi kakhulu ngokubulawa kwakhe ngale ndlela," kusho uNkxz Shangase.

Uthe umufi ushona nje ngoDisemba odluhle bekungawatshwa umkakhe ogulile kanti ushiye iringane zakhe eziyisishiyagolombili.

Elinye ilungu lomndeni, uNkxz Nonjabulo Shangase, lithethezame amaphoyisa ukuthi azowenza umasebenzi kuboshwe izigilamkhuba. Uthe akukho abeke akusho emndenini mayelana nokuthi kukhona abantu abamsabisayo noma abayizitha zakhe.

"Ubewumuntu ophila nabo bonke abantu futhi ethandwa. Siyafisa ukuthi amaphoyisa adlale indima yawo, akukwazi ukuthi kungaba abantu kanje ngexxa yezimpi zepolitiki nezikhundla kodwa kuthuleke. Asifisi kuphinde kufe elinye ilungu lomndeni, kwanele manje," kusho uNonjabulo.

Ilungu lomphakathi elikhulume neSolezwe, elingathandanga ukudalulwa, elithi belisondelene kakhulu nomufi, litho ngaphambi kokuthi adutshulwe, kuthiwa kuqale kwangena ucingo.

"Ubenamandla, kuyacaca bebemsaba. Engenela ukhethe okokuqala ngo-2016, walala isibini kubantu abawolelezi kakhulu kule xaxa kanti bekumezinkomba zokuthi uzozihambela yedwa kulolu khetho. Kuyaxaka ukuthi udutshulwe enabantu, kwangena ucingo oluphoqe ukuthi aqhele, warutshulwa. Silahlekelwe kakhulu siwumphakathi, besikulambele ukubolwa awoye," kubalisa leli lungu.

UNKK Jabulile Sokhela, Nkxz Nonjabulo Shangase noNkxz Thembeni Shangase abangamalungu omndeni kaMnuz Thulani Shangase behlezi emakhandleni. UShangase ubengenele esobukhansela emele i-EFF, ubulawo ngeSonto ntambama. BONGANI MBATHA/AN

Figure 5.4: News article 4

Source: Maseko (2021b)

Table 5.4: Analysis of news article 4

Lexical items from SL English/Afrikaans		Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1.	Politics	Ipolitiki	Ezombuszwe	√
2.	Councillor	Ikhansela	Umholi wesifunda/ Isiphathimandla	√
3.	Ward	Iwadi	Isifunda sendawo/ sedolobha	√
4.	Volunteers	Amavolontiya	Abazinikelayo	√
5.	Votes	Amavoti	Izibalo zokhetho	√
6.	December	Disemba	Zibandlela	√

In the fourth news article, the African media text writer directly borrowed all the six lexical items which are not of isiZulu origin. All the words have been borrowed and took the morphological structure of the isiZulu language system as a TL from English as a SL. Table 5.4 which has compared the directly borrowed lexical items from English to their isiZulu language counterparts serves as evidence that there are isiZulu words which the writers could have used as alternatives to those which have been directly borrowed.

5.3.1.5 Analysis of news article 5

Akasezungena e-UCT umuntu ongagomile

MHLENGI SHANGASE

KUSUKA ngoJanuwari 1, wangonyaka ozayo, zonke izitshudeni nabasebenzi e-University of Cape Town (UCT), kuzodingeka baveze ubufakazi bokugomela iCovid-19 ukuze bakwazi ukungena kule nyuvesi.

Lokhu kuvezwe ngumphathi wale nyuvesi izolo uSolwazi Mamokgethi Phakeng, othe umkhandlu olawula inyuvesi uyahambisana nesiphakamiso sokuthi kumele bonke abangena kule nyuvesi babe sebegomile ngonyaka ozayo.

Lo mkhandlu ubuhlangene ngempelasonto kanti uyahambisana nokuthi ukuze izitshudeni zibhalise kumele ziveze ubufakazi bokugoma.

Esitatimendeni asithumele enyuvesi, uSolwazi Phakeng, ubonge labo ababambe iqhaza kulezi zingxoxo wathi uhlelo oluzolandela lubaluleke kakhulu.

“Umkhandlu unqume ukuthi isigungu sabaphathi benyuvesi kumele sibumbe ithimba elizokwakha indlela okuzohanjiswa ngayo uma sekumele abantu bangene enyuvesi njengoba kugunyazwe ukuthi izitshudeni ukuze zibhalise kumele ziveze ukuthi zigomile. Kanjalo nabasebenzi ukuze basebenze kumele benze okufanayo, baveze ubufakazi bokugoma.”

Uthe izitshudeni, abasebenzi nazo zonke ezinye izinhlaka beziyinxenye yabalethe imibono ngalesi siphakamiso.

“Ingxenye eningi yezitshudeni nabasebenzi abalethe umbono bayahambisana nokuthi kumele kugonywe. Isigungu esiphethe inyuvesi savumelana ngo-elethu ngalesi siphakamiso emhlanganweni wangenyanga edlule.”

Uthe bayaqhubeka nokunxusa abangakagomi ukuthi bagome ukuze kwehle isibalo sabasuleleka ngaleli gciwane.

Ubalule ukuthi isikhungo sokugoma esikule nyuvesi sivulelwe abasebenzi, umphakathi nezitshudeni kusuka ngo-8 ekuseni kuya ku-3 ntambama ngoMsombuluko kuya kuLwesihlanu.

Figure 5.5: News article 5

Source: Shangase (2021)

Table 5.5: Analysis of news article 5

	Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1.	January	Januwari	Masingana	√
2.	Students	Izitshudeni	abafundi	√
3.	University of Cape Town	University of Cape Town (Pure borrowing)	Isikhungo semfundo ephakeme saseKapa	√
4.	University	Nyuvesi	Isikhungo semfundo ephakeme	√
5.	Statement	Isitatimende	Ukulanda okulothsiwe	√

In the fifth news article, four words of English origin have been directly borrowed and naturalised to take the spelling rule of the isiZulu language. However, there is one phrase that has been purely borrowed which is *University of Cape Town*. The writer did not directly borrow the phrase to take the writing system of the isiZulu language. The four words which have been naturalised to isiZulu have equivalent isiZulu words as well as those which were purely borrowed as shown in Table 5.5.

5.3.1.6 Analysis of news article 6

Ihhovisi lomvikeli seliphothule olwePhala Phala

SE-ANNE RALL

IHHOVISI loMvikeli woMphakathi seliqinisekise ukuthi seliqedile ngophenyo ebelimatasa nalo olumayelana nokuthi ngabe ukhona yini umthetho owaphulwa uMengameli wezwe uMnuz Cyril Ramaphosa ngodaba lwepulazi lakhe iPhala Phala.

Iqembu Jejepolitiki i-African Transformation Movement (ATM) lajuba umholi walo, uMnuz Vuyolwethu Zungula ukuba afake isikhalo sokuthi uRamaphosa uphule imibandela yehhovisi kulandela isigameko sokwebiwa kwemali eyizishaqane zamadola ase-USA.

Lesi sigameko senzeka epulazini lakhe uRamaphosa eWaterberg eLimpopo ngoFebhuwari 2020.

Encwadini esayinwe isikhulu esisabambile, uMnuz Vusumuzi Dlamini, uthe umbiko wesikhashana usubhaliwe ithimba labaphenyi.

“Umbiko wesikhashana usukulungele ukuthi ubuyekezwe yizigungu zangaphakathi ukuze kuqinisekise ukuthi ukahle,” kusho Dlamini.

Uthe uma sekuqediwe ukubuyekizwa kwawo, uzohanjiswa eminyangweni efanekile ukuze iphawule ngokutholwe ithimba labaphenyi, bese umbiko ukhishwa ngokusemthethweni.

Ihhovisi loMvikeli woMphakathi lithe okunye okumayelana nalolu daba lizokuxoxa ne-ATM uma sekushaye isikhathi esifanele.

NgoJuni 14 nyakenye kwenziwa isiphakamiso sokuthi iPhalamende liphenye ukuthi uRamaphosa awukho yini umthetho awuphula ngalolu daba ngokuthi lisungule ikomiti elizophenya ngezinsolo ngokuka-Section 89.

Ngenyanga edule, iNhloko yamaJaji eseyathatha umhlalaphansi, uSandile Ngcobo nethimba ayesebenzisana nalo kulolu daba bathola ukuthi uRamaphosa uyiphulile imigomo yehhovisi lakhe.

Yize kulokhu kunale lifu elimnyama elilenga ekhanda lakhe, uRamaphosa ukwazile ukubuyisa amandla akhe ngenyanga edule ngesikhathi ephinde ephuma phambili, evotelwa ukuthi abuye ihlandla lesibili kwesokuba umengameli we-ANC.

Lokhu kwenzeka engqungqutheleni yaleli qembu ebiphakathi kukaDisemba 16 kuya kuDisemba 20 eNasrec eGoli.

Figure 5.6: News article 6

Source: Rall (2023)

Table 5.6: Analysis of news article 6

	Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1.	Office	Ihhovisi	Inkundla	√
2.	Plaas	Ipulazi	Indawo yokulima nokufuya	√
3.	Politics	Ipolitiki	Ezombusazwe	√
4.	Dollar	Amadola	Unhlamvu lwemali yaseMelika	√
5.	February	Febhuwari	Nlolanja	√
6.	Sign/Signature	Sayina	Igama lomuntu elilotshwe nguye	√
7.	June	Juni	Nhlangulana	√
8.	Parliament	Iphalamende	Indlu yesishayamthetho kaZwelonke	√
9.	Committee	ikomiti	Ibandla lokuphatha indaba	√
10.	Section 89	Section 89 (Pure borrowing)	Isigaba samashumi ayisishiyagalombili nesishuyagalolunye	√
11.	Judge	Ijaji	Uahluleli	√
12.	Vote	Vota	Ukhetho	√
13	December	Disemba	Zibandlela	√

The sixth news article consists of 11 directly borrowed words from the English language which have included in the article. The word *ipulazi* from Afrikaans word *plaas* has been directly borrowed from the Afrikaans language and incorporated to isiZulu language spelling rule. The phrase *section 89* has been purely borrowed from the English language without altering its morphological structure to follow the spelling rule of the isiZulu language. It is evident that all the directly borrowed lexical items, the natural and pure have isiZulu equivalents that the African media text writer could use as indicated in Table 5.6. Both the naturalised and purely direct borrowed lexical items used in the article make up the total of 13.

5.3.1.7 Analysis of news article 7



Figure 5.7: News article 7

Source: Phenyane (2023)

Table 5.7: Analysis of news article 7

Lexical items from SL English/Afrikaans		Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1.	Producers	Abaprhojusayo	UMkhiqizi/Umvezo- mdlalo	√
2.	Judges	Amamjaji	Omahluleli	√
3.	Films	Amamfilimu	Uhide lwemifanekiso	√
4.	Television	Ithelevishini	Umabonakude	√
5.	Website	Website (Pure borrowing)	non	×
6.	March	Mashi	Ndasa	√

The seventh news article features six directly borrowed words from the English language. In these six directly borrowed lexical items, the word *website* was purely borrowed and included in the African media texts without undergoing the morphological alteration to take the spelling rule of the isiZulu language. The remaining five words that have been naturalised to take the isiZulu spelling rule have alternative words which the writer of African languages could have

used in the article. The purely borrowed word is one of the technological concepts which isiZulu language does not have the equivalent one for.

5.3.1.8 Analysis of news article 8

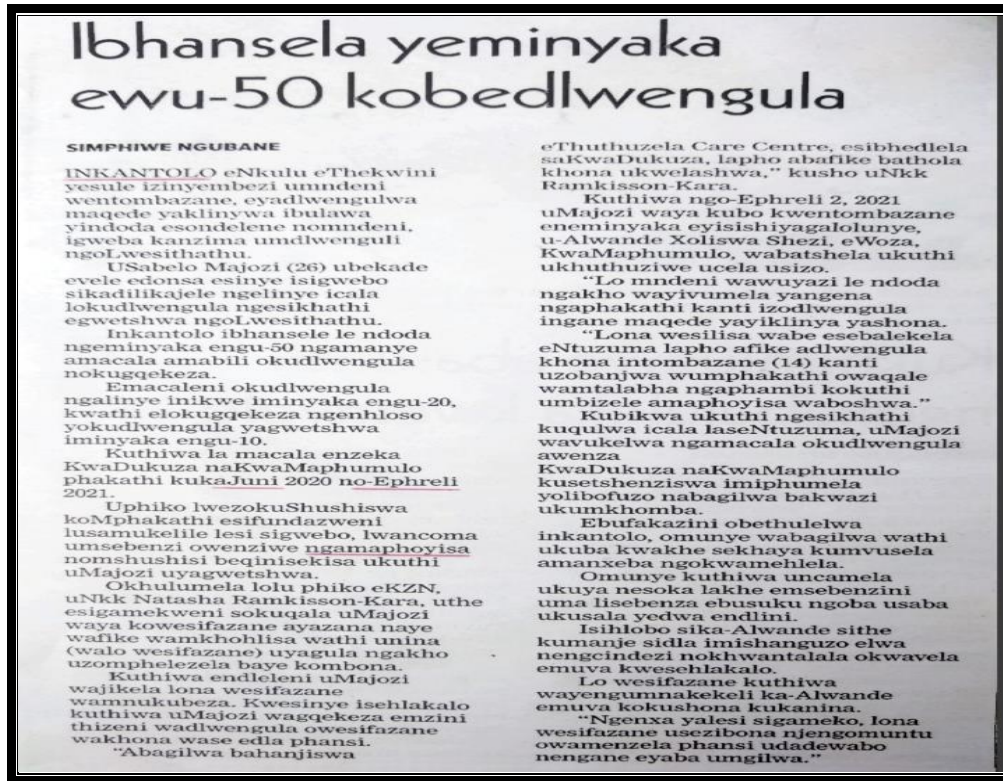


Figure 5.8: News article 8

Source: Ngubane (2023)

Table 5.8: Analysis of news article 8

Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1. Court	Inkantolo	Ibandla lakomkhulu	√
2. June	Juni	Nhlangulana	√
3. April	Ephreli	Mbasa	√
4. Police	Amaphoyisa	Onongqayi	√

In the eighth news article, all four lexical items are directly borrowed from the English language. These four words have been borrowed and naturalised to take the spelling rule of the isiZulu language as TL. Table 5.8 illustrates that the African media text writer of *Isolezwe* newspaper had an option to use the isiZulu words in the article but opted to use the directly

borrowed ones which were adapted to the orthographical writing system of the isiZulu language.

5.3.1.9 Analysis of news article 9

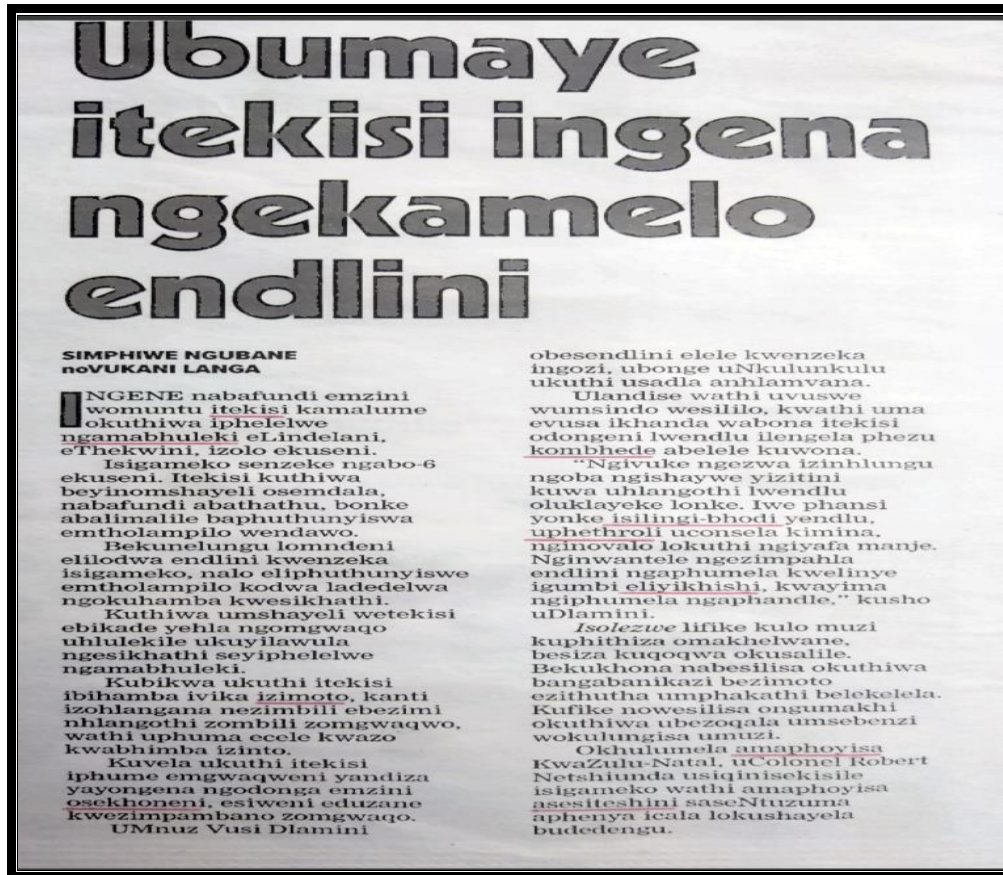


Figure 5.9: News article 9

Source: Ngubane & Langa (2023)

Table 5.9: Analysis of news article 9

Lexical items from SL English/Afrikaans		Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1.	Taxi	Itekisi	Inqola ethutha umphakathi	√
2.	Brakes	Amabhuleki	Non	×
3.	Motor	Imoto	Inqola	√
4.	Corner	Ikhona	Isiju	√
5.	Bed	Umbhede	Isikhundla sokulala	√
6.	Ceiling board	Isilingi-bhodi	Uphahla lwendlu oluphakathi	√
7.	Petrol	Uphethroli	Non	×
8.	Kitchen	Ikhishi	Igumbi lokuphekela	√
9.	Police	Amaphoyisa	Onongqayi	√
10.	Police station	Isiteshi samaphoyisa	Indawo yonongqayi	√

The ninth news article illustrates ten directly borrowed lexical items taken from the English language. All the borrowed words have been morphologically changed to take the spelling rule of the isiZulu language. The words *brakes* and *petrol* seems to be the two words that do not have equivalent isiZulu native words. The remaining eight as it is shown in Table 5.9 have their alternatives isiZulu words which could be used in the African media texts.

5.3.1.10 Analysis of news article 10



Figure 5.10: News article 10

Source: Maseko (2023c)

Table 5.10: Analysis of news article 10

Lexical items from SL English/Afrikaans	Lexical items to TL isiZulu	Lexical items that may be used in TL	Non-Existence language for TL isiZulu
1. Mechanics	Omakhenikha	Umkhandi wezingqola	√
2. Customer	Ikhasimende	Umthengi	√
3. Business	Ibhizinisi	Uhwebo/Ushishino	√
4. Motors	Izimoto	Izingqola	√
5. Association	Isasoshini	Inhlangano	√

The 10th news article which is the last purposefully sampled article consist of five directly borrowed words which have been naturalised to take a writing system of the isiZulu language. All five words that have been directly borrowed as form of direct translation technique have synonyms of isiZulu origin; however, the African media text writer opted to use the borrowed ones which were directly borrowed from English as SL to isiZulu as TL.

5.3.2 Summary of the Analysis

Table 5.5 summarises the frequency of naturalised borrowed words while Figure 5.6 indicates the number of borrowed words from English and Afrikaans (SL) to isiZulu (TL) from each news article. This figure clearly illustrates that in all 10 news articles sampled by the researcher, the African media text writers directly borrowed words from English and Afrikaans languages. Most of the borrowed words were morphologically changed to take the spelling rule of the isiZulu language. Only five words/phrases were purely borrowed and included in the African media texts. The purely directly borrowed ones are not included in Figure 5.6 but are shown and indicated in the above tables. The directly borrowed words were *website*, *section 89*, *University of Cape Town*, *acid*, and *medical aid*. Most of the naturalised directly borrowed words have isiZulu words which can be used. In all the articles analysed, there are few words which do not have an equivalent word in the isiZulu language. Also, there are few words that the writers borrowed directly without changing their writing system. They kept the spelling rule of the SL though they were used in the TL.

Table 5.5: Table representation: Frequent use of the directly borrowed words.

News articles	Types of translation procedures	No. of translated words
Article 1	Naturalised direct borrowing	4
Article 2	Naturalised direct borrowing	6
Article 3	Naturalised direct borrowing	5
Article 4	Naturalised direct borrowing	6
Article 5	Naturalised direct borrowing	4
Article 6	Naturalised direct borrowing	12
Article 7	Naturalised direct borrowing	5
Article 8	Naturalised direct borrowing	4
Article 9	Naturalised direct borrowing	10
Article 10	Naturalised direct borrowing	5

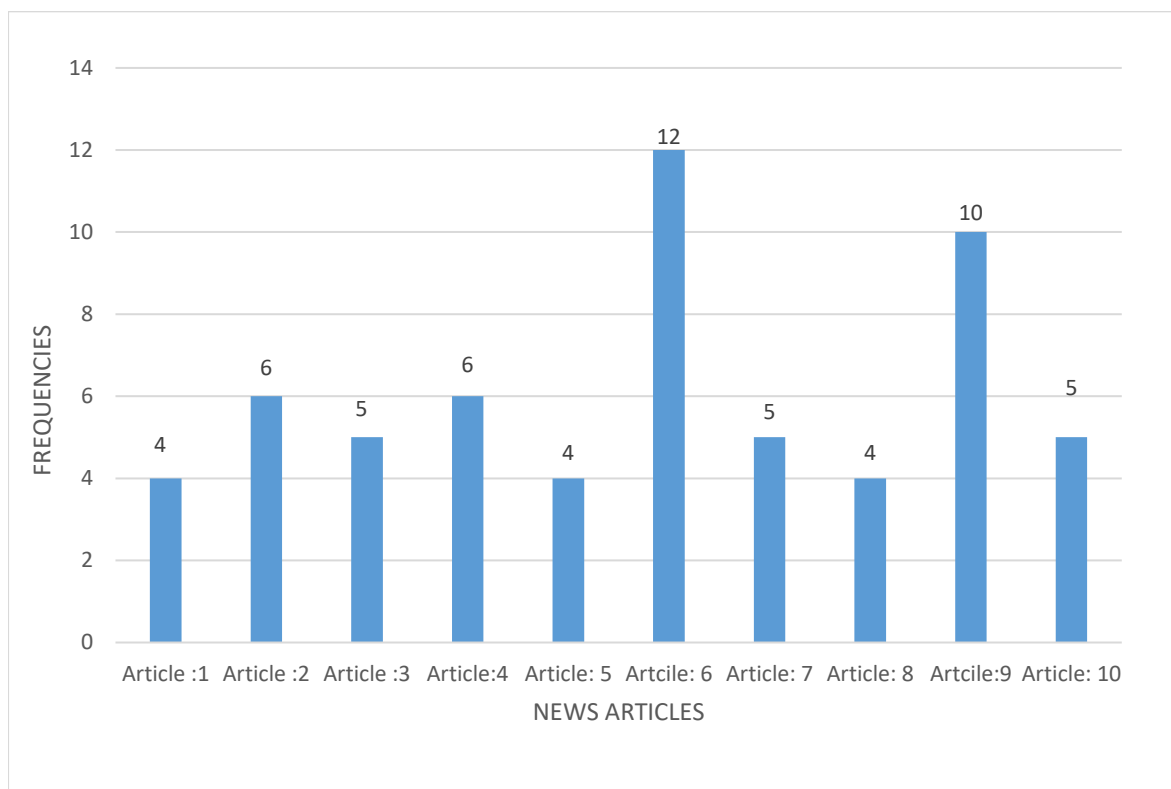


Figure 5.11: Directly borrowed words from English/Afrikaans (SL) to isiZulu (TL)

From the analysis of the above news articles, it is evident that writers of African media texts constantly use the direct translation procedure in the news articles in the form of directly borrowing the words and changing their morphological structures to take on the spelling rule of the isiZulu language. It is worth noting that these directly borrowed words do not change their meaning from the original language. In all the articles that were analysed, one can perceive that the direct translation procedure is consistently used in the news articles. All the counted borrowed words above are directly borrowed and naturalised to the isiZulu language by taking the spelling rule of the TL and exclude the ones that are purely borrowed. This analysis provides a clear indication that the direct translation phenomenon is frequently used in news articles in the *Isolezwe* newspapers in the form of direct borrowing. The number of directly borrowed lexical items from both English and Afrikaans as SL to isiZulu TL taking the orthographical system of the isiZulu language was 61 in total.

5.4 THE CODE-SWITCHING PHENOMENON

The previous section of the analysis focused on the frequency of the use of the direct translation procedure, specifically examining the occurrences of naturalised direct borrowing words and phrases used in *Isolezwe*'s news articles sampled by the researcher. In this section, the focus is

on the analysis of frequent occurrences of the code-switching phenomenon featured in the advertisements of *Isolezwe* newspapers. The code-switching phenomenon is often used in the African media texts. This section looks at how often this phenomenon features in African media texts, particularly in advertisements.

5.4.1 The Frequency of Code-Switching in Advertisements

The analysis of *Isolezwe*'s advertisements takes a different approach from the analysis of the news articles. The analysis of news articles mainly looked at one procedural process of direct translation, specifically the naturalised borrowed words and phrases from English and Afrikaans as SL to isiZulu as TL. This is the procedure featured in African media texts, which borrows words from English and Afrikaans (SL) and modifies their morphological structures to take the spelling rule of isiZulu as TL. This section features all three types of code-switching identified by Hoffman (1991) as mentioned in the literature review section.

The advertisements found in the *Isolezwe*'s newspapers differ in terms of how companies advertise their products since it is not the newspaper's decision on how they choose to advertise their products. For that reason, the analysis of the advertisements differs from one advertisement to another. This means that the use of the code-switching phenomenon will differ from one advertisement to another as well. It is for this reason that this section analyses all three kinds of code-switching found in *Isolezwe*'s advertisements.

5.4.1.1 Analysis of advertisement 1



Inter-sentential switching	<i>Woza weekend savings</i>
Alternative/preferred sentence in isiZulu	<i>Woza mpelasonto yokuwonga</i>

Figure 5.12: Advertisement 1

Source: *Isolezwe* (2021a)

Figure 5.7 shows two sentences that have been written as one sentence with different languages to formulate a sentence. In isiZulu, the lexical verb ‘woza’ means ‘come’ in English and can simply be taken as a sentence. ‘Come’ is a one-word sentence that can be independent. When one says ‘come’ to another person, the other can be able to respond by saying ‘I am coming’ or ‘I am not coming’. On the other hand, the English sentence ‘weekend savings’ solely depends on the isiZulu verb that precedes it. However, it can also be a sentence on its own when a person can simply say ‘it’s weekend savings’. This wording in the above advertisement led the researcher to conclude that the type of code-switching illustrated in this advertisement is inter-sentential switching. The advertiser has used a clause which means the English sentence depends solely on the isiZulu verb; however, the advertiser chose not to insert a comma to make them independent clauses but opted to make one sentence using the isiZulu verb ‘woza’ to precede the English sentence. The actual clause in this instance is, ‘woza, weekend saving’, ‘come weekend savings’. Therefore, the researcher concludes by stating that the above advertisement has featured inter-sentential switching.

5.4.1.2 Analysis of advertisement 2



Intra-sentential switching	1. Kusukela mhlaka 9 kuya ku 23 August 2021
	2. Kwi lucky numbers
	3. I Western Cape ayifakiwe kulokhu. Kunemigomo nemibandela
Alternative/preferred sentence in isiZulu	1. Kusukela mhlaka 9 kuya ku 23 Ncwaba 2021
	2. Kwinhlanhla yezinimbolo
	3. I Ntshonalanga Kapa ayifakiwe kulokhu. Kunemigomo nemibandela

Figure 5.13: Advertisement 2

Source: *Isolezwe* (2021b)

The above advertisement features three intra-sentential switching types. All the lexical items borrowed from the English language are written as they are and included within the isiZulu texts. The word ‘August’ was written in English, though there is an isiZulu word that can be used. The isiZulu word which the advertiser may have opted to use is ‘Ncwaba’ or could have opted to change its morphological structure to take the spelling rule of the isiZulu language and written as ‘Agasti’.

The phrase “lucky numbers” has also been written in English, instead of using the isiZulu phrase and saying ‘izinombolo zenhlanhla’. Lastly, the *Province of Western Cape* has been written in English as well, while in isiZulu, the advertiser could have used the alternative terminology and said ‘Ntshonalanga Kapa’. The advertisement shows that the code-switching phenomenon features in the African media texts, though the advertisement aims to attract the newspaper’s readers within the isiZulu community.

5.4.1.3 Analysis of advertisement 3



Inter-sentential switching	1. <i>Visit our store and look fresh and look good. Our products are quality at a reasonable price</i>
Alternative/preferred sentence in isiZulu	1. <i>Vakashela isitolo sethu ukuze ubukeke umusha futhi umuhle. Imikhiqizo yethu eyangempela ngamanani aphansi</i>
Intra-sentential switching	2. <i>Bo Sisters nani bobabazi nangabe nisazithambisa</i>
Alternative/preferred sentence in isiZulu	2. <i>Bo dade nani bobabazi nangabe nisazithambisa.</i>

Figure 5.14: Advertisement 3

Source: *Isolezwe* (2021c)

The above advertisement features one sentence of inter-sentential switching which advertises the ‘*Fodo Finish Bath Salts*’ product. The potential buyers of these products are the readers of the *Isolezwe* newspapers, who are mainly isiZulu speakers, However, the advertiser opted to use an English sentence as the opening statement to attract the potential buyers of the product.

The advertisement not only features inter-sentential switching, but one intra-sentential switching type is also included in the texts written in isiZulu. The sentence “*Bo sisters nani bobabazi nangabe nisazithembisa*”. The word ‘*sisters*’ which has been included in this sentence indicates that the advertiser has also opted to use the English word in between the isiZulu texts which, according to Hoffman (1991), is intra-sentential switching because the switching takes place within the clause or sentence. In this case, the speaker may switch parts of clauses, lexical items, or even morphemes. Intra-sentential switching is code-switching which occurs within a clause or sentence boundary.

5.4.1.4 Analysis of advertisement 4



Intra-sentential switching	1. 1 ku September kuya ku 30 November 2021
	2. Ukudlala kwi branch
	3. Ukudlala nge account
Alternative/preferred sentence in isiZulu	1. 1 Ku Mandulo kuya ku 30 ku Lwezi 2021
	2. Ukudlala kwi gatsha
	3. Ukudlala nge- akhawunti

Figure 5.15: Advertisement 4

Source: *Isolezwe* (2021d)

Figure 5.10 shows three intra-sentential switching types. In this case, the advertisement shows that there is the inclusion of English words in clauses that substitute the isiZulu words or

phrases even though some words or phrases can be used instead of the ones which were chosen by the advertiser. The first clause identified by the researcher indicates that the words ‘September’ and ‘November’ were used instead of the ‘Mandulo’ and ‘Lwezi’ which are the native words that could be used in the advertisements to attract the readers of *Isolezwe* newspapers. The word ‘branch’ has also been included in this advertisement, instead of the word of isiZulu origin which is ‘gatsha’. The last word is ‘account’. In the absence of the correct isiZulu word which can be used, the advertiser may have opted to directly translate the word by means of naturalising the word which modifies the English word to adhere morphologically to the isiZulu language. The naturalised directly borrowed word would be ‘akhawunti’.

5.4.1.5 Analysis of advertisement 5



Intra-Sentential switching	1. Indumezulu birthday savings
Alternative/preferred sentence in isiZulu	1. Indumezulu yokonga ngusuku lakuzalwa

Figure 5.16: Advertisement 5

Source: *Isolezwe* (2021e)

Intra-sentential switching is featured in the fifth advertisement. The same sentences use both the isiZulu and English languages. The sentence begins with the isiZulu word *indumezulu* meaning the most famous and the two English words *birthday savings* follow the isiZulu one. The intra-sentential switching happens with the word or within a sentence mixing alternating two codes from different languages to form the same sentence (Hoffman, 1991). Hence, the sentence ‘*indumezulu birthday savings*’ in the advertisement above is intra-sentential switching.

5.4.1.6 Analysis of advertisement 6



Intra-sentential switching	1. 1 day only bhazabhaza savings
Alternative/preferred sentence in isiZulu	1. Usuku olulodwa kuphela lokonga ibhazabhaza

Figure 5.17: Advertisement 6

Source: *Isolezwe* (2023a)

The sixth advertisement above features intra-sentential switching. The three opening words of the sentence are written in English then the fourth word included is isiZulu language and the last one is in English. The sentence qualifies as inter-sentential switching because the switching of words takes place within the sentence as it is stipulated by Hoffmann (1991). Therefore, in this advertisement the researcher concludes by stating that the advertisement features the inter-sentential switching type.

5.4.1.7 Analysis of advertisement 7



Intra-sentential switching	1. Ubumnandi be Summer Savings
Alternative/preferred sentence in isiZulu	1. Ubumnandi bohlobo lokonga

Figure 5.18: Advertisement 7

Source: *Isolezwe* (2023b)

The seventh advertisement above features the intra-sentential switching. In the sentence *Ubumnandi beSummer Savings*, there is switching of codes within the word *beSummer*. The word is formed by combination of two languages, IsiZulu and English. The morpheme *be* is a preposition meaning ‘of’ in English combined with the word *summer*. In English, the word means the *joy of summer savings*. The first phrase is written in isiZulu language and the second is the intra-sentential switching followed by the English word at the end. In isiZulu, the sentence would have been written as *Ubumnandi bohlobo lokonga*. This sentence would have conveyed the same meaning as the one featuring the intra-sentential switching in the advertisement.

5.4.1.8 Analysis of advertisement 8



Intra-sentential switching	1. Ngomhlaka 5 Ku January
	2. Vakashela kuFacebook.com/Hollywoodbets ukuze ubone wonke amabets athathiwe
Alternative/preferred sentence in isiZulu	1. Ngomhlaka 5 ku Masingana
	2. Vakashela kuFacebook.com/Hollywoodbets ukuze ubone wonke amabheji athathiwe

Figure 5.19: Advertisement 8

Source: *Isolezwe* (2023c)

In the eighth advertisement, the two intra-sentential switching type are featured. The word *January* is combined with the isiZulu preposition morpheme *ku* meaning *in January*. The word and the preposition are used as one phrase rather than two separate words resulting in one phrase *kuJanuary*. The alternative isiZulu phrase the advertiser could have opted for is *kuMasingana*. The second intra-sentential featured in the advertisement is the combination of isiZulu plural prefix *ama-* and the English word *bets*. Resulting in the formation of the word *amabets*. The word *bet* seems to be a challenge in isiZulu vocabulary. If the advertiser wanted to use the word in isiZulu language, direct translation in a form of direct borrowing of the word could have been the option for the advertiser. The phrase could have been written as *amabheji* because the word would have been incorporated and altered to take the spelling rule of the isiZulu language resulting in naturalised direct borrowing from English as SL to isiZulu as TL.

5.4.1.9 Analysis of advertisement 9



Intra-sentential switching	1. Ukubheja kwiAnte-post
Alternative/preferred sentence in isiZulu	2. Ukubheja ngaphambi kosuku lomdlalo
Intra-sentential switching	1. Kanye namaspins amahhala awu+50
Alternative/preferred sentence in isiZulu	2. Kanye nokushwiliza kwamahhala okungaphezu kwamashumi amahlanu

Figure 5.20: Advertisement 9

Source: *Isolezwe* (2023d)

In the ninth advertisement two intra-sentential switching are featured. *Ukubheja kwiAnte-post* and *kanye namaspins amahhala awu+50*. The former is a combination of isiZulu *kwi* and English phrase *ante-post*. The isiZulu preposition *kwi* used with the phrase *ante-post* means *in the ante-post*. The sentence means to *bet in the ante-post*. The meaning of the entire sentence means for those who want to bet before the day of the event. If the advertiser had opted to write

in isiZulu language, the sentence would have been *ukubheja ngaphambi kosuku lomdlalo*, meaning betting before the day of the event. The latter is the combination of the isiZulu language preposition *nama* and English word *spins* resulting in the formation of the phrase *namaspins*. This sentence also includes the plus sign + and the numerical number 50. The alternative sentence in isiZulu language would be *Kanye nokushwiliza kwamahhala okungaphezu kwamashumi amahlanu*. These two sentences feature intra-sentential switching because the code-switching process takes place within the words with a combination of isiZulu prepositions and English phrases.

5.4.1.10 Analysis of advertisement 10



<p>Intra-sentential switching</p>	<p>1. Noma iyiphi i-smartphone futhi angathepha ikhadi.</p>
<p>Alternative/preferred sentence in isiZulu</p>	<p>1. Noma imuphi umakhalekhukhwini ohlakaniphile futhi angathepha ikhadi.</p>

Figure 5.21: Advertisement 10

Source: *Isolezwe* (2023e)

In the last advertisement presented above, intra-sentential switching is featured. The whole sentence is written in isiZulu language, but the word *smartphone* is included in the isiZulu sentence. The alternative sentence the advertiser could have chosen to use is *umakhalekhukhwini ohlakaniphile*, meaning the smartphone. In isiZulu, the alternative word for cellphones is *umakhalekhukhwini* because it rings in the pocket. *Ikhukhu* is a pocket in isiZulu language and the verb *khala* means ringing; hence, it is the alternative word for cellphone. In the Fourth Industrial Revolution (4IR), the word *smartphone* refers to cellphones that are technologically advanced. It is, therefore, acceptable in isiZulu language to say

umakhalekhukhwini ohlakaniphile. The alternative sentence that could have been written is *noma imuphi umakhalekhukhwini ohlakaniphile futhi angathepha ikhadi.*

5.4.2 Summary of Findings on Code-Switching

Table 5.6: Frequent use of the code-switched words

Advertisements	Types of code-switching	No. of code-switched words
Advertisement 1	Inter-sentential switching	1
Advertisement 2	Intra-sentential switching	3
Advertisement 3	Inter & Intra-sentential switching	2
Advertisement 4	Intra-sentential switching	3
Advertisement 5	Intra-sentential switching	1
Advertisement 6	Intra-sentential switching	1
Advertisement 7	Intra-sentential switching	1
Advertisement 8	Intra-sentential switching	2
Advertisement 9	Intra-sentential switching	2
Advertisement 10	Intra-sentential switching	1

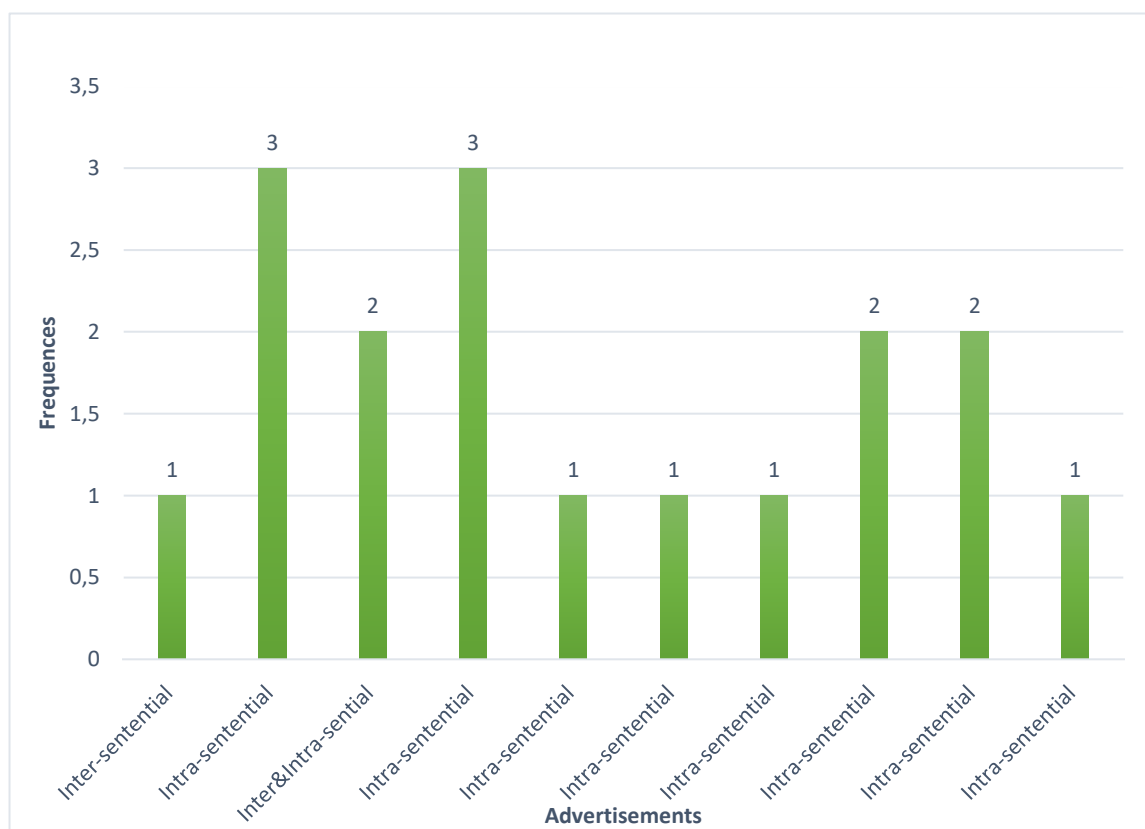


Figure 5.22: Code-switching types identified in *Isolezwe*'s advertisements.

Figure 5.22 presents an overview of different types of code-switching featured in all 10 advertisements and their frequency of occurrence in each sampled advertisement. As stated at the beginning of this section, the code-switching phenomenon was analysed by examining all three types of code-switching identified by Hoffman (1991): intra-sentential, inter-sentential and tag or emblematic switching. The bar graph does not feature the third type of code-switching identified by Hoffman. The main reason is that tag-switching consists of different interjections from the language that is being used either in conversation or texts. Therefore, in *Isolezwe* newspapers, tag-switching was not featured in all the purposefully selected advertisements.

The first advertisement featured inter-sentential switching. Only one inter-sentential switching was found in the first advertisement. The second advertisement featured three intra-sentential phrases used by the advertiser. In the third advertisement, the researcher found two instances of inter and intra-sentential switching. The fourth advertisement featured three instances of intra-sentential switching.

The fifth advertisement featured only one instance of intra-sentential switching. The sixth and the seventh advertisements featured one intra-sentential instance each. The eighth and ninth consisted of two intra-sentential switching instances in each advertisement. Lastly, the tenth advertisement featured one instance of intra-sentential switching. In the ten advertisements sampled in the *Isolezwe*'s newspapers, the total number of code-switched words was 17. In all the advertisements analysed above, it is evident that the tag or the emblematic switching type does not feature.

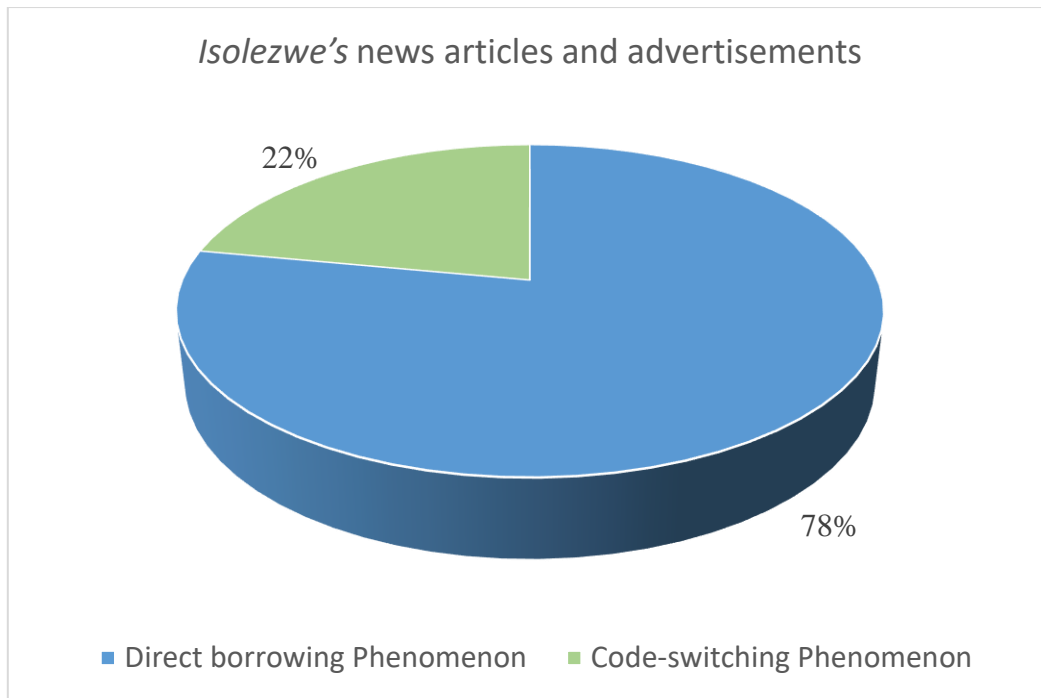


Figure 5.23: The comparison of direct borrowing in news articles and code-switched words in advertisements

Figure 5.23 illustrates the frequency of use of both direct translation in the form of direct borrowing and code-switching phenomena in *Isolezwe* newspapers. It shows the frequency of each phenomenon in the news articles and advertisements sampled by the researcher. Direct translation procedure in a form of direct borrowing was the most featured phenomenon used in the news articles, with 61 directly borrowed lexical items from English and Afrikaans (SL) to isiZulu (TL). The total of directly borrowed lexical items converted to a percentage is 78%.

On the other hand, code-switching is the least featured phenomenon in advertisements with only 17 code-switched words featured in all 10 advertisements sampled above. Converted to a percentage in the Figure 5.23, the total percentage of code-switched words is 22%. In comparing these two phenomena, the bar graphs above clearly indicate that the code-switching phenomenon is used less in African media texts than the direct translation (direct borrowing) phenomenon featured in news articles. These two phenomena are featured in all of the articles and advertisements found in the *Isolezwe* newspapers; the above finding is evident when one evaluates all the articles sampled by the researcher, which shows that both direct translation (direct borrowing) and code-switching were used. Even though advertisers used the acceptable isiZulu lexical items at times, at some point they opted to use English lexical items or combined the English and isiZulu words to formulate a word in their advertisements.

5.5 COMPARISON BETWEEN DIRECT TRANSLATION AND CODE-SWITCHING

As a sequential explanatory design, the analysis of the data has been divided into two sections. The first section of the data analysis was based on the statistical analysis of the frequency of direct translation procedure, specifically looking at direct borrowing and code-switching phenomena in the news articles and advertisements sampled from *Isolezwe* newspapers. The number of direct borrowing and code-switching phenomena in both the news articles and advertisements were presented in the form of bar graphs. The last section presented the comparison between direct borrowing and code-switching in the form of a pie chart. The analysis was based on the first subsidiary question of the study which was to answer the question of how often direct translation (direct borrowing) and code-switching phenomena occur in both the news articles and advertisements in the *Isolezwe* newspapers.

With these two phenomena frequently used in African media texts. The two remaining questions of the study will be the motive in examining their effects on isiZulu language and isiNtu cultural cognition of *Isolezwe* newspaper consumers. The two questions will be answered by employing the critical discourse analysis (CDA) which according to Van Dijk (2006) is an interdisciplinary approach to the study of discourse which analyses the effects of written texts on the social practice. The study employs the CDA approach to answer these questions by examining *Isolezwe*'s purposefully sampled news articles and advertisements which were statistically analysed in the first section of analysis above. The two remaining questions of the study are:

- i. What are the effects of direct translation and code-switching phenomena used in *Isolezwe* newspapers on the isiZulu language and isiNtu cultural cognition of the readers?
- ii. Why is there a need for the direct translation and code-switching phenomena in the news and advertisement in the *Isolezwe* newspaper?

5.6 CRITICAL DISCOURSE ANALYSIS

This section presents the CDA of direct translation procedure, specifically looking at direct borrowing and code-switching phenomena featured in both the news articles and advertisement in the *Isolezwe* newspapers. Firstly, the critical discourse explores the effects these two phenomena [direct translation and code-switching] have on the IsiZulu language and isiNtu

cultural cognition of *Isolezwe* newspaper readers. And lastly, it examines if there is a need for the utilisation of these phenomena in *Isolezwe* newspapers.

Various scholars have defined CDA and have argued that it is an interdisciplinary tool that may be used to critically analyse various historical inequalities, injustices, and domination of power. Van Dijk is one of the most prominent scholars who has done notable work in the field of CDA. Van Dijk (2001:96) asserts that CDA “should be essentially diverse and multidisciplinary,” with the caveat that there are few fora for communication scholars to collaborate with CDA scholars from other fields. Before the application of CDA to critically examine the use of direct translation, the direct borrowing in particular and code-switching in the *Isolezwe* newspapers, one needs to get a better understanding of the concept and its theoretical methods of analysis. Van Dijk (1998) states that CDA is a field that is concerned with studying and analysing written and spoken texts to reveal the discursive sources of power, dominance, inequality and bias. He further states that it examines how these discursive sources are maintained and reproduced within specific social, political, and historical contexts. Similarly, Fairclough (1995:35) defines CDA as:

Discourse analysis aimed to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events, and texts, and (b) wider social and cultural structures, relations, and processes; to investigate how such practices, events, and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

McGregor (2010:2) argues that “CDA challenges us to move from seeing language as abstract to seeing our words as having meaning in a particular historical, social and political condition”. Hence, CDA studies real and often extended instances of social interaction which take particularly in linguistic form (Blommaert & Bulcaen, 2000). In addition, Mogashoa (2014:107) emphasises that “language is the heart of CDA. Critical discourse analysis can be seen as a political intervention with its socially transformative agenda and thus is appropriate for a study of education policy in the post-apartheid era in South Africa”.

The definitions elaborated above clearly indicate that CDA is an interdisciplinary method of analysis that mainly examines social stratification, power inequalities on the basis of language, gender and race presented in written texts. Van Dijk (2006:252) further emphasises that “CDA requires true multidisciplinary and an account of intricate relationships between text, talk,

social opinion, power, society and cultures”. Therefore, CDA is an appropriate method for analysing and interpreting the inequalities that are embedded in a written text, specifically in African media texts which for a long period of time have been used without being questioned.

Direct borrowing of lexical items and code-switching for example, are found in African media texts and are used by the Zulu-speaking community. However, the effect of these two phenomena on isiZulu and isiNtu cultural cognition of the readers have not previously been investigated looking at *Isolezwe* newspapers. CDA, explores whether the use of these two phenomena is favourable or non-favourable to the isiZulu language and isiNtu cultural cognition. In the next section, CDA is used to analyse the effects direct borrowing and code-switching phenomena have on the isiZulu language and the isiNtu cultural cognition of the readers used in both news articles and advertisements in *Isolezwe* newspapers.

5.6.1 The Analysis of Direct Borrowing and Code-Switching Phenomena in *Isolezwe*'s News Articles and Advertisements Using CDA

As an interdisciplinary method of analysis, CDA shares most of its characteristics with the theory of CPEM and cultural studies while investigating social stratification, ideologies and inequalities embedded in texts. The CPEM interrogates the above factors on a macro-level by looking at the power relations on controlling, production, distribution and the management of the organisation or the companies. In this case, the publishing company of the *Isolezwe* newspapers controls most of the content published and determines the number of copies to be sold per day. How the texts are written may be overlooked which could result in the use of direct borrowing procedure and code-switching in the texts. The use of these two phenomena in African media text could elevate the so-called ‘popular culture’ and its language among the isiZulu-speaking community. Cultural studies then look at the effects of these inequalities in the society, found in the written texts. Hence, CPEM and cultural studies are inseparable when investigating social stratification, ideologies and power relations in the written texts. Considering these two theories, CDA serves as a practical analytical tool to investigate the effects of direct translation (direct borrowing) and code-switching phenomena on the isiZulu language used in the *Isolezwe* newspapers.

5.6.2 The Effects of the Direct Borrowing Phenomenon on the IsiZulu Language and IsiNtu Cultural Cognition

The analysis of direct translation particularly the direct borrowing phenomenon used in news articles of *Isolezwe* newspapers mainly draws its methods from Richardson (2007). Richardson identified six principles of CDA. However, in this section of analysis, the researcher employs three principles that are mostly related to a newspaper analysis. The three following CDA principles identified by Richardson (2007) based on Wodak's work (1996) are as follows:

- Language use may be ideological. To determine this, it is necessary to analyse texts to investigate their interpretation, reception, and social effects.
- Discourses are historical and can only be understood in relation to their contexts. At metatheoretical level, this principle corresponds with a notion that the meaning of an utterance rests in its use in a specific situation.
- Discourse analysis is interpretative and explanatory. Critical analysis implies a systematic methodology and a relationship between text and its social condition, ideologies, and power relations. (Wodak, 1996, cited in Titscher, Meyer, Wodak & Vetter, 2000:146).

The first principle identified by Richardson (2007) speaks of the ideologies which, according to Callinicos (1983:128), are a “set of false beliefs, constituted by dual relation, first, to the reality of which it is an inverted reflection, and, secondly to the true, scientific knowledge of that time reality”. It is the responsibility of CDA to examine the interpretations, reception, and social effects of such ideologies. In *Isolezwe* newspapers, the direct borrowing of lexical items from English and Afrikaans as SL to isiZulu as TL exhibits the ideological notion that these exoglossic are ‘popular’ and ‘dominates’ the indigenous languages. This is evident in the African media texts news articles sampled in the above analysis section where the direct borrowing phenomenon was predominantly used by changing the borrowed lexis to take the spelling rule of the TL. Ideological ideas help to conceal exploitation and therefore reproduce inequitable social realities (Richardson, 2007:34). This means that the English and Afrikaans languages are still regarded as more ‘powerful’ and ‘relevant’ than indigenous languages in South Africa. If the ideology of English and Afrikaans domination was not ‘popularised’, borrowing of lexical items from the SL would be limited and used only if there was an urgent need to do so; for example, to fill the lexical gap between the exoglossic and the endoglossic languages.

In the first news article, for example, direct borrowing of the words ‘*October*’ to *Okthoba*, ‘*doctor*’ to *dokotela* which have been naturally incorporated to the isiZulu language to take the spelling rule of TL indicates that the notion of domination of English language. These words have been directly borrowed whereas isiZulu has equivalent lexical items. The direct borrowing of these words into isiZulu may not be favourable to the Zulu-speaking community as readers may internally construct the set of beliefs as an acceptable way of talking in society. When society accepts and uses these borrowed words in the African media texts, the isiNtu cultural cognition changes to accept these words and internalises them as part of the isiZulu language.

In CDA analysis, social effects have been identified as mind control. Van Dijk (2006:357), citing Nesler, Aguinis, Quigley and Tedeschi (1993) says that “the recipients tend to accept beliefs, knowledge, and opinions (unless they are inconsistent with their personal beliefs and experience) through discourse from what they see as authoritative, trustworthy or credible sources, such as scholars, experts, professionals or reliable media”. Taking, African media texts as an example, the recipients or the readers of the *Isolezwe* newspapers may not question some of the directly borrowed words but accept what is written because historically they have been made to believe that English and Afrikaans, in particular, are more ‘popular’ than indigenous languages. Hence, it is acceptable to borrow some of the lexical items even though the isiZulu language has existing words that can be used.

To the researcher’s knowledge, since the inception of the newspaper in 2002, there has not been a public outcry about the direct borrowing of words used in *Isolezwe*. The issue of direct borrowing has not been brought to the public attention because, even to this day, the months are still written in English but morphologically changed to take the spelling rule of the isiZulu language, i.e., natural direct borrowing. As mentioned above, the ideological belief of the readers may be politically changed to accept the borrowing of lexical items from English and Afrikaans as an acceptable process historically dating back to the apartheid era. Hence, African media texts continue manifesting directly borrowed lexical items. Van Dijk (2006) states that there are several reasons why it may be easy for the readers of the texts to accept whatever is being written and not challenge it. Downing (1984) mentions that in many situations there are no public discourses or media that could provide information from which alternative beliefs may be derived. Also, recipients may not have the knowledge to challenge the discourses or information they are exposed to (Wodak, 1989).

Considering the principle of ideology identified by Richardson (2007), the use of direct borrowing in African media texts – *Isolezwe* in this instance – has social effects. IsiNtu cultural cognition changes by accepting and accommodating the borrowed words into the isiZulu language’s vocabulary. The isiZulu-speaking community adopts these directly borrowed words which then become assimilated into their vocabulary when speaking to fellow isiZulu-speaking people. This may result in abandoning isiZulu words that can be used and using the borrowed ones leading to the isiZulu ones being permanently archived. Change in language leads to change in the culture because these phenomena are intertwined, thus leading to change in isiNtu cultural cognition of the readers of *Isolezwe* newspapers.

The second principle of CDA identified by Richardson (2007) is that the discourse is historical and can only be understood in its context. Amoussou and Allagbe (2018) refer to this principle as the *Wodak-Historical Approach*. According to Wodak (2009:20), “discourse is connected synchronically and diachronically with other communicative events which [occur] at the same time or which have happened before”. For her, the notion of context is crucial for CDA, since this explicitly includes socio-psychological, political and ideological components and thereby postulates an interdisciplinary procedure.

It is important to take note that the dynamics of texts are historical; hence, they keep on manifesting. For example, the direct translation phenomenon has a long history in African texts. The arrival of the colonialists had an unfavourable impact on the living conditions of African inhabitants and on the use of indigenous languages when they forcefully implemented their culture and tradition. In the second news article, for example, the word ‘guard’ which has been directly borrowed, took the spelling rule of isiZulu and was written as ‘*unogada*’. This word has historical events attached to it, because it has long been used and regarded as part of the isiZulu language, whereas there are words that can be used like the word ‘*Umqaphi*’ which means guard in isiZulu.

The word ‘*ibheyili*’ is a word that historically came with the colonialists. Traditionally in African culture, there was no bail or the money that should be given to the court of law for a suspect[s] to be temporarily released. It was known that if the person has been found guilty of stealing the cattle or the crops that person would be reprimanded by the paramount chief or the tribal chiefs or iziNduna. Another word that serves as evidence that the use of direct translation (direct borrowing) is indeed related to historical events, is the word ‘*stokkies*’ which has been directly borrowed from Afrikaans language and used informally to refer to jail cell and is

written as 'isitokisi' in isiZulu language. Historically, in African tradition, the suspect would not be put in a holding cell awaiting trial. Such conduct was introduced by the colonialists when they invaded African countries.

The last example of the directly borrowed word that has historical event attached to it is 'amaphoyisa'. This word has been used and incorporated to isiZulu language vocabulary that even the indigenous one has been taken out of the isiZulu texts. It is very seldom to find the books, journals, etc. using the word 'oNongqayi' which is the alternative word that can be used instead of the directly borrowed word. In their Zulu-English dictionary, Doke, Malcolm, Sikakana and Vilakazi (1958) define the word *police* in isiZulu as 'uNongqayi'. The word has a rich history dating back from the King Shaka Zulu era. According to Mokoena (2016:5), "the word 'uNongqayi' has a contested etymology since, in full, it is *uNongqayinyanga*, which can be loosely translated as 'the Moon Watcher'". In most dictionaries, it is translated as 'the Night Watchman'. *UNongqayi* became an enforcer of laws under the rule of the Zulu King Shaka. The word has been abandoned by the introduction of European law enforcement authorities which was implemented during colonial era. In this case, the isiZulu language is affected because the word is not used in the African media texts, leading to the desertion of the word in social contexts, thus affecting the isiNtu cultural cognition of the isiZulu language speakers.

The third and final principle of CDA identified by Richardson (2007) is a systematic methodology and a relationship between text and its social condition, ideologies and power relations. Amoussou and Allagbe (2018) refer to this principle as *Van Dijk's Socio-Cognitive Approach*. Van Dijk is one of the leading scholars in CDA as mentioned previously. Amoussou and Allagbe (2018) state that Van Dijk's socio-cognitive approach concentrates on social cognition as a mediation between text and society. Moreover, they say that Van Dijk claims that CDA needs to account for the various forms of social cognition that are shared by the social collectivities (groups, organisations, and institutions).

In viewing the use of the direct translation procedure in the form of direct borrowing of lexical items in all the news articles of *Isolezwe* newspapers where it is featured, Van Dijk's approach can be used to examine the social or cultural cognition which may be conceptualised by the isiZulu-speaking community due to the use of direct borrowing phenomenon in isiZulu texts. The more the recurrence of these phenomena in isiZulu texts, the more groups that use that particular language (e.g., the Zulu-speaking community) become vulnerable to discarding their isiNtu cultural cognition and formulating a new one. Applying *Van Dijk's Socio-Cognitive*

Approach, which looks at the relationship between text and its social condition, ideologies and power relations, one can conclude that the use of direct borrowing of lexical items from English and Afrikaans by isiZulu affects how isiZulu is spoken. These words can naturally be regarded as part of isiZulu vocabulary thus affecting isiNtu cultural cognition in a Zulu-speaking community.

According to Van Dijk (2006), the use of certain texts has an impact on how the language is used in society. He further stipulates that the manner in which the social context is influenced by the texts plays a huge role in how people react and view themselves. Considering what has been said by Van Dijk above, the frequent manifestation of directly borrowed lexical items in African media texts lends itself to the ideological belief that the English and Afrikaans which isiZulu usually borrows from are ‘superior’ languages. The directly borrowed words are frequently used in the African media texts, which in most cases the society encounters with the newspapers for current affairs, sports and entertainment. This means that the SL (the languages that isiZulu constantly borrows from) maintains its domination in society.

What has been said above by Van Dijk (2006) is evidenced when one looks at the news articles in the first section of the analysis. In the news articles, the direct translation in the form of direct borrowing of lexical items is frequently used and this process may affect isiNtu cultural cognition of the readers who are isiZulu-speaking. The readers conceptualise this phenomenon and consider it as part of their culture: (a) because it is frequently featured, they will use it in their everyday language, and it becomes part of their vocabulary; and (b) they consider it as part of their isiZulu artefacts and unconsciously abandon isiZulu lexical items which could be used in their everyday language. Subsequently, this process influences the younger generation in society to adopt and use it amongst themselves without questioning its effects on the isiZulu language. It may become a challenge for them to speak isiZulu without directly borrowing the lexical items from either English or Afrikaans in their social interactions.

5.6.3 The Effects of Code-Switching Phenomenon on IsiZulu Language and IsiNtu Cultural Cognition

The analysis of advertisements is based on Fairclough’s CDA. His interpretations of CDA in the language that is used in advertisement texts are highly appropriate in this section of analysis. In this section, the researcher specifically analyses the effects of the code-switching phenomenon in the purposefully selected advertisements in *Isolezwe* newspapers. According to Fairclough (2003:5), “language is an irreducible part of social life, dialectically

interconnected with elements of social life”. Language can be regarded as symbolic of social practice in a certain culture. In other words, we can know about the existing social practice by looking at the language used.

Critical discourse analysis provides opportunities to consider the relationships between discourse and society, between text and context, and language and power (Fairclough, 2001; Luke, 2002). This means that language has the power to change people’s worldview and the power of dominant ideologies in certain culture influences the use of language. In considering what has been said by Fairclough (2001) and Luke (2002), the use of code-switching in the advertisements in *Isolezwe* newspapers demonstrates the influence English and Afrikaans have and their domination which overpowers African languages. This can result in undervaluing of African traditions and languages. By undervaluing, the researcher means that African languages may be regarded as languages that depend on other languages to exist by constantly combining English/Afrikaans and isiZulu morphemes to formulate certain words in order to convey messages to the readers of the *Isolezwe* newspapers, or alternating between the clauses of different language to explain further about the products that are being advertised.

As stipulated by Fairclough, (2001) and Luke (2002), there is a strong relationship between text and contexts, and the formulation of a lexis that consists of English/Afrikaans and isiZulu morphemes to convey or lure the consumers of the newspapers affects how the language is used in the social context of the readers. The use of English and Afrikaans lexical items within the African media texts in the form of code-switching may leave readers who are the consumers of the publication with no choice but to change their ways of thinking, their language and culture, resulting in a change of isiNtu cultural cognition in the process. The use of the code-switching phenomenon is significant in a society that has people of different ethnic groups residing in the same location. However, one needs to consider the effects this phenomenon may have on communities where isiZulu is predominantly spoken and how isiNtu cultural cognition may be affected. Language develops and grows in the 4IR with new technological concepts being coined, but one also needs to consider the views of conservative isiZulu speakers who stand for the maintenance of the isiZulu language profile, who are adamant to protect their languages and consider themselves as loyal carriers of isiZulu cultural artefacts and tradition, fearing the process of language death like the Nama language of the Khoisan people. According to the *Online Encyclopaedia of Writing Systems & Languages* (2023), in 2013, there were only about 2,000 speakers of Nama/Khoekhoe remaining in western South Africa.

Figure 5.19 depicts the analysis of the code-switching phenomenon using Fairclough’s three-dimensional framework to analyse 10 advertisements sampled in the first section of quantitative data analysis conducted.

Fairclough (1995) proposes that in analysing linguistic aspects of advertisements, there are three dimensions for analysis:

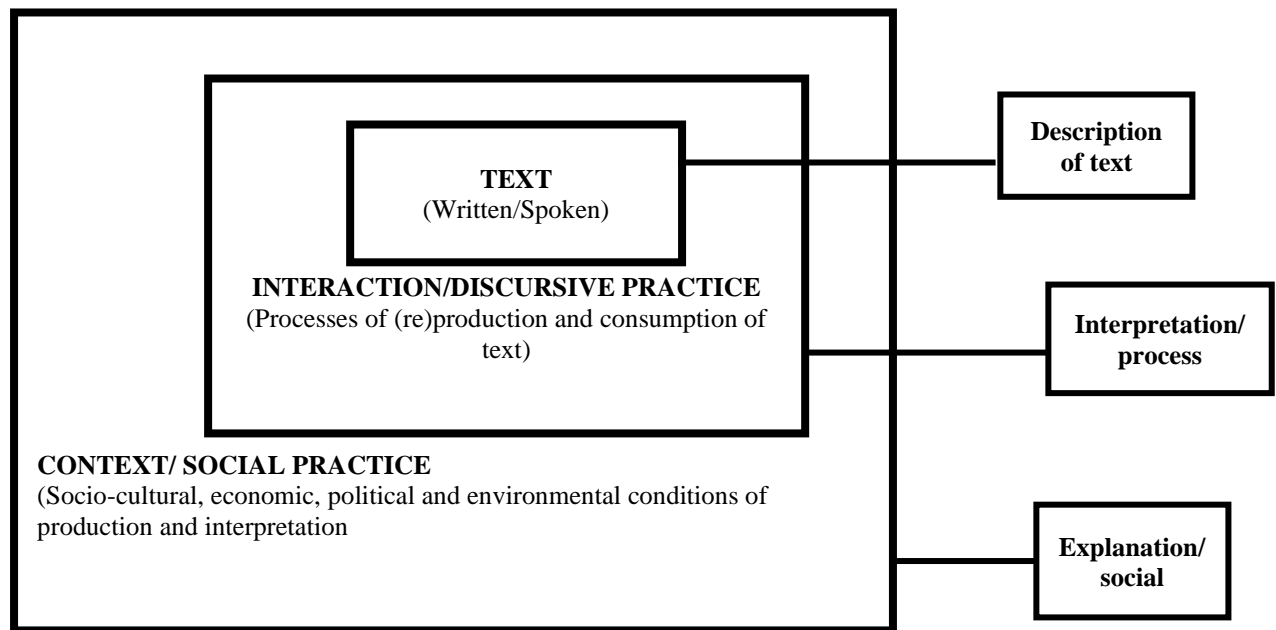


Figure 5.24: Fairclough’s three-dimensional framework

Source: Fairclough (1995:98)

The focus of the analysis of *Isolezwe*’s advertisements was based on this three-dimensional framework: the texts, the language that has been written in the advertisement; how the consumers or the readers of the advertisement interact and interpret the written texts; and how the consumers interact with each other in a social context, and how the texts they have interacted with affect them in their social domain. Language is one of the social practices that describe a certain reality. In this section of the analysis, the textual analysis is limited to 10 of *Isolezwe*’s advertisements specifically examining the two types of code-switching that have been used and how they affect the isiZulu language and the isiNtu cultural cognition of the consumers/ readers of the African media texts.

In Figure 5.7, inter-sentential switching was highlighted. In this advertisement, the advertiser used two languages in one sentence. IsiZulu and English were used in the advertisement texts that could have been written in the isiZulu language only, because the target market of the

product being advertised is the isiZulu-speaking community. The phrase ‘*Woza weekend savings*’, affects how the newspaper readers speak isiZulu in their social domain. When purchasing *Isolezwe* newspapers, readers expect to read isiZulu; however, it is clear from the first advertisement that the advertisers use English words with isiZulu ones in the same sentence. In CDA, this illustrates how the English language prevails in the African media texts. In applying the CDA, what is being presented here is the domination of the exoglossic language which is English at the expense of the endoglossic language which is isiZulu. Inequality and the injustice to the isiZulu language are consequently displayed by the African media text writers. Thus, the readers perceive the conception that English is a more ‘popular’ language than their own language in their social context. English popularity will then be embraced in their social contexts. Eventually, this process leads to a change in the isiNtu cultural cognition of the readers.

Figure 5.8 presents the second advertisement where the advertiser has used intra-sentential switching. In this advertisement, the advertiser used three English lexical items within the sentences written in isiZulu language. These English lexical items impact the readers of the *Isolezwe* newspapers. The readers regard these English lexical items as part of the isiZulu language and as a part of everyday language when communicating with other members of the community within the isiZulu-speaking community. Likewise, these lexical items may also be passed on to the younger generation within the isiZulu-speaking society. There are alternative isiZulu lexical items that the writers could have opted for. According to Richardson (2007), the analysis of the text written in the newspaper may reveal the intention of the journalists to influence the consumer of the newspapers on how to react in social contexts. Taking into account what has been said by Richardson (2007), the process of intra-sentential switching in this advertisement has an impact on how the readers of *Isolezwe* newspapers use their language in society, thus changing their IsiNtu cultural cognition in terms of how they view themselves and their identity. Over time, this process may not elevate the isiZulu language but may hamper its development since readers may consider their language as a language that relies on code-switching to exist.

The first word ‘*August*’ the writer opted to write in English, but there is an alternative word in the isiZulu language. The word that the advertiser should have opted for is the isiZulu word ‘*Ncwaba*’. The second lexical item used was ‘*lucky numbers*’: these words should have been written as ‘*inhlanhla yezinombolo*’ in the isiZulu language which have the same meaning. The third item is ‘*Western Cape*’: the phrase would have been written as ‘*Intshonalanga Kapa*’.

According to CDA which examines the inequalities in society brought by the written texts in the newspapers, one can conclude that the intra-sentential switching used in the African media texts elevates what Hall (1997) has described as ‘popular culture’. This means that the use of intra-sentential switching in this advertisement does not yield any positive results for the readers of the *Isolezwe* newspapers. Taking Fairclough’s three-dimensional framework of analysis into account, it is enlightening that the advertisement analysed above does not serve the purpose of enriching the isiZulu language but advertises the product without consciously considering the effect that the use of code-switching phenomena has on people’s social interaction with others.

In Figure 5.9 which is the third advertisement, inter-sentential and intra-sentential switching were used. In the introductory sentence of the advertisement, the English language sentence was used followed by the isiZulu language elaborating on the product being advertised. Also, in the explanation of the product being advertised, the advertiser used intra-sentential switching. The word ‘*sisters*’ was used in the isiZulu texts, instead of using the word ‘*Bodade*’ which is the isiZulu word. The English lexical item included in the texts written in isiZulu affects the IsiNtu cultural cognition of the readers of the newspaper. The readers can choose to use the word when communicating with other members of the community forgetting that this is a foreign word and there is an indigenous word that can be used in its place. Priyanti (2013:1) agrees and states that “advertising as one of the media messages, not only promote products and services but at the same time, also promotes particular worldviews and ideologies that define the parameters of how one might look at things and how they give meaning”. The use of English lexical items in the *Isolezwe* newspapers indicates to the readers of the newspapers that isiZulu cannot be autonomous and that some borrowed concepts are needed for IsiZulu to exist.

Consequently, the process of code-switching encourages the readers of the *Isolezwe* newspapers to change their worldviews about their culture, language and how they interact with their environment. The readers will consistently use the code-switching phenomenon in their social domain because of the influence of the advertisement. They will regard English as a gateway and as a better language than their indigenous languages. “Advertisement has the power to present the information in a way that is easily absorbed so that the consumers do not have to do a lot of thinking to take in the concept and apply it at a later time subconsciously” (Hayko, 2010:79). The use of the code-switching phenomenon in *Isolezwe*’s advertisements subconsciously influences the readers to neglect speaking acceptable isiZulu and adopt the

words that are used in the advertisements which predominantly use the code-switching phenomenon.

Figure 5.10 presents the fourth advertisement. The advertisement uses intra-sentential switching. The advertiser has used several English lexical items. These lexical items have their equivalent lexis in the IsiZulu language, but the advertiser used the English ones instead. The lexical items that were used are *September*, *November*, *branch*, and the word *account*. Though to the researcher's knowledge the word '*account*' does not have an equivalent isiZulu word, the advertiser could have implemented the direct translation procedure which directly borrows the foreign word and changes its morphological structure to be incorporated into the isiZulu vocabulary without changing its meaning. Therefore, the word could have been written as '*akhawunti*' rather than '*account*'. The use of code-switching in the advertisements in the African media texts affects how the consumers of *Isolezwe* newspapers use their language in society because they often interact with the newspapers. In reading the advertisements, they can be easily influenced by what they read as emphasised by Fairclough (1995) in his three-dimensional framework.

IsiZulu language and the isiNtu cultural cognition is affected when the readers interact with African media texts which frequently includes the code-switching phenomenon. Instead of using the acceptable words of *Mandulo* for September, *Lwezi* for November, and *igatsha* for branch, the readers of the newspaper may ultimately undermine their own isiZulu language by consistently using the English lexical items in their social contexts whenever they communicate. Consequently, the isiZulu language will be undermined in the isiZulu-speaking community and may slowly lose its profile. Many of the words may not be used because of the inclusion of these English items and others that are used in advertisements in *Isolezwe* newspapers.

Figures 5.11 and 5.12 present the fifth and sixth advertisements respectively. In both advertisements, intra-sentential switching is featured. In the fifth advertisement, the sentence is preceded by the isiZulu word followed by two English words forming one sentence. The sentence is written as *Indumezulu birthday celebration* instead of being written fully in isiZulu language as *Indumezulu yokonga ngosuku lokuzalwa*. In the sixth advertisement, intra-sentential is featured as well. The sentence starts with three English words, with the first one written in numbers. The isiZulu word is included in the middle of the sentence and the English word closes the sentence. The sentence is written as *1 day only bhazabhaza savings*; hence,

according to Hoffmann (1991), the sentence qualifies as intra-sentential switching because the switching take place within the sentence. In these advertisements, it is clear that the advertiser is not considering what the advertisement could mean for the isiZulu-speaking community. The isiNtu cultural cognition is not entirely considered by the advertiser.

Figures 5.13 and 5. 14 presented the seventh and eighth advertisements sampled by the researcher in the *Isolezwe* newspapers. In these advertisements, intra-sentential switching is featured. The difference between the intra-sentential in the fifth and seventh advertisements is that the switching takes place within the sentence, whereas in the current advertisements the switching takes place within the words. The English and isiZulu morphemes are combined to form one word which includes both languages. In the seventh advertisement, the advertiser combined the isiZulu preposition *be* with the English word *summer* which resulted to the word *beSummer*. The entire sentence is written as *Ubumnandi beSummer savings*. Alternatively in isiZulu, the sentence could have been written as *Ubumnandi bohlobo lokonga*.

In the eighth advertisement, the intra-sentential features within the word as with the seventh advertisement. The researcher identified two intra-sentential switchings. The first switching is preceded by the isiZulu preposition *ku* combined with the English word *January*. The word is written as *kuJanuary*. The sentence in isiZulu language could have been written as *Ngomhlaka 5 kuMasingana*. The second intra-sentential switching found in this advertisement is within the word as well. The advertiser added isiZulu prefix *ama-* which indicates the plurality to the English word *bets*. The word was written as *amabets* which, according to Hoffman (1991), is intra-sentential switching because the switching takes place within the word. Even though the advertisement is meant for the isiZulu language consumers, the switching process done in the advertisement does not consider the consumers of the newspapers which, according to CDA, highlights the domination of certain cultures at the expense of others which are considered to be less important.

The ninth and tenth advertisements represented by Figure 5.15 and 5. 16 feature intra-sentential switching. In the ninth advertisement, two intra-sentential switching are used by the advertiser. The first one is the mixing of the isiZulu preposition *kwi* and the English phrase *Ante-post*. The combination of the isiZulu morpheme and English phrase results in the formation of the word *kwiAnte-post*. The second switching in the ninth advertisement is the mixing of isiZulu preposition *nama-* and the English words *spins*. The intra-sentential mixing of these preposition and the word *spins* resulted in the formation of the word *namaspins*. In the tenth advertisement,

one intra-sentential switching is used by the advertiser. The word *smartphone* is used within the same sentence written in isiZulu. The sentence is written as *noma iyiphi i-smartphone futhi angathepha ikhadi*. The intra-sentential switching examined above have alternative words and phrases which the advertiser could opt to use in isiZulu as the researcher has indicated in all the figures representing the advertisements in the first section of the quantitative data analysis.

According to Hall (2009), media is one of the institutions that perpetuate the so-called ‘popular culture’ in the society. What people see and read about is influential on how they interact with other members of the society. Furthermore, Richardson (1997) is of the same view as Hall and states that the manner in which the texts is written affects how the members of society interact, use language and view themselves. What has been said by Hall (2009) and Richardson (1997) is evidenced when one examines how the African media texts have been presented in the advertisements above, which all featured the code-switching phenomenon. The isiZulu-speaking community may opt to follow a similar trend in using code-switching whenever they speak isiZulu even when there is no need to so. The consumers of *Isolezwe* are presented with different types of code-switching in the advertisements which leads them to emulate and regard English as the ‘popular culture’ and to change their worldviews about isiZulu or their isiNtu cultural cognition.

The analyses of the advertisements illuminate the domination of English at the expense of African languages. The language shift in society is caused by various factors. Print media is one of the factors, especially when one language is favoured over another. In this case, English is the favoured language because of its manifestation in the isiZulu texts even when there is no need to do so. This process subconsciously has effects on how the isiZulu language is spoken in society. In viewing the above through CDA, people are more likely to emulate what they read and see. In this case, the readers imitate the language that is written in the newspaper and elevate it by speaking it in their communities which has an effect on the development and the profile of the isiZulu language. Moreover, the readers of *Isolezwe* newspapers may look down on their IsiNtu cultural cognition because they will not regard isiZulu as a developing language but rather as a diminishing language that solely depends on the exoglossic languages to formulate certain words found in the advertisements.

The application of CDA in examining both the direct translation in a form of direct borrowing and code-switching phenomena in the *Isolezwe* newspapers reveals the inequalities, the injustice and the domination of the English language over African languages. The listed factors

indicate that the legacy of colonialism and apartheid policies are still in existence in media texts, specifically in African media texts. In both the news articles and advertisements analysed above, direct borrowing and code-switching were needlessly used even. These are the legacies of the apartheid policies which regarded English and Afrikaans languages as the official and dominant languages and marginalised African languages. Considering the theories of CEPM and cultural studies, African media texts show the inequalities through the process of direct translation of the foreign words and code-switching in the *Isolezwe* newspapers.

Critical discourse analysis is of the view that the inequalities and the ideologies are manifested in the written texts which have an apparent effect on the social environment (Van Dijk, 2006). It is evident when one looks at the inclusion of these two phenomena in the African media texts that the inequalities exist in written texts. In analysing the use of direct translation and code-switching in African media texts through CDA, the injustices, inequalities and social domination are revealed which are embedded in media texts considered to be lawful by the society. In this case, the use of these two phenomena keeps on elevating the English language at the expense of African languages. Tenorio (2011:188) agrees with the above when she states that “CDA seeks to expose the manipulative nature of discursive practices and improve communication and well-being by removing the barriers of assumed beliefs legitimised through discourse”.

5.7 THE NEED FOR THE USE OF DIRECT TRANSLATION AND CODE-SWITCHING PHENOMENA IN ISOLEZWE NEWSPAPERS

The last subsidiary question of the study examines whether there is a need for the use of direct translation, specifically the direct borrowing procedure and code-switching phenomena in African media texts. Language is an ever-changing phenomenon. “All languages change over time and change is inevitable for any living language” (Mantiri, 2010:1). When speakers of different languages interact closely, it is normal for their languages to influence each other. As a result of interaction, a new cultural cognition may emerge depending on which language is widely spoken or considered to have power and economic success. Direct translation in a form of direct borrowing of lexical items and code-switching phenomena may be used as a means of mediation between European and African languages. Like other mediating apparatuses, direct translation and code-switching play an important role in bridging the lexical gaps between two or more languages as Mojela (2010) stated. However, they can also have effects on how the language that is consistently borrowing and code-switches is spoken. In the

application of CDA in the above analysis on the direct borrowing and code-switching, it has been shown that these phenomena have an impact on how the borrowing language is spoken in society and also how it can affect the worldviews of those who do it. That is, it impacts the consumers' isiNtu cultural cognition. These two phenomena play a vital role in the sociolinguistic field; however, they can also play a part in continuing the legacy of colonialism and apartheid of undervaluing African languages which may lead to non-development of African languages.

In this section, the researcher examines whether there is a need for the use of these two phenomena, making inferences to the first section of analysis looking at Table 5.1 to 5.10 for direct borrowing phenomenon and Figure 5.12 to 5.21 for the code-switching phenomenon. Although, these Tables and Figures have illustrated the existing and non-existence of lexical items and the alternative phrases for code-switched words, it is important to elaborate further and determine their essential use in the isiZulu language. In addition to examining their importance into the isiZulu language, the researcher will provide fewer examples taken from tables (news articles) and figures (advertisements).

5.7.1 The Need for the Use of Direct Borrowing Phenomenon in *Isolezwe's* News Articles

Considering both the colonial and apartheid policies prior to 1994, South Africa emerged as a multicultural country with all the previously disadvantaged languages gaining the same status as that of the English and Afrikaans. However, the colonial and apartheid legacy still take centre stage in various areas of life: (i) media – exoglossic newspaper publications are produced on a greater scale compared to their indigenous counterparts; (ii) education – the elite still acquire better education than the underprivileged; and (iii) the economy – socioeconomic status is seen in the communities, with those having money living better lives than the have-not. These factors are driven and perpetuated by the languages which were master's language during colonialism and official languages during apartheid. "It is well known that colonial powers imposed their language in each territory they governed as the language of administration, commerce, and education" (Bamgbose, 2011:1). He further states that "the language of the colonial power was dominant and African languages took a secondary position in status and domains of use" (Bamgbose, 2011:1). Through CDA, one can perceive that the legacy of the colonial regime and apartheid is covertly manifested in African media texts. This is apparent when the endoglossic newspapers like *Isolezwe* use the direct translation phenomenon even when there is no need to do so.

When one evaluates Table 5.1: News Article 1, four directly borrowed English words have been used. These words are directly translated to isiZulu; that is, they have been borrowed from the English language (SL), and morphologically altered to take the spelling rule of the isiZulu language (TL). The English lexical item ‘*medical aid*’ was not altered to suit the isiZulu vocabulary; the term was purely borrowed as is and used in the article. The researcher believes that the African media text writer could have found a relevant concept or a phrase to substitute the English lexical item as an alternative to using the English one, as shown in Table 5.1. In this instance, the researcher agrees with Gauton and Schryver (2004:149) when they say, “when confronted with terminological problems, that is, the absence of a particular term in the TL, there are various avenues that the Zulu translator can pursue”. The researcher also, believes that it was a correct decision to borrow the words ‘*posini*’ from ‘*post office*’. As it is indicated that there is no indigenous one.

In Table 5.2 which represents the second news article, the researcher identified seven directly translated words. The writer had no other alternatives but to use four of these seven words - ‘*amabhethri*’, ‘*acid*’, ‘*iphepha*’ and ‘*golf*’. However, for the remaining three words, there was no need for them to be directly borrowed because there are isiZulu words the writer could have chosen.

In Table 5.3 representing third news article, five directly borrowed words from the English language have been included. These lexical items have been borrowed and morphologically changed to take the spelling rule of the isiZulu language without changing its semantic form, as they still retain the same meaning from SL. The following terms are the lexical items that have been directly borrowed from the English language and naturalised to the isiZulu language vocabulary: ‘*amaphoyisa*’, ‘*isiteshi*’, ‘*ilokishi*’, ‘*izimoto zamaphoyisa*’ and ‘*garaji*’. The word ‘*garaji*’ is the only word the researcher believes the African media writer made a correct decision in directly borrowing the word from the English language as there seems to be a no equivalent in isiZulu.

In the fourth article, presented in Table 5.5, all six words featured are directly borrowed from the English language. The morphological structure of all the words have been altered to be adapted to the isiZulu language. All the directly borrowed words used in this article have the alternatives words in isiZulu language which could have been used by the writer instead of directly borrowing the lexis from the English language. For example, the first word is ‘*ipolitiki*’ which has been directly borrowed from the English word ‘*politics*’. The Oxford English

Dictionary (2015) defines the word politics as activities done to get and use power in public life and being able to influence decisions that affect the country or a society. Since the word *politics* is associated with the governance of the country or area, especially the debate between parties having power, the more appropriate word is the word ‘*ezombusazwe*’ meaning politics. The word can also be rearranged to give more meaning. The word is combined by the verb *ukubusa* meaning to rule and the noun *izwe* meaning the country. Therefore, the word ‘*ezombusazwe*’ was the appropriate one to be used by the African media text writer instead of the one which was directly borrowed from the English as SL.

In the fifth article, five words were directly borrowed from the English language. Four of them have been borrowed and their morphological structure were altered to take the spelling rule of the isiZulu language. One phrase has been purely borrowed from the English language and featured in the article without undergoing the morphological changes to be accommodated in isiZulu. As illustrated in Table 5.6, there was no need for the African media writer to directly borrow all the lexical items featured in the article as isiZulu has alternatives words which could be used. The word ‘*Januwari*’ has been directly borrowed from the word *January*. The alternative word which could have been used in the word ‘*Masingana*’. According to Nxumalo (1981), the January month is labelled *Masingana* because this is the particular month where subsistence farmers begin to search for the pumpkins as they are ready to be harvested. In considering what has been stipulated above, it is important to use the indigenous lexical items because there is a history behind the naming of those particular lexical items, in that way the isiZulu language profile and isiNtu cultural cognition is preserved.

Table 5.6, representing the sixth news article, features 12 directly borrowed lexical items from the English language and one word from the Afrikaans language. Looking at Table 5.6 it is evident that the African media text writer was not obligated to borrow the words and change their morphological structure in order to be incorporated into isiZulu as isiZulu has equivalent words.

In the seventh news article represented by Table 5.7 six lexical items have been directly borrowed from the English language. Five of the directly borrowed words have been naturalised to isiZulu language by altering their morphological structure to take the spelling rule of the isiZulu language. Looking at Table 5.7 the borrowed words have been matched up with their alternatives ones which could be used by the writer instead of using the borrowed ones. There is only one word which has been purely borrowed. The word has been taken as is

and used in African media texts without undergoing any morphological alterations. In the seventh article, there was no need for the writer to borrow the five lexical items from the English language as SL to isiZulu as TL. The word ‘*website*’ was the only word that needed to be included. Also, the researcher is of the view that the writer could have changed its morphological structure instead of purely borrowing the word as is, because the newspaper is meant for the isiZulu-speaking people. The word could have been changed to ‘*webhusayidi*’ derived from the technological concept ‘*website*’.

Table 5.8 presents the eighth news article examined by the researcher. In this article, the researcher identified four directly borrowed lexical items from the English language. All the borrowed words have been modified to take the spelling system of the isiZulu language. The Table illustrates the alternative isiZulu words that can be used instead of borrowing. In addition, the table serves as evidence that there was no need for the writer to directly borrow the words as they do exist in isiZulu language.

In the ninth news article, 10 directly borrowed lexical items are featured. To the researcher’s knowledge, eight of the 10 borrowed words have their equivalences in isiZulu, but the writer opted to directly borrow them as it displayed in Table 5.9. The two remaining words which do not have alternative words in isiZulu are ‘*brakes*’ directly borrowed by isiZulu as ‘*amabhelueki*’ and ‘*petrol*’ written as ‘*uphethroli*’ in the isiZulu spelling system. These two directly borrowed words needed to be borrowed as isiZulu does not have equivalent words which could be used. However, there was no need for the African media texts writer to borrow other eight words as Table 5.9 shows that there are isiZulu lexical items that could have been used.

Table 5.10 presents the tenth news article. Five directly borrowed lexical items are featured in this article. All the directly borrowed words featured in the article have their isiZulu alternatives as shown in the table. Looking at the isiZulu words, it is clear that there was no need for the African media text writer to borrow any of the words from the English as SL in African media texts because they exist in isiZulu as TL.

The analysis of the direct translation phenomenon in the form of directly borrowing the lexical items above answers the question of why there is a need for the use of this phenomenon in *Isolezwe* newspapers? It is evident that, in some instances, the writers are exposed to some words that do not seem to exist in isiZulu. Therefore, the lexical gap needs to be bridged in such instances for the communication to be effective. This is a linguistic challenge that has led

the writers of African media texts to consider borrowing the lexical items and change their morphological structure for better understanding of the texts for the readers of *Isolezwe* newspapers. On the other hand, it remains ineffective for the writers to employ the direct translation procedure by borrowing the lexical items from the English and Afrikaans languages when there are isiZulu words that can be used effectively. This would contribute to the development and maintenance of the isiZulu language profile.

In all 10 news articles, numerous lexical items were needlessly borrowed compared to those which needed to be borrowed. In all the tables shown in the first section of the analysis, African media text writers had an opportunity to use isiZulu words/ phrases but chose not to. According to CPEM, the above is the result of the political influences of the publishing company focusing on the profit of the daily publications rather than looking deeply to the texts which are meant for the isiZulu-speaking consumers. Also, in examining the above process through CDA, the political factors take centre stage in the production of African newspapers.

The invasion of exoglossic languages to African languages is highlighted in all the articles examined. The words have been altered and naturalised to be accommodated to the writing system of the isiZulu language so that an ordinary consumer of the paper cannot have any hesitation but to consider them as native words of the isiZulu language. According to Fairclough (2005) and Van Dijk (2006), CDA explores social stratification embedded in written texts which is not easily identified by an ordinary consumer, but rather needs specialist knowledge to identify the injustices and inequalities to bring them to the surface where they could be observed by the society. In summary, most of the directly borrowed words were not urgently needed to be borrowed because they exist in isiZulu. Only a few of the borrowed words needed to be directly borrowed as they are not easily found in isiZulu and the lexical gap between the exoglossic and indigenous languages needed to be filled.

5.7.2 The Need for the Use of the Code-Switching Phenomenon in *Isolezwe*'s Advertisements

In the first section of the analysis above, the researcher considered all types of code-switching identified by Hoffman (1991) used in all 10 advertisements sampled in *Isolezwe* newspapers. The most vital factor was to identify how frequently these types of code-switching were used in the advertisements. In the second section, the researcher analysed the effects code-switching has on the isiZulu language and isiNtu cultural cognition. In this section, the researcher used CDA to investigate if there is a need for *Isolezwe* newspapers to use code-switching

phenomenon in their advertisements. The researcher explores all ten purposely sampled advertisements.

Figure 5.12 presents the first advertisement where inter-sentential switching was used. According to Richardson's (2007) CDA principles, the mixing of English and isiZulu words is the result of ideologies which favours one language over the other. In this instance, the ideology could be the one which was forcefully implemented by the apartheid government which only recognised Afrikaans and English as official languages. This leads to the African media text writers to include English lexical items, although there is no need to do so.

The arrangements of texts in a newspaper may indicate the elements of certain ideologies (Fairclough, 1995). Those ideologies are sometimes covertly imposed on newspaper consumers. For instance, *Isolezwe* newspaper readers may subconsciously submit to the notion that English is always needed in African media texts and leads them not to question the manner in which their language is written in the advertisements. Richardson (2007:37) stipulates that "texts help influence society via shaping their viewpoints of those who read or otherwise consume them". Using the code-switching phenomenon in this regard is concerning for the preservation of the isiZulu language amongst its speakers in society. In this advertisement, code-switching phenomenon is used, but it is not obligatory because isiZulu has a lexical item which has been substituted by English word. The CDA approach views this process as one that attempts to undervalue other languages because of the power created by the so-called dominant language in society. In this case, English is regarded as dominant over African languages since it is used in the African media texts although there are indigenous lexical items that may be successfully used to convey the same message to the consumers.

Figure 5.13 presents the second advertisement. Intra-sentential switching was used in this advertisement. Here the advertiser opted to switch clauses, lexical items and morphemes between English and isiZulu. In this case, there was no need for the advertiser to use the code-switching phenomenon.

In Figure 5.14, the third advertisement, inter-sentential switching was used. Using this kind of switching in selling the products which the advertiser expects to be bought by the isiZulu-speaking consumers demonstrates the notion of ideology in empowering the English language which considers it to be the prestige one in the isiZulu-speaking society. The use of inter-sentential switching was not essential in this advertisement because the advertised product is

targeted at the isiZulu-speaking consumers, and the advertisers have the option to write fully in isiZulu.

Inter-sentential switching used in this advertisement illustrates the notion that everyone reading *Isolezwe* newspapers fully understands English. The fact is that not everyone who purchases *Isolezwe* newspaper understands English language comprehensively. Therefore, the inequalities seemed to be revealed in this advertisement. “As a type of spoken media, advertisements can be one of the most crucial media discourses in terms of manipulated language use and hidden ideologies” (Turhan & Okan, 2017: 215). Inter-sentential use in an advertisement of *Isolezwe* newspapers perpetuates the ideology that English remains the language of power and domination in preference to isiZulu when it is analysed through CDA. It is evident that code-switching was needlessly featured in this advertisement.

Figure 5.15 features the fourth advertisement. In this advertisement, intra-sentential switching was used again. In the first sentence, the lexical items are switched within the same sentence using isiZulu and English words. There was no reason for the advertiser to use the English lexical items within the sentences written in isiZulu.

Figure 5.16 and 5.17 present five and six advertisements respectively. In these advertisements intra-sentential switching is featured. In both advertisements the intra-sentential switching takes place within the sentence; that is, the sentences used both English and isiZulu lexical items to lure the consumers of *Isolezwe* newspapers. Looking at the analysis of both advertisements, there was no need for the advertiser to use the code-switching phenomenon because both sentences can be written in isiZulu and still convey the same message conveyed by the intra-sentential switched sentences.

In Figures 5.18 and 5.19 which presents the seventh and the eighth advertisements, intra-sentential switching is featured. In both cases, the switching takes place with the words. In both the advertisements, the advertiser could have opted to write in isiZulu and avoided the switching between the words. CDA consider this process as a domination of English language within the isiZulu texts. It carries the notion that isiZulu words should depend on English prepositions to convey messages, whereas isiZulu can be autonomous without switching from other languages. Also, isiNtu cultural cognition is compromised because even the simplest morphemes which do not need to be mixed with isiZulu words are used.

Figures 5.20 and 5.21 illustrate the ninth and tenth advertisements. In these two advertisements, the intra-sentential switching is featured. In the ninth advertisement, the switching takes place within the words. In the tenth advertisement, one intra-sentential switching was featured.

In the application of Fairclough's (1995) CDA three-dimensional framework of advertisement to examine the use of code-switching phenomenon in the preceding advertisements, the researcher concludes by stating that the switching was more favourable to English than isiZulu because there was no need for the code-switching to feature, except for the words '*Account*' in the fourth advertisement and '*bets*' in the eighth advertisement. However, the researcher strongly believes that their morphological structure could have been altered to adopt the spelling rules of the isiZulu language.

Advertisements are a part of our daily lives, and they convey distinct messages (Abdelaal & Sase, 2014). Also, how the texts are written has some influence on how the consumers interact with others in their social contexts (Richardson, 1997). The consumer's values, attitudes and shared knowledge may be changed in preferring a certain prevailing culture to another culture which may be seen as diminishing. Hence, the ideology of power and social stratification which favours the exoglossic languages is displayed and thus disempowers the isiZulu language. Also, how the texts are written has some influence on how the consumers interact with others in their social contexts. In this way, they deal with values, attitudes and shared knowledge that prefer a certain culture over another culture.

In considering what has been said by Abdelaal and Sase (2014), isiNtu cultural cognition of isiZulu-speaking consumers is compromised when English lexical items are used in advertisements for the sake of selling the products and gaining profit instead of preserving the isiZulu language. All the English lexical items that have been switched in these advertisements have equivalent isiZulu lexical items. However, the African media text writers opted to use the English ones. In this case, isiZulu is not given the same acknowledgement as English and Afrikaans. On this point, one would never come across the isiZulu lexical items in the English or Afrikaans newspapers unless the word is not available in either of the two languages.

The analyses of the advertisements above clearly indicates that there was no need to use code-switching. The advertisements used both the inter-sentential and intra-sentential switching. These two types of code-switching were the only type of switching used. Advertisements possess the power to influence consumers. The fact that English words and morphemes were switched with the isiZulu ones in creating the mixed words between these two languages

demonstrates the domination the English language has over the African languages of South Africa.

The advertisers are still holding on to the policies that were laid down by the apartheid government by using the exoglossic languages, particularly English, where there is no need to do so. In analysing the code-switching phenomenon in these ten advertisements, the researcher applied Fairclough's CDA (1995) approach. In applying Richardson's (1997) CDA principles of newspaper analysis, the researcher concludes that African languages in media texts are unfairly overlooked because the writers still carry the ideological belief that African languages are dependent on English lexical items and morphemes which is the ideology that was laid down by the apartheid government and consequently led to linguicism in South Africa.

On the other hand, one should not rule out the fact that language develops in many different ways. This could be the reason that African writers are moving with times and they, therefore, see a need to use the code-switching phenomenon in order to accommodate those who might not fully understand the isiZulu language comprehensively and are second language speakers of isiZulu and consumers of the *Isolezwe* newspapers. Mojela (2010) concurs with the above by stating that the incorporation of lexis from other languages assists in language development and closes the lexical gaps. Given the above facts, the code-switching phenomenon plays a role in language development as does direct borrowing of lexis which contributes to the developing of language in multicultural communities.

5.8 CHAPTER SUMMARY

In this chapter, the researcher applied two analytical approaches: In the first, quantitative data analysis was applied. The quantitative data analysis showed the frequency of the manifestation of direct translation by specifically looking at the direct borrowing and code-switching in both the news articles and the advertisements sampled from *Isolezwe* newspapers. The analysis of the frequency of the manifestation of these phenomena aimed at answering the first subsidiary question of the study. It required the researcher to numerically analyse the number of directly borrowed and code-switched lexical items used in each of the sampled news articles and advertisements. The researcher counted them and used Microsoft Excel to generate the bar graphs representing the occurrences of these phenomena. Lastly, a pie chart was used to compare the two phenomena.

The second section of analysis aimed to answer the last two subsidiary questions of the study: considering the number of directly borrowed lexis and code-switched words identified in the first section. The researcher explained and interpreted quantitative results by firstly analysing the effects of direct translation by specifically looking at the impact of direct borrowing and code-switching on the isiZulu language and the isiNtu cultural cognition of the readers of the *Isolezwe* newspaper. The above analysis was conducted using three CDA principles identified by Richardson (1997). The CDA approach was also used to address the last question to determine whether these phenomena needed to be used in African media texts.

The next chapter presents the findings and conclusions of the study.

CHAPTER 6: FINDINGS AND CONCLUSION OF THE STUDY

6.1 INTRODUCTION

This chapter presents the findings as well as the conclusion of the study. In the first section, the researcher outlines the findings from the study by answering the three subsidiary questions of the study. The last section of the chapter provides recommendations for further research.

6.2 FINDINGS

As pointed out in the methodology section, the design of the study was an explanatory sequential design. The study combined both the quantitative and qualitative methodology. This research design was guided by the three subsidiary questions of the study, which were formulated from the main question of the study.

The overall aim of this study was to investigate the effects direct translation, specifically the direct borrowing and code-switching phenomena used in *Isolezwe* newspapers have on the isiZulu language. This main question was subdivided into three subsidiary questions. Each question was examined in the study and the findings for each question are presented below. In presenting the findings, each question serves as a sub-heading. This format allows the researcher to put the results of the analysis in the simplest and most understandable format. The subsidiary questions of the study were:

- i. How frequently do direct translation and code-switching phenomena occur in *Isolezwe* news articles and advertisements?
- ii. What are the effects of direct translation and code-switching phenomena used in *Isolezwe* newspaper on the isiZulu language and the isiNtu cultural cognition of the readers?
- iii. Why is there a need for the use of direct translation and code-switching phenomena in the news articles and advertisements in the *Isolezwe* newspaper?

6.2.1 Occurrences of Direct translation and Code-Switching in both the News Articles and Advertisements

In examining the occurrences of direct translation procedural phenomenon in the ten sampled news articles of *Isolezwe* newspapers, the researcher opted to analyse the direct borrowing of lexical items used in the *Isolezwe* newspapers. As a reader of *Isolezwe*, the researcher had observed frequencies of direct borrowing and code-switching featured in the newspaper. For the researcher, it was worth investigating their effects on isiZulu and isiNtu cultural cognition

of the consumers. In all the news articles that were purposefully selected in the study, direct borrowing phenomenon was featured. The study found that the direct borrowing of lexical items of the English language were the most featured words and Afrikaans lexical items were seldom borrowed to isiZulu. The process of borrowing these lexical items involved changing these words to be accommodated to isiZulu language vocabulary by altering their morphological structure so that they can take the spelling rule of the isiZulu language without compromising the meaning of the words. This process of adopting lexical items from the SL to the TL is an alternative strategy to including foreign terms in the target language, and it is practically done by including new words that are formed by adapting foreign words into a morphological and lexical system of the borrowing language (Ngcobo & Nomdebevana, 2010).

The direct borrowing phenomenon, which is a direct translation procedure, was most frequently used in the news articles analysed by the researcher. However, other English lexical items were purely borrowed and included in the African media texts without changing the morphological structure of the borrowed words to follow the orthographical system of the isiZulu language. These words were included in the news articles of *Isolezwe* newspapers. Table 6.1 presents the number of directly borrowed words that were all used in the ten news articles in the *Isolezwe*'s newspapers. The purely borrowed words are also listed.

Table 6.1: Directly borrowed lexical items in news articles of *Isolezwe* newspaper.

English/Afrikaans Languages (SL)	IsiZulu Language (TL)
News article 1	
1. Post office	1. Posini
2. October	2. Okhthoba
3. Doctor	3. Dokotela
4. Medical aid	4. Medical aid (Pure borrowing)
5. September	5. Septhemba
News article 2	
6. Guard	6. Unogada
7. Batteries	7. Amabethtri
8. Bail	8. Ibheyili
9. Stokkies	9. Isitokisi
10. Acid	10. Acid (Pure borrowing)
11. Paper	11. Iphepha
12. Golf	12. Igalufu

English/Afrikaans Languages (SL)	IsiZulu Language (TL)
News article 3	
13. Police	13. Amaphoyisa
14. Police Station	14. Isiteshi samaphosyisa
15. Location	15. Ilokishi
16. Police motor vehicles	16. Izimoto zamaphoyisa
17. Garage	17. Garaji
News article 4	
18. Politics	18. Ipolitiki
19. Councillor	19. Ikhansela
20. Ward	20. Iwadi
21. Volunteers	21. Amavolontiya
22. Votes	22. Amavoti
23. December	23. Disemba
News article 5	
24. January	24. Januwari
25. Students	25. Izitshudeni
26. University of Cape Town	26. University of Cape town (Pure borrowing)
27. University	27. Nyuvesi
28. Statement	28. Isitatimende
News article 6	
29. Office	29. Ihhovisi
30. Plaas	30. Ipulazi
31. Politics	31. Ipolitiki
32. Dollars	32. Amadola
33. February	33. Febhuwari
34. Sign	34. Sayina
35. June	35. Juni
36. Parliament	36. Iphalamende
37. Committee	37. Ikomiti
38. Section 89	38. Section 89 (Pure borrowing)
39. Judge	39. Ijaji
40. Vote	40. Vota
41. December	41. Disemba
News article 7	
42. Producers	42. Abaphrojusayo
43. Judges	43. Amajaji
44. Films	44. Amafilimu
45. Television	45. Ithelevishini

English/Afrikaans Languages (SL)	IsiZulu Language (TL)
46. Website	46. Website (Pure borrowing)
47. March	47. Mashu
News article 8	
48. Court	48. Inkantolo
49. June	49. Juni
50. April	50. Ephreli
51. Police	51. Amaphoyisa
News article 9	
52. Taxi	52. Itekisi
53. Brakes	53. Amabhuleki
54. Motor	54. Imoto
55. Corner	55. Ikhona
56. Bed	56. Umbhede
57. Ceiling board	57. Isilingi-bhodi
58. Petrol	58. Uphethroli
59. Kitchen	59. Ikhishi
60. Police	60. Amaphoyisa
61. Police Station	61. Isiteshi samaphoyisa
News article 10	
62. Mechanics	62. Omakhenikha
63. Customer	63. Ikhazimende
64. Business	64. Ibhizinisi
65. Motors	65. Izimoto
66. Association	66. Isasoshini

The words identified in Table 6.1 are the lexical items that the researcher identified when analysing the ten news articles in the *Isolezwe* newspapers. All the news articles had lexical items which were directly borrowed from English/Afrikaans as an SL to isiZulu as a TL. Sixty-one lexical items were directly borrowed and incorporated to isiZulu language by altering their morphological structure to take the writing system of the isiZulu language whereas five words were purely borrowed, they were included in the African media texts without altering their morphological structure to take the spelling rule of isiZulu. The words *medical aid*, *acid*, *University of Cape Town*, *Section 89*, and *Website* were purely borrowed.

Of the 66 lexical items that were directly borrowed in all the news articles; 57 of them were directly borrowed by the African media text writer even though the isiZulu language has alternative isiZulu lexical items that can be used. On the other hand, the writer had no other

option but to use the remaining nine words in the news articles as they seemed not to exist in the isiZulu language. The adopted words of English and Afrikaans to isiZulu were modified by changing their morphological structure to match the rules of the borrowing language. Also, the directly borrowed words were prefixed and suffixed accordingly to follow the rules of the isiZulu language. Table 6.1 clearly indicates that directly borrowed lexical items are frequently used in all the news articles of *Isolezwe* newspapers.

Table 6.2 presents two types of code-switching identified in the advertisements and the number of code-switched words for each code-switching type. The tag-switching type is not included in the table as it was not featured in the advertisements. The left side of the table displays the code-switched lexical items, and the right side displays the alternative words the writers of the African media texts could have used.

Table 6.2: Code-switched lexical items in advertisement articles of *Isolezwe* newspaper

Code-switched lexical items	Alternative words
Advertisement 1: Inter-sentential switching	
1. Woza weekend savings	1. Woza mpelasonto yokuwonga
Advertisement 2: Intra-sentential switching	
1. Kusekela mhla ka 9 kuya ku 23 August 2021	1. Kusekela mhla ka 9 kuya ku 23 Ncwaba 2021
2. Kwi lucky numbers	2. Kwi nhlanhla yezinombolo
3. I Western Cape ayifakiwe kulokhu kunemigomo nemibandela	3. I Ntshonalanga Kapa ayifakiwe kulokhu. Kunemigomo nemibandela.
Advertisement 3: Inter-sentential switching & Intra-sentential switching	
1. <i>Visit our stores and look fresh and look good. Our products are quality at a reasonable price.</i>	2. <i>Vakashela isitolo sethu ukuze ubukeke umusha futhi umuhle. Imikhiqizo yethu eyangempela ngamanani aphansi.</i>
1. Bo Sisters nani bobabazi nangabe nisazithambisa	2. Bo dade nani bobabazi nangabe nisazithambisa
Advertisement 4 : Intra-sentential switching	
1.1 ku September kuya ku 30 November 2021	1. 1 ku Mandulo kuya ku 30 ku Lwezi 2021
2. Ukudlala ku branch	2. Ukudlala kwi gatsha
3. Ukudlala nge account	3. Ukudlala nge- akhawunti
Advertisement 5: Intra-sentential switching	
1. Indumezulu birthday savings	1. Indumezulu yokonga ngusuku lakuzalwa
Advertisement 6: Intra-sentential switching	
1. 1 day only bhazabhaza savings	1. Usuku olulodwa kuphela lokonga ibhazabhaza

Code-switched lexical items	Alternative words
Advertisement 7: Intra-sentential switching	
1. Ubumnandi be Summer Savings	1. Ubumnandi bohlobo lokonga
Advertisement 8: Intra-sentential switching	
1. Ngomhlaka 5 Ku January	1 Ngomhlaka 5 ku Masingana
2. Vakashela kuFacebook.com/Hollywoodbets ukuze ubone wonke amabets athathiwe	2. Vakashela kuFacebook.com/Hollywoodbets ukuze ubone wonke amabheji athathiwe
Advertisement 9: Intra-sentential switching	
1. Ukubheja kwi Ante-post	1. Ukubheja ngaphambi kosuku lomdlalo
2. Kanye namas pins amahhala awu+ 50	2. Kanye nokushwiliza kwamahhala okungaphezu kwamashumi amahlanu
Advertisement 10: Intra-sentential switching	
1. Noma iyiphi i- smartphone futhi angathepha ikhadi.	1. Noma imuphi umakhalekhukhwini ohlakaniphile futhi angathepha ikhadi.

Table 6.2 presents the number of code-switching instances used in all the analysed advertisements. As stated in the analysis section, the researcher analysed all the types of code-switching identified by Hoffman (1991). However, the researcher found that the inter-sentential and intra-sentential code-switching were the only two types of code-switching that were featured in the advertisements in *Isolezwe* newspapers. Tag-switching did not feature in the advertisements.

Looking at Table 6.2, the first advertisement features inter-sentential switching. In the second advertisement, three sentences that used intra-sentential were identified. In the third advertisement, the writer used two types of code-switching. Inter-sentential code-switching was used where the advertiser began the sentence in English and continued with isiZulu to describe the advertised product. Secondly, intra-sentential code-switching was used in the third advertisement. The advertiser included English words in the isiZulu sentence in explaining the advertised products in detail. In the fourth advertisement, intra-sentential code-switching was used in three sentences, where the advertiser included the English words in sentences that were written in isiZulu. The fifth one features the intra-sentential switching which takes place within the sentence written in isiZulu followed by the lexical items of the English language.

In the sixth advertisement, intra-sentential switching was featured. The intra-sentential took place within the sentence. Switching the isiZulu and English words in one sentence. In the seventh one, intra-sentential switching takes place within the word, preposition prefix of isiZulu is combined with the English word. In the eighth advertisement two intra-sentential

switching were identified. Both the switching takes place within the words. The isiZulu prepositions are combined with the English words. In the ninth one, the researcher identified two intra-sentential switching used by the advertiser. Also, these switching takes place within the words as illustrated in the table above. The tenth advertisement features only one intra-sentential. In this advertisement the English word is used within the isiZulu sentence.

In all 10 advertisements analysed by the researcher, 17 code-switched lexical items were used. Fifteen intra-sentential switching instances were identified, and two inter-sentential code-switched lexical items were identified as illustrated in Table 6.2.

6.2.2 The Effects of Direct Translation and the Code-Switching Phenomena in IsiZulu and IsiNtu Cultural Cognition

In considering the analysis of direct translation and code-switching in the analysis section above, the following are the major findings of these two phenomena on isiZulu language and isiNtu cultural cognition of the readers of *Isolezwe* newspapers, based on critical discourse analysis (CDA). Direct translation in a form of a direct borrowing of lexical items and code-switching play a vital role in communication processes. Borrowing plays a major role in keeping the language up to date with the latest linguistic developments in all the different spheres of life (Mojela, 2010). Code-switching is a common phenomenon in multilingual societies; therefore, the presence of this phenomenon in a country that has 11 official languages should not be a surprise (Dladla, 2017).

Two or more people can make their conversion effective simply by including these two phenomena. In addition, the direct translation phenomenon is also inevitable in a country where people come from diverse backgrounds. South Africa is a multicultural country that has 11 official languages and other non-recognised languages, which means these phenomena will inevitably be used in making communication effective. However, these two phenomena have their deficiencies as well, specifically when they are used in the African media texts from which most Africans get information, news, and entertainment. In the application of critical discourse analysis (CDA) by Richardson (2007) in the news articles, the researcher has found that the frequent use of these phenomena has effects on the TL, the language that is consistently borrowing the lexical items from other languages. In this case, it is isiZulu that mostly borrows from English rather than from Afrikaans.

Since its inception in 2002, *Isolezwe* has mainly targeted the isiZulu-speaking community in imparting news about current affairs, entertainment and sports, and in the process, it also

intended to develop the isiZulu language. Mabizela (2021:84) states that “African language newspapers play a role in language and cultural preservation. However, Independent Media, the company that owns the *Isolezwe* newspaper shifted the focus of developing the isiZulu language to focusing on the number of copies that needed be sold to meet the publication’s daily targets. Viewing the above through the CPEM lens, it is clear that media is a business whose survival depends on the target audience buying the publications. This has effects on the isiZulu language and on the community buying the newspapers who expect to read the isiZulu language with limited lexical items from other languages. However, direct borrowing and code-switching became inevitable phenomena that are consistently used in African media texts.

Readers of *Isolezwe*’s newspapers found themselves being exposed to and forced to accept these directly borrowed and code-switched words when reading African media texts. This impacts on their language use, worldviews and their self-identity (IsiNtu cultural cognition). It becomes problematic for the language to develop and be preserved if these phenomena continue to be featured needlessly in African media texts as they may have effects not only on the language but also on the self-identity of the readers. The researcher concurs with Wa Mberia (2015), and Coetzee and Roux (2003) cited in Mabizela (2021:84) when they say that “using an African language raises the self-esteem and confidence of people in society, this leads to more productivity as people unlock creative and innovative responses to the social and physical environment”. On the other hand, the consumers of the indigenous newspaper may not actively interact with their immediate environment, be proud and be confident with their language if it changes because they may not be able to decide which lexical item they can use; the one written in the *Isolezwe* or the one which they speak in their households.

Due to the use of direct borrowing and code-switched lexical items in the *Isolezwe* newspaper, isiZulu speakers are bound to include these two phenomena because of the power of the media in society at large. People frequently use these phenomena in their daily conversations. Consequently, this leads them to look down on their indigenous language and their culture, because language and culture are two intertwined components. The isiNtu cultural cognition (the way they practise their traditions, interact with immediate environment and language use) changes because they accept and conceptualise the manner in which isiZulu is written in the *Isolezwe* newspapers, considering it as a standardised method of communicating in society. It is evident from the sampled *Isolezwe* newspapers that the phenomena of direct translation in the form of direct borrowing of words and code-switching are frequently used which in turn becomes the part of isiZulu vocabulary. Also, the findings reveal that these two phenomena are

mostly featured in the *Isolezwe* newspapers, whereas there are isiZulu words which can be alternatively used instead of those chosen by the African media text writers.

Also, the findings revealed that the use of these two phenomena in African media texts perpetuates political power within the organisation producing the African media texts. The social stratification is displayed with the isiZulu-speaking community being presented with these phenomena in indigenous texts to accept them as part of their isiZulu language. The CPEM brings this stratification to the fore by exploring the media as the researcher has revealed. The capitalist ideology is revealed as the organisation producing the newspapers has political power and the resources for the production of the newspapers as it is privately owned and is profit-oriented rather than focused on the effects of the language being used on the isiZulu-speaking society. Hammer and Kellner (2009) articulate that the CPEM highlights the injustices displayed within capitalist society which imposes the ideology of the privileged elite on society by producing what they want their consumers to accept. In this instance, the isiZulu-speaking community are consumers of what has been produced in the *Isolezwe* newspapers.

Looking at the frequent manifestation of direct borrowing and code-switching in both news articles and the advertisements, it is evident that in the articles sampled, 66 direct translated lexical items borrowed from the English and Afrikaans languages were used in African media texts and 17 code-switched lexical items were used in the advertisement articles. This process has an impact on the IsiZulu language because readers of *Isolezwe* newspapers may end up assimilating directly borrowed and code-switched lexical items into their vocabulary, unwittingly disregarding the isiZulu ones. Richardson (2007:45) states that:

there is a dialectical relationship between the consumption of journalistic texts and social practice: readers decode the meanings of the texts using knowledge and beliefs of the world and these texts go on to shape (through either transformation or reproduction) these same readers' knowledge and beliefs.

The power that the media has in society affects how the isiZulu-speaking community changes its belief about the importance of the isiZulu language when they are confronted by the borrowed words and code-switching phenomena whenever they read *Isolezwe* newspapers. The use of direct borrowing and code-switching in the *Isolezwe* newspapers demonstrates the domination of the exoglossic languages at the expense of indigenous languages.

6.2.3 The Need for the Use of Direct Translation and Code-Switching Phenomena in the News Articles and Advertisements

This particular question was also addressed through CDA. This analytical approach investigates the causal relationship between the written texts and the influence they have on a society looking closer to the inequalities that may be conveyed by the written texts in a specific society (Van Dijk, 2006). In using the CDA to investigate the need for the utilisation of direct translation, specifically the direct borrowing and code-switching phenomena in *Isolezwe* newspapers, the researcher found that these two phenomena revealed two sides. Firstly, they are needed in order to make communication effective in a multicultural society. Secondly, the inequalities and social stratification embedded in African media texts may be unfavourable to the isiZulu language and to the social contexts of the consumers.

Language is constantly evolving and developing because of the new technological tools invented in the Fourth Industrial Revolution (4IR). “In a multilingual society, like South Africa, borrowing helps to bridge the lexical and morphological gaps existing between the various African languages” (Mojela, 2010:703). Hence, sometimes the writers of the African media texts are left with no option but to use these two approaches. Therefore, it makes perfect sense to include these two phenomena in African media texts.

On the other hand, other African media text writers continue to include these phenomena even if there is no need to, which consequently detracts from the development of indigenous languages in African media texts. Journalists and news media in general are used by social groups with power (Richardson, 2007:31) to transfer the ideological beliefs that certain cultures and languages are more prestigious than others in society. In this instance, the development of indigenous language is not considered in the production of the media. The transfer of ideological beliefs by the African media text writers to the isiZulu society means that the indigenous texts will always depend on directly borrowed words and code-switching even when there is no need to use these techniques.

In the news articles and advertisements analysed in the previous chapter, the researcher found that using the directly borrowed lexical items of English and Afrikaans had an effect on the isiZulu language. Also, these phenomena did not serve to develop and preserve indigenous languages in the African media text, because the isiZulu language already has lexical items for their English counterparts which were not used by the writers of African media texts. On the other hand, the researcher also found that there were times where the African media text writers

were faced with an enormous challenge when there were no specific isiZulu words that could be used. As a result, the writers were left with no choice but to use direct translation by directly borrowing the words from English or Afrikaans to be incorporated by altering their morphological structures so that they could be naturalised to the isiZulu language writing system.

The researcher presented several tables throughout the analysis. Tables 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.9 and 5.10 were used to illustrate the findings of the study.

Table 5.1 shows that for the first news article, only one word, “Posini” was appropriately borrowed as it does not exist in the isiZulu language. The remaining four words had alternative isiZulu words that could have been used.

Table 5.2 illustrates that in the second news article, four words out of seven were appropriately borrowed and incorporated into the isiZulu language, because they do not exist in the isiZulu language but for the remaining three there was no need to borrow them because they exist in isiZulu language.

In Table 5.3, there was a need for the writer to borrow the word “Garaji” from the English language as the word does not exist in the isiZulu vocabulary. The writers could have avoided borrowing the remaining four words because they exist in the isiZulu language.

Table 5.4 shows that all six words in the fourth news article that were directly borrowed from English had alternative isiZulu words that could have been used. Table 5.5 shows the directly borrowed words which the writer could have opted to alternate with the isiZulu ones. All five borrowed lexical items have isiZulu equivalents.

Table 5.6 shows that for the sixth news article, there were alternative isiZulu lexical items that could have been used instead of directly borrowing all 13 words. One English phrase was also directly borrowed without modifying its morphological structure to match the isiZulu language spelling rules.

Tables 5.7 and 5.8 present the findings for the seventh and eighth news articles, respectively. The researcher found that all the lexical items featured in these two articles were needlessly featured, except for one technological concept featured in the seventh news article. The word “Website” in the seventh article was the only word which the researcher believes the writer had no choice but to include in the African media texts.

Table 5.9 shows that for the ninth news article, there were alternative isiZulu words that could have been used for eight of the 10 directly borrowed words. However, the researcher suggests that the writer should have directly borrowed the words "Brakes" and "Petrol" as they are not easily found in the isiZulu language.

Table 5.10 shows that for the tenth news article, all five directly borrowed lexical items from English were naturalised by altering their morphological structure to match the isiZulu language spelling rules. However, there were alternative isiZulu words that could have been used instead of directly borrowing them.

In all the news articles that were analysed, the researcher found that 66 lexical items were directly borrowed from English and Afrikaans (SL) to isiZulu (TL). Nine of the 66 words identified in news articles were essential for the writer to use as there were no equivalent isiZulu words. On the other hand, there was no need for the writer to directly borrow the other 57 words because they exist in the isiZulu language. These findings clearly indicate that, even though there is a need to use the borrowed lexical items at times, writers of African media texts continue to borrow the exoglossic lexical items even if there is no need to. Various words can be used as an alternative to the borrowed ones in African media texts. Limiting the use of directly borrowed lexical items and using them only when it is needed may play a significant role in the development and preservation of the isiZulu language. Ngulube (2012; Wa Mberia, 2015 and McDonald, 2012 cited in Mabizela, 2021:84) are of a similar view and say that "it is believed that African languages facilitate the preservation of tangible and intangible value systems, preserve cultural identity for indigenous people and are carriers of valuable African indigenous knowledge systems".

Looking at the above findings through CDA, one can assert that the media perpetuates the legacy of inequalities that were enforced by the colonial and apartheid regimes which perpetuated the ideological beliefs that English and Afrikaans are 'superior' to African languages. For a language profile to be preserved, the lexical items from other languages, particularly from the exoglossic ones can be used, especially when the writers have consulted all the relevant sources and found that there are no other words to substitute the ones that they want to use. Then, the process of direct translation maybe be implemented by directly borrowing words and altering the morphological structure to follow the spelling rules of isiZulu.

Code-switching is the most common and effective way of facilitating communication between bilingual or multilingual individuals. “Across the globe, code-switching is a common strategy used by teachers to disseminate knowledge to learners in bilingual and multilingual contexts” (Maluleke, 2019:1). This phenomenon is not only effective in educational institutions but is also used in other sectors of society where more than one language is spoken, e.g., households, schools and religious institutions, and it has made its way to the media as well. The African media texts are not exempt from this phenomenon.

In this study, the code-switching phenomenon was analysed focusing on advertisements applying the questioning technique used in the direct translation phenomenon, looking specifically at the direct borrowing procedure (Section 5.4.1). It should be noted that the researcher first identified all the types of code-switching identified by Hoffman, namely, intra-sentential, inter-sentential, and tag-switching. The researcher analysed all three types of code-switching in the ten advertisements sampled from the *Isolezwe* newspapers (Sections 5.4.1.1 to 5.4.1.10). However, tag-switching was not found in the advertisements sampled in this study.

In the first advertisement article, the advertiser used inter-sentential code-switching (Section 5.4.1.1). In the second advertisement, intra-sentential switching was used. Hoffman (1991) states that intra-sentential switching occurs when the speaker switches parts of the clause, lexical items or morphemes (Section 5.4.1.2). In the third advertisement, the advertiser used both inter-sentential and intra-sentential switching. In the opening statement of the advertisement article, the advertiser used the English language and then went on to use the isiZulu language (Section 5.4.1.3). The fourth advertisement (Section 5.4.1.4) included intra-sentential switching. Again, it was not essential for the advertiser to use intra-sentential switching. All the words which were written in English have equivalent words in isiZulu. In the fifth advertisement (Section 5.4.1.5), the researcher found that the intra-sentential switching was featured. The switching took place within the sentence. In the sixth advertisement (Section 5.4.1.6) the researcher found that intra-sentential switching was opted by the advertiser. The switching also takes place within the sentence same as the fifth one. In both the seventh and eighth advertisements (Sections 5.4.1.7 and 5.4.1.8), the researcher found that the intra-sentential switching was featured. The difference with the above advertisements is that in these two advertisements the switching takes place within the words not within the sentence. In the ninth advertisement (Section 5.4.1.9) two intra-sentential sentences are featured. The switching takes place within the words. The tenth advertisement (section 5.4.1.10) features intra-sentential switching. The switching takes place with the sentence.

Looking at the above findings, the study indicates that most of the directly borrowed lexical items were needlessly used in the news articles of *Isolezwe* newspapers. Most of the lexical items which were directly translated by directly borrowing from English and Afrikaans have their lexical items in the isiZulu language. The findings of the study also established that some words do not have lexical items in the isiZulu language. In this case, the writer does not have any other alternative but to use the direct borrowing procedure. Most of the words and phrases used in the process of direct translation borrowed from the English and Afrikaans languages were not used because they were absent in the isiZulu language.

The findings on the code-switching phenomenon reveal that it is not essential for all the advertisements to use code-switching. There were words and morphemes that the advertiser could have opted to use as alternatives. The process of using code-switching bridges the gap between isiZulu and other languages; however, it hinders language development when it is used when there is no need. Gumperz and Hernandez (1972) stipulate that those who code-switch sometimes make a mess out of the conversation and cannot speak the language properly. This factor may apply to isiZulu language speakers who might end up not speaking isiZulu correctly due to the influences of code-switching found in the *Isolezwe* newspapers.

Based on the findings of the study above, the researcher reached the following conclusion:

There is a high volume of direct translation in the form of direct borrowing procedure and code-switching in both the news articles and advertisements in the *Isolezwe* newspapers. The African media text writers opted to use these two phenomena even when there was no need to do so. In addition, the writers sometimes chose to include the English lexical items without altering their morphological structure so that they can take the spelling rule of the isiZulu language (pure borrowing). This process hinders the development of the isiZulu language and plays a huge role in relegating the indigenous languages even further. 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 (Dladla, 2017). “Translingualism is the use of all linguistic abilities of a speaker to convey meaning” (Schreiber, 2015:70). However, in some instances, the writers are left with no other option but to use direct translation by directly borrowing the lexical items from a SL and code-switching. In viewing the above through the lense of CDA, one can conclude that the constant manifestation of these phenomena in African media texts shows the inequalities of languages and how the exoglossic languages are still regarded as the dominant languages over African languages, in this case, the isiZulu language.

The use of direct translation and code-switching in the African media texts not only has a deleterious effect on the development of the isiZulu language but also on the isiNtu cultural cognition of the readers. The influence that the media has on society may influence people to change the way they speak and how they practise their traditions, thus shaping their worldviews. In Richardson's (2007:13) view:

Journalism has social effects: through its power to shape issue agendas and public discourse, it can reinforce beliefs; it can shape people's opinions not only of the world but also of their place and role in the world; or, if not shape your opinions on a particular matter, it can at the very least influence what you have opinions on; in sum, it can help shape social reality by shaping our views of social reality. For these reasons, and many more, the language of the news media needs to be taken very seriously.

African media texts have the potential to change the knowledge of their culture and how the readers identify themselves. The way they speak can change because of the inclusion of these phenomena in texts that they read on daily basis, and this can consequently have an impact on their vocabulary and how they identify themselves in social contexts. Readers of African media texts may take what they read and assimilate it into their language, thus disregarding the isiZulu lexical items when they converse with others in the community. Therefore, the isiZulu language becomes vulnerable and may continue to be relegated as an inferior language as it was before 1994.

6.3 GENERAL CONCLUSION OF THE STUDY

The study aimed to investigate the effects of direct translation specifically looking at the direct borrowing procedure and code-switching phenomena on the isiZulu language used in *Isolezwe* newspapers. Relevant literature on direct translation (direct borrowing) and code-switching phenomena was consulted as the foundation of the current study. Because the study focused on the media, specifically print media, the CPEM and cultural studies informed the study. Quantitative data analysis and CDA by Richardson (2007) and Fairclough (1995) were the main analytical procedures employed by the researcher in analysing the data collected from *Isolezwe*'s news articles and advertisements.

In the application of quantitative data analysis in analysing the frequency of directly borrowed lexes in news articles and code-switching in advertisements, the findings of the study revealed that both these phenomena are used in African media texts. Direct translation in the form of

direct borrowing is a commonly used phenomenon in news articles. In all the news articles sampled, the researcher found that English and Afrikaans lexical items had been directly borrowed by the isiZulu language and were adapted to the morphological structure of isiZulu writing system so that they could be accommodated into the isiZulu vocabulary.

Second, in the application of CDA in examining the effects these two phenomena have on isiZulu language and isiNtu cultural cognition, the researcher found that the use of these two phenomena had some effects. Richardson (2007) emphasises the fact that language use in the newspapers may be ideological and these ideologies play a role in how the readers speak and interact within their social contexts. In this case, the number of directly borrowed lexis and code-switching use in *Isolezwe* newspapers affects isiZulu-speaking readers. The readers of the newspapers continue to support the notion that the English and Afrikaans languages are the most popular languages. This is driven by the fact that when they engage with the texts that are written in isiZulu, they often come across the directly borrowed and code-switched words. It is inevitable that readers of *Isolezwe* newspapers would tend to use these phenomena in their social contexts, as Richardson (2007) stipulates that the text written in the newspapers have the power to influence how consumers view themselves and others in society.

Furthermore, the issue of power relations embedded in the texts was found to exist in African media texts. The use of these two phenomena in African media texts displays the inequalities that were established by the apartheid government, which overlooked the value of African languages, while elevating English and Afrikaans. The use of these phenomena illuminates the fact that the indigenous languages are still considered to be dependent on European languages. Looking at the above in terms of CDA, the African media texts unconsciously elevate the English and Afrikaans languages over African languages. Consequently, the above has an effect on isiZulu and isiNtu cultural cognition of the readers.

First, the readers may consider the directly borrowed words and code-switching as an inevitable phenomenon that may not be disassociated from isiZulu; secondly, they will commonly include these two phenomena when speaking isiZulu with others in society; thirdly, because language and culture are intertwined, the readers of *Isolezwe* newspapers may also consider adapting to a new culture which may influence isiZulu-speaking people to shift away from their traditional way of life and adopt new ways of performing their traditions and culture. Consequently, this can lead to the process of diglossia, which is the process whereby two varieties of the same language co-exist but under different conditions (Ferguson, 1959). This practically means that

the consumers of the newspapers can consider the one they read as a high language and the one they speak at home which does not have these phenomena as a low language. Language is the backbone of certain cultures and traditions. If one speaks a certain language, people automatically associate that person with a certain culture, so if the language fades, culture and traditions also cannot survive but start to disappear as well.

Finally, the findings of the study revealed that in most cases, the use of direct translation in the form of direct borrowing of lexis and code-switching is not always essential. Writers of the African media texts superfluously include the phenomena without any reason to do so. In most cases, isiZulu has lexical items that are directly borrowed from English. IsiZulu has lexical items that can be effectively used instead of the borrowed and code-switched ones. On the other hand, these two phenomena cannot be avoided sometimes, because some lexical items are not easily accessible or available in the isiZulu language, so the African media text writers do not have a choice but to use the directly borrowed and code-switched ones. The ideology of promoting English and Afrikaans and disempowering African languages which is the status quo in most South African communities is exposed because one still finds these two phenomena in African media texts. Inequalities and social power are revealed because the indigenous lexical items are not used in most cases.

“Critical discourse analysis is focusing on the power of relationships in society as expressed by means of language and practices” (Salma, 2019:3). In South African communities, there are major inequalities which are caused by factors like the economy, politics, race and language. Taking the language factor into consideration, languages like English and Afrikaans which have been generally regarded as gateway languages and considered by many as the basic languages of the economy continue to create inequalities and social stratification. This is caused by the fact that the exoglossic languages are given more power at the expense of endoglossic languages in South Africa. African media text writers also contribute to the relegation of African languages, given the fact that English and Afrikaans still find a way to be included in African media texts.

Society is affected by the use of these phenomena because the power and domination that have been vested in the English language to be precise, continue to manifest in the relegation of the African languages, through media texts. As member of the Zulu-speaking community and an educator, the researcher has taken note that in society, those who speak isiZulu fluently, without any additional borrowed lexical items from either English or Afrikaans as SLs are considered

to be uneducated and conservative individuals while those who usually speak isiZulu including these phenomena are viewed as individuals that can survive economically in society. These power relations in society are perpetuated by the African media texts like the *Isolezwe* newspaper which commonly uses direct translation (direct borrowing) and code-switching phenomena.

6.4 RECOMMENDATIONS OF THE STUDY

With regard to the findings and the conclusion of the study, the researcher recommends the following:

To the researcher's knowledge, no study was previously conducted focusing on the effects which are occasioned by the use of direct translation specifically exploring the direct borrowing procedure and code-switching in African media texts, particularly African newspapers. Therefore, similar research should be conducted where the researcher can sample the readers of African language newspapers and conduct interviews in collecting the data. The researcher could focus on how factors like age and socioeconomic status are affected by the use of direct translation (direct borrowing) and code-switching in any African newspaper.

Post-1994, South Africa's nine indigenous languages were granted official language status like Afrikaans and English. However, English is still dominating at the expense of African languages due to the use of direct translation and code-switching in African media texts. A study should be done on why writers of African literature still use direct translation and code-switching when their African languages have been given the status of an official language. Further research should be conducted on why the African media text writers still include these two phenomena when there are lexical items in the African languages that can be used to convey the same message to the readers of the African media texts. This can subsequently be of particular help to the African media writers as well.

African media text journalists follow the objectives and policies of the media houses that they are working for. Most media companies' main aim is to generate profit rather than develop isiZulu and other African languages. Therefore, the researcher suggests that language boards like the PanSALB should be fully involved in guiding and influencing the independent media sector that publishes African newspapers and ensuring that African languages like isiZulu, Sesotho, Siswati and others are given the respect that is due to them as official languages of South Africa. This will also play a huge role in maintaining and developing the African

languages because direct translation and code-switching phenomena will be used on a limited basis.

The researcher found that all the advertisements used code-switching phenomenon by including English words that the isiZulu language already has. Therefore, the researcher recommends that independent media companies should set specific guidelines before granting companies a slot to advertise their products in the African media texts, specifically in newspapers written in African languages. The advertisers should be handed a contract that specifies the guidelines for presenting their advertisements. One of the main guidelines for the advertising companies should be the writing of isiZulu without the inclusion of direct translation (direct borrowing) and code-switching phenomena. However, the companies can include these phenomena only when it is necessary to do so because of the absence of that particular word or phrase in the isiZulu language. In setting the guidelines, the companies that want their products to be advertised will ultimately see a need to write isiZulu with limited inclusion of direct borrowing and code-switched words. In turn, this will help to develop and maintain the isiZulu language profile, especially for the readers of the *Isolezwe* newspapers.

The last recommendation the researcher considers that might be of assistance to both the publishers and the readers of the African newspapers is the availability of the space in the newspapers. In this space, the editors of the newspaper should list all the African concepts that have been used in the texts with which readers are not familiar. In the isiZulu language, some concepts are not normally used but are shelved because African media text writers prefer to use the directly borrowed ones. The space for the definitions of the unfamiliar concepts can be written anywhere in the newspaper, but it is recommended that they should be placed at the end of the newspapers, after the sports news. This space should consist of all the words that have been used in the texts but could be considered to be unfamiliar to the readers of the newspapers. The space can be considered as a mini dictionary and thesaurus for the readers of African language newspapers because the concepts would be defined, and a few examples of each concept could be provided. This could be of assistance to the readers because they would be motivated to read the newspapers confidently knowing that the words or concepts that they may not understand are explained on the last page of the newspaper. This will further assist African media text writers to write confidently. Most importantly, this would facilitate the development of the African languages.

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